

Hindu Organ

(THE CHEAPEST WEEKLY IN CEYLON)

PUBLISHED EVERY WEDNESDAY!

VOL XVI.

JAFFNA: WEDNESDAY DECEMBER 21ST 1904

NO. 25

NOTICE.

Sealed tenders will be received by the Government Agent Northern Province at the Jaffna Kachcheri at 12 noon on Thursday the 5th January 1905 for the repair of the Existing Pearl Fishery camp buildings at Marichchukkaddi.

The repair of the buildings includes attaching to each main building the usual minor buildings such as kitchen, water closets &c., clearing the camp ground, mending the existing roads and side drains repairing culverts where necessary and enlarging the Kottu buildings according to a plan and specification which may be seen at the Jaffna Kachcheri.

The person whose tender is accepted must take over and use the cadjans that are now stored at the camp ground at Marichchukkaddi at a reasonable rate fixed by the Government Agent, and the timber required for the work must either be cut and removed by him from the adjoining jungle on payment of the usual royalty or drawn from the Forest Department Depot, if one is opened there, on payment of their value at rates fixed by the Forest Department.

The tenders must state the total amount for which it is proposed to complete the work, rate at which the cadjans lying at Marichchukkaddi will be paid for and the period within which the work will be completed after Notice has been given for it to be commenced.

The tenderers must be prepared to give security to the amount of Rs. 10 000.

The Government Agent does not bind himself to accept the lowest or any tender.

W. T. SOUTHORN
For Government Agent.

Jaffna Kachcheri
13th December 1904.

ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE HINDU ORGAN.

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K. Vaitilinkam.	Poonerine	5 00
A. Tilayampalam	Neervavy	3 34
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Important Notice

As we are given to understand that Mr. S. S. Vytilingam who was once connected with this Paper as its Travelling Agent has left Jaffna for Straits Settlements, we would like to invite the attention of our subscribers to the Notice published by us in the September and October issues of our Paper last year about the discontinuance of his services as travelling agent of the Hindu Organ.

Our subscribers are warned not to make any payments to him but to remit all money directly to the Manager.

No receipts signed by him will be accepted by us.

THE MANAGER
HINDU ORGAN.



THE HINDU ORGAN.

JAFFNA, WEDNESDAY, DECEMBER 21, 1904.

"NO MARKS NO PROCESS" CASE.

The meeting held in the Hall of the Jaffna Hindu College on Wednesday last to consider the desirability of Memorializing His Excellency the Governor on the Namasivayam-Thorpe case was a success. Though the attendance was not very large, yet it was influential and representative. The conveners of the meeting are some of the most influential and representative Tamil gentlemen in this District, and they are not persons who would espouse a cause without satisfying themselves that, in the interest of the community which they represent, their intervention has become necessary. Mr. T. Namasivayam who has failed to receive, what he and his countrymen thought, justice, for having been slapped and kicked by a European, is not personally known to any of the conveners of the meeting. It is a sense of their duty towards hundreds of other Jaffnese who are employed under European Merchants and Planters in Colombo and other parts of the Island that prompted these gentlemen, reluctantly, as we know full well, to take part in this movement. It is feared that the decision arrived at in the Namasivayam-Thorpe case by the Police Court of Colombo and the Supreme Court of the Island would serve as precedent when similar ill-treatment and assaults of Ceylonese by Europeans take place in future. It is to prevent the recurrence of similar cases the meeting was held.

An influential and representative Committee composed of most of the conveners of the meeting and some others was appointed to prepare and present, on behalf of the meeting, a memorial to His Excellency the Governor praying for the amendment of the law of assault, if the Government consider that the decision given by the Police Court and the Supreme Court in that unfortunate case is correct; if not correct, for the adoption of such measures as would prevent the recurrence of similar cases. We have no doubt that His Excellency will allay the feeling of dissatisfaction which is prevalent among the Ceylonese in general on account of denial of justice practically to a loyal subject of His Majesty, by granting the prayer of the Memorialists.

We are aware that the position of the Government in this matter is a delicate and difficult one. It is not in their power to interfere with the decision of the Courts, more especially as the Supreme Court also is concerned in this case. But if the law as it now stands cannot afford protection to those who are assaulted and kicked without outside marks of injury, it should be amended to bring within its operation cases like that of Namasivayam versus Thorpe. It cannot be denied that the Government has the power to do it. If, however, the Government are of opinion that the law is not defective in that respect, it is their bounden duty to make a declaration to that effect, so that our Magistrates might not in future deal in that off-hand manner complaints of assaults by "natives" against Europeans. Our Magistrates are not independent. There is constant interference of Government with the minor judiciary by circulars as to how they should act in the performance of their duties. A circular to the Magistrates in the Island on the subject of assault without marks would not be without benefits to the public.

