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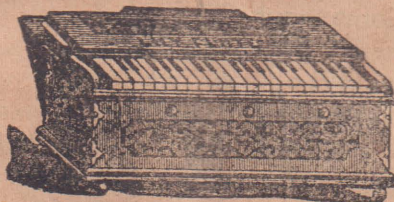
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## The Hindu Organ.

JAFFNA, WEDNESDAY JANUARY 17, 1900

## The Fever Epidemic Again.

Again and again we have drawn the attention of Government and the local authorities to the necessity of taking proper precautionary measures against fever and other diseases which prevail largely in Jaffna in December and January, and which are due chiefly to the malaria generated by stagnant rain water. October and November are the most rainy months of the year in the North. Even in the least rainy year, sufficient rain falls in these months to inundate the gardens and compounds, which are not very high. In October last, the rains were heavy, though the same thing cannot be said of the month of November. Neither the Town nor the Suburbs are provided with a proper system of drainage, and much of the rain water of October had to remain in the gardens and compounds and settle there decomposing and putrefying small vegetation, sweepings, and other filth. Not only is there not a complete system of drainage, but the existing system is, to a great extent, faulty. Many of culverts are built at wrong places, with reference to the level of the ground covered by them. Drains are also not opened at the points where they ought to be deepened. No scientific knowledge has been brought to bear on the location of culverts and drains, and the Government will make a saving, without any detriment to the interests of the people, if it does away with and fill up many of the existing culverts and drains.

Owing to the want of latrine accommodation, some of the lanes and roads in the over-crowded parts of Jaffna, are made to do duty for latrines. In Karaiyoor, Tharakkular, Moor Street, Kannathiddy, and other localities, people huddle together like sheep. There are families who dwell on plots of ground not containing more than one or two Lachchams in extent, and one looks in vain, in these small plots, for any latrine accommodation. The people answer the calls of nature either in the ground adjoining their dwellings, which,

in the rainy season, is generally flooded, or in the lanes and roads fronting them. There is no law which compels the inmates of these huts to provide themselves with latrine accommodation. Nor has the Government provided them with latrines. Jaffna is the third town in point of importance in the whole Island, but its population, both floating and permanent, is left to shift for itself. There is no inspection of unhealthy spots, no prevention of over-crowding, no looking after of the sanitary condition of the people.

Another cause of the malarial fever prevailing in Jaffna, is the want of a proper supply of good water. For the past three or four years, there has been much talk about the necessity of the Town being provided with a water supply. Experiments were made at the Puttoor well, but no report of the operations at Puttoor has been published. It is when fever rages and the death rate becomes abnormal, Government officials and others are roused to a sense of their responsibilities. The same is the case with our public men, newspaper editors, and correspondents. Sustained action seems to be a thing foreign to the nature of our officials and unofficials alike. Has it occurred to the mind of any of the officials or unofficials of Jaffna to ask the Government what the result is of the experiments made at Puttoor? If the water of the Puttoor well cannot be utilised, steps must be taken to compel the people to keep their wells clean and water pure. The wells should not be in close proximity to the latrines and reservoirs of filth.

Last year, fever prevailed to an alarming extent so much so that the Tamil member of the Legislative Council was on his legs and quailed the Government as to the measures taken by it to cure the fever and minimise its effects. The Government explained away the situation by saying that quinine and other medicines had been distributed through the headmen, and that all what the local authorities could have done, had been done in the matter. Beyond this spasmodic action on the part of the Tamil Member, nothing seems to have been done to impress on the Government the urgent necessity of instituting an inquiry into the causes of the annual outbreak of fever in Jaffna, and the preventive measures which ought to be adopted. Nor has the medical relief afforded by Government last year, been followed up by any preventive measure taken for this year. With the change of monsoon in March last, the public health was restored, and the anxieties of officials and others ceased.

Fever has again set in this year, and bids fair to assume large proportions if, we are to judge by the number of people who besiege the hospitals and dispensaries every morning and evening, not to speak of the houses of private practitioners. Now, past experience shows that if our men of light and leading work by fits and starts, the Government cannot be roused to action. There must be systematic action and agitation. It is the bounden duty of our leaders to call a public meeting of all sections of the community and adopt a memorial to Government to appoint a Commission to inquire into the periodical outbreak of fever in Jaffna, and suggest measures for its prevention. Whatever differences of opinion there may be among the different sections of our community as to the advisability of establishing a Local Board, nobody will sound a discordant note on the question of approaching the Government with such a memorial. For, both the advocates and the opponents of a Local Board are equally interested in the maintenance of the public health. Unless some such

action is taken by the public, who ought not to rest till Government provides a remedy, Jaffna is sure to become a hotbed of fever, and other diseases having their origin in malaria. The fact that the wealthy and educated classes in Jaffna can preserve their own health, should not stand in the way of their helping their poor countrymen. In every country, it is the leading men that act and bring about administrative reforms. It is a public duty incidental to their position as leaders.

