

Hindu Organ

VOL VIII. } JAFFNA, WEDNESDAY { திந்துசாதனம்.
அ-ம்புத்தகம். } MAY 5, 1897

செவ்வகத்து சந்திரன். { NO. 19
செவ்வகம் மேயர் இலக்.கரு

PUBLISHED EVERY OTHER WEDNESDAY.

பகஷத்தக்கொருமுறை புதன்மீதுமைகளிற் பிரசுரிக்கப்படும்.

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Managing Director

IN THE DISTRICT COURT OF JAFFNA.

ORDER NISI.

Testamentary } No. 836

Jurisdiction }

Class I

In the Matter of the Estate of the late Chinnattankam wife of Ramalinkam of Vannarponnai Deceased

Ravanna Mana Ana Runa Ravanna Mana Vellaiyan Chetty of Vannarponnai

Petitioner

Vs

Chuppiramanyar Ramalinkam of Vannarponnai Respondent.

This matter of the Petition of Ravanna Mana Ana Runa Ravanna Mana Vellaiyan Chetty praying for Letters of Administration to the estate of the above-named deceased Chinnattankam wife of Ramalinkam of Vannarponnai coming on for disposal before Samuel Haughton Esquire, District Judge, on the 23rd day of April 1897 in the presence of Messrs Casipillai & Cathiravelu Proctors on the part of the Petitioner and the affidavit of the Petitioner dated the 21st day of April 1897 having been read, it is declared that the Petitioner is a creditor 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 31st day of May 1897 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 23rd day of April 1897

SAMUEL HAUGHTON

District Judge

THE HINDU ORGAN.

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JAFFNA, WEDNESDAY MAY 5, 1897

THE SITUATION IN SOUTH-EASTERN EUROPE

The Cretan question has come to a head, and Turkey and Greece are embarked in war. The Concert of Europe has not been able to avert it. The failure of the Concert to achieve its alleged purposes is not strange seeing that the Powers are too selfish to act in harmony with one another. For more than half-a-century, it has been the desire of Europe to drive away the hated Turk from that continent, but the mutual jealousies of the Great Powers and their distrust of one another have been the salvation of the Sultan. If they could agree on a scheme for partitioning Ottoman territory, without a disturbance of the balance of power, and consequent war among them, the presence of the "Infidel" in Europe would be a thing of the

past. But happily for the Sultan, at a time when his presence in Europe began to exercise the minds of the English, French, Austrians, and Germans—it was after Europe recovered from the blow inflicted by Napoleon—they stood in constant fear of Russian annexation of the Turkish dominions. If Turkey has not shared the fate of Poland, it is because the European Powers have not come to an understanding as to how the spoils are to be divided. Turkomans hold sway in Europe not by means of their intrinsic strength, nor by the sense of justice of the European Powers, but because the peace of Europe could be maintained only by maintaining the integrity of the Ottoman Empire. In 1856, the year of the Treaty of Paris, Europe guaranteed the integrity of the Turkish Empire. But in 1878, by the Treaty of Berlin, Servia, Bulgaria, and Roumania were erected into separate kingdoms under the nominal suzerainty of the Sultan, and other slices were cut away from Ottoman territory, so that, since 1856, Turkey in Europe has lost over one-half of its territory and nearly two thirds of its population. All this has been done for "consolidating" the Turkish Empire. Now Turkey is engaged in war against Greece, owing to the action of the latter in Crete. Turkey is likely to come out of the struggle victorious, but the Powers have declared that they will not allow her to profit by the war. She also bids fair to lose Crete. The Powers are considering the question of giving autonomy to that Island with the reservation of a nominal suzerainty to the Sultan.

