

cription Rs 1 50
ge to Ceylon & India 50
Straits 75

THE

Hindu Organ

VOL VIII. } JAFFNA, WEDNESDAY { அந்தாதனம். }
அம்பத்து. } MARCH 31, 1897 { அதை மார்க்கீட் கூடு. { இலக்கீ

PUBLISHED EVERY OTHER WEDNESDAY. பகுத்துக்காருமை பத்திரிகையிற் பிரசரிக்கப்படும்.

NOTICE.

CEYLON TECHNICAL COLLEGE DEPARTMENTS OF TELEGRAPHY AND ELECTRICAL ENGINEERING SURVEYING AND LEVELLING

Applications invited for admission to these two departments of the College. Applications must be made on the forms to be obtained from the Superintendent of the College Colombo; and which contain the conditions of admission, particulars of fees, and subjects of the Entrance Examinations &c.

His Excellency the Governor offers for competition among the students of the ensuing course in Telegraphy and Electrical Engineering about 32 APPOINTMENTS in the Railway and Telegraph Service of Government.

Students of the course in Surveying and Levelling who gain the Diploma of the College become eligible for registration and license under the Ordinance without further Examination.

The Entrance Examinations take place in May next and applications must be sent in May 18th 1897.

NOTICE.

Tenders from any licensed Surveyor will be received at the Jaffna Kachcherri until noon of the 15th April 1897 for the work of tracing and Surveying 7 miles of a supply channel to Kurai Tank, Mannar District and Surveying a site for an anicut across the Nochchimoddai Aar. Further particulars of information can be obtained at the Kachcherri Jaffna.

The Provincial Irrigation Board will not be bound to accept the lowest or any tender

Jaffna Kachcherri 23rd March 1897

G. W. WOODHOUSE
For H. H. Cameron
Ag. President P. I. Bd: N P

THE JAFFNA COMMERCIAL CORPORATION LTD

OFFICE BANK HALL SEA STREET JAFFNA.
The Company Opens Current accounts with sums of not less than Rs. 100 and allows interest at 2 per cent per annum on minimum Monthly balances of Rs. 500 and upwards.

Fixed deposits received on following terms:-
For 12 months Interest at 6 0/0 per annum allowed
" 6 " 5 "
" 3 " 3 "
Approved "bills discounted" money advanced " on edges."

Remittances can be made to and from Colombo Colombo Bankers, the National Bank of India. Cheques and foreign drafts and bills of exchange on the Colombo Banks cashed.

Island and foreign goods imported on commission Office hours from 10:30 A. M. to 4 P. M.

W. MATHER
Managing Director

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary } No. 828
Jurisdiction } Class I

In the Matter of the Estate of the late Arumukachami Elur Racharatnam of Irupalai Deceased

Elurnayakam Kantaiya Mudaliyar of Irupalai Petitioner

Vs

Tayalnayahippillai widow of Arumukachami of Irupalai Respondent

This matter of the Petition of Elurnayakam Kantaiya Mudaliyar of Irupalai praying for Letters of Administration to the estate of the abovenamed deceased Arumukachami Elur Racharatnam of Irupalai coming on for disposal before H. H. Cameron Esquire, District Judge, on the 9th day of March 1897 in the presence of Messrs Casippillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 5th day of March 1897 having been read, it is declared that the Petitioner is the uncle of the heir of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondent or any other person shall on or, before the 22nd day of April 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 9th day of March 1897
H. H. CAMERON
District Judge

IN THE DISTRICT COURT OF JAFFNA. ORDER NISI.

Testamentary } No. 830
Jurisdiction }

In the Matter of the Estate of the late Valliyammai wife of Arumukam of Karaitivu East Deceased

Kanapatippillai Arumukam of Karaitivu East Petitioner

Vs.

1. Velayuthar Arumukam and his wife
2. Chetuppillai of Karaitivu East Respondents

This matter of the Petition of Kanapatippillai Arumukam of Karaitivu East praying for Letters of Administration to the estate of the abovenamed deceased Valliyammai wife of Arumukam of Karaitivu East coming on for disposal before Samuel Haughton Esquire, District Judge, on the 23rd day of March 1897 in the presence of Messrs Casippillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 23rd day of March 1897 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall on or, before the 23rd day of April 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of March 1897
Samuel Haughton
District Judge

IN THE DISTRICT COURT OF JAFFNA. ORDER NISI.

