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(See Hindu Organ of March. 23. 1904)

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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, MAY 11, 1904.

THE JAFFNA POLICE.

It appears that, with the retirement of Mr. Rudd, Superintendent of Police, almost all the Serjeants and Constables with local experience have also been removed from Jaffna, and a new set who are utter strangers to this place have been introduced. This is very impolitic, as these new men, without a large admixture of men of local experience, egregiously blunder and some of them have been guilty of high-handed proceedings which disqualify them

to be any longer members of the Police force.

We have heard complaints from more than one quarter against the Police. But till we have had reliable informations we have thought it unbecoming on our part to refer to them. A case decided by Mr. Freeman, as Police Magistrate, on the 4th Instant, and some incidents connected with it, should open the eyes of the local Police officers, to have a more vigilant supervision over the rank and file of the force here.

On the 28th Ultimo, a Malay Constable took a bullock cart which stood opposite to Mr. M. Shumsudeen's shop, with its driver, to the Police Station, on the charge of allowing the cart with bulls to stand on that road without any one to take care of them. The driver seems to have denied the charge in the Police station and said that he was with the bulls when he was on the order of the Constable taken to the Police station. The case came on for trial before Mr. Freeman, on the 4th Instant, when it was proved to the satisfaction of the Court by Mr. Shumsudeen and the person who came in that cart on business to that shop, that the accused in this case stood by the side of the bulls when the Constable ordered him to turn the cart and drive it to the Police station, and that in spite of their protest the Constable took the cart with the driver to the station. The accused was, therefore, acquitted and discharged.

Another incident connected with this case is the detention of the cart in the station till the case was decided, the Serjeant in charge of the station at the time refusing to allow the cart to be taken away on giving proper security. The owner of the cart was, therefore, improperly denied the use of his cart for about a week, and was put to great inconvenience and loss.

These are matters which deserve the serious consideration of the Police authorities in Jaffna. In Police cases, the general tendency here, as well as elsewhere, is not to contest those cases, as the consequence of not proving the story of the defence would be serious. In Police prosecutions, even innocent persons, plead guilty and get a few rupees fined, owing to the difficulty of disproving charges preferred by the Police. Some Constables are, therefore, emboldened to prefer unfounded charges and oppress the public with the view to show that they are more energetic than other members of the force in the performance of their duties. We earnestly hope that Mr. Dowbiggin, our new Superintendent of Police, will make an example of the Constable who was proved to have brought a false case and thus harassed innocent people.

"HOME RULE FOR FILIPINOS"

The Letter of the London correspondent of the *Amrita Bazar Patrika* of Calcutta, on the above subject, which we copy in another column, cannot fail to be of special interest to our readers, as it treats on a subject of paramount importance to the welfare and advancement of all British subjects in the East. The writer of the letter in question is Mr. William Digby C. I. E. who is well-known in India and Ceylon as one of greatest champions of the political rights of the native races. It will be seen that the Filipinos, who had been subject to the despotic rule of the Spaniards and who became subjects of the great American Republic only about half-a-dozen years ago, will soon be granted Home Rule by the great, generous and liberty loving nation which has taken them under its sway, while the Indians and Ceylonese, who have been loyal and peaceful British subjects for over one century and who can claim a civilization more

ancient than that of the inhabitants of the Philippine Islands, are even to this day denied political privileges such as enjoyed even by less civilized races, and ruled as despotically as they were ruled when they first became British subjects.

The article in question contrasts the political condition of the Indians compared with the brilliant prospects that await the Filipinos. Those remarks touching India are applicable to Ceylon with double force. Although both countries are governed on the same principle, yet in matters relating to political privileges the Ceylonese lag considerably behind their bretheren in India. A certain proportion of unofficial Members in the Supreme and Provincial Legislative Councils are now elected by the Indians, but in Ceylon, though we have a Council for the last three quarters of a century all the unofficial Members representing native interests are appointed by the Governor, generally in defiance of the wishes of those who are interested in the appointment. If the Governor for the time being is a just and constitutional ruler, the selection of the unofficial member is made with due regard to public wishes. But if he happens to be a person of despotic views, the Council is reduced to a sham, as it was done in the time of Sir West Ridgeway, by the absence of independence and encouragement of subserviency among unofficial Members. It is, indeed, a great shame that the Ceylonese should be content with their present lot without making any constitutional attempts to secure at least the privilege of electing the Members who are supposed to represent their interests in Council.

