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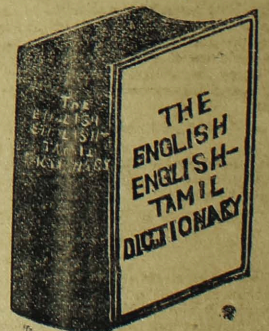
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Testamentary Jurisdiction No. 8231.

In the Matter of the Estate of the late Ponnammah wife of Mailvaganam Appukkuddy of Chuthumalai

Deceased.

Mailvaganam Appukkuddy of Chuthumalai

Petitioner.

Vs.

1. Kanapathiar Thamoharampillai and wife
2. Nagammah of Manippai
3. Velayuth Mailvaganam of Suthumalai
4. Appukkuddy Somasantharam of Do.
5. Appukkuddy Kathaiah of Do. The 4th and 5th Respondents are minors appearing by their Guardian ad litem the 3rd Respondent Respondents.

This matter of the Petition of Mailvaganam Appukkuddy of Suthumalai, praying for Letters of Administration to the estate of the above-named deceased Ponnammah wife of Mailvaganam Appukkuddy, coming on for disposal before P. E. Peiris, Esq., District Judge, on June 30, 1916, in the presence of Mr. E. Maragesampillai, Proctor, on the part of the Petitioner, and the affidavit of the said Petitioner, dated May 8, 1916, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as the lawful husband of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him accordingly, unless the Respondents above-named or any other person shall, on or before September 12, 1916, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Peiris, District Judge.

August 23, 1916.

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The Hindu Organ.

JAFFNA, THURSDAY, SEPTEMBER 7, 1916.

RELIGIOUS TOLERANCE.

That Hinduism infuses the spirit of religious tolerance among its votaries, and that Hindus are generally animated with a strong desire to live at peace with other religionists are well-known facts. There have been, no doubt, instances of intolerance in the history of Hindu communities and kingdoms in the past, but it will be found that such instances of intolerance were always adopted in self-defence and were never aggressive. Saint Ramakrishna and Swamy Vivekananda have done much to diffuse this feeling of tolerance among the English educated classes in India and Ceylon. The latest contributor to this holy cause of religious toleration among Hindus is His Highness the Maharaja Scindia of Gwalior. The Maharaja is the Pro-Chancellor of the Benares Hindu University. In the address delivered by him at the first meeting of the Court of the Hindu University held on the 19th ultimo His Highness said:—

"Gentlemen, the Hindu Religion is one of the most tolerant in the world. By refusing to make converts it has proclaimed to the world the principle of live and let live. It is the negation of aggression. From tolerance to active friendship, there is but one step, and while we have adhered firmly to our own great and ancient faith, we have always shown respect for other faiths. It is the self-respecting man who has the greatest regard for others."

This spirit of religious tolerance is not confined to Hindus alone. Thoughtful men among Christians and other religion-

ists in Asia, Europe and America are imbued with the same spirit. The British Government in India, though mainly Christian in personnel, is largely actuated by this spirit in its dealings with Hindus, Mohammedans and others who compose the Indian nation. The personal sympathy and support given by Lord Hardinge and other high British Officials to the Hindu University movement, and the annual grant of one lakh of rupees given by the British-Indian Government to this Sectarian University are some of the conspicuous instances that prove this fact. Even Christian ecclesiastical dignitaries of high standing in India are imbued with this spirit of tolerance. In a very thoughtful article appearing in the last number of the "Nineteenth Century" supporting the claim of Indians for self-government, the Lord Bishop of Madras says the following:—

"Indians are essentially idealists; their whole interest in the past has been centred in religion, philosophy, and the abstract sciences of logic and mathematics. They have never taken much interest in history, their tendency is to concentrate on ideals, to go back to first principles, to dream dreams and see visions. Then, again, it is hard for us to realise the fact that India has a civilisation of its own, which it ought to develop upon its own lines. There are certain principles of thought, morality, social life and political progress which are common to all mankind. It is our duty and privilege to establish these principles in India; but, on the other hand, the exact form which these principles will assume in India is necessarily different from that which they have assumed in England. Our function is to sow seeds and let them grow in accordance with the genius of the Indian peoples. India has got its own contribution to make to the thought, the religion, the social and political life of humanity, but it can never make this contribution unless it is allowed ultimately to grow and develop upon its own natural lines in accordance with its own genius, and this is not possible without political self-government. At the present moment the progress of civilisation in India necessarily proceeds upon Western lines; it is at every point governed and directed by Englishmen; but our ultimate aim ought to be the development of a truly Indian civilisation on Indian lines. What we both need to recognise far more fully than we do at present is that Indians and Europeans have different virtues, different faults and different gifts, and that the colossal task of creating a Self-Governing India needs the gifts and virtues of both races. It is utterly impossible for the Europeans alone or for the educated Indians alone to accomplish so great a task. It is imperatively needed that we both work together in harmony and sympathy."