In India miscarriages of justice in cases between "Natives" and Europeans are of more frequent occurrence than in Ceylon. But the Government of India have more than once, with the view to allay public feeling, published special Minutes condemning the procedure adopted by the Courts and expressing their views of the case sympathetic to the party aggrieved, whenever glaring cases of failure of justice had occurred. The unofficial members of the Legislative Councils would have also compelled the Government to make a declaration on the subject, if a case like that of Namasivayam versus Thorpe had happened there. Our Representatives in the Legislative Council do not care a brass button of the wrongs and grievances of their so-called constituents, as long as they are in the good graces of the powers that be. The Five Years' Rule has reduced our unofficial members to a body of pliable tools in the hands of Government.

LOCAL & GENERAL

The Weather—It rained continuously for three days since Saturday last, and the weather was stormy during those days. But these rains did not cause heavy floods. The prospects of the paddy crop are a little improved by these rains. The weather has been fine since yesterday.

Jaffna Markets—The lease of the Markets in the Jaffna District from which rents are now recovered will be sold by public auction tomorrow. Our readers are aware that it has been decided by the Jaffna District Road Committee to sell the lease of each market wholesale, instead of selling by stalls. The lease of the Grand Bazaar will be sold in the Kachcheri and of the other markets on the spot.

Clerical Examination—Of those who presented themselves for this examination from Jaffna, M. Christopher of St. Patrick's College, J. W. Hensman of Manipay, and U. Saravanamuttu of Central College have come off successful.

Pearl Fishery—A Pearl Fishery will take place at Marichikaddi on or about February 20, 1905. There are sufficient number of oysters to be fished and we hope the forthcoming Fishery will prove as successful as the one that preceded it.

Cambridge Local Examination—This Examination came off here last week and there were nearly 60 candidates of whom 16 were girls.

A Jaffnese Professor of English Literature—Mr. T. H. Crossette B. A., of Jaffna who has been engaged in educational work in India for a considerable number of years has been appointed Professor of English Literature in the Canadian Mission school Indore, Central India. This is a first grade College and is affiliated to the Calcutta University.

The Temperance Movement in Batticaloa—A mass Temperance Meeting was held in Batticaloa on the 13th instant, at the Court House, under the presidency of Mr. A. de A. Seneveratna, District Judge. We are glad that the temperance wave has at last reached Batticaloa, where drunkenness has considerably increased during the last few years.

A serious riot at Haputale—A serious riot took place at Kosgama, 17 miles from Haputale and a married woman was forcibly abducted from her husband by a party of forty men who went armed with knives, cudgels, and guns. Several persons were injured and a quantity of goods were stolen by the rioters. Four of the ring leaders have been arrested and charged with robbery, abduction &c.

A sad drowning accident—An English lad by the name of Charles Macdonald who was taking a bath at Bambalapitiya was drowned on the 10th instant, and his body was washed ashore after three days at Dehiwala.

The Wreck of the ss "Secundra"—The ss "Secundra" which left Galle harbour on the 9th instant bound for Colombo was wrecked near the mouth of the harbour by striking against a rock. The Chief Officer and the third Engineer and some of the lascars lost their lives.

The Clerical Service—We understand that the members of the Clerical Service in Ceylon are petitioning His Excellency the Governor for an increase of their salaries.

A Judge assaulted—Mr. J. H. De Saem, the District Judge of Kandy, tried one Seydoris Soysa who is a wellknown criminal and sentenced him to two years imprisonment. Having sentenced the prisoner, the Judge severely reprimanded him for having denied previous convictions and also for having on a previous occasion used abusive language to the Interpreter Mudaliyar. Whereupon the prisoner flung his straw

hat with all his might at the Judge which flew edgeways, passed the Judge's head, and missing him by a hairs breadth, struck the wall behind and rebounded on the Judge. The prisoner was with some difficulty handcuffed. He was then taken to the Police Court and charged before Mr. Wilmot with assault.

THE BALTIC FLEET AND LOCAL FISHING BOATS.

STEPS TO AVOID AN "UNWARRANTED FAMILIARITY."
The following telegram has been received by His Excellency the Governor from the Secretary of State for the Colonies:—

"Matter most urgent. The Russian Minister states that the Admiral in command of the Baltic Fleet telegraphs that fishing boats constantly cross the line of the Squadron by night without lights, rendering his position extremely difficult, which might lead to deplorable results. In view of the possibility of Russian men-of-war entering the waters of the Colony, you should as far as possible take steps to ensure British fishing boats carrying lights in order to avoid the danger of a regrettable misunderstanding."
—The Ceylon Independent.

Our Subscribers in Arrears.

Will kindly note that the XVth Volume of our paper has closed and it is more than 5 months since the XVIth Volume commenced. Still we regret to note that many of those subscribers who are in arrears, have not yet made up their minds to settle their accounts. Although we waited for a sufficiently long time, expecting settlement, we were sadly disappointed much against our wish. We had therefore to hand over our accounts to our Proctors, who have commenced to issue "Letters of Demand" to our defaulting subscribers. Steps have also been taken to sue some of our very bad pay masters.