LOCAL & GENERAL

The Weather—There was a partial shower of rain on the 7th Instant in the Town and the suburbs. It was not sufficient to allay the intense heat. This rain did not fall in any other parts of the District.

The Government Agent—Mr. Lewis returned here with Mrs. Lewis and the Chief Mudaliyar from Madura on the night of the 7th Instant. He is now staying at Kankasanturai, with his family. We extend to them a hearty welcome on their return to this Peninsula after the most successful Pearl fishery of modern times.

The Northern Railway—Mr. Oliver the chief Railway Engineer of the Northern and Udupassalawa Railway and his Assistant Mr. MacMillan came here by the last trip of the Lady Gordon. Mr. Oliver left for Pallai whence he will go to Anuradhapura. Mr. MacMillan is in Jaffna and is trying to find a suitable site for a new railway station in Jaffna. The present Jaffna Railway station being in an unsuitable place, the railway authorities are now determined to build one either near the Grand Bazaar or in some other more suitable locality.

Arrack Rent—The arrack rent of Jaffna for the year 1905—6 was sold in Colombo for Rs236,640 which is an increase of about Rs25,000 over the rent for the years 1903—4. It was bought by the present renter.

The Jaffna Clock Tower—We are sorry to see that the clock in this tower misleads the public rather than helping them in finding the right time. It sometimes stops without running at all and sometimes goes wrong. We hope that this clock will soon be set at right by the authorities who are responsible for it.

District Engineer—The District Engineer Mr. Bucknall having gone to Dambulla he was succeeded by Mr. C. Smith.

Matrimonial—Thursday the 5th Instant being an auspicious day, several marriages took place in the Peninsula on that day, one of them being the wedding of Mr. Rajakariar, Sub-Inspector of Irrigation

Works, Vavuniya, and a cousin of I. Mudaliyar Tillaynader Mudaliyar, Maniagar of Valligamo West, with Miss Kulantaivalu, a niece of Mr. V. Murugesapillai, Superintendent of Minor Works. The wedding took place in the house of Mr. Tillaynader at Vannarponnai, and it was attended by the elite of the Jaffna Society.

The marriage of Mr. Nadarasa of Koddadi with a daughter of Mr. Muttucumaru of the same place and niece of Dr. T. Chittambalam of Vavunia also took place on the same day and the festivities connected with this wedding were also carried on a grand scale.

Another notable wedding that took place on the same day was the one celebrated at Copay between Mr. Kengathara Iyer, Notary student, with a grand niece of the late Mr. S. Regunatha Iyer the renowned Astrologer and author of Tamil Calendars.

We wish the newly married couples long life, happiness, and prosperity.

The Attorney-General—It is said that the Hon'ble A. G. Lascelles, the Attorney-General, will go on leave in August next.

The Pieris Will Case—This case is now being heard in the Appeal Court and Mr. Eardley Norton is arguing the case for the appellants.

The late Mr. N. Ponniah Pillai—We deeply regret to have to record the death of this gentleman, the retired Maniagar of Poonakari, which occurred yesterday at his residence in Vannarponnai after an illness of only about a fortnight. The deceased was the eldest son of the late Dr. Nallatamby, Assistant Colonial Surgeon Ceylon Medical Department, and nephew of the late Kanapathypillai Mudaliyar, Maniagar of Jaffna. He was himself an amiable and popular Chief Headman. He leaves behind a widow, an only son Mr. Rajagopal of the Jaffna Fiscal's Office, and an only daughter who is married to Mr. R. Kantiah Secretary of the Jaffna District Court, to whom we offer our heartfelt sympathies on the irreparable loss they have sustained.

