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(THE CHEAPEST WEEKLY IN CEYLON) PUBLISHED EVERY WEDNESDAY.

VOL XI.

JAFFNA: WEDNESDAY 13TH DECEMBER 1899.

NO. 23.

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The Hindu Ongan.

JAFFNA, WEDNESDAY DECEMBER 13, 1899

# Religion and the Appointment of Maniagars.

With reference to a communicated article appearing in the Ceylon Standard, the writer of which advocates, among her things, the continuance of the ractice hitherto adopted by Governnent, of appointing as obief headmen in the Jaffna District Hindus only, a correspondent of our Catholic contemporary states that no satisfactory reason has been assigned to show that Christians are "ineligible" for appointment as Maniagars. The writer in the Standard does not put forward exhaustively the reasons and arguments for confining the appointments to Hindus. Before we proceed to examine the arguments adduced for the appointment of only Hindus as chief beadmen, we have to correct one or two errors into which the Guardian correspondent bas, we fancy, inadvertently fallen. He is wrong in stating that the people of Puttoor objected to the appointment of Mr. Durai. samy, on the ground of religion or on any valid ground. Mr. Duraisamy is a Hinda very inch of him, and isolongs to a most spectable and well-known family. are not aware if the people of Puttoor jected to his appointment; if they did it was perhaps due to a desire on their t to have one of their number appoint o the post, the predecessor of Mr traisamy having been a gentleman of the appointment of Mr. andrasegara as Maniagar of Poonakari, was the first appointment made by Mr. Ievers in the District of Jaffna, since his assumption of the daties of Government Agent. Poundami is an out of the way division, and there are no Hindu temples of eminence to which the general public of Jaffna resort, and none could be found among the local Hindu residents worthy of filling the post, if we except the people of Colombutavai, who own landed property in that division and reside there during a part of the pear. Besides, what is the necessity for following within a year the appointment

of one Christian by another? Why not allow a reasonable amount of time to elapse, to try the success of the experiment, before a second appointment is made? In this connection we feel bound to state that an impression is fast gaining ground among the Hindus that Mr Ievers is determined to appoint, for the most part,

only Christian Maniagars.

Sir William Twynam, a very pious and earnest Christian, and before him Mr P. A. Dyke, a far-seeing ruler and an accurate judge of men and things, never appointed a Christian as a chief headman in the Jaffna District, if we except Mr Muttutamby, the Maniagar of Pachchilappalli, whose appointment was made by Sir William. But as regards Pachchilappalli it must be borne in mind that the leading and influential inhabitants of the division are Christians, European and native, and the generality of the people are, like those of the Wanni, sunk in ignorance, having no knowledge of any religion, whether Christianity or Hinduism. Mr Muttutamby himself is closely connected by marriage with one of his Hindu predecessors in office Besides, in Muttutamby's division, Hindus competent to fill the post are not found. Such is the case with Poonakari also. Poonakari and Pachchilappalli have to draw on other divisions for their Maniagars. But the circumstances of Valigamam North differ materially from those of Poonakarior Pachchilappalli, Valigamam Northis inhabited by some of the most influential and leading high caste Hindu families of the District; two of the most important Hindu temples, where thousands of Hiudu devotees from all parts of the Peninsula congregate during the annual festival, are situated there; and one of them is, in the estimation of the Hindus, the holiest and most sacred shrine in North Ceylon, if we except Tiruketeecharam in Mannar now in ruins. Compared with the total population, there are only a handful of Christians in the whole division. A part from religion, the men most competent to fill the post are found among Hindus only. Thus, not only justice, but public policy requires the appointment of a Hindu to the Maniagarship of Valigamam North. What will a Christian Maniagar do, if a disturbance occurs in the Maviddapuram Temple where peace and order are new maintained by the influence of the Hindu Maniagar, whose word will carry more weight with the Hindu worshippers than that of a Christian !