During the last decade or so, the influence of Russia in the Councils of Europe has considerably increased, and that of England has been on the decline. The will of the "Autocrat of all Russias" is the most important factor which goes to determine the policy of Europe as regards Turkey. It was the attitude of Russia, coupled with the vacillation of England, that stood in the way of a final adjustment of the Armenian question, a year or two ago. The general belief in European political circles is that, as regards her relations with Turkey, Russia occupies the place hitherto occupied by England. The latter country has always opposed the policy of Russia in South-Eastern Europe, and it is not to be wondered at that, once Russia sets herself right with the Sultan, she will make use of her influence to cause an estrangement between Turkey and England. However that may be, the fact remains that the politicians of England have now bidden fairwell to the policy of guaranteeing the integrity of the Ottoman Empire—a policy which they strenuously pursued even since they joined hands with the Turks in the Crimean War, more than forty years ago, and for which they obtained Cyprus, from the Sultan, by the Treaty of Berlin. Judging by recent telegrams, the leaning of Germany appears to be in favour of Turkey, while Austria has, so far, not committed herself to any line of policy, though the visit of the Austrian Emperor to the Czar, at this juncture, looks rather ominous. France is friendly with Russia, and is the staunchest enemy of England on the Egyptian question. Still, Reuter informs us that France has warned the Sultan that she would be compelled to defend Greece, if Turkey advances further in that country. Italy is sure to follow the example of England. What the upshot of these likes and dislikes will be a few more days will reveal, but with South African troubles staring England in the face, she is not likely to devote as much

attention to European politics as she would otherwise do.

The Sultan's Government is generally credited with being intolerant towards Christians, and almost every year we hear of Christians being persecuted in Turkey. Last year, we had what is known as the Armenian Massacres. On such occasions, not only Christians die, but Muhammadans also. When the cry of the Armenian massacres was started, the whole of Europe condemned what it called Turkish oppression and misrule, even Mr. Gladstone joining in the censure. At a later stage of the Armenian agitation, it was found by a Commission of Inquiry, in whose conclusions some of the Powers concurred, that the Armenians also were to blame in the matter, and Turkish misrule, real or fancied, was not altogether answerable for the bloodshed. It is not always easy to ascertain the truth of the charges preferred against the Sultan's Government by his Christian subjects. Among Christians themselves there are instances of Catholics expressing dissatisfaction with the laws of their Protestant rulers and vice versa. Ireland accuses England of tyranny, and England accuses Ireland of disloyalty. But as Ireland is not a buffer state, and England is a most wealthy and powerful nation, Catholic Europe is silent on what the Irish call their grievances. The case of Turkey is otherwise. The Sultan is regarded as an intruder into Christendom. His presence there is unwelcome both to Catholics and Protestants. From the information furnished to us by the European press, it is reasonable to conclude that the Christians in His Majesty's territories, far from being satisfied with Turkish rule, are opposed to it. They are conscious that they are the only white Christian population in this wide world that is subject to the rule of an "infidel" monarch, and if they make out a strong case of persecution and misgovernment, the sympathy of Europe will be enlisted on their behalf. It is also stated with what truth we know not that Christian clergymen encourage and support their followers in their acts of insubordination to the Sultan's rule. If the Hindus and Buddhists of Ceylon should, every now and then, resist the authority of their English masters, we know what the boasted Christianity of the English Government will do—witness what took place in India in 1857, when many an innocent Hindu was shot down along with the guilty. If Christians are the cause of the religious feuds and fights that take place in Turkey, we do not know why the Sultan should be judged by a standard, different to that which would be applied to England, except it be that, Christians being the most powerful and warlike nations on the face of the earth, might is regarded as right in their case. Under the Moghul rule of more than one hundred and fifty years ago, when Protestants, Catholics, Lutherans, Calvinists, Puritans and other sects were killing each other in Europe, the Hindus were comparatively better treated in India than Christians are said to be in Turkey in this enlightened age, when the Sultan, unlike the Moghul Emperors of India, is in constant dread of being deposed by united Europe. Self-interest, if nothing else, would induce His Majesty to adopt a just and humane policy towards his non-Moslem subjects. The conclusion is then irresistible that Christian aggressiveness has as much to answer for the bloodshed, which almost annually takes place in Turkey, as the fanaticism of the lower orders of Muhammadans. It can be fairly