Testamentary } No. 831
Jurisdiction }

In the Matter of the Estate of the late Sivakkolunthu wife of Eliatamby Kadiravelu of Vannarponnai Deceased

Vyramuttu Tambiappah of Vannarponnai Petitioner

and

Eliatamby Kadiravelu of Vannarponnai Respondent

This matter of the Petition of Vyramuttu Tambiappah of Vannarponnai praying for Letters of Administration to the estate of the abovenamed deceased Sivakkolunthu wife of Eliatamby Kadiravelu coming on for disposal before Samuel Haughton Esquire, District Judge, on the 29th day of March 1897 in the presence

Advertising charges per line 10
do per half col 5 00
do per Column 5 00

சலியத்துப் பகுத்து. { NO. 17
அதை மார்க்கீட் கூடு. { இலக்கீ

Signed this 30th day of March 1897
Samuel Haughton
District Judge.

NERVODYNE.

Acts as a "Specific" for Nervous and General Debility, Anaemia, chronic Indigestion, Loss of Energy, Nervous Prostration from over work. Melancholia, Loss of Virile powers, Lassitude &c &c. Per bottle Rs 4. Packing As. 4. Cure Guaranteed.

CURE FOR HYDROCELE.

Guaranteed to cure cases of long standing. Warranted to be free from mercury or other injurious drugs. In Pots Rs 2 and Rs 4. Packing As. 4

W. Rodger & Co Surgeons Calcutta.

THE HINDU ORGAN.

: : : : :
JAFFNA, WEDNESDAY MARCH 31, 1897

CHRISTIAN LITERATURE AND RELIGIOUS TRACTS—WHAT ARE THEY?

We have never thought it our province or duty to carry on aggressive warfare with Christian Missionaries or with the thousand and one Societies which provide sustenance and support to them, though, if we are to take them as our models, we have better reason to attack them, as they invade our land, than they have to attack us. Whatever we have said of them is in the course of defending our religion from the unmerited attacks they hurl at it, sometimes in ignorance of the true meaning of its doctrines, and at other times through sheer prejudice, intolerance, and impatience of opposition. No man of self-respect among the Hindus would bear to hear the Missionaries and their satellites talk of Hinduism in the strain in which they usually do misinterpreting its tenets, distorting the obvious meanings of its ritual, and misunderstanding its allegories. The Hindu religious literature is a voluminous mass of writings mostly transmitted to us from pre-historic times, and one author has to be studied by the light thrown on it by another. Even Hindu divines of deep learning and vast research in the Hindu philosophy annotate and comment on the texts of the Hindu Scriptures with considerable diffidence and caution, and their explanation is accepted as correct only when it is stamped with the authority and sanction of one or more of the different schools of learning in India. To attain to anything approaching a critical knowledge of Hinduism one has to study it a considerable time. But our Missionaries pretend to understand it in a day, as soon as they have acquired a smattering knowledge of the Vernaculars at the hands of their Munshis. They call a passage here and a passage there from the scriptures of the Hindus, and publish them with their own interpretations and comments, sometimes, giving them a meaning which goes to support their "plan of salvation" and at other times depicting Hinduism in what they call its true colours, exposing its so-called contradictions, absurdities, and obscenities. The (continued on the 4th page)

Christian Vernacular Education Society (now Christian Literature Society) is, to a great extent, engaged in the work of exposing the alleged errors, defects, and fallacies of Hinduism. Books, pamphlets, tracts, and leaflets having the effect of travestying and ridiculing the Hindu religion and insulting the Hindus are issued by the thousand from the press of this Society and its allies, the Religious Tract and Book Society, &c. &c. It is a misnomer to style these publications as "Christian Literature" or "Religious Tracts." If "Christian Literature" or "Religious Tracts" means writings abusive of the Hindu religion, we have no objection to the use of the term. But whatever meaning it may possess in Missionary parlance, Christian literature is ordinarily understood to mean a literature by means of which Christian knowledge is propagated and a Religious Tract or Book means a publication dealing with religion. But in Missionary circles, the words "Christian Literature and Religion Tracts" mean not only books vilifying and reviling other people's faiths, but works on Grammar, Geography, &c. But we have no reason to quarrel with their Grammar or Geography except so far as they state there in describing our religion, that we worship thirty three crores of Gods. Let Editors who wax eloquent over the operations of the several Missionary Societies first learn to do justice between man and man; first learn to condemn what is reprehensible in their line of action or "plan of campaign." If a body of Hindus are engaged in the—by no means enviable—pursuit of systematically traducing Christianity and Christian preachers, will the Christian Editors like it? Then "do unto others as you would that others should do unto you." We hope the Editor of the "Examiner" who devotes a whole column of his paper to reviewing the work of these Societies will impress on the Missionaries the desirability, nay the necessity, of being just and impartial towards Non-Christian systems of religion. Dr Barrows never attacks Hinduism as such.

THE "MORNING STAR" ON THE WAR-PATH.

(continued from our last issue.)