Why in the name of all that is reasonable, we ask, a departure should be made from the time-housered practice of appointing a Biodu to the Maniagarship of Valigariam North. The practice of appointing only Hindus as Maniagars in the chief divisions of Jaffaa, has had the sanction and support not only of all the past Government Agents, but also of the Government ever since the commencement to the British rule The Maniagars, in addition to being chief headmen, are Registrars of marriages. As they have been invariably Hirdus, the Catholics and Protestants have been given Registrars of their own pur-sausion. In each division, there is a Pro-testant, and a Catheric, Registrar, besides why was Mr. Lawrence appointed Protestant Register last month, after the appointment of a Protestant Maniagar had been decided upon? Should not the appointment rendered vacant by the death of Mr. Stickney, have changed sides and gone to a Hindu, if it had been decided to appoint a Christian Maniagar decided to appoint a Christian Maniagar? Why, again we ask, a Hindu Registrar has not been appointed to Poonskari when the people of that division have been deprived of the services of a Hindu Maniagar?

Was not Mr Ievers bound, in fairness to the Hindus, to recommend at least the appointment of a Registrar of their own pursuasion? It is this and 'similar action of the Government Agent that has lent colour to the belief that the rights of the Hindus are not being safeguarded by the responsible ruler of the Province.

With the soundness of the abstract proposition that a Christian is as much eligible for a Maniagarship as a Hindu, we do not quarre!, Let Christians be appointed Maniagars of divisions where the majority of the population are Christians or which are not strongholds of Hinduism. In the circumstances of Valigamam North or any other division similarly situated, where the population is not only mainly Hindu, but men of light and leading are Hindus, the appointment of a Hindu gentleman is, if not imperative, much more desirable than that of a Christian. The question may be asked-If the appointment of a Christian Maniagar is obnoxious to the Hindus. will not the appointment of a Hindu Maniagar prove obnoxious to the Christians? We reply that Government cannot, in the nature of things, provide for individual cases of hardship. The advantages or disadvantages of an appointment to the people, are to be ascertained by looking to the number of people whom the appointment of one or the other will affect. The Government will have to consider on what side the balance of advantage lies In other words the Government will have to seek in revenual and police administration, as in legislation, the greatest good of the greatest number We say so on the assumption that the appointment of a Hindu Mauiagar will prove obnoxious to Christians But hitherto the experience of the public and the Government has been that no Hindu Maniagar has given offence to the Christians in matters relating to their religion. Sir William Twynam who, what ever his other failings as a ruler might have been, always respected the religious feelings of the Hindus, will bear witness to this fact. Indeed, even if a Hindu Maniagar is bigoted and inclined in his mind to commit acts of intolerance, he will not put his views into practice for fear that the European Missionaries, to whom the Government Agent and other officials are more easily accessible than to native Hindos, will complain against him and brink him to book Taking for granted that a Hindu Maniagar will be illiberal in his sentiments and narrow-minded, whom does it affect? Not his co-religioussts certainly who form the bulk of the population nor the Christians whose interests their European pastors can be relied on to protect. Un the other hand, if a Christian Maniagar proves a funatic and plays into the hards of the missionaries in their propagandistic and proselytising operations, to whom will the Hindus gafor redress? The Government Agent is inaccessible, and very seldom are complaints which the people preferagainst the Maniagars, heeded by the authorities. The chances are miretynine to hundred that the Government Agent will take the side of his American or European brother in holy orders, who meets him on terms of equality. The Government will, therefore, be erring on the right side, if at all they err, in appointing only flind as to the chief headmanships of the divisions, where there are leading Hindu temples and which are the strongholds of Hindaism. A Christian is abliged by his religion to carry on aggressive missionary work, but a Hindu is not bound to find fault with the faiths of other men. Thus the tenets of the two religious have also to he taken into account. Generally speaking, the Hindu Maniagars have been found to be imbaed with the most liberal sentiments in matters of

religion. Indeed a true Hindu cannot but be so. Hinduism tolerates all religions. A man is a Hindu, Christian, or Muhammadan according to his Karma.

We shall now cite some concrete examples to show how beneficial the the appointment of Hindu Maniagars has hitherto proved to the Government and the public. In the Nainativu Temple, there have been constant disputes between rival claimants to the managership during the last ten years Two or three years ago the disputes were coming to a head, and the rival factions threatened to break the peace. If not for the salutary influence exerted on, and the counsel given to the people by the veteran Maniagar of Valigamam West and the Maniagar of the Islands, both staunch Hindus, Nainativu would have become the scene of bloodshed and murder A Christian Maniagar would have been ntterly out of his element at Namativu In the Kandaswamy Temple of the Jaffna division, the rival claimants to the management are kept quiet by the genial Maniagar of Jaffna As long as there is no law regulating the management of Hindu temples and the administration of their temporalities, the Government is bound in the interests of public peace, if on no other ground, to appoint Hindu Maniagars.