As far as we think, the Government Agent who has charge of the whole Province, which includes a part of the Wann, cannot devote to the administration of the affairs of the Town of Jaffna as much attention as its growing importance and size require. In our opinion, the time has come for entrusting the affairs of Jaffna to a corporate body. The present Government Agent is sure to recommend the establishment of such a body, if the people unaimously ask for it. In the meanwhile, we shall support any concerted action of the public, taken for the purpose of calling upon the Government to devise measures for the suppression of the fever epidemic.

## THE DRAFT ORDINANCE FOR INCORPORATING THE COUNCIL OF LEGAL EDUCATION.

The Government Gazette of the 29th ultimo publishes the above Draft Ordinance for general information. It will be in the recollection of our readers that in the middle of last year, the draft Ordinance was published with two obnoxious clauses which empowered the Council to fix the number of candidates for each examination and the number of times a candidate could present himself at any examination. Strong opposition was offered to the two provisions, for which there was no precedent either in the legislation of England or India, not to speak of other British Colonies and Dependencies. The Law Students' Union and the public press, including ourselves and some of our Indian contemporaries, strongly objected to the proposed innovation, for which there was no warrant whatever. We are glad to find that in the Draft Ordinance now published the clauses to which exception was taken have been deleted. The public must be thankful to the Government and the Law Officers of the Crown for the withdrawal of the obnoxious provisions. Indeed, the Government has done a most gracious and graceful act, which the public will have to always remember with gratitude.

## HIS EXCELLENCY THE GOVERNOR

Among the recipients of the New Year Honours is His Excellency Sir J. West Ridgeway, who has been made a G. C. M. G.. We congratulate His Excellency on this additional mark of confidence reposed by Her Most Gracious Majesty in his administration of this Colony.

## THE LAWS OF WAR AMONG HINDUS

BISHOP WELLDON is naturally proud of Christ and Christianity, but should he with all his learning be so partial to Christianity as to ignore the merits of other religions? While speaking of war the learned Bishop said that the conventions by which the process of war among civilised nations was regulated and controlled were all "essentially Christian." The Indian Nation thinks that by "conventions" the Bishop could only have meant the Geneva Convention, and in that case his Lordship's knowledge of the matter cannot have gone beyond the humanitarian laws of the Geneva Convention which, when compared with the religious laws of the Hindus that are not open to conventional restrictions and relaxations, are indeed very poor. "A horseman should fight with a horseman, a charioteer with a charioteer, a foot soldier with a foot soldier; no one should strike a man without arms, or a man flying from the field of battle or carriers of arms and other appliances, or musicians, or bearers of messages. The lives of the non-combatants of a country, and of the women and children should be held sacred, &c., &c." Such were the regulations laid down during the great war of Kurukshetra five thousand years ago, truly says the Indian Nation. Nevertheless Bishop Welldon asks us to believe that "the best and the purest in human nature" is the exclusive property of the Christian. —Hindu



## LOCAL &amp; GENERAL.

**Weather**—The dewy season has come. The nights are very cold and dewy.

**Paddy Crops**—Rain is very much needed for the paddy crops all over the Peninsula. Unless some showers fall within the next fortnight or so, there is sure to be a failure of crops. In some villages there will be total failure, we understand.

Since writing the above, a shower of rain fell here on the 10th Inst which will prove very beneficial to the crops. More rain is wanted.

**The Government Agent**—Mr Ievers and family who spent the Christmas Holidays at Elephant Pass, have returned to Jaffna.

**Mr. C. Eardley-Wilmot**—The District Judge of Jaffna who spent Christmas at Point Pedro has returned to Jaffna. It is said that Mr. Eardley-Wilmot's father-in-law will pay a visit to Jaffna at an early date.

**Mr. M. Chirriah**—This gentleman who is the Interpreter of the Courts at Penang, is on a visit to Jaffna, his native place.

**A Jaffna Tamil in Central India**—We are glad to note that Mr. Cyrus Anketell has been ordained Pastor of the C. M. S. Church at Nagpore. Mr. Anketell was educated at the Jaffna College and St. Thomas' College, in the latter of which he was a Divinity Student. Meek, unassuming, and well-educated, Mr. Anketell is in every way qualified to be a minister of religion.

**An Act of Philanthropy**—We understand that Mr. Vallipuram, the well-known tea-boutique-keeper, is sinking a well at his own cost at the Grand Bazaar. Mr. Vallipuram is a kind-hearted and charitable gentleman.

**The Rev. Mr. Baring Gould**—We understand that this Missionary who is one of the Secretaries of the Church Missionary Society, will arrive in the Colony in the course of the current month and will pay a visit to Jaffna in February next.

