

The Hindu Organ.

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 HAS THE WIDEST CIRCULATION
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NOTICE.

A MEETING of the Tamil Community of Jaffna will be held at the Ridgeway Hall, Jaffna, on Wednesday, January 4, 1911 at 4 p. m. to memorialize H. E. the Governor to nominate and appoint the Hon'ble Mr. A. Kanagasabai, M. L. C., to one of the two Tamil Seats in the Reformed Legislative Council. The following gentlemen are among the conveners:—Messrs. M. Coomarasuriar, T. M. Tampu, J. P. T. C. Changarappillai, J. P. U. P. M., Rai Bahadur, L. B. Williams, Rai Bahadur C. Murugasampillai, W. Duraiswamy, M. Thampapillai Mudr., P. Ilanganayaga Mudr., N. M. Venayaga Mudr., W. Sangarappillai, Broker, W. M. Mather, S. Supramaniam, S. Cathiraveloo, retired Shroff, Proctors S. Thambiahpillai, V. Kathiravelpillai, S. Kandaiyya, K. Sivaprakasam, V. Cumaraswamy, T. Cumarasamy V. S. Ponnampalam, S. Subramaniam, and A. Ambalavanar, K. Vaithalingam, Renter, W. Mudr. Mutuvelupillai, K. Mudr. Suppiah Curtis, C. Mudr. Chellappah, S. Mudr. Mootatampu, A. Mudr. Chinnatamber, M. B. Swampillai, M. S. Rajakarar, J. Cherubim, T. Kailasapillai, V. Velanthampillai, K. Sivasubramaniam, C. W. Chinnappapillai, V. E. Thuraiappachettiar, A. Krishnapillai, M. N. Chinnappu, M. Subbrmaniam and M. Shanmugam.

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Amount Previously acknowledged	1149-46
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The Hindu Organ.

JAFFNA, WEDNESDAY, DECEMBER 28, 1910.

THE MEETING AT THE BONJEAN MEMORIAL HALL AND THE MEETING AT THE PUBLIC HALL.

The meeting at the Bonjean Memorial Hall was held on the 17th instant under the presidency of Mr. H. J. C. Pereira, the well-known Advocate, in support of the candidature of Dr. H. M. Fernando; and the meeting at the Public Hall, Colombo, which took place on the 20th instant was presided over by Mr. A. de A. Seneviratna, late M. L. C. Of all the meetings that have been held in connection with the election for the Ceylonese Seat in the reformed Legislative Council these were the most important ones, the contending parties having striven their

utmost to muster their whole strength and influence to demonstrate their respective hold and support in the country. Careful perusal of the proceedings of the two meetings and the several speeches delivered on the occasions cannot but convince any unbiased and right-thinking person that Dr. Fernando's candidature has the support of a section of the Ceylonese community which care more for self-interest than public good, and that those who have put forward Mr. Ramanathan as candidate for this Seat comprise the flower of the community and have no other desire than to see it represented by the fittest person available in Ceylon.

Mr. H. J. C. Pereira is renowned as an able and clever lawyer. He was also credited with the possession of great public spirit, judged by the prominent part he took in securing the reform of the Legislative Council. We were one of those who thought that, barring Mr. Ramanathan, Mr. Pereira would make an excellent Ceylonese elected member, if he would choose to include himself in the Ceylonese electorate and get himself elected for the Seat. But we regret to find that Mr. Pereira has belied the expectations of his disinterested friends and admirers. If he had put himself forward as a candidate or allowed Mr. James Peiris to contest the Seat against Mr. Ramanathan, though they themselves are not as competent for this Seat as the latter, there would have been some appropriateness in that proceeding, and it would not have caused the surprise and indignation which the candidature of a gentleman who was all his life an official and who has not done any public service worthy of the name has excited. It was a puzzle to us when we found Mr. Pereira's name at the head of the signatories to the manifesto in favour of Dr. Fernando how the former made up his mind to champion the cause of the latter in preference to Mr. Ramanathan whose qualifications to be elected as the first Ceylonese Member of the reformed Legislative Council stand unrivalled compared to anyone in this Island and much more compared to Dr. Fernando. When it was announced by notification in the papers that Mr. Pereira would preside at the Bonjean Memorial Hall meeting, we looked forward with the greatest interest to hear convincing and sound reasons as to the course of action he had adopted in championing the cause of Dr. Fernando. But his speech on the occasion has disgusted not only the supporters of Mr. Ramanathan, but also a very large number of the adherents of Dr. Fernando, as the dissenting notes sounded by Messrs. Sampayo and James Peiris at the meeting, and by Mr. C. E. Corea at the Students National Association meeting would show. Mr. Pereira has by that violent speech done the greatest possible harm to the cause of his candidate and has also brought some discredit upon himself by employing lame arguments and using abusive language against the rival candidate and everyone who supported the candidature of the latter.