Not long ago, the Rev. Mr. Griffith of Nellors and his catechists repaired to the precincts of the Nellore Kandaswamy Temple, on the occasion of an important festival, and not content with distributing leaflets and tracts calling in question the faith of the worshippers and the sacredness of the temple preached vehement invectives against the God Kandaswamy himself. In fact, they sent an ultimatum to Kandaswamy standing on his own territory, The lower orders among the Hindu worshippers, not being able to stomach the insults heaped on them and their Deity, attempted to lay violent hands on the over-zealous and misguided apostles of Christianity. It required all the tact of the Maniagar of Jaffaa to parsuade the worshippers to desist from assaulting the Christian tre-passers, and the extendists to understand that Kandaswamy Temple was neither their owns nor neutral, ground If the Maniagar bappened to be a Christian, not only he would have had no influence with the Hindu worshippers, but they would been marched to the Police Station on masse and prosecuted for laying violent hands on the unchristian Padre and his followers Unto this day the the padres and their catechists attend the annual festivals at the Mavidddlaparam, Manippsy and Nellors temples and distribute tracts and pamphlets to the Hindu worshippers, and now and then resort to the abuse of the Deities also Indeed no assemblage of Hindus takes place in any part of the District without the emissaries of the missions ries being there and insulting the Hindus.

We should not be understood to mean that the profession of Christianity is a disability or disqualification for any appointment. What we say is that in the existing circumstances of the country, it is indispensably necessary for the proctection of the Hindu population that the chief headmen of the chief divisions of Jaffas should be Hindus. Native Christians have found no stauncher advocates of their rights than ourselves. Unr columns have borne ample testimony to the high character and sterling ments of Mr T. M. Tampro and Mr. R. W Allegakoen, good and true Tamil Christian gentlemen, whose appointment to the Public service wer have times without number advocated In salving a Chris tion Government, which certainly will not impose any disability on Christians, to appoint Hindu Maniegate we take our stend on one of the fundamental principles of the British constitution—religious. toleration. To afford toleration to the Hindun practically, and not in theory only, Government men. We say their because they form nine-tenths of the population. The Datch told the Hindus that they ruled them with their might, and the Hindus did not ask for toleration at their hands. But the British Gavernment talks us that they grant all our rights. We therefore ask our rufers to appoint as besidmen smong as our co-religionists colp.

As to Mr. Barr Kumarakulasinghe we have nothing personal to say against him. We should be glad to see him rise in the public service either in his own department or elsewhere. It is on principle we object to his appointment as Maniagar of Valigamam North.

# Notes & Comments.

A change suggested-Mr. Ievers holds a first grade office in the first class of the Service, and got his 18 1800. appointment before Mr. Ellis, the Government Agent at Colombo It is to be, therefore, hop d that Mr. Ievers will be promoted to the Treasurership rendered vacant by the la-mented death of the Hon L r. Lee, in connec-tion with which Mr. Ellis' name is mentioned. Mr. Ievers' experience of the Secretariat will stand him in good stead, and he will prove a valuable acquisition to the Executive Council. It is not always easy to secure the services of Councillors possessed of such varied experience as M. Ievers is. Mr. Ievers' translation to the Treasurer ship will give a chance to Mr. Fisher to administer the affairs of the Northern Province which he did so very well when acting for Mr. Ievers in 1898. In this connection we beg to impress on the Government the duty and the necessity of considering the Government Agent of the Northern Province as belonging to the same Service, and as entitled to the same promotion as the officers in the South. When an officer is appointed Government Agent of the North, he is allowed to vegetate and fossilize in that office. Why he should not receive the promotion due to him in due course or why he should decline a promotion if offered to him, we fail to see.