**Mr. C. Caralasingham**—The Registrar of Lands, Jaffna, who proceeded to Colombo last month on leave of absence has returned and assumed duties. Mr. Proctor Sivaprakasam who acted for him with great acceptance has been thus relieved.

**Mr. Isaac Tambyah**—Mr Advocate Tambyah of the Metropolitan Bar, who is come to Jaffna for a change, intends, we understand, to practise his profession in Jaffna, during his stay in the Peninsula. He resides at Tellipallai now and will very soon take up his residence in the Town.

**Dr. K. Sittampalam**—This energetic and popular Doctor has been appointed Medical Officer of Point Pedro and has assumed duties. He has been serving for several years in Malarial stations, and the transfer to the salubrious climate of Point Pedro must be very welcome to him. We hope that he will not be moved to a malarial station any more.

**The Maniagarship of Valigamam North**—Mr Barr Kumarakulasingham has assumed duties as Maniagar of Valigamam North. We objected to his appointment on principle. But now that the appointment has been made, we congratulate him on the transfer, he has secured to the North and to his own division, and hope that he will justify the choice.

**Mr S. N. Aseerwatham**—Mr. Aseerwatham, a Proctor of the District Court of Anuradhapura, is on a visit to Jaffna. It is said that he will return to Anuradhapura a Benedict.

**Mr. H. C. P. Armitage**—The gentleman who spent the Christmas Holidays at Jaffna has returned to his station.

**The Northern Railway**—Mr. Shipton having completed the survey of the line, has proceeded to the South.

**Acknowledgment**—We have to acknowledge with thanks the receipt of an Wall Almanac from Messrs M. Nalliah and Sons, Stationers, Printers, Book-Binders, Rubber Stamp Makers, &c., of Chapel Street, Jaffna. Its artistic finish and get up reflect very great credit on this enterprising firm.

**The Indian Famine**—The Anglo-Boer war having absorbed the attention of journalists and others, very little is said about the Indian famine. Our readers will be surprised to hear that nearly 3,000,000 persons are being afforded relief.

**Obituary**—We regret to record the death on the night of the 28th Ultimo of Mr Wilson Koch, Planter, Pallai, which took place at Pt. Pedro where he had gone to recruit his health. The complaint he was suffering from, was apparently not serious, but on the night of his death he appeared to have been suffering from an affec-

tion of the heart. We sincerely condole with his widow and children.

**The Death of an Old and Respectable Resident**—We are sorry to record the death of Mr T. Mudaliyar Abrahampillai, Notary Public, a member of an old, well-known, and respectable family at the ripe old age of 92. Mr. Abrahampillai was one of the links which connected the past with the present. He leaves behind a large progeny of children and grand-children, who number about seventy-five. Mr. Tisseveerasinghe, the retired Sub-Collector of Customs, Galle, is a son of his. Mr. Advocate Tisseveerasinghe, the leader of the Batticaloa Bar, is his nephew, and Mr. B. M. Sattrukalsinghe of the Jaffna Bar is his son-in-law.

## SELECTIONS.

## RELIGIOUS PERSECUTION.

ENGLISHMEN whenever they discuss persecution are apt to fall into one historical error. The persecutions with which they are most familiar—those of the early Christians and the Marian persecutions in their own country—all failed, and they therefore assume that persecution is a most untrustworthy, or even feeble, instrument of conversion. That is an erroneous opinion. Not to mention the great probability that the Imperial persecutions, which though intermittent were terrible in their severity, delayed the triumph of Christianity, by alarming the higher ranks of the governing classes, for at least a century, it is certain that the edicts of Theodosius gave the old paganism its death warrant, and that Charlemagne converted Eastern and Northern Germany to Christianity by the sword. The Germans have never relapsed. Arianism also was practically put down by physical force. The Catholic troops completely extinguished in Southern France a heretical belief or negation of belief—it was rather a modernised Nature-worship than Protestantism—which threatened Catholicism with destruction, and made orthodoxy dominant from that day to the present, Toulouse, in particular, being as Catholic a city as exists. The Spanish persecutions suppressed both Judaism and Protestantism; and the semi-Spanish Hapsburgs reconverted Bohemia by their ferocity, and arrested the spread of the Protestant movement over half Germany and all Belgium. The popular abhorrence of Englishmen for Catholicism undoubtedly facilitated the triumph of Protestantism in England, though a similar process failed utterly in Ireland; and the savage persecution of Christianity in the French Revolution developed an amount of infidelity with which the Church has been contending for nearly a century with imperfect success. The successors of Mahommed made millions of converts by savage persecution; and sections of the Mussulman world in India, more especially in the South, own their origin to despotic conversions to a creed which, now that all creeds are equal, has never receded. Hyder Ali made fifty thousand Hindoos Mussulmans at a blow, and there are no fiercer Mussulmans in the world; and the history of Arab conversions in Africa is not altogether a narrative of successful persuasion. The conversion, too, of the American Indians was carried out mainly by force, and though they are imperfect Christians they have not, when released from compulsion, shown any general disposition to relapse. The truth seems to be that, except among the most resolute of mankind—people, for instance, like the Dutch and English—persecution, when carried to its logical extreme and made to involve the death penalty usually succeeds, and that it is only half-hearted persecution which fails. We have little doubt that if either the Catholic or the atheistic parties in France could carry out the persecution to which both are almost equally inclined to its logical extreme, and send the faithful on either side in batches to the guillotine, France would for generations become either an Ultramontane or a purely rationalistic State, with profoundly different effects upon the nature of her civilisation.