Our local and outstation subscribers are, therefore, requested to take note of the above and promptly pay up their arrears; and thus save us from the unpleasantness of taking legal steps against them.

THE MANAGER
HINDU ORGAN.

THE GOVERNMENT AND DRINK

Our Government has every reason to be highly gratified at the movement to put down intemperance.

It is to the best interests of any Government that its subjects are of steady habits in the enjoyment of health, wealth and intellectual excellence. Anything detrimental to these, must be looked upon with alarm and disfavour by the Government.

There is no denying that drunkenness has a demoralizing effect upon the people, wrecking the health, draining the wealth, weakening the intellect, and in other ways rendering them unfit to be good citizens. That Jaffna is plunging deeper and deeper into this cursed habit of drinking cannot be questioned.

Temperance leaders are, therefore, rendering a great service to the state by endeavouring to keep drink out of the doors of the people and thereby raising them to a higher degree of prosperity and good citizenship. We, therefore, look to the Government for strong support in the cause of Temperance. His Excellency Sir Henry Blake has laid the people under a deep debt of gratitude by expressing his views in favour of any lawful means to stop drinking and this is the policy proposed to be followed in Jaffna.

May I, therefore, respectfully and earnestly request the local authorities to assist and support this good movement that has already been started in our midst. The chief thing to which I would call their attention is the fact of illicit sale of arrack being carried on to a great extent.

There is practically little use in legislation so long as proper steps are not taken to put it into operation. If the Executive Department does not see that the laws laid down by the Legislative Department are strictly obeyed, then the people would be liable to lose the wholesome fear and regard they ought to entertain towards their rulers and their laws.

Now, the law prohibits the sale of arrack

except in licensed Taverns and imposes penalty on those who infringe the law; but this is most flagrantly violated with impunity throughout the length and breadth of Jaffna, secretly of course. The Police Detective force might be very usefully employed in searching for those places where illicit sale of arrack is going on and in bringing the delinquents to justice and punishment which they richly deserve. In fact it is the duty of those who are responsible for the putting into execution the laws of the Government, to seek for the detection of these secret places of illicit sale without waiting for the public to supply them with information.

Strict injunctions may also be given to the Headmen to see that the Law is strictly obeyed in this matter. The Headmen cannot be ignorant of the unlawful practice going on in the respective places over which they exercise authority, but possibly with an eye to their own profit they connive at the infringement of the law.

If the Government will, in this and in other ways, help forward the cause of Temperance, Jaffna will soon rise in prosperity, the happiness of the people will be assured, crime will be greatly reduced and the people will become better citizens.

—Pro Bono Publico

WHAT JAPAN TEACHES INDIA.

A LETTER FROM SWAMI VIVEKANANDA.

We have been for some time past publishing extracts from the English and Japanese papers on the great progress the Japanese have made in all directions. The following extract from the letter of Swami Vivekananda written sometime before his death will be read with interest:—

The Japanese seem to have fully awakened themselves to the necessity of the present times. They have now a thoroughly organised army equipped with guns which one of their own officers has invented and which is said to be second to none. Then they are continually increasing their navy. I have seen a tunnel bored by a Japanese engineer nearly a mile long.

The match factories are simply a sight to be seen and they are bent upon making everything they want in their own country. There is a Japanese line of steamers plying between China and Japan and which shortly intends running between Bombay and Yokohama.

I saw quite a lot of temples. In every temple there are some Sanskrit Mantras written in old Bengali characters. Only a few of the priests know Sanskrit. But they are so intelligent sect. The modern rage for progress has penetrated even the priesthood. I cannot write what I have in my mind about the Japs in one short letter. Only I want that numbers of your young men must pay a visit to Japan every year, to whom India is still the dreamland of everything high and good. And you, what are you?.....talking twaddle all your lives, vain talkers, what are you? Come, see these people and go and hide your faces in shame. A race of dotards, you lose your caste if you come out!! Sitting down these thousand years with an ever increasing load of crystallised superstition on your heads, for a thousand years spending all your energy upon discussing the touchableness or untouchableness of this food or that, with all humanity crushed out of you by the continuous social tyranny of ages—what are you? And what are you doing now?.....promenading the sea shores with books in your hands—repeating undigested stray bits of European brainwork and the whole soul bent upon getting a thirty rupees clerkship or at best becoming a lawyer—the height of young India's ambition—and every student with a whole brood.....cackling at his heels and asking for bread! Is there not water enough in the sea to drown you, books gowms, and University diplomas and all?

Come, be men. Come out of your narrow holes and have a look abroad. See how nations are on their march. Do you love man? Do you love your country? Then come, let us struggle for higher and better things, look not back, no not even if you see the dearest and nearest cry. Look not back, but forward!