C. Coomariah Mudaliyar—Everybody in Jaffua, high and low, will testify to the efficiency, ability, and the high sense of duty with which the veteran Mudathe high sense of duty with which the veteran Muda-liyar discharged the duties of his office as Registrar of Lands, Jaffna. Scrupulously honest and thoroughly impartial, Mr. Coomariah Mudaliyar was a model public servant. Indeed if Mr. Coomariah's services are to be properly rewarded, he ought to be made a Mudaliyar of the Governor's Gate. Judging by the standard of public servants who have been created Mudaliyars of the Gate in the south Mr. Coomariah's claims are paramount. His retiring disposition perhaps claims are paramount. His retiring disposition perhaps accounts for the non-recognition of his claims. Mr. Coomariah was a terror to the Notaries of Jaffna, and was instrumental in getting most of the peccant notaries dismissed, at a time when some of the predecessors of Mr. Arunachalam did not devote much attention to the work of praning the profession of its black sheep, and latterly heartily co-operated with Mr. De Saram and Mr. Arurachalam in the detecton and punishment of offending Notaries. Mr. Coomariah's name was so much identified with the office he held that even now, more than a year after his retirement, the ignorant classes in Jaffna, call the office of the Kegistrar of Lands, Jaffra, as the office of Coomariah. We are led to make the above remarks on perusing the report of the Registrar-General who acknowledges the valuable services rendered by Mr. Coomariah in the following terms:

"Coomariah Mudaliyar, though he had attained his 60th year, had still many years of good work in him, and his loss to the Department is irreparable I have not known a more devoted and conscientions public servant. His one thought was the efficient service of the Government and the public, and he zever spared himself. The rery high repute of the Jaffma Land Registry during the last twenty years was entirely due to

# LOCAL & GENERAL.

The Government Agent—Mr R. W. levers has returned from a tour of inspection in the Wanni

Mr. W. T. Garrett—Mr. Garrett, Wesleyan Missionary stationed at Jaffins for several years is about to leave for England on a holiday. He is the Secretary of the Jaffins Public Library, and has arranged for the signalling of important war news from Colombo to Jaffins immediately on the receipt of such news in that city.

Mr. Advocate Tirunavukarasu.—This gentleman has left for Colombe with Mrs. Tirunavukarasu to spend the Christmas Holklays in that city. They will return by the begining of the next year,

Mr. W. Nevins—We understand that this gentleman has been appointed salf vaccinator on a salary of 2s 240 per sanam.

Mr Simon Ollegengaram—We are glad to bear that this gentlemen who lately retired from the head clerkship of the Provincial Road Committee, Jaffina, has been awarded smullowance of Ro. 360 per summ. Personal—Mr. P. Arulampalam, Dispenser Government Civil Hospital, Vavouis, has come here on six weeks' leave.

A Public Meeting—A public measof leading Catholics was held in the Patrick's College Hall on the 3rd lustant to concert measures for the calebration of the Salver Jubilee of the ordination to priesthood of the Rt. Rev. Dr. Joulain, and of the golden Jubilee of the foundation of the St. Patricks College formerly known as the Jaffin Boys Beginney.

#### LAWYERS IN CEYLON.

We understand from a Ceylon paper that the Ceylon Government is considering the question of the desirability of conferring on the local Council of Legal Education the power to limit the number of students for each examination. Very possibly the profession of the Law in Ceylon is getting as uncomforta bly crowded as it is in the Madras Presidency, withthe result that touting and pettifogging is becoming a stern necessity for the poorer practitioners; but, nevertheless, it would be a most dangerous thing that the right of pursuing the profession of the law should have to be acquired from a Council. For certain departments under the Government of India, would be employee has to secure a "nomination" from Government to compete at the competitive examination; and the Government, as an employer of labour, has at least a show of a right to make its own arrangements regarding its candidates; but the protession of the Law stands on a different basis, and no Council of Legal Education has a right to keep a qualified man out if he wants to get in. The medical profession is also somewhat crowded out, and we might suppose that, next, the Council of Medical Education would be wanting by similar means, to keep the number of budding doctors down. Any such powers would be for much evil, and not the least amongst those evils would be the door that would be opened to canvassing for nominations, sometimes perhaps with persuasives of not the most honest sort. It is a regrettable fact, no doubt, that the profession of the Law, like a good many professions, is getting too full, but the true remedy will not lie in any artificial means of contraction. law of supply and demand invariably works night in the end, and when the profession of the law becomes absolutely "impossible," the candidates will fall off spontaneously.—Madras Time, October 12th.