There is some fitness in the association of Mr. H. A. P. Sandrasagra with Mr. H. J. C. Pereira in this electoral campaign. The former thought at the close of last year—and he made no secret of it—that he was so influential in Jaffna as to secure the election of a candidate of his own for the Local Board by ousting from that Board one of the sitting members. He also said in connection with that Local Board election that he could, if he liked, oust all the three sitting members and put in his own nominees, but he would only unseat on that occasion only one of them who was, as he fancied, opposed to his (Mr. Sandrasagra's) political advancement. But the result showed that Mr. Sandrasagra ignominiously failed in his attempt and left Jaffna soon after to settle in the practice of his profession in Colombo. Similarly Mr. Pereira thinks that his power and influence are such that he could make and unmake members of the Legislative Council in Ceylon irrespective of their fitness and qualifications. We have every right to expect better things of him.

Mr. Sandrasagra is well-known in Jaffna and the public here are not surprised at the part he plays in this election campaign. In Mr. Pereira's opinion Mr. Sandrasagra is one of those Ceylonese whom he named at the meeting as well qualified to be elected for the "Educated" Ceylonese Seat. Perhaps, in the eyes of the former, the latter became highly qualified to represent the "Educated" Ceylonese on account of the communication which appeared over the name of Mr. H. A. P. Sandrasagra in the columns of the "Morning Leader" a few days before the meeting in question, vilifying Mr. Ramanathan in the most wanton and

reckless manner. That was, indeed, a grand performance of Mr. Sandrasagra worthy of advancing him in the esteem and confidence of his countrymen! We are only surprised that Mr. Sri Sunda-moorthy's services have not been similarly recognised by the champion of Dr. Fernando's cause.

What has greatly astonished the admirers of Mr. Pereira was his sudden assumption of the role of a courtier, admiring and appreciating the views of His Excellency Sir Henry McCallum in regard to the reform of the Legislative Council and the function of unofficial members—views which have been generally disapproved by the Ceylonese—to suit his present purpose of vilifying Mr. Ramanathan and glorifying Dr. Fernando. This kind of tactics, though pardonable in the case of an Advocate pleading the cause of his client, are unworthy of one who poses as a political leader and who ought to set a better example to his countrymen. Mr. Pereira is known to be a gentleman of great independence who never cared for the frowns or favours of the powers that be, and this sudden backslide on his part has caused widespread disappointment. The several speakers at the Public Hall meeting, especially Mr. Hector Jayawardene, so mercilessly and effectively exposed the fallacies and misrepresentations indulged in at the other meeting that we need hardly go over the same ground in this article.

The Town Hall meeting was a perfect contrast to the Bonjean Memorial Hall meeting. Mr. Seneviratna set an example of what a chairman of a public and political meeting should be. The speakers that followed spoke with the strength and confidence of a good cause. Though they were at times severe in their criticism and exposure of the tactics of the supporters of Dr. Fernando, yet they did not exceed the limits of fair and dignified criticism or the requirements of the case. The proceedings of the meeting in favour of Dr. Fernando showed that his friends were playing a desperate game, and Mr. Ramanathan's meeting was a pattern of orderly and dignified proceeding, though great enthusiasm prevailed. Mr. Ramanathan was challenged by his opponents more than once to come out in the open and say under what circumstances he retired from the public service before he completed his 55th year of age and also to state if he was ever asked by anyone to come forward as a candidate for election to the Ceylonese Seat. He accepted the challenge and declared at the Public Hall the circumstances of his retirement on pension which were not in the least discredit to him. Sir Henry Blake, the Governor, who allowed him to retire in the circumstances described by Mr. Ramanathan is alive, and if there be anything in the statement made by him contrary to facts, Mr. Ramanathan runs the risk of being contradicted by the ex-Governor. Mr. Ramanathan also read to the meeting the letters he received from public bodies and leading Ceylonese, Sinhalese and Tamils, inviting him most earnestly to stand for the Seat. Can Dr. Fernando produce similar invitations. These should now silence for ever idle calumnies and malicious misrepresentations invented for ignoble purposes.

THE TAMIL SEATS IN THE LEGISLATIVE COUNCIL.

The contest for these Seats has already commenced. There being now two Seats available for the Tamils instead of one, the candidates have also correspondingly increased, compared with those who put themselves forward on previous occasions, whenever the Tamil Seat fell vacant. Indeed, the Tamil community should feel proud that there are so many fit and proper persons as have now come forward to represent them in the local Legislature. It would be no boast to say that no other Ceylonese community could produce so many persons who would undertake the duties of legislators. Contrast this with the status of this community three quarters of a century ago when, there being no one competent among the Tamils out of Government employ to represent them in the newly formed Council, the then Governor was obliged to pension his Tamil Interpreter to make him a Legislator. But there are, now more than a dozen Tamil gentlemen competent and willing to be unofficial Members of the reformed Legislative Council. If the Seats are elective the Government incur no responsibility, but they being subject to the old system of nomination by the Governor, the task of His Excellency in making the selection is rendered very difficult, more especially so as at least half-a-dozen of those who are competing

for the two Seats are eminently and highly qualified for the position.