India wants the sacrifice of least a thousand of her young men—men mind—and not brutes. The English Government has been the instrument brought over here by the Lord to break your crystallised civilization and Madras supplied the first men who helped in giving the English a footing. How many men unselfish, thorough-going men, is Madras ready now to supply, to struggle unto life and death to bring about a new state of things—sympathy for the poor—and bread to their hungry mouths—enlightenment to the people at large—and struggle unto death to make men of them who have been brought to

the level of beasts by the tyranny of your forefathers?

—The Hindu

SBI RAMAKRISHNA'S TEACHINGS

AVATARA II.

In some seasons water can be obtained from the great depths of the wells only and with great difficulty, but when the country is flooded in the rains, water is obtained with ease everywhere. So ordinarily, God is reached with great pains through prayers and penances, but when there is an incarnation of God and it floods all around with spirituality, God is seen anywhere and everywhere.

A Siddha-purna (perfect one) is like an archaeologist who discovers an ancient and historic well covered up during ages of disuse by soil and rank growth. The Avatara, on the other hand, is like a great engineer who sinks a new well in a place where there was none before. Great men can lead only those to salvation who have the waters of piety and goodness in themselves, but the Saviour saves him too whose heart is devoid of all love, and dry as a desert.

THINK not that Rama, Sita, Krishna, Radha, were mere allegories and not historical personages; or that the Scriptures are true only in their inner or esoteric meaning. Nay, they were human beings of flesh and blood just as you are, but because they were Divinities, their lives can be interpreted both historically and allegorically.

THE Avataras are to Brahman as waves are to the ocean.

As the elephant has two sets of teeth, the external tusks and the inner grinders, so the God-men, like Sri Krishna, act and behave to all appearances as common men, while their heart and soul rest far beyond the region of Karma.

As the dawn heralds the rising sun, so sincerity, unselfishness, purity, righteousness, &c. precede the advent of the Lord.

As a king, before going to the house of his servant, sends from his own stores the necessary seats, ornaments, food &c., to his servant, so that the latter may properly receive him, so before the Lord cometh, He sends yearning love, reverence, faith &c., into the heart of the devotee.

The seeds of Vajravantula do not fall to the bottom of the tree. From the shell they shoot far away from the tree and take root there. So the spirit of a prophet manifests itself at a distance, and he is appreciated there.

—Awakened India.

GREAT BRITAIN'S BROKEN PLEDGES TO INDIA

ADDRESS BY MR. DADABHAI NAOROJI.

On Tuesday evening last Mr. Dadabhai Naoroji, candidate for North Lambeth, addressed a meeting under the auspices of the J. P. Heath Lodge of the Sons of Temperance, at the Wesley Hall, Clapham Park, on "British Rule in India: Promises and Performances." There was, considering the unpleasant character of the weather, an excellent attendance and the audience followed with marked interest Mr. Naoroji's eloquent pleading for his oppressed countrymen, while they also appreciatively watched the magic lantern views which vividly presented varied aspects of Indian manners, customs, and architecture. The views were graphically explained by Mr. J. C. Mukerji and the lantern was manipulated by Mr. W. Hanmer Owen. The chair was occupied by Mr. Mason, who, in briefly introducing Mr. Naoroji as the Grand Old Man of India, explained that although the Sons of Temperance formed a friendly society, the members were always glad to keep themselves in touch with the topics of the day, and hence their invitation to Mr. Naoroji to address them.

MR. NAOROJI, who was loudly cheered, said that in order to understand thoroughly the subject he was announced to lecture upon, and in order to realise the full significance of British promises and performances in India, it was necessary he should narrate a few of historical facts which led to the promises being given. British rule in India at its inception was one marked by greed, oppression, and tyranny of every kind—so much so that even the Court of Directors of the East India Company was horrified at what was going on. That was the first fact to be borne in mind. The second was that subsequent to the rise of the British Empire in India all war expenditure incurred in connexion with India, and by means of which the Empire had been built up, had been paid out of Indian resources entirely, and the bloodshed which was the necessary accompaniment of war was mainly Indian. In the late Transvaal war Great Britain lost thousands