#### CORRESPONDENCE

Vacantiya 6th December 1809

The Government Agent who was here on circuit left this for Jaffins on the Ind instant after hearing some irrigation cases from Toneskai and Karandinavalpattu. The District Mudalist. Mr F. R. Sandrasagara and the anti-Inspector of Village Tarks Mr A. Rajakarias were in attendance. This time the Government Agent underwent great hardships as the roads are very bad awing to cantional rain. The Assistant Government Agent of Mullaititu who went to Anuvalhapura as acting Government Agent has returned and assumed duties. He was also on circuit and tried the irrigation cases which he fixed for hearing at different places. He left Odduchuddan on his way to Mullaititu on the 5th instant after hearing som cases over three. The Kachcheri Mudaliyar Mr. A Arrakuddy and the sub-Inspector Mr A Rajakaring in attendance while he was on circuit beside of course the different District Mudaliyar.

I am A Jaffuere

# SELECTIONS.

#### BENGAL AND NATAL

Apparently in the eyes of some of the Ear pear officials in the Lawer Provinces of Bengal and. A seem the reputation which Natal made in recent years a work studying fer. No other intelligent explanation is possible for the authorsts of anti-native feeling that in ingreported in quick succession. The Silbet Magnerate who ordered a native centleman to be flogged for the sin of herving proyect for copies of complaint position in a case would not have been ved so trutally tower is any whiteman. When the Assem Government is we the justice of punishing him in the mildest way by a trusten, somebody higher-up interfered and ordered his restoration to the original place. We then heard of the case of Judge Pennel of Chapta who was timusferred to

settlement for the offence of having done justice settlement for the offence of having done justice or native police constable whom an army of sup-European oificials, such as the District Magistrate, District Superintendent of Police, the District superintendent of Police, the District agineer and the Assistant Superintendent of Police, and conspired to ruin. This was followed by another case in which a Deputy Magistrate, a European, denied the right of a "native" to occupy a bangalow in the neighbourhood of his own, for the "native" was in the habit of receiving visits from all sorts and conditions of men, and besides the 'native' was causing paisance to his European neighbour by neglecting to prevent the his European neighbour by neglecting to prevent the issue of smoke from his house being blown by the winds to his (European's) bungalow! We were wondering what would be the nature of the next complaint, when our ever-vigilant contemporary, the Patrika, reported that three 'natives,' by name Badari Narain, Tokhan and Ram Debal Mahtore, were prosecuted in September last by a European, a Sub-Division Officer, for having been found to be talking 'very lendly' while for having been found to be talking 'very loudly' while they passed by the side of the Sahib's bungalow! The Magistrate who tried the case, one Mr. J. W. Engelbregt, convicted the accused under Section 160, I. P. C., and sentenced them to pay a fine of Rs. 10 each! The case went in appeal to Mr. W. Mande, District Magistrate of Mczufferpore, who, on the 28th October, reversed the finding and sentence of the lower Court and order trate of Mczufferpore, who, on the 28th October, reversed the finding and sentence of the lower Court and ordered the fine to be refunded. This conviction, wrote Mr. Mande it his judgment, is altogether had and cannot stand. It is under Section 160 P. C. An Affray which is punishable under this Section is defined in Section 159, viz., when two or more persons by fighting is a relational condition to the condition of the conditional conditions are described in the conditional conditions are described in the conditional conditions. in a public place disturb the public peace, they are said to commit an afray. Not only is there no evidence of any fighting on the record, but the evidence shows conclusively that there was none and that all the oppellants did was to talk very loudly. This does not constitute an affray. The Sub-Deputy Magistrate says it appears from the evidence of one witness that the appellants were quarrelling, and ignores altogether the avidence of the chief witness who absolutely denies this. Even if they were quarrelling they were not fighting. It will be observed that in all the four cases quoted above the Englishman's traditional love of justice and fairplay came to the resone of the persecuted party and exposed the meanness and perverted ingenuity of men whose only delight consists in creating a questionable spirit as regards the treatment of the natives. Although the contract of the natives. though the Government has not visited any of the col-our biased officials with its displeasure, yet we may be bare developed their racial prejudice is not very large. We do not, however, feel surprised if the indifference of the Government to the propagation of the anti-Indian spirit by men, who live in India, feed upon Indian maney and owe the formation of the very marrow of the bones in their body to the hard-earned money of the Indian, sooner or later results in the formation of a strong contingent under the leadership of a somebody to force the band of the Government to lay down rules to force the hand of the Government to lay down filles for the protection of the imaginary rights of the whites against the encreachments of the 'natives,' similar to those which the whitemen in Natal have. What we fear is not the harm that will be done to individuals by the less samulations men being allowed to continue to remind the reans in 2nd/s of the difference of tolour, but the thoughts of the British as a nation with whom, our lot is bound up for good or evil, which with he exposed to the gradual change now decoulty wished for by the Angle-Indian propagandists. 'A child born into an Erglish family, wrote Mr. Spenser Wilkinson in the National Review for November 1899, brance as he wrows, the Markets and a propagant of the grows, the English words, in using which he begins to think the thoughts of his nation. As he grows up he imbites the idea of his class, of his trade or profession, of his character too receives the ingredients from the social medium he wills or acts. His character too receives its ingredients from the social mediam; he wills or note according to the tone,
form, or spirit of his community. As a school-bay he
acquires the trick of not scenking; and all his life-long
he is catching behits of conduct or bits of wills from the
prophe with whom he lives. Thus floughts and wills
mind and spirit have in them a collective and an individual element, and the collective part is far the larger.
Here a child born into an Anglo-Indian family is in
eight cases out of every ten tempt the Anglo-Indian
words—"active," and "nigger," the Anglo-Indian
thoughts, the superiority of the whites, and the disqualification of the coloured mees," and the rest of the
stock of the new ideas that go to make up the Anglostock of the new ideas that go to make up the Anglo--in dian 'character.' We fear this is a disease far more deadly than the bubonic, pneuraonic, or choleric plague, or all the three combined, to the people of India, though it is now confined principally to the Lower Provinces of Bengal and Assam. Sir John Woodburn, who has sty samed a name for his benevolent plague neas-a, englit not to allow the other and deadlier disease to root in the Frovinces and expose the rest of the ire, hesides, to the contagion. The racial element on was thoughtlessly introduced into the Calcutta incipal Act, and the thoughtathat the mass referred brane regress will, if not shemply and speeding ad by the Government, ultimately be the cause of og discontent among Indians and Anglo-Indians