Among those who are now candidates are the Hon'ble Mr. A. Kanagasabai, and Messrs. J. M. Hensman, retired Principal of Government College, Kumbakonam; J. H. Vanniasingam, leader of the Jaffna Bar; K. Balasingam, Advocate, Colombo; N. Selvadurai, Headmaster, Trinity College, Kandy; J. N. Tissaveerasinghe, Advocate, Batticaloa; C. Namasivayam J. P., Chief Cashier of the Hongkong and Shanghai Bank; Isaac Thambiah, Advocate; A. P. Savundranayagam M. A., Barrister-at-law, and L. S. Everts, Proctor, Colombo.

As regards Mr. Kanagasabai's qualifications and fitness to hold one of these Seats there cannot be much difference of opinion. He is liked by the Government as he is popular among his people. He is undoubtedly the ablest among the unofficial Members who now represent the Ceylonese communities in the Legislative Council. The objection that is raised against Mr. Kanagasabai's re-appointment is that re-nomination of an unofficial Member is bad on principle, as it leads to loss of independence on the part of Members who expect re-appointment, or who are so re-appointed by favour of the Government, and more especially as there are so many other fit and proper persons who aspire for the Seats and who should each be given a chance of representing their countrymen in the Legislature by the Five Year's Rule being strictly enforced. On the other hand it is maintained that Mr. Kanagasabai having proved an able and successful Member of Council and acquired valuable experience as a Councillor, his re-appointment is necessary in the interest of the public and that it would not be safe to entrust their interests entirely to new hands, however capable they may be.

Our views on the question of re-appointment of unofficial Members are well-known. Long before Mr. Kanagasabai's appointment as a Member of the Legislative Council we condemned more than once the Five Year's Rule and re-appointment of unofficial Members, as they had reduced and were calculated to reduce unofficial representation to a farce. We still stick to that view. But there are exceptional cases in which, in the public interest, an unofficial Member can be re-nominated, if the Government will find that there is a strong and almost unanimous desire on the part of the community interested in the appointment to retain the services of that member. It is for the Government to properly gauge public opinion in regard to Mr. Kanagasabai's re-appointment, and give effect to their wishes. We have every confidence that His Excellency will come to a decision in this matter acceptable to the vast majority of the Tamils of Ceylon.

Mr. J. M. Hensman is the President of the Jaffna Association and is a gentleman of transcendental abilities, spotless integrity, and great public spirit. He enjoys the confidence and esteem of his countrymen in an eminent degree and will, in the opinion of a very large number of them, make an ideal Representative. He has not only been the President of the Jaffna Association for the past two years but was also its first President. He was also selected by the Jaffna people to read the public Address to His Excellency Sir Henry McCallum on the occasion of his first visit to Jaffna. These are eloquent facts as to Mr. Hensman's representative character and the prominent position which he occupies in Jaffna. He was a candidate for the Tamil Seat when it last fell vacant five years ago and was largely supported. He has now been prevailed upon to stand again for one of the Seats. Considering Mr. Hensman's age, this is the only chance of his services in Council being available to his countrymen, if His Excellency will appoint him as one of the Tamil Members.

Mr. J. H. Vanniasingam is an unostentatious gentleman of solid parts and high principles. He is endowed with sterling qualities which would make him an excellent Representative of the people. He was President of the Jaffna Association and is now one of its Vice-Presidents. He enjoys the confidence of both the Government and the public, as his appointment on several occasions as acting District Judge of Jaffna and as acting Commissioner of Request and Police Magistrate of almost all the Minor Courts of Jaffna would show. Mr. Vanniasingam will undoubtedly be a safe and reliable Representative of the Tamils if he is selected for one of the Seats by His Excellency.

Mr. Balasingam is the worthy son of the worthy father, the late Mr. C. W. Kathiravelupillai, Police Magistrate of Kayts. We do not know of another Tamil of his age who has risen so much in the esteem, confidence and affection of his countrymen as Mr. Balasingam. He is so popular that we do not think any other candidate will be able to obtain larger support than he gets in support of his candidature in Jaffna as well as in Colombo where he is settled and practises his profession, not to speak of other Districts in the Island. He stands equally high in the esteem and confidence of Government, as his appointments as acting District Judge of Ratnapura, and Kegalle and acting Commissioner of Requests, Colombo, would show. We may safely assert that nothing could be said against Mr. Balasingam's qualifications to represent the Tamils in the Legislative Council, and, in our opinion he will make an ideal Member. If it be said that he is young, there is the precedent of Mr. P. Ramanathan who so worthily represented the Tamils having been appointed Tamil Member at the age of 28. Mr. Balasingam is now 33 years of age.

Mr. N. Selvadurai is better known as the popular Principal of the Jaffna Hindu College for about 20 years. He was also for a year President of the Jaffna Association, which would show the prominent position which he occupied in Jaffna. Mr. Selvadurai is not only an able and cultured gentleman of unimpeachable character but is also an elegant and effective speaker. His appointment as a Member of the Reform Commission shows that His Excellency knows him and has appreciated his worth and abilities. His appointment to the Tamil Seat cannot fail to be received with public approval.

Mr. J. N. Tissaveerasinghe is the leader of the Batticaloa Bar and is a J. P., U. P. M. He has often acted for the District Judge of Batticaloa and is a gentleman of amiable qualities.

