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THE HINDU ORGAN.

JAFFNA, WEDNESDAY, NOVEMBER 16, 1904.

BIRTHDAY HONOURS.

The Native Rank of Mudaliyar was conferred on the 9th Instant in Colombo in connection with His Majesty's Birthday, by His Excellency the Governor, on five gentlemen—two Sinhalese, two Tamils, and one Muhammedan—and five other gentlemen—four Sinhalese and one Tamil—were on that occasion made Muhandrams. The one noteworthy fact in connection with the bestowal of these Ranks this year is the fewness of the number honoured compared with the lavish bestowal of the Ranks during the last re-

gime. By indiscriminate selection of the deserving as well as the undeserving the Ranks had considerably lost their value, and it began to be thought that the distinctions were no more very covetable. To judge, however, from this year's list, the Government of His Excellency Sir Henry Blake is determined to confer the Ranks only on a few and on deserving ones.

We know nothing of the Sinhalese gentlemen who were the recipients of these honours. But the three Tamil gentlemen are well known to us, and we heartily congratulate them on the deserved distinctions conferred on them. First and foremost we should mention the name of Mr. S. Sabaretnam, Chief Mudaliyar of the Jaffna Kachcheri, who has been made a Mudaliyar, in recognition of his high and eminent official position, and of his long and faithful services to Government. He has enjoyed the confidence of successive Government Agents and is held in the highest esteem by the public, as the cordial and grand reception accorded to him here on his return from Colombo yesterday would show. We confidently hope that it will not be long before higher honours are conferred on him.

Mr. E. C. Valmurugu, the other recipient of the rank of Mudaliyar, is the highly respected President of Village Tribunal Batticaloa South, who retires from this office on the 15th of this month, after 30 years service. He is a native of Point Pedro and has long been settled in Batticaloa. The Sivan Temple at Pt. Pedro was built and endowed by his ancestors, and his father was its Manager. It is only fitting that such an esteemed and faithful servant of Government should have been honoured with the rank on the eve of his retirement. He is also one of the leaders of the Hindu community in Batticaloa.

Mr. J. D. Casinader of Batticaloa who has been made a Muhandram has been about quarter of a century in Government service and belongs to a family, the members of which have held high and responsible offices. He is a nephew of the late E. Somanada Mudaliyar, Chief Mudaliyar of the Eastern Province.

Important Notice

As we are given to understand that Mr. S. S. Vyttilingam 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 HOME COMING OF MUDALIYAR SABARETNAM

S. Sabaretna Mudaliyar, Chief Mudaliyar of the Jaffna Kachcheri, returned here from Colombo yesterday by land, after having been invested with the Rank of Mudaliyar by His Excellency the Governor on His Majesty's Birthday. He met here with a reception such as had seldom been accorded to a native of this place. The Mudaliyar who was also entertained and received in costly pandals all along the way at Vavunia, Pallai and other places, arrived at the Jaffna Railway station by the 6 P. M. train, and was received there by the *elite* of the Jaffna community. He was then taken in torch light procession in a decorated carriage drawn by a pair of white Australians to the Hindu College, accompanied with music and display of fireworks. The procession of carriages was about one-eighth of a mile in length and thousands of pedestrians also took part in it; and it was one sea of heads for a considerable distance. The view was magnificent and bespoke the Mudaliyar's great popularity among all sections of the community without distinction of caste or creed. The procession stopped for a while at the Grand Bazaar where Messrs Vallipattam and Krishnar Kathirasu commonly known as "Karthar" put up a pandal and made grand preparations to receive him in it. The time for the reception at the Hindu College being 7 p. m., and as there was no time to go to that Pandal then, it was decided to proceed first to the College and then to come back to this Pandal. The frontages of some of the houses on the way were also decorated for the occasion and presents were made in some of them, particularly in front of the residence of Maniagar Tillainader and his son-in-law, Mr. V. Murgasapillai, Superintendent of Minor Works. The Mudaliyar, on reaching the Sivan temple, got down from the carriage, and worshipped in the Temple. The procession then went by the outer courtyard of the Temple and coming back to the main road reached the College at 7.30. p. m.