### THE NATURE OF THE ENGLISHMAN.

There is no disparagement, we presume, in can averent than we own to the recent syntamic lifting the naturally to judge the average Englishman, his nature and his conduct towards a participate than his own. The English are also than the own attribute to the farthest faint, and lying them. Seemmonest matters of every-day life at the right being considered selfish and braised. Bothem upthing in the world is as perfect and as graph as the things they have in London and Liverpool. It sindividual collections in the British Museum are superist to any that may be found in countries witerestife specimens occur naturally in abundance: the individual acts of Englishmen at home, whather they are raches particularly politicians, journalists, school-masters, or school-hoys, are not only above reproach but anches timably patriotic, however grotesone and objectionable they may appear in comparison with those of other nations, and to some even natural phenomena, when observed in Leadon, are more beautiful than they are

likely to be in a foreign land,—and, indeed modern writers have not failed to point out the absurdity of this notion by repeated references to the electric light in London being much more brilliant than moon-light itself, say, on the heights of Simla or Darjeeling in summer: more important than all these is the newly in-culcated faith common to continental nations in what historians call the 'doctrine of nationalities.' That Englishmen trained from their earliest years in such patri-otic ideas should judge their action as affecting other nations from their own standpoint is but natural; and for that reason that they should prefer to regulate their own conduct and leave alone others whom their former conduct may have in any way affected is not less natural. To illustrate our point, we have only to refer our readers to the speeches and writings of Englishmen themselves both in India and England on the result of the Rangoon outrage case, on the plague and famine administrations of the several Local Governments, and on the latest disasters in Darjeeling and elsewhere in Bengal. We all heard so much in the Rangoon outrage case of the conduct of the soldiers concerned being a reproach to the army, to the country and to the nation to which the ruffians belonged, and His Excellency the Viceroy himself deplored the circumstance in the mem-orable resolution he issued, in terms which convayed much the same sense in a stronger language. Did any one ever hear or read of an Englishman referring to the brutalities as a great injustice to us, the people of India, in the same terms in which they would have come bad the party aggrieved been one of themselves? We are not conscious of having read a single line of that kind anywhere in the vast mass of literature that the unpunished crimes of soldiers in India have produced. But we do not and ought not to accuse Englishmen of being unfair to us in this respect for the reason that they as a nation are not generally given to think of other people's affairs, and that they would have behaved in an identical manner had the aggrieved party been the French, the German or the Dutch. The foremost the French, the German or the Dutch. The foremost thought of the Englishman under the circumstances would be, not if the sequittal of the whole lot of prisoners is a great injustice to the people concerned on the other side, but it it did not amount to a disgrace to the great country to which they belonged. History is full of instances in which Englishmen have intervened and retrieved the good name of the nation when sullied by infamous individuals. Another illustration will be found in the references, we mean, in the official referfound in the references, we mean, in the official references, to the administration of plague measures, which owing to the reckless conduct of officials, evoked universal opposition and needed frequent changes in manner ersal opposition and needed frequent changes in manner and method, and a good deal of co-operation, besides, frem the leaders of the people. Has any of the several Local Governments,—whether of Bombay, Bengal, or Madras, made the slightest reference in their reports to the inexplicable hardships to which the people were