of her sons and spent nearly 250 millions sterling, and the people of this country consequently had brought forcibly home to them what war meant, but in India, while the British claimed all the glory and reaped all benefits, the burdens of war were borne by the Natives. India had, in fact, cost Great Britain nothing in money and very little in blood. But its wealth had thereby been exhausted; it had become impoverished, and it had further been subjected to a system of Government under which every Indian interest was sacrificed for the benefit of the English people. The system of corruption and oppression continued until at last the British Government was shamed by it. Anglo-Indians of high position in the service had again and again denounced the system in the most scathing terms, but it would suffice for his present purpose to remind them that Edmund Burke pointed out how every position worth having under the Government was filled by Europeans, to the absolute exclusion of Natives. The result was that there was a constant and most exhausting drain of Indian wealth. Even in those days it was estimated that the official remittances to England amounted to three millions sterling and the capacity of the people to produce went on diminishing, until it was now only about £2 per head, as compared with £40 per head in Great Britain. This country too, enjoyed the benefit of its wealth circulating at home, while India laboured under the disadvantage that what it produced was sent to England, and it got nothing in return. She was, in fact, deprived of wealth without mercy year after year, and in addition to the official remittances home, to which he had already referred, the servants of the Government sent home, privately, an almost equal sum, which they themselves obtained from the Natives on their own account. In the early part of last century there was a Government enquiry every 20 years into the administration of the East India Company, and these at last proved so effective that the statesmen of the day began to realise the responsibilities and duty of England to India, and to seriously discuss what should be Great Britain's policy. It was in 1833 that they got the first pledge, and in that year a clause was inserted in the Charter of the East India Company providing that in the service of the Government there should be no distinction raised of race, creed, or colour, but that ability should be the sole qualification for employment by the State. That was the first promise, made to the people of India in the name of the people of the United Kingdom, and it was embodied in an Act of Parliament. Had it been faithfully and loyally carried out, the existing state of affairs in India would have been vastly different, and it would not have been necessary for him to go about the country complaining of the dishonour and disgrace of England, and of the enormity of the evils of British rule. The first promise was made in 1833, the period at which the British were rising to their highest glory in civilisation, an era of emancipation of all kinds, from the abolition of slavery onwards. Macaulay himself declared that he would be proud to the end of his life of having taken part in preparing that clause of the Charter, and clearly the policy of the statesmen of that day was to extend to India the freedom and liberty which England enjoyed. But 20 years passed, and not the slightest effect was given to the clause: it remained a dead letter, as if it had never been enacted, and the policy of greed and oppression continued to obtain in the government of India. In 1853 the East India Company's Charter was again revised, and in those days Mr. John Bright and Lord Stanley (afterwards Lord Derby) urged strongly that the service should be open to all and not reserved exclusively for Europeans—for the nominees and friends of the Directors of the Company. They contended, too, for the holding of simultaneous examinations in India and England, but it was without avail. Then came the Mutiny of 1857, and after that had been suppressed, the statesmen of Great Britain were again forced to consider what should be the policy of this country in India. The administration of India was taken over from the Company, and the Proclamation which was issued was drawn up by Lord Derby, at the special request of Queen Victoria, in terms of generosity, benevolence, and religious toleration, such as might well be used by a woman sovereign speaking to hundreds of millions of a people the direct government of whom she was assuming after a bloody civil war. Nothing could have been more satisfactory than the promise embodied in that Proclamation and the Indian people heartily blessed the name of Queen Victoria for the sympathy she always evinced towards her Indian subjects. This Proclamation constituted the second pledge—it was promise to extend British institutions to India, to, in fact, give them self-government, it re-affirmed the promise of the Charter of 1833, and it declared that her Majesty held herself bound to the Natives of her Indian territories by the same obligations of duty as bound her to all her other subjects. Indians were, in fact, to become true British subjects, with all the rights and privileges of British subjects, and the Government of the country was to be administered for the benefit of all the people resident therein; for, concluded the Proclamation, "in her prosperity will be our strength, in her contentment our security, and in her gratitude our best reward." This had well been called "India's Greater Charter." It was everything they desired. But, unfortunately, it, too, had remained a dead letter up to the present time, and to the great and bitter disappointment of the people of India the promises therein contained had not been faithfully and honorably fulfilled. In defiance of the Proclamation, every obstacle had been placed in the way