There were assembled in the College Hall one of the most influential and representative gatherings ever seen in Jaffna on a similar occasion. There were present either at the Railway Station or in the College, not only most of the Maniagars, Udaiyars, and Vidhans of the District, and almost all the brother officers of the Kachcheri. Fiscal's Office, Courts, and other Departments of Government, but also most of the members of the Bar and other men of light and leading in Jaffna. It will be seen from the signatories to the invitations for the reception in the College, (Messrs. T. M. Tampoo, retired Police Magistrate; M. Coomarasurier, Member Provincial Road Committee; A. Kanagasabai, H. A. P. Sandrasekara, Isaso Thambayah, and C. Tirunavukarasu, Advocates; T. C. Changanapillai and V. Casippillai, Proctors; R. Kantaiyah, Secretary District Court; J. G. Toussaint, Head Clerk, Kachcheri; M. Thambapillai Mudaliyar and Thillainader Mudaliyar, Maniagars; E. M. Carim Lebbe, Government store keeper; and M. B. Swampillai, and M. L. R. M. Karupayah Pillai, Merchants,) that the honour done to the Mudaliyar was not confined to any section but was the united movement of all sects and creeds, and of officials and unofficials, to mark their sense of approval and satisfaction at the distinction conferred on Mr. Sabaretnam by His Excellency the Governor.

Pandal in front of the College which was gaily decorated for the occasion and was conducted to the beautiful *dais* erected in the Hall. This having been done, Mr. Advocate Kanagasabai rose up and congratulated Sabaretna Mudaliyar on the Rank conferred on him by the Government, recounted his services to Government in Mullaitivu, Trincomalee, and Jaffna, spoke highly of his qualifications for the high and responsible office which he now held, particularly of his great accessibility and affability, and wished him greater honours, long life, health, happiness and prosperity. He also in conclusion presented the Mudaliyar with a valuable and beautiful sword and chain, which were made out of subscriptions collected from the public. The Mudaliyar after having been garlanded by Mr. Kanagasabai thanked those present in suitable terms for the grand reception accorded to him and said that it was a satisfaction to him to find that his countrymen appreciated the humble services he had rendered to them as an officer of Government. The functions at the College came to a close at 2.30. p. m. with three cheers called for the Mudaliyar by Mr. N. Selvadurai Pillai, Principal of the College, and the serving of betel and arecanut, and sathanam, and sprinkling of rose water in pure Tamil fashion.

The Mudaliyar on leaving the Hindu College went back in procession to the Pandal at the Grand Bazaar. It was 11 p. m., when he reached his own residence at Kockuvil in a Car drawn by a pair, after having been entertained at several pandals on the way. A reception was held in a tastefully decorated Pandal in the Mudaliyar's House and some hymns specially composed for the occasion were sung. The guests having been entertained in the usual fashion on occasions of similar functions, the Mudaliyar thanked one and all for the cordiality shown to him on that day which he would consider as one of the happiest and proudest days in his life. Thus ended one of the most successful and grandest demonstrations ever held in Jaffna in honour of a Tamil officer of Government.

LOCAL & GENERAL

Weather—After a few showers of rain that fell during last week the weather is again clear.

The Jaffna Kachcheri—Mr. John Scott who was here as Office Assistant to the Government Agent and who went on one month's leave to Newara Elya is now attached as a Cadet to the Colonial Secretary's Office, Colombo.

The Superintendent of Police—Mr. H. L. Dowbiggin has returned here from Colombo and resumed duties.

Temperance Meeting—A Temperance Meeting which was fixed to be held at the Manipay English school on the 12th Instant was postponed to the 19th. Mr. Advocate Kanagasabai will preside on the occasion.

Death by accident—When two Tamil young men in Captain's Garden, Colombo, shot at a tortoise, a dhoby who was standing at a distance of 150 yards was hit and he died the next day.

The New Knight—His Majesty the King has been pleased to confer a Knighthood on Dr. Allen Perry, the Principal Civil Medical Officer of the Island. We congratulate the Doctor on the honor he has received.

A Whale washed ashore—A whale has been washed ashore in Colombo near Mount Lavinia. It was about twenty feet long.

Board of agriculture—The first meeting of the Board of Agriculture was held

in Colombo in the Council Chamber on the 10th Instant. The chief business at the meeting was the adoption of the rules framed for the guidance of the Board. It was decided among other things that every member should pay an annual subscription of Rs 5. and that local societies may be formed with a membership of not less than twelve members. Each local society should be represented by a Secretary through whom correspondence with the Board may be conducted.

The re-election of President Roosevelt—The American Republic has re-elected Mr. Theodore Roosevelt as President for another four years.