(Communicated)

The additional reason is now put forward that before the Swami left for America the leading members of the Hindu community of Calcutta attended a large meeting held in his honour on the express condition that he was not to be called by that title. That all the leading Hindus of that city did not object to the title is evidenced by the fact that many of them including Rajas, Maha Rajas, and the two Hindu Judges of the High Court were present at the reception and attended to hear the lectures of the Swami a few days ago. In the opinion of some Bengalis, the Swami who is a Kayastha is not entitled to the rights and privileges of a Brahman to the sacred cord, to the title of gurū or Swami which they say, is only applicable to a Brahman teacher. Others maintain that the title is properly applicable to a religious teacher of the highest grade whatever may be his caste in calling the Calcutta Hindus to his aid, the Editor cuts the ground from under his own feet. He preaches or is supposed to preach against the institution of caste but on the very system of caste is the objection of certain Calcutta Hindus to the assumption of the title is founded. We know what lies at the root of this unholy alliance between Calcutta orthodoxy and American Congregationalism. It is hatred, bitter hatred, and nothing but hatred of the Swami. The drowning man catches at the last straw. After exhausting his own store of knowledge and learning on the usage of the word Swami, an appeal is made to the tribunal of caste in the last resort. Omitting to style a Christian Minister as Reverend or a Brahman as Aiyar is disrespecting him. But not so in the case of the title of Swami. Thayumanan Swamigal is also quoted as Thayumanar. Therefore Max Muller's omission to style Vivekananda as Swami does not mean anything, but the potent fact remains that Max Muller does not dispute his right to the title. By the by, is our contemporary aware what tribute of praise Max Muller pays to Vedantism. He speaks of it as "that most sublime philosophy and most satisfying religion."

As a visit to Jaffna was likely to interfere with the programme of the Swami, a good deal of pressure was brought to bear on him before he could be induced to pay a visit to this out-of-the-way place. The leading members of the Hindu community of Jaffna underwent much trouble and expense in according him a fit

reception. He made a short stay of only thirty six hours, during which he did not do or say anything against the religion represented by the "Morning Star." Under these circumstances, common courtesy—courtesy due to fellow-man as man—demanded that the Swami should have been left alone. No one who is swayed in his actions by a sense of justice or whose mind is imbued with a spirit of toleration would have said anything in disparagement of the Swami. But what do we see? We see the Editor of the "Morning Star" calling him all manner of names. To understand his policy one has to read between the lines. The Hindus who invited the Swami to Jaffna are his "friends," but the Swami is a "notorious visitor." The Editor has an auxiliary in a creature of another body of Christian Apostles—the followers of John Wesley—who calls the Hindus of Jaffna "the duped followers" of the Swami. Why all this ebullition of feeling? This loss of equilibrium? Does Vivekananda dupe children into forsaking their parents' faith? Does Vivekananda snatch away boys scarcely above their teens from their cherished homes? Does Vivekananda give rice and curry gratis for gaining converts? Has Vivekananda establishments under him to attract converts for the sake of pay? Is the Ministry of Hinduism, like the Christian ministry, one of the learned professions leading to worldly position and emoluments?

Christianity and Hinduism are before the world. The fittest will survive. It is a law no less true of things spiritual than of things material. In the long run, truth will prevail, truth will conquer falsehood. Then, why should Christian Missionaries waste their powder and shot in grappling with what, in their estimation, is a shadow, an unreality, a falsehood? We give below what the *Eastern Star*, a leading native Christian paper of Southern India, says of the Swami. It is in bold contrast to what the American Editor of the *Morning Star* has, in season and out of season, written of the Swami. The one *Star* not only withholds the meed of praise which is the Swami's due, but also casts unmerited slurs on his character and mission. The other *Star* ungrudgingly gives to the Swami what is his due from its own standpoint. Which is the honest of the two? The American Star or the Indian Star? The *Eastern Star* says:—

No body who has heard him can fail to be impressed with the fact that however erroneous and airy his philosophy may be, however extravagant his judgment of men and institutions may be, he is in touch with that primal energy which inspires life and moulds history. He is a magnetic man, his intellect is of a high order, his vision is piercing and his love is genuine and overpowering. These are gifts which any body unbiased by party feeling or religious bigotry can see in him, and we know wherefrom these gifts are. What he has hitherto done gives no room for the fear that he will use these gifts for selfish purposes. It is true that he has said some things about missionaries, foreigners and reformers which a further knowledge of them will make him reconsider. But these are the hasty judgments of a man who has generalised too eagerly from what little he has seen and heard. But those who have their heart in the moral and spiritual regeneration of India will take these things easily and concentrate their attention on things which concern the progress and welfare of this country. Such people will be slow to declare themselves enemies to a teacher like Swami Vivekananda. Firm in the faith of Christ's title to rule over India, we welcome all honest efforts to attain perfect truth and perfect righteousness.

LOCAL AND GENERAL.

Weather—Heat is as intense and oppressive as ever. The wind blows from the South-west now and then but is not cool enough to allay the heat. The "little moonsoon" having broken, steamers and sailing vessels destined for Jaffna now call at Kangesanturai.