(continued on the 4th page)

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கடிகாரம்
சித்திரம்
புத்திரம்

நிதானம்
அ. சிவசத்திரம்

presumed that the Muhammadan officials of Turkey generally act justly and impartially towards Christians, and it is when they meet with any opposition to their authority from the latter, they take harsh measures. Muhammadan fanaticism being once let loose, assumes large proportions. On occasions of such outburst, Muhammadan officials will naturally side their co-religionists. We know of several English officials who espouse the cause of Christian Missionaries even when justice is on the side of the Hindus and Buddhists. The sting of the alleged persecutions in Turkey lies perhaps in the inability of the Sultan to cope with Muhammadan fanaticism roused by Christian aggressiveness. Any how, it is too much to believe that the Sultan is the monster he is represented to be by the Christian press. Mr. Amir Ali of Calcutta is one of the Judges of Her Majesty's High Court of Judicature, and his view of Islam and the position of affairs in Turkey is diametrically opposed to that of the Christian press. Whom are we to believe? Most of our Indian (not Anglo-Indian) contemporaries take the same view as we do.

NOTES & COMMENTS.

Modern Christianity—We have always held and expressed the opinion that, with a few notable exceptions, modern Christians do not carry out the precepts of Christ. In our last issue, we referred to individual and national breaches of Christ's teachings, and quoted the Rev. Dr. Alger's indictment against modern Christianity, published in Dr. Barrows' *Parliament of Religions*. Right-minded lay Christians are more ready to expose the hollow professions of modern Christianity than clergymen, many of whom bolster up rank hypocrisy. It is admitted on all hands that religion does not influence the actions of the Western nations either in the field of politics or commerce, and it is by no means a difficult task to gauge its influence on their every-day life and doings. The social problems affecting Europe, its criminal statistics, the character of its light literature, the fight between capital and labour, between landlords and tenants, between classes and masses, all point to a state of things that has no parallel in the East. Be that as it may, it is gratifying to find that the head of the Catholic Church disapproves, in unmistakable terms, of the practice, which is in vogue among the vast majority of Christians, of glossing over the failings and faults of Christendom. One of the instructions issued by His Holiness to Dom Francis Gasquet, who is charged with the publication of the Vatican document, is to publish nothing but the truth. His words are:—"Publish everything of interest—everything whether it tends to the discredit or the credit of the ecclesiastical authorities; for you may be sure that if the Gospels had been written in our day the treachery of Judas and the denial of St Peter would have been suppressed for fear of scandalizing weak consciences." The italics are ours. One of the reasons urged by Dr. Barrows for the truth of Christianity is that the nations professing it are the richest and the most warlike on the face of the earth!!

The Mildness of the Hindu—The gentle nature of the East is nowhere better illustrated than in the way slaves were treated before the total abolition of slavery in India. One of the motives of the Indian Law Commissioners (Europeans) in advising the abolition of slavery in India was their fear, to their credit be it recorded, lest it would become greatly aggravated under British rule. Thus in their "Observations" on the evidence collected by them, they say, in the Return of the 22nd of April 1841, at page 193:—"Before, however, we proceed to point out the mischiefs which arise out of slavery as it actually exists (in India), we wish to call the attention of Government to the probability under existing circumstances of a different class of mischiefs springing up. For although the hardships and oppressions endured by the West Indian and the American slaves have, generally speaking, no existence in India, it appears to us that, now the country is open to the enterprise of European capitalists, if they are permitted to purchase and hold slaves, a system may gradually grow up not very dissimilar from that the abolition of which has cost the mother country so much money and so much trouble in the other hemisphere. A set of white masters working gangs of black slaves for profit is an object which, after looking through the history of slavery in the West, we cannot contemplate without the strongest repugnance; and in proportion to that feeling is the earnestness with which

we would urge the Government to prevent by timely interposition, the possibility of such an object being realized (in India)." So writes *The Hindu*. Our experience of the European planters of Ceylon is that, generally, their dealings with the coolies who work in their estates are characterized by a spirit of selfishness, which is indicated by the impatience shown by the Planters when any measure is proposed by the Government for safeguarding the rights of the Coolies.