THE REPORT OF THE NORTHERN PROVINCE

BY MR. J. P. LEWIS.

(Continued from our last issue.)

Caste and Religious Disputes.

Three cases of caste riot occurred in 1903, as against seven in 1902:—

(1) In January the Vellalas of Valveddi in Vadamaradchi West and neighbourhood of Pt. Pedro rioted for the third time to prevent certain persons of goldsmith caste from having a ceremonial procession in the street with native "music." Eighteen rioters were fined Rs 75 each on pleading guilty. This was a mere continuation of the two previous riots, and the case in regard to the second of these was in fact pending at the time the third took place. The trial of the second riot case resulted in five of the rioters getting sentences of nine months' rigorous imprisonment each in the District Court, which the Supreme Court reduced to three months. The Supreme Court did not foresee the third riot, nor the Court which inflicted punishment for that riot take cognizance of two previous riots. It is satisfactory to be able to record, however, that since that punishment a procession of goldsmiths passed through Valveddi unmolested.

(2) A procession of persons of the potter caste, carrying what may be described as portable shrines (*kavadis*) through the village of Kadduvan in Valikaman North on the public road, was attacked in July by Vellalas indignant that potters should indulge in the luxury of tom-toms in public. Seven Vellalas were in consequence sent to rigorous imprisonment for seven months.

(3) In October the Vellalas of Tinnalai in Vadamaradchi West and neighbourhood of Pt. Pedro attacked another procession of potters carrying *kavadis* to the temple, and again accompanied by the beating of the privileged but not otherwise obnoxious tom-tom. One potter was so seriously injured that his life was for some time in danger, and twelve Vellalas had been committed for trial for riot, but had not been tried by the end of the year.

Manner in which the Police have discharged their Duties in 1903.

(1) The Police (regular) did their work well during the year. They furnished treasury guards and escorts for prisoners and treasure, and also supplied a jail guard to the Jaffna prison.

(2) One sergeant and twenty-two constables were sent from Jaffna for duty at the Pearl Fishery at Marichikaddi, and they gave satisfaction. Most of them were laid up with fever on their return, and some of them have not yet quite recovered from its effects.

(3) There was also furnished a guard at Kayts in connection with the quarantine arrangements at that port for the prevention of plague.

Police Courts

The Police Courts of the Province were inspected during the year. With reference to the Crime Registers kept in them, I see no object in the lettering of such cognizable cases as these:—"Committing nuisance, driving without lights," &c., but as they happen to be cognizable offences (*i. e.*, the offenders can be arrested without a warrant) they have to be lettered and included in the A. B. C. return.

The object was that cases of serious crime should be lettered *i. e.*, the results classified, in order that returns of crimes which would be of some value for statistics should be furnished, but the distinction between cognizable and non-cognizable cases is by no means the same as the distinction between serious and trivial offences. There are trivial cognizable cases such as those I have mentioned, and serious non-cognizable cases such as forgery and perjury. The distinction in the Crime Register between "cognizable" and "non-cognizable" cases should be abandoned, and new registers started of less com-

licated form of "serious" and "non-serious" cases.

The inclusion of these trivial cognizable cases in the returns makes the A. B. C. return quite valueless. If they are excluded from the return of convictions in the Central Province, for instance, the percentage of convictions drops from 74 to 43. (See the table published in the Administration Report of the Government Agent, Central Province, for 1901, page C 19.)

(To be continued.)

THE WAR.

London, November 9.—A thousand provincial reservists, who arrived at Moscow, committed excesses and pelted the troops, who were restoring order with stones. The troops fired on them killing and wounding six.

London November 10.—Owing to the configuration of the ground at Itzeshan proving a costly obstacle to the Japanese fierce assaults on the 5th and 6th inst. which were repulsed, although during the second assault a casual shell exploded Russian mines, killing and wounding 600 to 700 Russians.

Reuter wires from Tokio that the Army Warehouse at Port Arthur was bombarded on the 6th inst with heavy guns and a conflagration ensued. The magazine at Sungshushan exploded.

London November 11.—Reuter, wiring from Mukden yesterday, says the artillery fire continued at intervals. It was heavier on the right where the Russian heavy guns shelled the Japanese positions all day on the ninth and also at night, neither side gaining advantage.