Matrimonial—We are informed by Mr. A. Kathirithamby of Laxapana Maskeliya, a subscriber of this paper, that his brother, Mr. A. Elayathamby Clerk, Maturata Group, Maturata, the second son of the late Mr. Arunachalam of South Manipay, the founder and head teacher, till the time of his death, of the South Manipay Vernacular Sivite School, was married in the midst of his friends and relations at the residence of the bride, on Wednesday at 3 a. m. the 27th April 1904 to Miss Nagamma, daughter of Mr. Arunasalam who was employed in the P. W. D. Jaffna. The ceremony was observed according to Hindu rites and was a public one, well attended and much appreciated by those present. The bridegroom was the recipient of several congratulating telegrams from his many friends in Colombo and Estate sides.—Cor.

—The ceremony in connection with the opening of the Vivekananda Reading Hall took place last night at about 7 p. m. at the quarters of Mr. R. Arumugam. Pundit Saravanamuttoopillai was voted to the chair. After the reading of the report on the religious gathering, which had held thirty-three meetings, the chairman declared the Vivekananda Reading Hall opened.

The unveiling of the Swami Vivekananda's enlarged photo was performed with the usual Hindu ceremonies. It was then decorated with a garland, all standing up.

There were many Hindu well-wishers and sympathisers present.

—The Malay Mail.

MR. W. A. WEERAKOON.

This gentleman was presented with the following Address on the eve of his departure from Jaffna to assume duties as Office Assistant to the Government Agent, Ratnapura. We need hardly say that the terms of the Address were fully deserved by him. We have already given expression in these columns to our high appreciation of his services as Office Assistant in this Kachcheri and of his great qualities of

head and heart. The Address is as follows:—

W. A. WEERAKOON ESQUIRE C. C. S.
Office Assistant to the Government Agent,
Jaffna.

Dear Sir,

We the Government officers, the Headmen & others of the Jaffna District, have received the intelligence of your transfer to Ratnapura with mingled feelings—with feelings of pain, because we can ill afford to lose you, who have already by the rare qualities of your head and heart endeared yourself to us in several ways; and with feelings of pleasure, because the proposed transfer is advantageous to you from several points of view. In short, what is Jaffna's loss is Ratnapura's gain.

We cordially tender our hearty congratulations on your promotion to a higher grade in the Ceylon Civil Service—a position you well deserve.

In conclusion, we wish you success in your new sphere of duties and solicit you to accept the accompanying "Album of Jaffna Views" as a token of our regards for you.

We are, Dear Sir,
Your well-wishers
&c &c &c

Jaffna Kachcheri,
28th April 1904.

ST. JOHN'S COLLEGE, JAFFNA.

A meeting of former students and friends of St. John's College, Jaffna, was held in the College Hall on Monday evening last the 18th Ultimo at 5. In addition to the Principal and Masters of the College there were also present the Revs: G. Champion, G. Daniel, A. Mathias, Mr. James Heneman, Principal of Cumbakom College, Mr. Advocate Wadsworth from Colombo, Mr. Advocate Tambiah, Mr. Proctor Cathiravelu and a large and representative gathering of local "Old Boys."

The Principal having briefly stated the object of the Association, Mr. Wadsworth moved and Mr. Arumugam, the retired Sub-Collector seconded the first resolution that such an Old Boys' Association should be formed.

Mr. Isaac Thambyah moved and Mr. Cathiravelu seconded the adoption of the rules of St. Thomas' O. B. A. with slight modifications which were adopted.

Mr. James Heneman moved the election of officers and Committee which was seconded by Mr. G. O. Joshua. It was agreed that the subscription should be one Rupee paid annually or fifteen Rupees in a single payment as Life Member and it was further arranged that a small quarterly magazine and an annual Calendar be started and supplied gratuitously to old members.

Old Boys, who wish to have their names enrolled and to receive the Magazine are requested to send in their subscription as soon as possible to the Principal, St. John's College, Jaffna, or to the Secretary and Treasurer Mr. Edgar Niles, St. John's College.

"VIVEKANANDA READING HALL" KUALA LUMPUR.