Rain—There were good showers of rain in parts of Waligama North and Waligama East on the 26th, 27th, and 28th instant. But in the Jaffna division, there was only a slight drizzling on the 26th instant. More rain is expected, the skies being over cast every now and then.

Our District Judge—Mr Samuel Haughton, the acting District Judge of Jaffna arrived here on the 23rd instant, and assumed duties on the 24th, thus relieving Mr. Cameron who will be acting as Government Agent till the arrival of Mr. Fisher.

On Circuit—Mr. Cameron as acting Chairman of the District Road Committee visited several places in the District during the past fortnight in order to decide the claims of people claiming exemption from the payment of road-tax.

Another Justice of the Peace—We offer our congratulations to Mr. J. R. Canagaretna, Cro. Proctor of Trincomalee, on his appointment as a J.P. He is a gentleman of high social position well deserving the honor, being the son of the late Canagaretna Mudaliyar, Chief Mudaliyar of the Eastern Province, and a cousin of Mr. Advocate Allegakoen of Jaffna.

Marriage in High Life—A marriage has been arranged and is shortly to take place between Mr. V. S. Ponnambalam, Proctor Jaffna and the eldest daughter of Velumilla Mudaliyar Coomara Velnpillai of Kantharodai. Mr. Ponnambalam is a proctor of much promise. He was unanimously elected by the Hindus of Jaffna recently as Treasurer of the Swami Vivekananda Reception Fund. Mr. Ponnambalam's father has settled on him property worth Rs. 60000.

Notice to correspondents—The article headed "Swami Vivekananda and his critics" reached too late for insertion in this issue. It will appear in our next.

THE INDIAN FAMINE—A MEANS OF CONVERSION TO CHRISTIANITY

The following taken from the HARVEST FIELD illustrates the means employed by the Missionaries for converting the heathen. "In the Central Provinces the stress of famine has been most keenly felt. There numbers have died, so that orphans have been numerous. A great many adults have suffered greatly, and have been glad of the help that missionaries have given. If this help continues to be bestowed there is likely to be a large ingathering into the Christian Church. The Rev. J. Parson writes: "To the community of our Mission there has been an addition of considerably over a hundred since we began working among the poor in April last, and most of them are as good specimens of new Christians as I have seen. In every mission about us there will be a large increase through gathering in orphans if in no other way. I baptized 23 men, women, and children last Sunday, most of whom have been under instruction for some months past, and as for the adults, of whom there were eight, I have never baptized any converts who seemed to be more intelligent in their answers or stronger in their confidence that Christ was the only Saviour. Mr. Bateson, who was present, was very much impressed with the service. We have here this growing community who have totally renounced caste and the worship of idols and evil spirits, who are in almost every case of upright life, and who are growing in intelligence and the knowledge of Christ daily. Still it is too early to say wherein this will grow. This is evident—that the famine helps considerably in breaking the bonds of caste; and where help is given them they appreciate it so much, that when we preach and teach the Gospel, they think that those who have shown them kindness must be teaching them the right way of salvation. With regard to caste, although people of some thirty castes have joined our Church, from Brahmans and Rajputs down to Chamaras and Basors, we have had not the slightest difficulty with them, and never hear a word about caste. They are all one in Christ."

Even the learned Lord Bishop of Colombo seems to speak approvingly of such tactics. We quote as follows from his Lordship's sermon published in the Examiner of the 8th instant,

In the special prayer which is being used in our Churches we are asking Almighty God, on behalf of those sufferers, not only to relieve their distress, but to visit them with His Salvation. As the two things, healing of body and healing of soul, so often went together in Our Lord's Ministry—so we prove that it may now, by the ministry of His followers. We have seen it take place before this in times of Indian Famine: people have been won to Christ, not only by the hope of earthly help, not only out of gratitude for such help received, but because they have seen in human kindness a token of God's kindness; have inferred from the conduct of the servant, what the character of the Master was. It was so some years ago in Tinnevelly. Various motives were at work or were alleged, but in many cases the motives were both genuine and pure, as has been proved by the permanence of the conversions. Such results will follow, by God's grace, in the present instance; and it is eminently our duty, as we give to the relief of the body, to pray that God will graciously heal and feed the soul with the Bread of Life. In Our Lord's work, the two things were so bound together, that it is often a question whether to read "Thy faith hath made thee whole" or "Thy faith hath saved thee;" both these being in the original the same; and when the friends of a paralytic sufferer brought him, with great courage and perseverance, to Jesus; for the healing, as they doubtless thought only of his body, "Jesus seeing their faith forgave him his sins." Let us, brethren, make an effort of faithful prayer on behalf of those to whom we are going to send our little gifts, and then, by God's mercy, what is originally planned as an enterprise of merely bodily relief, may be turned, when Jesus sees our faith, into the occasion of the eternal salvation of many.