Mobilisation in Russia has been attended with serious anti-Semitic disorders at Vitebsk where shops and warehouses were looted from the 25th to the 28th ult. 1,000 Reserves participating. Several were killed and 50 wounded.

The French Chamber continues the discussion on the Anglo-French Convention. M. Delcasse last night spoke eloquently and exhaustively in favour thereof and hailed the agreement as a new and powerful guarantee of peace which was rendered possible by France giving up what England particularly coveted and England's abandoning what was particularly precious to France. —The Ceylon Observer.

AN AMUSING SKIT.

Fortunately the influence of newspaper is not confined to the locality or country wherein it is published, otherwise we might despair of effecting reforms in many desirable directions, not the least being in the direction of the improvement of our judicial system. Elsewhere we publish an amusing skit under the head of "Sub Rosa" on Hon. Justice Moncreiff's, order in the Thorpe case. In connection with the above incident it will interest our readers to know that one of the legal luminaries whose treatment of the case was in our opinion so extraordinary, was so wroth over the comments published in the *Independent* that he actually applied to Government for permission to prosecute us. We are still awaiting that prosecution!—Ceylon Independent.

SUB ROSA.

(THE "MORNING LEADER," OCTOBER 20TH, 1904.)

I have been reading in the *Ceylon Independent* a most interesting account of an application for a rule nisi before his Lordship the Acting Chief Justice, with regard to an alleged assault by a Mr. T. S. Thorpe on a gentleman named Tillyampalam Namagivayam. Perhaps I may be allowed to describe the complainant as Tilly, so as to save time and to avoid chances of misprints. Let it not be thought that I lack sympathy with the gentleman because I shorten his name, for it seems to me that he had a decided grievance.

His case was briefly this he is a clerk and storekeeper employed by a firm bearing the sound old name Walker. One day Mr. Thorpe came in wanting a spanner, and as Tilly was unable to produce a spanner of the size wanted, he says that Mr. Thorpe struck him, and then following Tilly he kicked him. One need not be a Sherlock Holmes to perceive where it is probable the kick "caught" Tilly. If you are in full retreat, and are kicked by the pursuer—well, you are liable to a rearguard attack and there is abundant evidence that Mr. Thorpe's kick was of what may be described as "the ahead-the-parting-guest" sort.

As Tilly's counsel very properly said, it was an assault which no man of self-respect could overlook. Samuel Butler holds that

... a kick in that part more

Hurts honor than deep wounds before, and Tilly confirmed that view. He said he had suffered considerable bodily pain by the blow and the kick, and great pain of mind and disgrace have been caused me.

Yet he appears to have lost his case because he was not prepared to swear that the kick had left marks (or a mark,) and he declined to submit evidence to the eye of Justice on that

matter. Surely this is a poor and unworthy method of judging the effect of such an act.

Let us suppose that I so far forgot myself as to pull the nose of a bishop, it might well happen that the right rev. nose would show no sign of the assault—but what then? Are we to say that a bishop's nose may be pulled with impunity so long as care is taken not to pull it off? Such a theory of assault will never do—moreover, Tilly, I think, showed himself to be a man of true delicacy in declining to submit to the Court such evidence as he had. You may pay too high a price for Justice and if Tilly's appeal to the ear of the Court was not accepted then he scorned to expose his grievance to its eye.

The case has interested me considerably because of certain dicta by the Acting Chief Justice, dicta which seem to me to go far beyond this particular case, and to be of general applicability. He said:

"From the complainant's account of the matter it does not seem to me that the act of the accused was meant as an assault. . . . The accused indulged in what I may call an unwarrantable familiarity—a familiarity in which he had no right to indulge, except with a person with whom he had acquaintance sufficient to justify what he did."

From this one may gather that a man may kick in the manner indicated only those whom he knows very well. It would have been helpful had his lordship given some indication of the degree of acquaintanceship which makes such a little attention a warrantable familiarity. Unfortunately, he has left the matter in a nebulous condition, so that men can ascertain this nice point only by the rough and ready method of rude experiment.

It is not in any way connected with the table of kindred and affinity, but the whole case depends on the degree of acquaintanceship. You have to know a man very well before this style of saluting him as he leaves your house is regarded as the thing. Moreover, it most occur to the thoughtful that one may know a man too well to feel safe in paying him this sort of attention. The Acting Chief Justice made it quite clear that he knew just what had been done, for he said:

"I can quite imagine Mr. Thorpe putting his hand out on the complainant's chest and, as he went away, putting his foot out and touching him on the hind quarters. I call it a familiarity. It does not appear to me that he meant to hurt the complainant."