The inauguration of this Reading Hall took place on Wednesday the 13th Instant (Hindu New Year's day) at about 7 p. m. at the quarters of Mr. R. Arumugam. This day will be a red letter day in the annals of the Hindu population of this Malaya Peninsula, in as much as it is unique of its kind and it is an unprecedented event. Pundit Saravanamuttupillai occupied the Chair. An interesting report on the Religious gathering which had held 33 meetings was read by Mr. S. R. Sathasivam and the subjects that were dealt with were all admittedly useful and they appeared in your issues from time to time. He pointed out to the lackness of our knowledge in Religious matters, and stated that the greatness of India lies not in its administration nor in its victory over the territories of other nations, but on its moral and spiritual laws for which reason India is a chosen place of God, as knowledge in every branch of study is abundant. He quoted what Max Muller, an eminent Oriental Scholar and Professor of Oxford University, stated regarding what India can teach to the Westerners which runs as follows:—

"Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only."

After referring to the world of good the lady savant Mrs. Annie Besant is doing for India towards the revival of Hindu thoughts amidst great difficulties and struggles, the good work done by Srimat Paramahansa Swami Vivekananda, in the cause of Hindu Religion in America and Europe, was also averted to.

Mr. Sathasivam said Swami Vivekananda was the first Gurm who preached to the whole world the "Ideal of Universal Religion" on a Christian pulpit at the Parliament of Religions held at Chicago. Mr. Saravanamuttupillai after the chanting of select Devarams and Thiruvagasams declared the Vivekananda Reading Hall opened.

Remarks were passed by Messrs: C. Thampapillai, S. Ampalavanapillai, V. M. Kanagaratnam, S. Navaratnam, C. Thambyah, and R. Arumugam, on the advantages of such an Institution which has supplied a long felt want.

The next important part of the programme was the unveiling of the Swami Vivekananda's enlarged photo, handsomely framed, and this ceremony was performed by the Chairman in the usual Hindu fashion

and the photo was decorated with garlands at which occasion all stood up, paying homage to the Swami.

At present there are 60 books and 10 periodicals, all devoted to the Aryan literature, Hindu philosophy and social advancement of the Hindus. Sanatana Dharma Series (Religion eternal) published by the Board of Trustees of the Central Hindu College, Benares, are invaluable books for a religious student.

This religious Library, if properly patronized by all the Hindus of Kuala Lumpur, will be a source of great advancement for the large number of Hindus in the F. M. S. and will help a good deal in bringing people united by ties of religion, as the sole object and aim is nothing but to promote the study of Hinduism and to enforce a moral and religious life on its members consonant with the principles of Hinduism.

In this connection the valuable services rendered by Mr. Saravanamuttupillai, who delivered an eloquent speech on the advantages of reading religious books, need special mention and his name will ever be associated with this movement. Messrs. S. R. Sathasivam and S. Adchalingam, have all along been co-workers and have done great assistance in the organisation of the Institution.

Mr. R. Arumugam who organised this Religious meeting in August 1903 has continued to work zealously without any break. The success of the movement is due chiefly to his high sociality, integrity, and honesty of purpose. The difficulties one had to face in such a public undertaking can better be imagined than described, more especially in a place where progress of any kind is not an easy matter. It is the sincere desire and hope of Mr. Arumugam that this Library will be the only means of revivifying the Association. Necessary steps having been taken to bring this Hindu Library under the patronage of leading and wealthy Hindu gentlemen, Mr. Arumugam has kindly consented to allow the use of his hall until other arrangements are made.

The meeting came to a close at about 9-30 p. m., with the singing of Devarams and springling of rose-water etc.

Any presents of books or papers will be thankfully received by the Honorary Secretary.—Cor.

Kuala Lumpur,
18th April 1904.

THE RUSSO-JAPANESE WAR.

London, May 1, (reel. 2:35 a. m. 2.)

Reuter wires from Tokio to-day that the Japanese began the attack on the Yalu on Tuesday last and the battle continued until Saturday.

The Japanese established themselves on the right bank of the river on Thursday and the twelfth division forced a crossing above Wiju before dawn on Saturday.