of Natives obtaining admission to posts under the Government, the efforts of men like Mr. John Bright, Lord Derby, and Mr. Fawcett to secure the holding of simultaneous examinations in England and India had been frustrated. In 1870, no doubt, an effort was made by Sir Stafford Northcote, and later on by the Duke of Argyll, to give effect to the promise of admission of Natives to the service, but it was defeated by the action of the Indian Government. A Native service was established, but it was made entirely distinct from the European service—a distinction which was never intended—and it was so arranged that it was bound to prove a failure. Appointments to it were made by nomination, not by examination; back-door jobbery took the place of the claims of ability, and naturally, at the end of ten years, the service was abandoned because it had never answered. In 1877, on the proclamation of Queen Victoria as Empress of India, Lord Lytton issued another Proclamation in the name of Queen Victoria reiterating the promises contained in her former Proclamation, but again the pledge was violated. At the Jubilee in 1887 there was a renewal of the promise, again to be followed by its being utterly ignored; while, later on, a resolution of the British House of Commons in favour of the holding of simultaneous examinations in India and England was carried by Mr. Herbert Paul, in spite of the opposition of the Government, and that too had been ignored. Thus they had a long series of solemn promises made to the ear but absolutely violated in spirit and in letter, to the great dishonour and disgrace of Great Britain. Eminent statesmen and officials had frequently admitted the breaking of these pledges. A Committee appointed by the then Secretary for India unanimously reported in 1860 that the British Government had been guilty of making promises to the ear and breaking them to the hope; and that the only way in which justice could be done to Indians was by holding simultaneous examinations in England and India, of the same standard and on the same footing, instead of forcing Indians to go to London at an expense of thousands of pounds in order to secure admission to the Government service. In 1870 the Duke of Argyll declared: "We have not fulfilled our duty or the promises and engagements we have made"; later, Lord Lytton made the confession that deliberate and transparent subterfuges had been resorted to in order to reduce the promise of the Charter of 1833 to dead letter; and that the Governments of England and of India were not in a position to answer satisfactorily the charge that they had taken every means in their power to break to the heart the promises they had made to the ear. The Duke of Devonshire, in 1883, asserted that if India was to be better governed it was to be done only by the employment of the best and most intelligent of the Natives in the service; while, finally, the late Lord Salisbury described the promise and their non-fulfilment as "political hypocrisy." That was a nice description indeed of the character of the British rule in India; it was an admission that the conduct of the British Government in India had been disgraceful. But let them not forget that the promises were made by the British Sovereign, the British Parliament, and British people, of their own free will, while the disgrace for their non-fulfilment attached solely to the British Government, which by its refusal to act had sullied the honour of the British people. Two of the greatest offenders in this respect had been Lord George Hamilton and Lord Curzon, both of whom had very unpartriottically introduced most reactionary measures, and had pursued a mischievous policy which had resulted in the gravest injury to the Indian Empire and the British people. Lord George Hamilton, whose object surely should have been to make the people attached to British rule, had openly declared that it never would be popular with them while Lord Curzon had done his very utmost to make it unpopular. He was going back to that country for a second term of office as Viceroy, but the suggestion that the people would welcome his re-appearance was falsified by the authoritative expression of the best Native opinion, and his continuance in the office of Viceroy could only be productive of serious injury both to England and to India. What had been the result of the non-fulfilment of this long series of promises? The system of greed and oppression still obtained in the Government of India; the country was being selfishly exploited for the sole benefit of Englishmen; it was slowly but surely being drained of its wealth, for no country in the world could possibly withstand a drain of from 30 to 40 millions sterling annually, such as India was now subjected to; its power of production was diminishing, and its people were dying of hunger by the million. The responsibility for all this rested upon British rule. What was the remedy? Not the mischievous, reactionary policy now being pursued by Lord Curzon, but the taking of steps to transform and revolutionise in a peaceful manner the present evil and disastrous system of Government, so as to enable the people themselves to take their full and proper share in the administration of the affairs of their country. Lord Curzon had described India as the pivot of the British Empire. India could not be content with the present state of affairs and he earnestly appealed to the people of Great Britain to themselves compel the Government to redeem the promises so often made, and to secure for India real self-government, subject, of course, to the paramountcy of Great Britain. (Cheers.)

The usual votes of thanks brought the proceedings to a close. —The India.

THE MADURA TAMIL SANGAM.

The following two letters have been received from Professor Julien Vinson, 58 Rue de l'Université, Paris (France), by Mr. P. Pandithorai-swami Thevar, President-founder and Trustee of the above Institution:—

September 30th 04—"Most Honourable Sir—Allow me to thank you very heartily for the books and pamphlets (8 in number) and for the 8 numbers of the second volume, of the Review ('Senthamil') I was really delighted with them and I pray you to say to the (Sangathar) how much I am grateful to them for their kindness. I should be most honoured if I could become a member of the Sangam and so, I pray you to send me the Regulations and conditions. I would like also to have all what have been published by you and your friends, viz., the first (volume) and the other pamphlets No. 8. (Thirunatranthathi) and No. 2. (the 58 verses of Valayapathi and culled from the ancient works) which would highly interest me. I suppose the same (volume) will be made for (Kudalakesi). Do you not intend to print the very precious and useful (story of Uthayan). Although a complete copy has not yet been found, the readers and lovers of Tamil would enjoy it greatly. Hoping to hear something from you, I remain, sincerely yours. Pray tell me what money I am indebted to you."

November 4th, 04—"My dear and honourable Sir,—I come to thank you very heartily for your most amiable and kind letter and for the pamphlets you were so good enough to send me. I highly appreciate them and they will take a foremost place in my library. I have not however the complete set, since of ('Senthamil' volume I), I want yet Nos. 1, 4 & 5. I should be delighted if those, which probably are exhausted, may be occasionally found. The work you have undertaken is an important one and it appears to be extremely difficult; but men like you are able to complete it successfully; because, as Tiruvalluvar has said, "Seyarkarya-seyvarperiyar" ("Things hard in the doing will great men do) and I will find myself much honoured, if I can help you a little in your wonderful and magnificent attempt. The whole of Tamil people ought to be at your side. How many precious and valuable old books are yet to be preserved by printing from an unavoidable destruction! I deeply regret, for instance, the loss of the 2 classics, (Valayapathi and Kudalakesi) Perhaps some copy, defective and spurious, is yet lying in some corner! In the meantime, it would be a good thing to print, as you intended, the various verses which were preserved from them. I published last year a Tamil Manual in French of which I will try to have a copy for you. To-day, I send you a little pamphlet of mine, just issued. Many thanks for my admittance as a member of the (Sangam.) Pary let my followers know how much gratefulness I feel in becoming a companion to so learned and esteemed Pandita. Although you say you dispense me from the charge of enlistment of membership I intend to send you some money for the Institution, your work, since money is the key of success in all movements. I am sincerely yours."