subjected, to the justifiable nature of their protests where they were really justifiable, and to the self-sacrificing spirit of the non-officials who willingly and heartily co-operated with the officials in stamping the disease out? Of course, the Governor of Bombay has frequently epoken of the 'good services' of the 'volunteers' in Bombay and Poons, of the Justices of the Peace and of others who may have ungrudgingly placed their services at the disposal of the public, but if one compares the disposal of the public, but if one compares the disposal of these people extending every a period of three years with those of the officials who a peradi of three years with those of the officials who were paid to carry out the orders of their superiors, but wie in doing so, or in endeavouring to do so, only found the vastness of the opposition, the amount of selfish de-size underlying the spirit of mutual official admiration size underlying the spirit of mutual official admiration in the speeches and G. O's relating to the subject becomes apparent. Lord Curven in a speech he delivered at Jubulper on Wednesday, is reported at have given expression to sextiments, which is indeed sharacteristic of the nation to which he belongs. 'He (Lord Curven) went us to ask, we quote from the telegraphic summary published by a contemporary, 'Had there ever been a period in the history of India when such a philanthrophic regard for the well being of the toiling and helpless masses had been shown by the tulers of the country? Did the Hindu or Mussalman Sovereigne, the Mahrahtas, Mogals or Pathens ever so exert themselves to safe guard human life? 'Is there,' he said, at this moment a Government in the world that, if it were to sale guard human life? 'Is there,' be said, at this moment a Government in the world that, if it were in our place, would devote its resources, both of means and men, with so large hearted a munificence to your relief, and would it identify itself so thoroughly with the people?' The answer to all these questions, he thought, must be in the negative. We do not sak if famines were recurring at any time as regularly and as such allows intervals, and if people were as importantly and as they are at present, but we do ask if our relief that they are at present, but we do ask if our relief that they are at present, but we do ask if our relief. enished as they are at present, but we do ask if our rollers shink that the Indians should feel happy because their sufferings are such as to move the hearta of their rulers. We have, however, no right to expect Enlishmen to think as we do here but we should know that the more intimately we become acquainted with them, with their ideas and theirideals, the less will be the cause of our disappointment, as thee we han try to assizulate our thoughts as closely as possible with theirs.

## PANDITA RAMABAI AND HER MISSION.

(FROM A BOMBAY CORRESPONDENT.)

Your readers may be aware that when Sharda-Sadan was first established at Poona, it was amounced by the Pandita that it was wholly a philanthropic undertaking and would not be made to serve the purposes of any religious mission. Men like Mr. sustice Ranade and Dr. Bhandarkar believed this in earnest and began to enlist the sympathy and produce the help of our jeegle for making the Sadan a complete success. The Pandita was highly sulogised for her self-sacrifice and her love for her poor country-men. Of course, there were some men who had no faith in all this, and the reformers found it very difficult to get them converted to their opinion. Things went on smoothly for a time, and the reformers, to their exter dismay, learnt one day that the Sadan was nothing more than a school for the propagation of Christian religion! Members resigned, girls were withdrawn, and every help that was

Offered was taken away. Had the Pandita avowed her objects from the beginning, much of the mortification shared by our men of light and leading at that time would have been saved! Since that time the Pandita identified herself openly with the Missionaries. During the last famine she travelled the whole of Maharashtra and reaped a good harvest. I remember to have read in some Missionary paper that she has done more than fifty years work in the single year of 1896.