His lordship says he can easily imagine all this, and I agree that there is no great difficulty in such an exercise of the imagination.

The distinguished judge appears to dislike the plain wordkick quite as much as the historical bishop shrank from the word "tinker," as unbecoming for episcopal lips. The bishop, it will be remembered, described John Banyan as a "binemith," and in the same way the judge uses the circumlocutory euphemism "putting his foot out and touching him," when he means kicking him. Possibly the learned judge would use plainer language if some abandoned wretch were to put out his foot and touch his lordship in the manner and the place indicated.

The learned judge also laid down a useful rule about how often this sort of attention may be paid without being punishable at law. He remarked:

"It is an unseemly act, and if it were repeated on the person of an employee who objected to it, and with whom the accused had no right to take such liberties, I have no hesitation in saying that some remedy would be open to the complainant."

Now this is a weighty utterance, and needs examination and careful comment. From it I gather that kicking a man in the manner already set forth is only unseemly when done once, but it may become illegal if continued and repeated. This principle is not unknown to law—indeed, it is illustrated in the case of a dog, which may have one legal bite at a citizen, though it must not keep on biting. There is a cumulative effect in such acts.

Again, the Acting Chief Justice in his luminous judgment acknowledges the possibility of an employee liking such an attention, for he alludes to one "who objects to it." This implies that some may not object, but may welcome the putting out of the foot and touching the retreating body. It may be held to indicate that there is familiarity and friendship between the kicker and the kickee. It is certainly a "touching" attention, and is equivalent

to putting the recipient on the visiting list of the other man.

Thus we find it laid down that a man may be kicked if he wishes to be kicked. But the case does not end here, for the Acting Chief Justice also uses the phrase "an employee with whom the accused had no right to take such liberties," and this, of course, means that there are some with regard to whom he has this right. They may be described as the "kickables." They may not like it—indeed, it is conceivable that they may be strongly opposed to such a method of conveying a hint—but they have to accept and to put up with it. In their case, it would not be unseemly or unwarrantably familiar, but merely an ordinary incident.

Tilly's case does not exactly fall into any of these categories. The judge in refusing to grant the rule distinctly gave his reason for the refusal in this way:

"As there were no marks upon his (Tilly's) body, and as he did not assert that what was done was done with any violence, I think I ought not to grant this rule."

I have already dealt with the "mark" part of the case. Tilly knows better than any one else, and he declined to let the Court into the secret. But quite another element is introduced by the remark that no violence was used, for now we must inquire how hard may one kick? The question is one of almost infinite complication—how well must you know a man before you may kick him, how often may you kick him and how hard, what men have the right to object, how are we to deal with those who like to be kicked? These are but a few of the issues raised by Mr. Thorpe putting out his foot and touching Tilly when Tilly's back was turned.

S. L. H.

A WONDERFUL INSTANCE OF TRIUMPH OF SPIRIT OVER MATTER.

In a recent issue, we pointed out that, if the Moghul Emperor Jehangir was the absolute master of a hundred million souls, he himself, in his turn was the slave of a woman, Noor Jehan, who made him a plaything in her hands. But Jehangir, in his lucid moments, oftentimes spoke and acted wisely. For Nature had bestowed on him many good parts. These lucid moments must necessarily be rare to persons situated like him, especially as the Emperor was addicted to drink. Jehangir's father, Akbar, was never a bigot; the result was that many of his intelligent companions were very liberal in their religious views. Hence the illustrious historian of his reign, Abul Fazel, very freely commented upon what he thought the weak points of orthodox Mahomedanism. Jehangir was, however, a bigotted Mussalman, and, therefore, caused the immortal historian to be assassinated.

When this tragic incident came to the notice of Akbar he was deeply aggrieved. He was soon convinced that his son and heir, Jehangir, was at the bottom of the foul deed. What could he do under the circumstance but suppress all enquiry into the death of Abul Fazel, and give out that the perpetrators of the crime had not been found out? But when Jehangir became Emperor, he confessed the murder in his autobiography and that with pride! He says:—

"Abul Fazel so wrought upon the mind of his master, my father, (Akbar) as to instil into him the belief that the sacred inspirations, recorded in the Koran, were nothing else but fabrications invented by the everblessed Mahamad. Actuated by these reason it was that I employed the man who killed Abul Fazel, and brought his head to me, and for this I incurred my father's deep displeasure."