The following two remarks are extracted from the Visitors' book of the above Institution:—

Rev. Mr. O. S. Vaughan of the Madura American Mission wrote on the 15th instant:—"I have been very much interested in what I have seen and learnt during my short visit to the Sangam. I am especially pleased with the sincere effort that is being made to preserve the treasures of Tamil Literature. I wish the Sangam and its very enterprising President and Founder a well-deserved success."

Rev. Mr. W. Wallace, of the same Mission, wrote on the 16th instant:—"The Tamil Sangam is the pride of Madura. May it continue to flourish and expand!"

H. H. Raja M. Dinakar Babadur Avargal has made a gift to the library of the Sangam of 20 volumes of the library of Famous Literature.

—The Hindu.

THE EMPEROR OF JAPAN AS SEEN BY ONE OF HIS SUBJECTS.

The Emperor of Japan (who was born on November 3, 1852) is one of the most notable figures in the Far East, and the following article, under the title of "Mutsuhito, by a Nippenjin" published in the *Daily Chronicle*, is interesting as showing how he is regarded by one of his own people. The author is a Japanese now engaged in London in the study of the theory and practice of engineering;

"The world, says the writer, is just now interested in my country above all things. Nay, it is astonished and bewildered. The little brown man is the phenomenon which cannot be explained. For it is inexplicable that a nation dormant and apparently living in a fool's paradise of contentment and self-satisfaction, refusing all intercourse with strangers, save the immediate neighbours of China and Corea, should suddenly throw off the Oriental mantle of sleep and betake itself to the material civilisation of the West; that it

should analyse and assimilate the cool mathematical calculation and clear philosophical reasoning which has been so hardly won during the ages at the cost of so many disastrous experiences.

One asks whence it comes and whither it tends. It is the spontaneous awakening of a downtrodden people? If so where are the guillotines? Or is it the creation of a mastermind—what your Carlyle calls a hero? The voice of all Japan answers, Yes, it is the genius of Mutsuhito, our Emperor.

Japan was, at the time of this young prince's accession, on the edge of a volcano. The Shogunate was tottering in its old age, unable to enforce its authority upon those feudal princes within the country who ruled each an independent state and incompetent to deal with the strangers from without who clamoured for the opening of Japan's ports to commerce and friendly intercourse.

The young monarch quietly and gradually gathered into his confidence men who were enterprising and learned, of spirit and of gift from all parts of the country. At the same time all the incapable parasites at Court were banished from the Imperial presence. The princes of the powerful clans of Satsuma and Nagato, threw in their lot with the Emperor, and he soon felt himself powerful enough to call upon the reigning Shogun who nominally had most of the feudal princes at his back, to present himself before the throne and formulate a domestic and foreign policy which should be for the welfare of the country.

The Emperor entertained a hope of conciliation. Fortunately for the nation the reigning Shogun was intractable, and withdrew, followed by thousands of armed men. A force was sent out in pursuit with the late Prince Fushimi at their head. Saigo Yamagata and others served under him. They drove the army of Shogun before them, reduced Tokyo, his ancestral seat, with hardly a bloodshot, and crushed his power for ever.

The country was pacified. The Imperial Government centralised at Tokyo and the Emperor ruled from the throne, while 300 princes looked on awe-struck, fearful of the power of their new found master. With a quick inspiration he called upon the feudal nobility to resign their authority and privileges, which they had enjoyed for ages, into his hands as the representative of the nation. This bold stroke succeeded, marvellous to relate, and the Imperial authority was thus consolidated.

Shortly after, he sent out a mission with Prince Sanjo to investigate and report on existing forms of Government and their social conditions in order that he might adopt a policy suitable to the national requirements. With its return from Western civilisation a most important series of reforms, or rather a new order of things was introduced.

What now remains for me to present is the private life of the Emperor so far as I know it. This I consider is the more important of the two, inasmuch as it is so little known and yet so idealistic.

The Emperor is an early riser. At five o'clock punctually you may see him astride and of his favourite mounts taking the fresh air and drawing inspiration from the grandeur of the scenery. After a simple breakfast he prepares himself for work at the Cakumonjo—the place of study and inquiry. Here he sees the innumerable reports from the Cabinet Ministers and the Committees of the houses of Parliament, goes over the foreign cablegrams, or the "wires" on the crops, and amends initials and criticises papers of all kinds, from the regular reports of the Finance Office to the award of merit to a poor peasant woman for faithful attendance on a sick husband. He is so thorough, is our Emperor.