An English Review on morality in England—There are certain frank admissions in the article in the current number of the *Saturday Review* on the health of the Army in India to which the attention of preachers of the Christian Gospel may be profitably directed. "Let it be granted," says our contemporary, "that when elementary Education (in Church schools only if you like) and technical education and free libraries and the use of the vote have had time to transform these Islands, the young men of great Britain and Ireland 'will love one maiden only, worship her by years of noble deeds until they win her.' In the meantime it is not so; except, perhaps, in the Catholic parts of Ireland. Nothing is more certain than that the vast majority of young Englishmen have neither the tradition, the sentiment, nor the habit of sexual continence." The italics are ours. Against Dr. Barrows' dithyrambs on the ethical influence of the creed of Christ that single sentence from the *Saturday Review* submits a silent protest. The *Saturday Review* knows of what it writes when it writes of the vast majority of the young men of England. *The Hindu*.

The Lamentations of a Missionary body—The Tamil Cooly Mission laments that these seeds sown by them among the Singhalese do not fall on such rich soil as those among the Tamil Coolies. The latter are the acme and dregs of the Tamil population of Southern India, and having no idea of religion, worship an imaginary being known as Muniandi. The Coolies work in Estates managed and Superintended by Europeans who are Christians in a way, and being away from their country do not come in contact with the better classes of Tamils whose example they can follow. The Singhalese villagers, on the other hand, are the Singhalese middle and upper classes, and are not so much subject to the undue influence of Christians as the Tamil Coolies on the Estates. The Cooly Mission generally gets out from India for evangelical work among the Coolies, a catechist or preacher of the same hue and complexion as the Coolies, presumably a confrere of theirs, who had embraced Christianity in his country. With the permission and under the auspices of the Superintendents, Christ is preached unto the "heathen" Cooly who, if he shows any scruples of conscience to exchange Muniandi for Christ, is cajoled into accepting him by the Indian preacher, who will not receive an increment to his salary unless he shows to the European Missionary visible results of his work. After so many years' Christian work, the Mission has secured 2749 Christians of whom only 929 are communicants. It goes without saying that most of these so-called converts, when they go home, will relapse into Muniandism.

LOCAL AND GENERAL.

Rain—There were good showers of rain in several parts of the Peninsula during last week. The regular monsoon has not yet set in and there are prognostications of heavy rain.

Double Death—Some three weeks ago a washerman committed suicide having quarrelled with his wife. A week after, his widow, lonely and disconsolate, followed suit.

The Office Assistant—Mr. G. W. Woodhouse is going to Colombo on six months' leave of absence. Who will succeed him is not yet known. Mr. Woodhouse has endeared himself to all sections of the Jaffna community by his sense of justice, strict impartiality, and affability. Though at the time he began to act as Police Magistrate he was inexperienced, at the latter stages of his career he understood his work thoroughly and made an exemplary Police Magistrate. As office Assistant, while discharging his duties with as much efficiency as any of his predecessors, unlike some of them, he was kind and considerate to all, giving every man his due. We hope Mr. Woodhouse will enjoy the holiday he has so well earned and return to the district in renewed health and vigour.

Inspectors of Coaches—Mr. G. W. Woodhouse, Office Assistant, Mr. Ludovici, District Engineer, Mr. F. A. Maartensz, Sub-Collector of Pt.

Pedro, and Mr. P. C. Leembruggen, Sub-Collector of Kangesanura have been appointed Inspectors of the Coaches plying in the several districts of the Northern Province.