The guards and the second division crossed on Saturday night on two pontoon bridges and turned the Russians' left flank.

A general advance was made at dawn on Sunday of all the Japanese batteries on the south bank, the flotilla of gunboats co-operating.

The Japanese have the advantage of positions and numbers.

London, May 1.

Reuter wires from Tokio this evening that the Japanese have captured Chinlienchau, which is regarded as the key to the Russian position on the right bank on the Yalu.

It is expected that the Russians will retreat on Tengwangcheng.

London, May 2, 6:50 p. m.

Reuter wires from Tokio to-day that the Russians have been forced to abandon Antung. Yesterday they burned the town, and are now retreating on Fenghuangchang.

The Japanese control the estuary.

London, May 2, 5-5 a. m.

Reuter wires from Tokio that General Kuroki, commanding the Yalu, reports that the Japanese artillery fire at dawn on Sunday was concentrated on the Russian positions, and speedily silencing them, the advance began at 7-30 in the morning. The Japanese wading breast-deep across the Iho river began storming the height at 8-15 and swept the Russians back across the plateau by 9 o'clock. The Russians made two stands.

The Japanese losses in Sunday's battle were 800; and the Russians had 800 killed and wounded.

The Japanese captured 28 quick-firing guns, 20 officers and many men. The Russian Generals Sasolitch and Kashtalinsky were wounded.

Russian official despatches dated May 1st admit the overwhelming superiority of the Japanese artillery, and the heavy losses it inflicted which compelled General Sasolitch to evacuate this position at Tarechen for a second position at Potientinsky.

DETAILED ACCOUNT OF THE FIGHT ON THE YALU.

Bombay, May 2, 6-20 p. m.

The Japanese Consul at Bombay to-day received the following despatch from General Kuropi's report:—

On the twenty sixth instant in order to prepare for the laying of bridges detachments of Imperial Guards and the second division attacked and dispersed the enemy on some islets in the Yalu and occupied them.

The Imperial Guards had nine slightly and sixteen seriously wounded, while the second division, had no casualties. The enemy retreated carrying with them many dead and wounded towards Chintienchen.

A Russian cavalryman taken prisoner says that the 22nd, 23rd and 27th Infantry Regiments of the Eastern Siberian Sharpshooters formed the Van.

Lieutenant Scrynioloff, Commanding the Mounted Scouts of the 22nd Regiment was found dead and was buried at Wiju where ninety-five dead and six live horses of the enemy were also found.

From noon until the 27th the enemy fired intermittently upon Wiju but the fire was unanswered. On the 26th two gunboats, two torpedo boats and two steamers were detached from the Hosoya Squadron ascended the Yalu and exchanged shots with the enemy on Anzushan and silenced them.

Our detachment suffered no damage.

On the 28th two infantry companies of the Imperial Guards reconnoitered Hushan and one section was detached to Letzuyuen whence the enemy fled leaving five dead. The enemy fired at long range from the neighbourhood of Chinlienchau upon Wiju without much effect upon our preparative works.

On the 29th the twelfth division commenced bridging at Sukuchin and completed the work early on the morning of the thirtieth and our army crossed the river. From 10-40 a. m., to 12 p. m. there was severe fighting on all sides but the enemy was soon silenced.

Our losses were five officers slightly wounded, non-commissioned officers and men: two killed and twenty two wounded.

At 8 p. m., on the same day the bridge over the main stream was completed and the army crossed and advanced upon Cushman.

On the same day a detachment of the Hosoya Squadron advanced below Antung and fought at close range with 400 of the enemy's infantry and cavalry. Their artillery also fired upon us heavily but after an hour the enemy retreated.

There were no casualties on our side.

At daybreak on the first May we commenced cannonading and silenced the enemy's artillery on a hill northwest of Yushukou.

At 7-30 a. m. all divisions advanced for attack and took possession of the heights extending from Chinliencheng to the north of Makou and Yushukou by 9 a. m.

—The Ceylon Independent.

"HOME RULE FOR FILIPINOS."