Mr. C. Namasivayam holds a very high and influential position among the Tamils and is a gentleman of ample means. The J. P. ship conferred on him, is the seal of Government appreciation of his worth and munificence.

Mr. Isaac Thambyah's candidature is supported by an influential meeting held in Trincomalee. He is, we need hardly say, a rising and able lawyer.

Mr. A. P. Savundranayagam M. A. is a Barrister-at-law and son of the late Mr. Savundranayagam Pillai of the Madras Bar. He is another rising lawyer of the Metropolitan Bar.

Mr. Everts is well-known for the prominent part which he took in the reform movement.

Every day brings forth new candidates. It is to be hoped that His Excellency will make the choice, after due consideration of the fitness and qualifications of the several candidates whose names have been put forward by their friends and supporters.

Important Notice.

Our subscribers who have not yet remitted their dues to the end of the current year, are requested kindly to send them before the

31ST DECEMBER, 1910.

They will kindly remember the Appeal sent to them along with the 1st number of the current Volume.

The Manager,
"Hindu Organ".

26th Nov., 1910.

LOCAL & GENERAL.

THE WEATHER—An welcome shower of rain fell in all parts of the District on Sunday last. But more rain is wanted for the crop. The weather is now clear.

THE GOVERNMENT AGENT—has returned to Jaffna from Mullaitivu where he went to act for the Assistant Government Agent who was ill.

THE DISTRICT JUDGE, JAFFNA—Mr. R. N. Thaine, who has been transferred to Colombo as Commissioner of Requests sat on the bench for the last time on Friday, to bid farewell to the members of the Bar and the Officers of the Court. Mr. Advocate Vanniasingam, the leader of the Bar, on behalf of the members of the Bar addressed the District Judge and conveyed to him the high appreciation they entertained of his judicial work. Mr. Thaine who was visibly moved returned thanks complimenting the Bar and the officers of the Court in willingly co-operating with him and facilitating the administration of jus-

tice by him. The new District Judge will arrive in Jaffna on the 8th proximo. Mr. V. Casipillai, the Crown Proctor, will act as D. J. from the 3rd to the 8th proximo.

THE KAYTS POLICE COURT—Mr. R. W. Allegaocoon, who has been transferred to Point Pedro and Chavakachcheri having obtained three days of leave on the 29th, 30th and 31st Instant, Mr. P. J. S. Chrysoptom is acting for him at Kayts. Mr. Allegaocoon will assume duties at Pt. Pedro on the 1st proximo.

SMALL-POX—A young girl who recently returned to Tinnavelly from the Straits was found to be attacked with Small-pox. She was removed to the infectious diseases Hospital. But two or three fresh cases are now reported from the same house. The infected house being by the road side that road leading to Urumpuay is now being guarded by the Police and to prevent passengers traffic by it a cordon is established.

THE PROVINCIAL ROAD COMMITTEE—Messrs. M. Coomarasooriar, T. M. Tampoe, J. J. Patterson, M. S. Ramalingam and J. Cherubin have been reappointed members of the Provincial Road Committee, Northern Province, for the year 1911.

PERSONAL—Mr. J. H. Vanniasingham, Advocate, has gone to Colombo on a short visit.

—S. Sabaretna Mudaliyar, Tamil Interpreter, Supreme Court, has come to Jaffna for the holidays.

—Another visitor to Jaffna during the holidays is Mr. T. Rajaretnam, Proctor, Colombo, and son-in-law of Mr. R. W. Allegaocoon.

—Mr. S. Periatamby of the P. W. D., Kandy, is now on a short visit to his relations and friends in Vannarponnai.

THE ASSAULT ON THE JAFFNA MANIAGAR—The judgment of the Police Court in this case sentencing the accused to various terms of imprisonment has been affirmed by the Supreme Court in appeal.

THE INDO-CEYLON RAILWAY—We are able to announce that one of the last questions to be settled for the abovenamed Railway, the design of the bridge across the Pamben Pass, has now been decided; and we trust that sometime before the end of (if not early in) 1912, the Tuticorin crossing will be done away with, and that the first step in that dream of the future—by rail from Colombo to Calais namely, a railway trip all the way from Colombo to Bombay, or Karachi, will be translated into actual fact. —Observer.

THE LATE MR. S. SELLAICUTTY—In the death of the above gentleman on the 25th inst. the Manipal, Vivekananda Society has lost its Secretary and one of its most active members. He has been leading a retired life for the last 20 years having through continued indifferent health been incapacitated from work. He was an earnest student of Hindu philosophy and religion and the Bhagavat Geeta was his daily companion and comfort. We offer our heartfelt sympathies to the bereaved relations and others who bemoan his loss.

THE LATE MR. K. ARUMUGAM—We deeply regret to have to record the death of this gentleman, retired Sub-Collector of Valvetiturai, which occurred yesterday at his residence in Colombuturai. He was a gentleman of unblemished character and was an upright officer of Government. Mr. C. K. Arumugam, the Maniagar of Jaffna is the eldest son of the deceased gentleman and Mr. A. Kanthar, District Mudaliyar of Vavuniya, is his second son. We offer our sincere sympathy to the bereaved sons and other relations.