Mr. S. K. Lawton—We understand that this well-known and popular Jaffna Artist and Photographer is proceeding to Batticaloa, by steamer, to take photographs of some of the leading residents of that town.

The Government Agent—It is said that Mr. F. C. Fisher is to go on circuit in a few days. We understand that before he leaves Town, he will preside at a meeting of the inhabitants of Jaffna to be held for raising funds for the Jubilee.

Want of Latrines—Mr. Haughton, as Additional Police Magistrate, the other day, declined to punish a man who was said to have eased himself within the Police limits and discharged him with a warning. He held that, in the absence of public latrines in Jaffna, it was unreasonable to punish such offenders. The law cannot require a man to do an impossibility. A man having to transact some business in the Town starts from his house in the morning and has to remain there till the evening. In the mean while, he must either resist the calls of nature or run the risk of being pounced upon by the Police. Here is a nut to be cracked by those who taunt the advocates of a Local Board with selfishness. *Quot homines tot sententiae*. But, it is the duty of our paternal Government to find out what the people require and supply it.

A new Magazine—We have to acknowledge with thanks the receipt of the first number of "The Magazine of the Chulipuram English Institution, Jaffna." Its get up leaves nothing to be desired. The printing has been well done by Messrs Thompson & Co, Madras. The frontispiece contains a photograph of the late lamented S. Kanagaratna Mudaliyar, the founder of the Institution. The space at our command cannot permit of our reviewing it at length, and we refer our readers to the Magazine itself which affords very useful and interesting reading. The "Institutionary notes" give a detailed account of the work done in the school last year with the names of the prize-books and prize-men, and are followed by a Report of the Institution for the official year ending October 1896. The Chulipuram English Institution supplies a long-felt want in the Western divisions of Jaffna. The operations of the school authorities for 1896, which are satisfactory as well as encouraging, cannot but induce our countrymen, some of whom are sceptical of the success of native undertakings, to support the Institution not only by sending their boys to it but also by contributions in cash towards the new building.

SWAMI VIVEKANANDA.

The following by an eminent English poet, is a remarkable piece of word painting enabling one to realise within a small compass, the Swami's personality and teaching. We desire our readers to ponder on every line carefully—the whole is a sermon in itself.

SWAMI VIVEKANANDA.

An ochre-coloured garment robed him round
As, prophet-like, he moved within our midst,
Flooding each seeking soul with that true light
That shone through all earth's ages, and still shines
Above all clouds of creeds and lack of creeds.
His voice, sonorous, sweet, or spoke or sung
Of The Eternal One, the God in Man,
The God of all, in all; a Fatherhood
Supreme; Fraternity inviolate
List'ning, men's former foolish fancies fled;
Their, little, feeble thoughts, like bubbles, burst,
Yet, in their bursting, caught, from that fair light
Fresh colour and fresh form.

"T was thus we learned

How, of infantine images of fear or faith,
To raise an edifice enduring; strong
As the strength of Him who built the worlds;
Founded in Him, by Him sustained eternal.

We thank him and we praise him that he brought
Out from the East—whence wisdom wends its way
Into the waiting West,—his loving heart,
Loyal in ev'ry pulse to touch of truth,
In travail for our welfare.

In his face
Serenely steadfast, glowing with the light,
We saw sweet signs of sacred restfulness,
And moveless peace, and measureless content.

Stately he strode by right of rectitude,
Crowned with great grace and charm and dignity
Full princely, and while humble hearts he drew
Most haughty spirits to his spell succumbed

His eyes, anon, flashed with the "scorn of scorn";
Anon, in seas of sympathy they swam.

His words melodious stirred the sluggish soul
Into desire to breathe the breath of life;
His utterance a wid'ning worship woke

Therefore, for all, we thank him and we praise.

ERIC HAMMOND
(Correspondent)

WIMBLEDON