London, April 1.

I hasten to explain that I am not responsible for the above heading. All that I have done is to take it as I find it in one of the leading papers in the United States. A sub-heading is in these terms.

"The Law Provides for Self-Government Two Years After a Census is Taken."

From this it will be seen that the information, which the "Patrika" alone among the papers of India was able to give some weeks ago regarding "the practical independence" which would shortly be granted to the Philippines, was based on indubitable authority. That "practical independence" is to be conceded to the Filipinos within half-a-dozen years of the United States securing possession of the islands is an object-less son which should shame Lord Curzon to the inmost nerve of his body. While the Americans, with whom he is of kin by marriage and by race, have bent their energies to devise means to give their Asiatic subjects (subject by conquest) "practical independence", he, himself, to his lasting discredit as a statesman and an Englishman, has devoted his energies to taking away some of the very few liberties which Britain's subjects (subjects by consent and not by conquest) in India had acquired and which they had, on the whole, exercised with discretion and with wisdom. In their treatment of the Filipinos the United States have been as wise as the British authorities have been unwise in their treatment of the Indians. And, it is only as the American example is followed, and followed speedily, and the reactionaryism of Lord Curzon is made a thing of the past, that England can hope to retain any real connection with India through future ages. For, it is unthinkable that, in the classical language of Mr. Chamberlain, even the Indian people will take "lying down" the granting of "practical independence" to the Filipinos and the assertion of an Asiatic nation to a position, by warfare of equality, with the greatest civilised Powers in the world. Not even, I repeat, the Indian people, with their ancient civilisation, their acknowledge great ability and wonderful administrative power, will consent to remain mere counters in a money-changer's hands mere pawns in a game where King and Queen, Bishop, Castle, and Knight are all foreigners and are to be foreigners to the end of time. For myself, I believe the psychological moment has arrived, or is, at least, within measurable distance when India may, if her sons possess but half a soul in each of their bodies, attain to "practical independence." If dreams as wild (in the eyes of the "Pioneer") as those indicated in Mr. Donald Smeaton's recent legislative reform proposals—which, by the way, are not so far-

reaching nor so complete as the printed proposals which the late Mr. Colman Macaulay sixteen years ago submitted to Sir Stuart Bayley, then Lieutenant-Governor of Bengal,—are not realised, there will be no one to blame but the Indian people themselves. The veterans who are still courageous—and they are not a small band; happily, the veterans who are not courageous are few—and the men of the younger generations would only brace themselves to adequately recognise the opportunities of the day and make use of such opportunities, the chance is theirs of writing a most glorious page in the history of their country. Will they, will they, will they, recognise the opportunity which is theirs, and will they use it?

The arrangements which the Americans propose to carry out are not a mere expression of political sentiment on the part of Mr. President Roosevelt and the Republicans who put him in office. They are part of the law of the country and will be carried out quite as cordially by the Democrats, should they come into power after the elections in November next. Indeed, it is from American Democratic sources and not from Republican politicians that I have obtained my information on this important matter. An act of Congress embodies the principles which are to be acted upon in granting self-government to the Filipinos. The fitness, by the way, of the Filipinos for self-government, although, no doubt, sufficient to ensure efficiency and to secure the prosperity of the country, is not to be for a moment compared with the vast wealth of such material which is possessed by India. The advice from Washington, dated March 19, now before me, state that Mr. Secretary Taft is contemplating a return to the Philippines in the event of Mr. Roosevelt's election. The trip to be taken by the Secretary of War will be of great importance to the Filipinos, as it will "mark the first step towards self-government for the islands." The Philippine law provides that two years after the completion and publication of the Census of the Philippines, in case a general and complete peace, with recognition of the authority of the United States, shall have continued in the territory outside the Moro country, the President may direct a general election in the Philippines for the choice of delegates to a popular assembly of the people of the islands, which shall be known as the Philippine Assembly. While the power granted to the President is permissive only—he "may direct a general election" to be held—there can be no question that President Roosevelt will act as though he had no choice in the matter to do otherwise. As also will his successor if Theodore Roosevelt be not re-elected. Private information which has reached me indicates that the President is most anxious to give the Filipinos every possible opportunity to become as free and independent as are the people in any State of the Union. Happy Filipinos, in that the American Admiral Dewey, and not a British Admiral, captured Manila, and thus broke the Spanish yoke! To resume, however, as to the procedure to be adopted to secure self-government. After the general election—mark this, you poor civilian-ridden Indians, for whom civil and military matters are official secrets of which you shall know naught save under severe penalties—"the Government of the Philippines will be placed in charge of two Houses: the Philippine Assembly, elected by the people, and the Philippine Commission, appointed by the President. The legislature so constituted shall also choose two resident Commissioners to the United States to look after Philippine interests." Again: ye Indian helots, take note. Were you so favoured, your representatives at the headquarters of the Empire would be selected, in the main, by your own representatives. But before the general election can take place, the President must be satisfied that a proper condition of peace has prevailed, and Secretary Taft, by making a complete tour of inspection through the islands, will be in a position to report to the President whether or not all conditions make it advisable to permit the Filipinos to participate in a legislative branch of government.