OBITUARY—We deeply regret to record the death of Mrs. Sundarampillai, wife of Mr. M. Sundarampillai, Clerk P. W. D. Head Office, Kuala Lumpur, and Treasurer of the Selangor Ceylon Tamils Association, which took place in Kuala Lumpur in the early part of this month. The deceased lady died just after child birth.

MEETING IN SUPPORT OF THE CANDIDATES FOR THE TAMIL SEATS.

A meeting of the Tamils of Colombo was held on Wednesday last under the presidency of Mr. H. Tiruvilangan, Proctor, S. C., and M. M. C., when the following resolution was unanimously passed:—

"That this meeting resolves that the names of the Hon'ble Mr. A. Kanagasabai and K. Balasingam be submitted to His Excellency the Governor as fit and proper persons for nomination to the Tamil Seats in the reformed Legislative Council, and this meeting further resolves, in as much as additional names have been suggested since the convening of the meeting a subsequent meeting be held to submit to His Excellency other names in addition to the above."

A meeting takes place today in Jaffna at the Ridgeway Hall convened by a very large number of leading and influential persons in support of Mr. K. Balasingam's candidature.

Another meeting will be held in the same place on the 4th proximo under equally influential auspices to memorialize His Excellency the Governor to re-appoint the Hon'ble Mr. Kanagasabai for another term of five years. (Vide notice elsewhere.)

We are in a position to state that a meeting of the supporters of Messrs. J. M. Hensman and J. H. Vanniasingam will be held at the Ridgeway Hall on Tuesday the 3rd proximo at about 3 p. m.

ABOLITION OF TOLLS AND NEW TAXES.

The abolition of tolls is estimated to cause a loss of revenue amounting to Rs. 700,000. The Government have therefore decided with the sanction of the Legislative Council to impose new taxes to make good the loss, as from December 21, 1910, by an import duty on the following articles:—

- COFFEE, pure, in bean, or ground in tins, and mixtures containing coffee.—Per lb., cents 3.
- KEROSENE OIL, Per gallon, cents 30.
- MATCHES, Per gross of boxes containing in each box not more than 75 matches, per gross, cents 60; and so in proportion for each gross of boxes of matches containing in each box more than 75 matches.
- SPIRITS (not being sweetened or mixed with any articles so that the degree of strength thereof cannot be ascertained by Sykes's hydrometer).—For every gallon of the strength of proof by such hydrometer, and so in proportion for any greater or less strength than the strength of proof, and for any greater or less quantity than a gallon, provided that in no case shall the Duty be less than at the rate of Rs. 6 per gallon:—
- BRANDY, Per gallon, Rs. 7.
- GENEVA, Per gallon, Rs. 7.
- GIN, Per gallon, Rs. 7.
- RUM, Per gallon, Rs. 7.
- WHISKY, Per gallon, Rs. 7.
- UNENUMERATED, Per gallon, Rs. 8.
- OTHER SPIRITS, being sweetened or mixed so that the degree of strength cannot be ascertained as aforesaid, viz.
- LIQUEURS AND CORDIALS, Per gallon, Rs. 7.
- UNENUMERATED, Per gallon, Rs. 8.
- TOBACCO, MANUFACTURED, Per lb., Re. 1-40.
- TOBACCO, UNMANUFACTURED, Per lb., cents 75.

CORRESPONDENCE.

AN OPEN LETTER TO MR. H. A. P. SANDRASAGARA.

Dear Sir,
It was with mixed feelings of pain, sorrow, and pity that I read your long letter published in the "Morning Leader", with which such estimable names as Soysa, Fernando etc., are unfortunately associated—pity, I say, because you carry a name that is highly respected in the peninsula of Jaffna, and beyond it, and you are a comparatively young lawyer endowed with intelligence far above the ordinary. We, your countrymen, know that you are at times greatly impetuous, and you are always oblivious of the fact that the Tamil race to which you have the honour of belonging has acquired a proverbial reputation for moderation and its members, very seldom, if at all, allow their tongues and pen to run riot and get the better of their judgment. True it is that at times we are sarcastically taunted with being a race of "mild Hindus" etc., and undoubtful it is that we regard such remarks as complimentary, and do not take them as a reproach. You know, Sir, that we are averse to doing or saying anything highly offensive to the feelings of even the worst of our enemies, and where is then the justification for your assuming the role of a vilifier, and divide the distinction for unmitigated calumny with those who are responsible for the editorial policy of the "Morning Leader," an abuse from which quarter has come to be regarded by all right thinking people as a great privilege. There can be no grander certificate of the sterling qualities of a person than aspersions thrown at him by that paper. You are aware that just as you have embraced the cause of Dr. Fernando the majority of the members of your family, occupying equal, if not higher, status in the social ladder have enlisted themselves, with those in sympathy with Mr. Ramanathan's candidature. Do you for a moment bestow any thought upon the serious injury which you are, consciously or unconsciously, causing to their feelings, as well as to the feelings of your other countrymen. You are a great admirer of Dr. Fernando, and can you point out a single objectionable word that we used in all our contributions on the subject of the educated Ceylonese Seat? Do you really think that, in company with the "Morning Leader", you will be able to further your candidate's cause by the adoption of questionable tactics and using violent language? Let the sober-minded, and right-thinking members of the various communities in the Island give a pronouncement upon that. I read your letter for the first time with indignation, for the second time with feelings of great pain, and for the third time with disgust and consign it to the place proper for it. You are of disservice to your countrymen as well as to your candidate. Our minds are open to conviction. If you have any good things to be said of your candidate let us by all means