State functions are attended generally between ten in the morning and one or two in the afternoon, or in lieu thereof he will visit the schools, distribute prizes, listen to addresses by students at the head of the list on scientific or other matters.

In all this the Empress proves herself a true helpmate, and sometimes takes the greater share of the work. As the Emperor says, I am the committee of politics; my wife is the committee of education.

"Out in the starry night, when the world lies folded in sleep, a tall figure of a man may be seen pacing steadily up and down on the battlement clad in the coarse regulation serge of the army, his hands in his pockets, and an unlighted cigar perhaps in his mouth. The sentinels step aside into the dark recesses of the wall, or hide under the shadow of the trees so that their earthly forms may not obtrude on the vision of the solitary man. Then he dreams

dreams; then he soars among the spirits of the departed, listening to their wise monitions; then he moves among the heavenly hierarchy so much beyond the counsels of this puny earth then he sees that dim outline of the future upon the veil of night. Sometimes his wife walks by his side—that simple, homely wife, clad not in any Paris confection, adorned with gems, but in the simple court dress, consisting of a white blouse and scarlet skirt.

She walks by his side silently, perhaps not quite understanding the working of his thoughts, but trusting him implicitly, for she, of all the persons in Japan, knows him best.

But our Emperor's devotion is shown in many ways. He it is who will experiment with field equipment, wearing the heavy "kit" and the service shoes himself, and marching in them till his feet are sore and his shoulders swollen. He it is who takes the new pattern rifle in hand and sets out on a twenty-four mile march to see that it be not too heavy for the endurance of our soldiers.

On one of the sports days at the Nobles' School in Tokyo the Emperor was present as the parent of the Crown Prince, then a student in the institution. Wrestling matches were arranged among other things. In these the Crown Prince proved highly successful. Presently the burly figure of a farmer's son, well known as a cunning wrestler appeared in the ring. There was a momentary silence, then a buzz among the onlookers; many knowing nods were exchanged, and fresh encouragement was given to the youthful Prince. The struggle once begun was brief; victory declared for the farmer's son. Loud was the expression of sorrow, but the Emperor stepped up to the nearest umpire and spoke to him "I want to have a world with that young man." The Timid lad stood before the Emperor fearing he had dared too much, but was reassured by his words: "My son, will you become one of the companions of Akibito, and live and study with the boy while he remains in the school, for he needs many a man like you?"

Mere birth does not obtain favour in his eyes, but noble, must be noble, in its true and best sense. The Japanese term nobles "a race of flowers," and a noble must justify his distinction. He must lead the masses of the people in their duty to the State; he must set an example of sacrifice, of industry, of honesty, of honour—in fact, of all nobility, even as his Imperial lord is an example to him. Should he fall short of this standard he will be ruthlessly deprived of this rank and privilege. The pages of the official "Gazette" are full of such deprivations, and on the other hand, patents of nobility to the men of merit. Some even go so far as to say that the best interest of the country is in the Upper House.

In conclusion, let me tell you what we think of the saviour and maker of modern Japan. He was given to us when we were upon the brink of unpeakable horrors. On the one hand was the feudal baronage with a despotic Government like that of Russia, crushing the life out of the people. On the other hand was the dark spectre of a bloody revolution, to end, perhaps in the extinction of the nation, so that like Poland, we should exist only as a name. He saved us, and therefore we trust him.

Do you wonder that with such a leader and with the lieutenants he has trained holding the reins of government we now reap our reward on land and sea?

NOTICE.

"ORDER NISI."

IN THE DISTRICT COURT OF TRINCOMALIE.
Testamentary Jurisdiction No. 215.

In the matter of the estate of Sathupillai Alias Apiramipillai wife of Valuppillai late of Nilaveli in Kaddukulampattu Trincomalie.

Arumugampillai Aloarpillai of No. 6 Div. Trincomalie
Petitioner.

Vs.

Sinnatampi Valuppillai of Puloly West Point Pedro
Respondent.

This matter coming on for disposal before W. L. Kindersley Esqr. District Judge Trincomalie on the 7th day of December 1904 in the presence of Mr. M. M. Subramaniam Proctor on the part of the Petitioner and on reading the affidavit of the Petitioner dated 18th November 1904 and his application dated 7th December 1904 it is ordered that the petitioner is the creditor of the said Deceased and as such entitled to have letters of administration to the estate of the said deceased Sathupillai Alias Apiramipillai wife of Valuppillai issued to him unless the Respondent or any other person interested in the said estate show sufficient cause to the contrary on the 22nd day of December 1904.

The 7th Day of December 1904

W. L. KINDERSLEY
District Judge.

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