But he was punished by God for his cruel bigotry. In his autobiography he of course always speaks of Hindu religion with contempt. He heard, however, that in Mathura there was a Hindu recluse who was working wonders. "Is that so?" thought he. "If he is a true man I shall not interfere. But if he is a humbug I shall give him a lesson." He sent emissaries who, however, returned believers in the miracle. He was determined to sift the matter to the bottom and went to Mathura himself. He was told that the miracle consisted in the shower of gold coins every Friday throughout the year upon the head of the recluse. The recluse was Sonatan Gueswamee, the celebrated follower of the Lord Gouranga, the Avatar who was born at Nadia. Let the monarch now speak for himself:—

"When I approached cell, I found about four hundred of his disciples clothed in skins sitting round the entrance. My approach had been previously announced. When I entered the abode of the recluse, which appears to have been a sort of cavern, he did not attempt to move, neither did he offer me the usual salutation, nor the slightest mark of respect, in any way whatever."

But what could the irresistible monarch do? The spectacle had worked a strange influence upon him; and, instead of the recluse saluting him, he had to salute the recluse in return. Continues the Emperor:—

"I made my salaam to him and otherwise testified to him my humble respect; I endeavoured to assume

all the mildness I could assume to make him talk. At last he condescended to talk."

Fancy the spectacle of the greatest monarch on earth standing with folded hands before a semi-nude inhabitant of a gofa (which is a den dug in a mound) and expressing his gratification at the condescending notice taken of him by the recluse! And how did the Gosswami address the Emperor? Says Jehangir in his autobiography:—

"His first words were these; 'I serve that King who sustains, rambling about the earth, many such kings as thou art.'"

The Emperor humbly requested the saint to favour him with some sage counsel, and the Gosswami advised him to nourish his subjects and see that the latter are not oppressed by his agents. We have, however, no space for further details, and shall, therefore, let the Emperor describe the "Arati" ceremony (the worship of God by light) that he witnessed shortly after. Says his Majesty:—

"In about an hour afterwards the evening closed in upon us, and one of the derweishes in attendance upon the recluse gave the call to prayer. Some tapers were lighted up, and the venerable recluse proceeded to the performance of his devotions, bending his body at intervals eight times to the earth. Immediately afterwards five of the ministering derweishes entered, and stood in an erect posture before their principal. The latter raised his hands towards heaven and he had scarcely commenced this act of adoration when all at once a shower of gold from the sky, in laminae of about one methikkhal in weight, fell upon his head, which when collected together amounted in the whole to the value of seven hundred ashreffies. This he divided into two equal parts; one of which he presented to me with the desire that for a blessing upon my treasury it might be distributed among my officers of revenue; the other he shared among the derweishes present at our conference."

In a Vaishnava book written some 150 years after the incident related by Jehangir, we find a similar story described in this wise. It once pleased Akbar to pay a visit, to the same recluse, Sonaton. The Gosswami or saint refused to hold any converse with a King as his order did not permit it. The Emperor said he had come, not as a King, but as a humble servant of God. The Gosswami thereupon talked with him and requested Akbar to treat his people well. The Emperor, when leaving, proposed to offer a Jageer which Sonaton peremptorily refused. But seeing that the Emperor insisted, Sonaton shewed him, by what was considered a miracle, that he had more gold than the Emperor could boast of; and the latter left him humbled and abashed. Of course this story differs from what is related by Jehangir. But, it is quite possible both Akbar and Jehangir saw the same saint.

But to continue the narrative. The monarch was satisfied of the divine character of the recluse and offered him a Jageer worth Rupees fifty thousand per annum, but Sonaton said he needed no money and that the Emperor could spend it for those who needed it. The Emperor left the place completely humbled and disconcerted. Says he: "When I had proceeded a short distance from the cave a thought occurred to me that I ought to have kissed his hand on departure"; but this thought was followed by a "miracle." For says the Emperor:—

"At the very instant the idea that I had not kissed the hand of the recluse occurred to me, one of the attendant derweishes came from his principal, with his salutation of peace, to say that he was aware of my thoughts; that he had accepted of the will for the deed. Upon this proof of the faculty which he possessed of divining into the minds of man, my faith in his piety was increased a hundred-fold."