A branch of Sharda-Sadan has been opened at Kedgaon, a village near Poona, with the imposing name of "Mukti Sadan." The Missionaries now think that their energies and resources are wasted in founling Schools and Colleges in towns and cities. The money spent by them there on such institutions does not become so much profitable to them' as it used to be in former years, and hence they have now The village folks preferred to work in villages. being very simple and without any adequate knowledge of their own religion get entangled in no time; and thus followers are soon found to the Sage of Nazareth. To turn to our subject; a girl of a village Patel, aged about 10 or 12 years, was taken away by the Missionaries and is still kept in charge of the custodians of the Mukti-Sadan. The father of the girl, was told that the girl was 14 years old, and that she was no longer a minor in respect of her ideas and beliefs. The poor father refused to leave the premises unless the girl was handed over to him, A quarrel ensued and it drew many villagers to the scene. Consequently there was a conflict between the villagers and the Missionaries. Ramabai's men have lodged a complaint of criminal trespass against The Patel and his men have also the villagers. lodged a complaint against Ramabai's men. Patel has also applied to the Collector of Poons for giving him back his daughter, who is concealed by the Missionaries. It is nearly a month, and no decision is yet given in this case. The case is subjudice, and it is better to withhold comments at this stage. I, however, find that the sympathy of all "heathens" is on the side of the father of the girl. It is very much to be regretted that sensations of this kind have not yet ceased.

#### THE EAST AND WEST-A CONTRAST.

#### (FROM A HINDU)

By the unanimous verdict of historians and anthropologists, the East has been received to be the mother of nations, the abode of the highest religion and all that is noble and virtuous in it. Above all others, the Hindus have been sustained alike in success and adversity by their inspiration from the truths inculcated to them by their ancestors alike by precept and example. The sublime in Nature, and the consequent acknowledgment of a Supreme power in the one Unknown as the author of it, and the warring teness that found ready acceptance in the discussion of the form, spirit and the manifestation of the Deity, all after the fashion of the 'schoolmen,' in the Middle ages, culminated in numberless divisions of society with differing opinions and creeds; but withal they were, as a whole, secure in the possession of three inestimable virtues, vix., Love, Charity and Hope. The man is the East, if he is not to be credited with the possession of any other, at least possesses either one or more or a combination of the above mentioned virtues. He has survived many conquests, many years of aggression, borne many humiliations with meekness and submission, has lived down times good and had with equanimity, has been faithful in the discharge of his duties, and has always looked and still looks to the kind ordening of Providence for future triumphs.

The people of the East to re always done what lies in their power to advance the cause of humanity and every action, little or great, has been permeated by the instinctive and potent factor of religion. It is religion that is the andoubted cause of the many charitable institutions private and public, the institution of musts, and the colossal temples with the finest archit cture over which constless sums have been lav-ished, that stud the land all over India and in the neighbouring islands. The rich people of the land were unapairing in their efforts to relieve the di of famine or any other national calamity. Though their pious effects to assist suffering haranity were not so successful in those pre-nailway days as now, jet the sufferene were able to survive the bad times with little injury because of their resources, and the staying power left to accumulate during peaceful and plentiful times. The railways are at hest only the medium of distribution, but not of creation of wealth, though in the former respect they serve as a potent agency. But, the complaint now-a-days is want of manayto hay the necessaries of life, and therefore till the economic condition of the country is made prospersus by wise and far-seeing statesmanship, the extension of rail-ways must continue to be the feeble factor in the elements of national progress and advancement, it is naw. With all such material appliances of swift lacomotion and telegraph, the combating of famina, plague and other wide spread calamities in modern times seem to be a most foundable mast; and defies ever the ingencity of the ablist administrator .....

PRINTED AND PUBLISHED BE P. CARTWIGASI-PRILLY FOR THE PROPRIETORS AT THE SANA-PRASASA YANTRA OFFICE, JAVANA.