The Philippine Census, which is the condition precedent of the further steps being taken towards "practical independence," is now practically complete, and will be ready for promulgation within a very short time. General Sanger, who directed the taking of the Census, has been for a number of months assisting in the statistical work, and it is probable that it will be ready for issue this summer, so that if the conditions permit, the election should be scheduled for the fall of 1907. Note the practical character of the American proposals. Americans do not let their aims and intentions rest upon any mischance such as might arise from unforeseen circumstances. The calm majesty of settled law proceeds quietly and unchecked, and, in the autumn of 1907, the

supreme gift of self-rule will be granted to the Filipinos. In the same year, in all probability, some British Viceroy in India will be filching from the Indian people even such small remnants of privilege and influence as may then be possessed by them.

Secretary Taft's present plans are to leave Washington in the summer of 1905. He will go direct to Manila, and there confer with the Philippine Commission, and will accompany the Commission on an inspection of all the principal islands. On the return to Manila a report on the general condition will be adopted and transmitted to the President. I hope "in the summer of 1905" the "Patrika" will take care to send a representative to Manila so that the people of India may learn, at first hand, of the mighty yet peaceful revolution which will be then in the earlier stages of successful accomplishment. If the able, but narrow-visioned and narrow-minded gentlemen who have been devoting their energies to the smashing-up of Bengal, to the hindering of education, to the promotion of sycophancy and toadyism, and to the manufactures of criminals by making certain deeds, crimes which are in no sense criminal,—if they would undertake constructive statesmanship such as is being exhibited by the Americans in connection with the Philippines, they would become as worthy of high admiration as they are now of the very opposite feeling.

From the East, that is to say, from Japan and from the Philippines will come the impulse which shall secure political freedom for India. May I, in my endeavour to impress the lessons of the information I have given above, imitate Lord Curzon in the address on education which he delivered in Calcutta a short time ago, and go to Arthur Clough's well-known poem for a word which shall hearten you? I think I will. For India, too "Eastern windows" will bring the light. When the light comes may the westward land of Britain, too, be bright—bright with joy at what is done.

These are Clough's inspiring lines:

"Say not the struggle naught availeth,
The labour and the wounds are vain,
The enemy faints not, nor faileth,
And as things have been they remain.
If hopes were dupes, fears may be liars;
It may be, in you smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.
For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in, the main.
And not by eastern windows only,
When daylight comes, comes in the light;
In front the sun climbs slow, how slowly!
But westward, look, the land is bright!"

The Amrita Bazar Patrika.

SCIENCE AND RELIGION.

SIR OLIVER LODGE PLEADS FOR A RESTATEMENT

OF CHRISTIAN DOCTRINE.