And what did this bigotted Emperor do next? Says he:—

"I turned round on the spot towards the cell of the recluse and prostrated on the earth; and besought the influence of his sacred character."

This is the first time perhaps that Jehangir had prostrated before a man, barring his father, and who was a semi-nude Hindu a Kaffir, an enemy of God according to his faith! Thus the superiority of spirit over matter was proved in a very tangible form; in other words, it was proved that a recluse who had not a piece of his own was greater than the greatest monarch on earth. —The A. B. Patrika.

THE TRAVANCORE REPRESENTATIVE ASSEMBLY. ITS CONSTITUTION.

The Government of Travancore have issued the following Proceedings, under date the 1st October for the constitution of the proposed Representative Assembly:—

His Highness the Maharajah has had under consideration the desirability of affording an opportunity to the people of expressing direct to the Government their wants and wishes and representing their views regarding the administrative measures adopted by Government from time to time. This would enable the Government to learn at first hand, how the action of Government affects the people and to have the benefit of their suggestion regarding the measures that may be necessary to promote administrative efficiency and to ameliorate the condition of the people. With this object in view His Highness has been pleased to command that an Assembly for the representatives

of land-holders and merchants in the country to be styled "The Sri Mulam Popular Assembly of Travancore" should be constituted.

The meeting of the Assembly will be held at the Capital every year soon after His Highness the Maharajah's birthday.

The members to be invited will for the present be selected by the Division Peishcar, two representatives of the agricultural, trading and industrial interests being chosen for each taluq from among land-holders who pay on their own account an annual land-revenue of not less than Rs.100 and land-holders or traders whose net annual income is Rs. 6,000 or above. The Municipalities of Travandrum, Nagarcoil, Qilon, Kottayam and Alleppey and such public bodies and associations in the opinion of the Government should be represented in the Assembly, will be invited to send a member each.

No person who has not completed 18 years of age, no person who is of unsound mind or has been convicted of a criminal offence indicating a bad or immoral character and no dismissed official shall be eligible to be nominated as a member of the Assembly.

As the subject of the Assembly is to elicit non-official public opinion, no Government servant shall be nominated as a member of the Assembly.

This year the meeting of the Assembly will be held on Saturday, the 22nd October, 1904, at 11 a.m., in the Victoria Jubilee Town Hall.

The names of the representatives selected will be published separately. The principal officers of the State and Heads of Departments will also be invited to be present.

The Dewan will, under command of His Highness the Maharajah, address the Assembly regarding the working of the several departments during the past Malabar year and the measures proposed to be adopted in the current year. The members will then be invited to make any representations they may wish to make regarding the measures affecting the people at large or the different communities and interests. The object of His Highness in calling this Assembly into existence is solely to give the people an opportunity of bringing to the notice of Government their requirements, wishes or grievances on the one hand, and on the other to make the policy and measures of Government better known to the people so that all possible grounds of misconception in regard to the action of Government may be removed. His Highness trusts that the Assembly will be the means of enabling this Government and the people to understand each other better, and that thereby the cause of good Government will be advanced and the well-being and contentment of the people better promoted.

Kottayam Division will send 32 representatives, Qilon Division 27, Trevandrum Division 9 and Southern Division 13.

The planting interests are represented at follows:—

The Kannan Dewan Hills, North Travancore—Tr. J. C. Abbot.

Central Travancore Planter's Association Peermaad—Mr. B. M. Knight.

Cardamom Hills—Mr. J. J. Murphy.

Hereford Estates, Shencotta Districts—Mr. P. W. Kier.

Ponmudi District—Mr. J. S. Valentine.

Ashambo District, South Travancore—Mr. J. Fraser.

Of the important firms in the State, Messrs. Darrab Smail and Co., Alleppey, are to be represented by Mr. G. H. Davey, while the spokesman of the well-known native firm of Messrs. Valleybboy Kadribboy and Co., is Mr. Adamjee Hackinjee. Two other Associations viz., the Kottayam Traders' Association and the Native Christian Association in South Travancore have also been represented by Mr. M. M. Varghese and Mr. M.D. Daniel, B. A., Editor, "Travancore Times," respectively. There are also in the list four Thamparamas or ascious of the various branches of the ruling family of Travancore.

—The Hindu.

IN DEFENCE OF HINDUISM.

THE TRIMURTI.