Having thus far dwelt on the spirit of religious tolerance that is animating the best minds among Hindus and Christians, and which augurs well for the progress of humanity, we give below a few extracts from an article from our Christian contemporary of the "Morning Star" which strikes an entirely different note and which, if not subdued, is sure to produce discord and delay our common advancement. Here are a few lines culled from the leading article appearing in the last issue of the "Morning Star":—

"For many years our Hindu friends have agitated to be protected against themselves, and we have been treated to the strange sight, both here and in India, of legislation being invoked by Hindus against Hindus of the highest prominence in their respective districts, who were denounced as shameless robbers, fattening on the revenues of temples and temple lands. How is it that a religion which boasts of great antiquity and undisputed sway over 200,000,000 followers finds itself helpless to secure common honesty, except by legislation? There appears to be only one possible answer and that is that as a religion it has failed to produce men whose character can stand the test of large power placed in their hands to use for others. A keen sense of sin, of right and wrong, of duty, is not present with these men and they squander trust funds without hindrance. The Attorney-General in commenting on the ordinance says: "Those special provisions (relating to religious trusts) do not apply to Christian religious trusts." Why? Because Christians are generally able to manage their trusts honestly and adjust any difficulties that arise without the intervention of the courts. Western lands where Christianity is predominant have thousands of religious trusts just as informal as Hindu religious trusts, but any special law to compel honesty we have never heard of. The simple force of publicity and public opinion is sufficient to right abuses. Why is it that Hinduism fails here? For a partial answer look at the temples in Jaffna and the priests who officiate in them. We have in mind especially three prominent temples whose chief priests we have often heard denounced by Hindus as shamelessly immoral and yet some of the very Hindus who have denounced these priests to us as immoral, employ them in their houses to perform religious rites. How are we to explain such a phenomenon in any other way than that Hinduism has utterly failed to implant any adequate sense of sin."

The Hindus as a community, were dissatisfied with the way some of the trustees of temple and madam properties were managing their trusts. Owing to the defective nature of the law, they were powerless to check these abuses, and they were persistently agitating for legislation to enable them to set the matter right. Some leading Hindus were also making efforts recently, to reform the administration of some of these trust properties, even without the help of the law; and they have succeeded to some extent in their efforts. Our benevolent Government, responding to the earnest appeal of the Hindu Community, has now consented to

enact a law to enable the Community to deal with the matter. The fact that some Hindu trustees abused their trusts, does not at all justify our contemporary to indulge in such wholesale condemnation of Hinduism and the Hindu Community of Ceylon. Such remarks as "As a religion it (Hinduism) has failed to produce men whose character can stand the test of large powers placed in their hands to use for others," "Hinduism has utterly failed to implant any adequate sense of sin" &c. found in the article, are highly objectionable and we hope our contemporary will either explain more fully the nature of the remarks or withdraw them honourably. The remarks of the Lord Bishop of Madras that both Indians and Europeans (meaning chiefly Hindus and Christians as may be inferred from the context) have their respective virtues and failings and that they must exercise tolerance and co-operate for their common good are in strong contrast with the view taken by our local Christian contemporary. It is stated that in Western lands the simple force of public opinion alone is found sufficient to right abuses of this nature. Is our contemporary sure that if the penal clauses of the law of trusts were to be made inoperative in the case of Church trustees, it will not make any difference in the management of Church properties? For ourselves, we doubt the statement. What was the state of Church endowments in England three or four centuries ago when the law was defective in this respect? An English Historian thus describes it:—

"Kings, noblemen, and rich men constantly gave lands and money to the monasteries and in time they became very wealthy. As the monks grew more and more wealthy, they began to live in plenty and careless ease and sometimes in actual wickedness."

Shall we be justified in condemning Christianity for the sinful acts of the monks, or for that matter, for the sinful acts of any professing Christian in ancient or modern times?

The "Morning Star" says that it has often heard Hindus denouncing Hindu Priests in three prominent Hindu temples in Jaffna as shamelessly immoral. This is an act of downright misrepresentation. Hindu Priests may be accused of ignorance in religious matters. They may be said to have fallen from the high standard of their calling, which prevailed in ancient India. But to accuse them of immorality in any special sense, in contrast with the priests of other religions, is altogether wrong. There are black sheep in every fold and Hindus alone do not deserve the distinction. If the truth is told, it must be acknowledged, as several unprejudiced European observers have acknowledged, that Hindu Priests and Hindus generally are more religious, and spiritual minded than any other community in the world.

In dealing with an article most offensive to the feelings of the Hindu community we have tried to be as moderate and restrained as possible and to give no offence to the Christian community. We cannot be otherwise. It is our constant endeavour to be firm in our allegiance to Hinduism and to the cause of universal love and tolerance which our religion inculcates, even under the most trying circumstances.