bear them, and if you have anything you do not like in our candidate tell us, like a good Samaritan, openly what they are, instead of following in the wake of your friend of the "Morning Leader", and making use of covert and undignified insinuations, jaw-breaking words, and classical expressions, when our adopted tongue, English, in its pure and understandable form, is good enough for all our purposes. Please remember, Sir, the Biblical story of the mote and the beam in the eye. The occupant of a glass house should be the last to throw stones since the rebound will prove disastrous to himself. You may be angry with me a little when you read this for the first time, but a little later on and on calm reflection you will admit that my labour has not been in vain. I earnestly hope that you will not afford any further occasion to Englishmen to exclaim that "Dr. Fernando has been unfortunate in the choice of the advocates of his cause".

Jaffna, C. Mutiah,
Dec. 27, 1910.

THE CEYLONESE SEAT.

SOME INCONSISTENCIES OF MR. H. J. C. PEREIRA EXPOSED.
The Editor,
"Hindu Organ".

Sir,
The presidential speech of Mr. Pereira on the 17th inst. is so vague, foolish and illogical that there would not be the least shadow of exaggeration if I say each of his statements contradicts the other. His speech, filling eight columns of his friend's Organ, suffered a fiasco at the hands of two co-supporters of Dr. Fernando. Therefore it would be neither necessary nor possible for me to give a detailed description of the self-contradictions of that wonderful speech. Sufficient for me to pick out one or two of them at random and show to the public how they were hoodwinked with that long harangue.

Mr. Pereira reminded his hearers of "the Manifesto, they issued, in which Dr. Fernando's name was put forward as that of the fittest person to represent the Educated Consistency". Yet in the same breath he tells the audience that Dr. Fernando is not the fittest, but there are 99 others who are equally fit to represent the Ceylonese in the Council i.e. in other words, Dr. Fernando is, at the same time, the fittest and not the fittest representative of the Ceylonese. How to account for these contradictory qualifications imposed on the head of the poor Doctor? I do not know and I cannot tell.

Mr. Pereira speaks in English, thinks in English, walks in English, in short, he does everything in English, for he is thoroughly Anglicised. He is above the distinctions of caste and creed. Yet he takes immense delight to find Dr. Fernando being supported by "men who belong to the highest caste.....in the Tamil Community though he speaks vaguely of Fernando's supporters as men of all classes yet he does not condescend to specialise the lowest caste as he does the highest. Yet, you see Mr. Pereira is above all distinctions caste and creed! He speaks of his friend being a Christian, a Roman Catholic and instantly remembering his Europeanism connects Fernando Christian with Fernando politician!

But those in the opponent's camp, through they think in the Vernacular, eat in the Vernacular, dress in the Vernacular etc., they are quite indifferent who support Mr. Ramanathan—if they are of the lowest caste or of the highest. All they want is to have "the fittest person" returned to the Council.

I shall also quote a specimen of Mr. Pereira's way of thinking. He says "Dr. Fernando in his speech (how many speeches did he make?) did not provoke any retort, because he did not even breathe the name of Mr. Ramanathan". One cannot insult his rival without expressly "breathing" his rival's name. This is Mr. Pereira's logic. You would not insult your enemy unless you breathe his name. "A most comfortable doctrine!"

I should not take any more space, I must stop here. All that I desire is to request my dear countrymen is not to be taken up by such misleading "puerile vapourings" and there ends my mission.

Valvetiturai, P. V. M.
22-12-10.

A POINT OF LAW.

The Editor,
"Hindu Organ".

Sir,
At the instance of the Rev. Father Liguori Rodrigo of Mannar, I have been favoured by Mr. S. Ananthan, "pr for defendant", with a writ for costs for Rs. 20—25 cts., in the case against the former in the Court of Requests, Mannar. I am willing to pay the amount mentioned and thus pour oil on troubled waters, but before doing so, I should like to know whether according to law, I am entitled to ask the Commissioner for the items which go to make up the sum claimed by the reverend defendant.

Yours truly,
Dae, 22nd 1910. Plaintiff Concerned,

EXTRACT.

WILL INDIA BECOME CHRISTIAN?

BY REV. J. T. SUNDERLAND, M. A.
(Continued from our last issue.)