The great religions of the world, both ancient and modern, with but one exception—that of Islam—have taught that the supreme Ishvara manifests Himself as a Trinity in His universe; that is, that He shows forth a triple nature, embodied in three distinct forms. This is one of the most ancient teachings, and in its universality and its antiquity it bears the hall-mark of truth. The Jewish religion, that which is most closely related to that of Islam, laid comparatively little stress in its popular teaching on this triple nature of the supreme Ishvara, the circumstances sur-

rounding it leading to the chief stress being laid on the divine unity; but in the Rabbinical teachings, those representing the learned and philosophic Hebrews, the tripleness of the divine nature was definitely taught.

This triplicity—three-ness—is seen to be a necessity, as soon as we consider the relation of Ishvara to His universe. It is this relation which renders it inevitable that He shall manifest Himself in three distinct characters, and no more, as the supreme Lord. For a particular universe has a beginning; no universe has always existed; each is a temporary arrangement of Purusha and Prakriti, spirit and matter, and this temporary arrangement has a beginning. For this Ishvara manifests Himself as the CREATOR, and fashions and shapes the universe in that character. The universe being created—not "made out of nothing," but fashioned out of the everlasting materials—it is necessary that it should be maintained, preserved; hence He manifests Himself as the PRESERVER, and supports the universe, being the continuing thread on which all its changing parts are strung. But a universe, a thing of time, cannot last for ever; it becomes old and ready to perish, worn out, fit only for destruction—that is for being reduced again to its original elements; hence He also manifests as the DESTROYER, dissolving the universe. Then the THREE merge into ONE, and there is sleep. Thus the Days and Nights of Ishvara follow each other.

Though the THREE are thus fundamentally ONE, yet each root-characteristic of creation, preservation and destruction is embodied in a Form a Person, a Being, and these Three are the "Three-form," the Tri-murti.

The Creator is Brahma, and He is sometimes represented as four-faced, each face representing one quarter in space, so that His attention is turned in every direction. Also He sits on the Lotus, as Arjuna saw Him, when Sri Krishna revealed His divine form. The Lotus is the symbol for spirit and matter—fire and water—and thus is the right seat for him who fashions spirit and matter into a universe.

The Preserver is Vishnu, whose name means that He pervades all, enters into all, and thus supports and maintains all. He is symbolised with four arms, again for the four quarters in space, as though His arms were spread out in each direction to uphold and protect. From Him, as the Preserver, come all the Avatars, the Beings in whom He descends, as it were, showing out His powers as the Preserver, when the world is threatened by the powers of evil.

The Destroyer is Shiva, Mahadeva, whose name means welfare, happiness, beatitude, for as He dissolves the forms and draws the lives into His bosom, His peace enfolds all, and they enter into blissful rest. The name "Destroyer" sounds harsh in some ears, and perhaps the "Liberator" would have a sweeter, and therefore a truer sound; for He liberates the Jivas from their sufferings and leads them into the Peace. His symbols are the tiger-skin and the snake, and the guise of the ascetic; the tiger-skin marks the death of the lower nature, for the lower nature is the tiger that we all have to slay, and the wearing of the tiger-skin means that that nature has been slain. The snake is the symbol of wisdom, and He who wears them as His garlands has supreme wisdom as His ornament. The guise of the ascetic is the sign that work in the world is only carried on for the world's sake.

Prayer is addressed most generally to Vishnu, or to His Avatars, as Sri Rama, Sri Krishna, because He is the Preserver and the Ruler of the world, the constant support and life of all, the Father-Heart that is ever loving and protecting His children, that understands and compassionates every weakness, and is always ready to help and strengthen. All that is glad and bright and beautiful in external nature and in human life is part of His splendour, and feebly expresses a portion of His beauty and His attractiveness. He is the God of the house-holder of the family, of the home, brooding over all in protecting love.

When men are turning away their hearts from the world and are weary of its changes, of its joys and its pleasures as well as of its pains and griefs, then comes the time when the austere beauty of Shiva attracts them even more than the joyous grace of Vishnu, and the tiger-skin and the serpent allure more than the peacock-feather and the flute. He is the God of the ascetic, of the Yogi, of the closing stages of life, the Vanaprastha and the Sannyasa. Devotion to Him means approaching Peace.

Such are a few of the thoughts that grow out of thinking on the Trimurti, the forms in which God reveals Himself to the world.

ANNIE BESANT.

—Benares Central Hindu College Magazine.