Sir Oliver Lodge, the Principal of Birmingham University, contributes a remarkably outspoken article to the "Hibbert Journal" for April, in which he urges that Christian dogma should so to say, be revised and brought up to date. He says:—

Now, that religion is becoming so much more real, is being born again in the spirit of modern criticism and scientific knowledge, may it not be well to ask whether the formal statement of some of the doctrines which we have inherited from mediaeval and still earlier times cannot be wisely and inoffensively modified? There is usually some sort of forced sense in which almost any statement can be judged to have in it an element of truth, especially a statement which embodies the beliefs of many generations. But when the element of truth is quite other than had been supposed, and when the original statement has to be tortured in order to display it, it may be time to consider whether without harm its mode of expression can be reconsidered and redrafted—to

the ultimate benefit, indeed, of that religion of truth and clearness which we all seek to attain.

The layman may, in Sir Oliver Lodge's opinion discuss the question more frankly than the priest. He therefore proceeds to illustrate his meaning by reference to the doctrine of the Atonement. He compares the Christian dogma with the earlier cult of Dionysus, who was supposed by his devotees to have been slain in sacrifice for the purification of man. That is to say, he regards it in its cruder form as a survival from barbarous times.

I would not be in the least dogmatic in such a matter but surely it is generally recognised that although the sufferings and violent death of Christ were natural consequences of His birth so far in the advance of His age, and although the pity and horror of such a ghastly tragedy has a purifying and sacramental influence, yet we are now unable to detect in it anything of the nature of punishment, nor do we imagine for a moment that an angry God was appeased by it and is consequently disposed to treat more lightly the sins of men here and now, or any otherwise than as they have always been treated by a constant steadfast, persevering Universe.

Sir Oliver Lodge takes exception in the same way to the doctrine of the Virgin Birth.

But why, why, what is the good of it? Can a divine spirit not enter into a man born of two parents? Is divine inspiration to be limited to a being of exceptional parentage? If we grant that it is a physiological condition towards or at which the race should aim, if we suppose that some day we shall have one parent only, and that that is to be our apotheosis, there would be meaning in it. In that case Christ would indeed be the first-fruits, and would represent some unknown possibility in our physical nature. But do people think that? And if not what is the virtue of semi-parentage? If for a Divine Incarnation we admit human parentage at all we may as well admit it altogether..... That Christ possessed a divine spirit in excess to an extent unknown to us; that He was an embodiment of truly Divine attributes which has thus revealed we worship may be willingly admitted; that He represents a standard or peak towards which humanity may try to aim is a tenable and helpful creed; but that His body was abnormally produced even if it be the fact seems to give no assistance. I derive no sort of comfort or intellectual aid from an idea of that kind.

For what is virgin birth? Merely a case of parthenogenesis. It has been asserted, perhaps erroneously, that X-rays have the power to produce parthenogenetic development in some lowly kinds of ova. It is doubtless thinkable enough. I would not say it is impossible, but that it is ethically useless.

Turning from destructive criticism to positive state, Sir Oliver Lodge regards the "underlying Realities" as being:—

1. Incarnation with Pre-existence.
2. Revelation or Discovery.
3. Continuity and persistent Influence.

He continues:—

The utterance of science on these heads is not loud and is not positive, but I claim that at least it is not negative. No science asserts that our personality will cease a quarter of a century hence, nor does any science assert that it began half a century ago. Spiritual existence "before all worlds" is a legitimate creed.

No science maintains that the whole of our personality is incarnate here and now; it is in fact beginning to surmise the contrary, and to suspect the existence of a larger transcendental individuality with which men of genius are in touch more than ordinary men. We may be all partial incarnations of a larger self. Incarnation of a portion of a divine spirit therefore involves no scientific dislocation or contradiction nor need it involve any material mechanism other than that to which we are accustomed.

Sir Oliver Lodge is inclined to see a kernel of truth in every old doctrine, however distasteful to him in its present form, and he would bring out this truth and give it prominence to accordance with modern non-Christian ideas.

We are no aliens (he concludes) in a stronger universe governed by an outside God; we are parts of a developing whole, all unfolded in an embracing and interpenetrating love, of which we too, each to other, sometimes experience vision, this sense of union with divinity, this, and not anything artificial or legal or commercial, is what science will someday tell us is the inner meaning of the Redemption of Man.