The weakness of the missionaries is on the side of their theology, and their want of understanding of India's real needs. Missionaries, particularly in a land like India, ought always to be men of the largest intellectual furnishing, the fullest knowledge of religions outside their own, and of the widest religious sympathies. But as a fact, they are generally men of limited theological outlook and of restricted religious sympathies. The reason why is plain. It is because the Churches at home are not willing to send broad men. As a rule, the home Churches are extremely careful to select for missionaries to all foreign fields their "soundest," and that means their least progressive, representatives. Whatever qualifications a candidate for missionary service may or may not possess, he must at least be a "safe" man. If he is in the least suspected of having a flaw in his theology, he is disqualified. There are repeated instances of men who, being rejected as candidates for the foreign work, have been received into pulpits at home without any difficulty. Thus, as a rule, all the denominations send their narrower men into the missionary field. This is unfortunate in the extreme, and the more so because the work of a missionary, after he gets into his field, is so well adapted to keep a narrow man narrow. He is away from the great currents of the world's thought, shut up in his little world of trying to impress his dogmas upon such minds, generally ignorant minds, as he can get to listen to him. There is nothing to broaden him, and his thought treads round and round, year after year, in the same small circle. Thus, he remains to the end of his career what he was in the beginning. This is a picture of the average missionary.

Of course, there are exceptions. Here and there we find shining exceptions,—men of large mould and of progressive minds, who have views of considerable breadth when they begin their missionary work, and who, after they enter upon it, study sympathetically and in the spirit of truth-seekers the people and the religions that they come in contact with, and thus grow in breadth with the years. Such men throw themselves into educational work, social reforms, and movements of many kinds for the enlightenment and benefit of the people, and do work of much value. The opportunities for usefulness for such workers are great. The doors that open before them are many and wide, and they are appreciated by the people among whom they labor. Very likely a missionary of this kind does not make as many "converts," so-called, as some narrower men would do. But while the narrow men pursue a course which draws lines, stirs up hard feeling, antagonizes, and causes a certain number outwardly to accept Christianity and all the rest to hate it, this man pursues a course which exerts a good influence everywhere, broadens and sweetens the spirit of the whole community, faces many in the direction of progress, makes the children and young people eager to go to school and the older people to find out truth, without proselytising wins respect for Christianity, and plants its central principles of love, duty and helpfulness in the minds of the people far and near. Such missionaries are found here and there. If only all could be such—if only the Churches at home were wise enough always to select for their missionaries men interested to do this kind of work, and then to sustain them in such work we should soon see everywhere a radical change in the spirit with which missions would be met, not only in India, but in all non-Christian lands and such a growth of Christianity in those lands as never yet has been witnessed. But such missionaries in foreign lands are very rare, as such a conception of missions is very rare at home. Not until we can get the better conception at home, can we expect the better realization abroad.

There are several causes which hinder the progress of Christianity in India. Some of the more important may be pointed out. One is the number of Christian sects and denominations. It is hard for the Indian to understand why it is, if we have the one true religion, specially revealed from heaven, that there are so many forms of it. Said Kesub Chunder Sen, speaking in London on this subject:—

There are so many Churches into which Christianity has been divided, there are so many different kinds of doctrines and ceremonies and ritual prescribed and followed by different religious denominations who call themselves Christians, that India is confounded and perplexed.....Each sect comes to the Indian inquirer and exhibits its own doctrines and dogmas. For the time being these doctrines and dogmas engage the attention and interest of the Hindu, and perhaps he is partially satisfied. But then comes the missionary of another Church, and the mind of the inquirer gets unsettled. And thus, as he passes through various dogmas and teachings, he naturally becomes quite confounded, and knows not what to do.

The situation would not be quite so confusing if the different sects were always friendly. But this is by no means sure to be the case. Indeed, as regards the two great divisions

more conspicuous than others in India, the Roman Catholic, and the Protestant, instead of there being friendship and co-operation between them, there is much positive hostility. Of course, all this stands in the way of the advance of Christianity. It sets the Hindu and Mohammedan to saying:—

"Here is a religion that comes to us preaching love; yet its sects hate each other. If it wants us to listen to it, let it practise what it preaches". Or, "Here is a religion which comes to us declaring it has the truth. But every sect preaches it differently. Which is right? When they settle their differences, and agree among themselves what is truth, it will be time enough for us to give attention to the matter. Until then we will keep our own religion."

Can we blame those to whom we offer our divided and sectarian Christianity for thus speaking?

A greater hindrance still to the progress of Christianity in India is the character of the doctrines preached. The Roman Catholic preaches an infallible Church and an infallible Pope. Such infallibility it is not easy for either an intelligent Hindu or an intelligent Mohammedan to believe. The Catholic also teaches prayer to the Virgin Mary, and to various saints, and the constant use, in worship, of images and the crucifix. All this is repugnant to the Mohammedan who believes there is no God but God, and no proper object of worship except God. To the Hindu it does not seem so strange; indeed, it is quite in the line of what he is accustomed to. But his question is:

"Why exchange one idolatry for another? If one is going to pray to any other beings than the one Supreme God, why not to one's own Vishnu, and Siva, and Rama, and Lakshmi and Sarasvati? Are not these as good as the Christian's Christ and Mary?"