THE RELIGION OF THE ANCIENT TAMILS.

(By S. Sabaratna Mudaliyar)

PART SECOND.

Chapter XII.

HUMAN WORSHIP.

Man is admittedly the highest of God's creations in this world. His superiority over the rest of the creations is due to the larger expression of *Chitsorupa* (intelligence) in him than in any other being. The form of God is *Chitsorupa*, and every other being which has the principle of intelligence in it draws its capacity to emulate that principle from God—the fountain of intelligence. So that where this intelligence or *Chitsorupa* is the more expressed, the more is the Grace of God that is manifested therein. The Hindu, with his instinctive longing for the Grace of God, made it a point to avail himself of every opportunity to worship that Grace wherever he could see it more prominently than in other places. The *Chitsorupa* or Divine form being largely expressed in human beings, there can be no doubt that the Grace of God is conspicuous in Man. According to the Hindu Religion, the *Chitsorupa* of man is evidenced even by his physical form, which, it is said, is emblematical of the Mundane Universe (*Andam*)—one of the forms in which God manifests Himself—*Visvarupa*.

Experts in *Thattuvashastras* will be able to point out the great similarity between *Andam* and *Pindam*—the mundane universe and the human body. This is an important evidence in proof of the progress man has made in the course of his organic evolution. Every organic being progresses slowly, but surely, from the lowest mineral to the highest animal, and when it assumes an animal form, from the lowest tiny insect to the highly developed human form. That is to say, every organic being develops in its *Chitsorupam* gradually and receives the reflection of Grace more and more as it progresses. When it develops into a human being, the reflection of Grace is particularly strong, and it is more so in people who are more godly in their nature than others—and the former are therefore sought to be worshipped by the latter.

Although the Grace of God reflects on Man more conspicuously than in other beings and his intelligence is thereby illumined, and enabled to discriminate between right and wrong, he has still the influence of *Mala* power in him, and he can only be said to enjoy the Grace of God through the veil of *Mala* that enshrouds him. When he exercises his faculties of knowing and feeling, as a result of the reflection of Grace, his *Mala* power also has its share of influence on him—and his actions and thoughts are therefore said to be of three different grades, according to the nature of the influence which the *Mala* exercises over him. When he has a leaning to do evil deeds, the influence of the *Mala* is said to be *Tamasic*, when he is inclined to do good deeds that influence is said to be *Rajasic* and when he can hold the balance between the two it is said to be *Satvic*. The *Mala* power is weakened to the extent to which he is able to enjoy the Grace, and the man in whom the *Rajasic* and *Satvic* influences predominate, enjoys the Grace of God largely, and he is therefore venerated on account of the Grace that abides in him. So that human worship is itself the worship of the only true God, and Materialists are greatly mistaken in their estimation of the form of worship practised by the ancient Tamils. The mistake, I should think is mainly attributable to their lack of understanding of the functions of Divine Grace and of its relation to the Jagat. VOL. XXIX, No. 19

We respect our parents and teachers, our rulers and elders, because we think—nay, we realize—that there is the Grace of God in them. Surely this respect cannot be mistaken for human worship. The respect paid by other nations to these individuals may only be a formality, but with the Hindus, it is a reality—and they have devised various means to make it real for purposes of their religious culture.

HERO WORSHIP.

A Hero who sheds his blood for his country and for his King, and in whom *Virasakti*—the spirit of courage—both mental and physical—is largely expressed, has no doubt the impression of Divine Grace in him more strikingly than in an ordinary man, and he was therefore venerated by the ancient Tamils as one gifted with a special feature of Divine Grace. Perhaps the real object of the worship was forgotten at one time and the Hero was worshipped for his bravery and not for the Grace of God that he enjoyed. This is no reason to attack the religion which is not responsible for the change.

ANCESTRAL WORSHIP.

Highly spiritual as the Hindus are they are exceedingly grateful to their parents and forefathers and they show their gratitude to their ancestors for seven generations. They do not, like others, dismiss out of their mind all thoughts of a deceased man the moment that he dies. They remember him all their life, and perform *Sradha* ceremonies in his name annually with a view to help him in his life beyond. They have anniversaries of Deaths although they do not care to commemorate Births. Materialists are keen about celebrating Birth-day festivities, but they ignore altogether their duty to the spirit of a deceased man. This is a clear sign of the Materiality of the West and the Spirituality of the East. The Hindu believes that if he is ungrateful to his ancestors, and neglects to do the little that he can to help them in the other world, he runs the risk of being cursed by their spirits. He is therefore very careful in performing the *Sradha* ceremonies prescribed by the religion,—and this cannot be said to be ancestral worship in any sense of the word. Of course he respects them, and even reveres them for the many favours for which he and his family are under obligation to them—and this, I should think is an excellent rule in the