And if images are good, why not keep one's own, instead of throwing them away, and taking the Christian crucifix and images of Christian saints? Even when it comes to those doctrines preached alike by Catholic and Protestant the situation is not much improved. Both preach an infallible Bible. But what proof do they offer? It seems to the Hindu and the Mohammedan that they offer none. Why, then, should one of them give up the Koran of his own people, and the other the Vedas of his, and accept, without proof, the sacred book of a foreign race? Moreover, as soon as the thoughtful Hindu and Mohammedan begin to examine this so-called infallible book of the Christian, they find, with much that is high and beautiful and that commends itself as true, other things not a few of which seem to them unreasonable, absurd, and even immoral, as, for example, such stories as those of the talking serpent; the flood and the ark; the talking ass, the walls of a fortified city falling down at the blowing of rams' horns; a man living three days in the stomach of a fish; God at one time sending a lying spirit among the prophets to deceive a certain king, and at another commanding a warrior chieftain to murder without mercy thousands of innocent women and children; Christ cursing a fig-tree for not having figs on it when the time for figs had not yet come; Christ in the Book of Revelations transformed from a being of love and pity into a being without love and pity, taking vengeance on his enemies in ways more shocking and bloody than anything attributed by the Hindus to their goddess Kali, the bloodiest of all their divinities. It should be borne in mind that to the people of non-Christian lands these Bible stories and representations are not surrounded by that halo of sacredness which tends to blind us in America and England, to their irrational and unethical, not to say shocking character. Thus, it is not difficult to see why Hindus and Mohammedans object when we ask them to throw away the sacred books which from their childhood they have been taught to venerate, and accept as an infallible standard of truth a strange and alien volume containing these matters.

Further more, both Catholic and Protestant insist upon the acceptance of the doctrines of the trinity, the incarnation, and the deity of Christ. Against these doctrines the Mohammedan revolts utterly. He sees no ground for believing that they are true; indeed, they seem to him to destroy the great fundamental doctrine of the unity of God. On the other hand, the Hindu says:

"My own religion has its trinity; why should I give that up! Is it not older than your trinity-doctrine? Is it not quite as well supported as yours? And as to incarnations, you have only one; my religion possesses the advantage of having nine or ten."

What can the trinitarian Christian answer? If the Hindu is a man of Education and progressive thought he may very likely add:—

"True, I am growing sceptical regarding my own Hindu trinity and incarnations. But if I lay them aside, it will hardly be to take up others that seem to me to offer no better evidence of their truth. It will be rather to accept, if I continue to give attention to religion at all, that high religion of the soul, toward which all the best thought and deepest insight of Christian as well as other lands seems to tend, which sees in God the Infinite, an Eternal Spirit, whose forms of manifestation are not three merely, but numberless; and who incarnates himself, not in a single miraculous man, in a single age, but in all humanity."

Still further, both Catholic and Protestant teach a scheme of vicarious atonement, which, both to the Mohammedan and the Hindu, but especially to the Hindu, seems unethical and impossible. Indeed, of all the doctrines of modern orthodox Christianity, perhaps the one that seems to the intelligent Hindu least worthy of acceptance is that which represents Christ as bearing the penalty of men's sins and transferring to men his righteousness. To talk to a Hindu about substitutional virtue or vicarious punishment is like talking to him about substitutional intelligence or vicarious wealth,—an absurdity on its very face. That one being can be righteous or be counted righteous, for another, or bear the consequence of another's evil deeds, seems to him as impossible as that figs can bear thistles; nay, as unthinkable as that two and two make five. To him it is an ethical axiom that "whosoever a man soweth that shall he also reap" sooner or later, even if it be in a thousandth rebirth. And is he not right? Does not the soundest ethical judgment of the world, including the Christian world, sustain him? What a pity it is, then, that Christianity should be presented to him not in its most ethical form, but in a form which fundamentally violates ethical law!

(To be continued.)

—The "Indian Review".

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Important.

To whom it may Concern.

TESTIMONIAL.

Boralessa, 23rd November, 1910.

To SAM SOLOMON, Esq.
Manager,
Shanghai Life Insurance Co., Ltd.
COLOMBO.

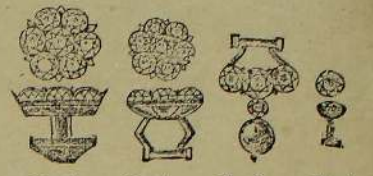
Sir,
I have to thank you for the payment of Rs. 10,000.00 being the amount of my late husband Kuranage Diagu Perera's Insurance under Policy 10771 in your Company in my favour.

He died on the 9th instant, the burial Certificate and other papers were posted to you on the 18th instant and the Claim paid on the 23rd.

I must also thank you for the very great help your representative rendered to me in calling at my bungalow and assisting me in filling up the death claim papers without any expense to me,

Everything that has been done in this matter has been carried out as told to my late husband when he took out the Insurance.

I am, Sir,
Yours faithfully,
(Sgd.) P. ISABELLA FERNANDO
(Widow & Beneficiary.)



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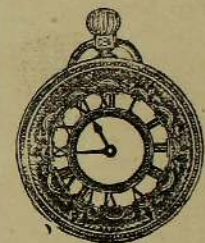
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