Death cannot, however, in modern times and in Western Europe be inflicted as a penalty on "miscreancy" or erroneous belief, and a restrained form of persecution certainly always fails. Bismarck hardly succeeded for a minute with his *Kulturkampf*, and the irreligious party in France will find, if, as is reported, they are about to commence a new campaign against the Church, that they will only render Catholicism fervent, and prepare against themselves a severe, possibly even a terrible, reaction. It is a little curious, if you will think of it, that it should be so, but so it undoubtedly is. The steady pressure of moderately punitive law or of energetic boycotting will alter most habits and many kinds of opinion—for example, it has repeatedly produced transfers of loyalty—but against a religion or sentiment having its base in religion it appears to be almost inoperative. The reason is to be found, we think, in two causes, which are closely intertwined, and yet perfectly distinct. Persecution on religious grounds offends, we conceive, the instinctive conscience of mankind. The idea of the right of a man to worship as seems to him best is inherent, as much so as the

idea of a difference between right and wrong. It is paralysed or suppressed by an overlying faith—it always crops up again, never dying even for a moment in those who have to suffer. The most determined Catholic or the fiercest Mussulman always hold that this foe who persecutes him for his religion is more unjust, more wicked, than if he oppresses him for any other cause. No Jew ever admits that the mob rushes upon him because he is rich or a usurer, or an unpopular stranger; he always attributes the rush to his faith, that being the most emphatic way in which he can express his sense of malignant injustice. That this should be the case with decided Christians is but natural, for they have the example of Christ before them, who in the prayer upon the Cross—"Father, forgive them, for they know not what they do"—clearly indicated forgiveness for religious error, even of the worst kind, as most in consonance with the divine character. But the feeling exists also in men of other creeds, and among Hindoos has developed into the extraordinary theory that a religion may be actually true for some men and untrue for others. Then with this instinctive conviction there is associated an intense idea of honour. A man whose creed is persecuted feels himself dishonoured if he does not resist, the creed being as it were part of himself, and this even if his belief is held in a very lax way. Whole communities of very lax-living men have fought to the death for their creed, and there have been cases of utter scepticism incurring martyrdom rather than submit to what they consider such burning injustice. The *Kulturkampf*, for example, at once made strong Romanists in the political sense of the easygoing Catholics of the Rhine, who before were as divided as all other Germans; and Protestants who believed nothing have refused most tempting offers rather than profess themselves of another faith. Persecution, in fact, if it stops short of a menace of martyrdom, is the least tolerable of insults, and by forcing the victims to consider what they believe and why, constantly deepens rather than dispels conviction, with the frequent result that very ordinary people, from whom no one expected anything—e.g., in the Marian persecution—suddenly appear as heroes for the faith. Limited persecution, therefore, invariably fails, and as it usually makes the persecuted much better, often results in a recoil towards their faith. As the persecution relaxes the persecuted Church appears more earnest, and therefore more successful, than before. (There is a singular exception to this rule in the case of the Jews, whose innumerable persecutions have brought them no adherents, but that is because the Jewish teachers, departing from the earlier precedents of their history, have since the Dispersion intertwined their faith and their descent in what is now inextricable confusion.) The rule is clear, and ought to move statesmen as much as the example of Christ ought to move religious men. We question if it does, however, outside England, or always and everywhere within its confines. On the Continent, at any rate, the most experienced rulers seem unable to rid themselves of the idea that pressure will make men give up a religious belief, and they favour this set of sectaries and disavow that as if they had learned nothing from history and little from their own hearts. In Russia, in Austria, even in France, men who know that nothing would make them give up their own convictions or their own scepticism still believe that petty annoyances or heavy bribes will "convert" their religious opponents into faithful, or at all events submissive, followers. "Orthodox" statesmen of high ability promote the persecution of Catholics in Poland, Catholics actually persecute Protestants in Bohemia, and agnostics in France try to persecute both, with the same result in failure. The last-named, indeed, are foolish enough to argue that their position is separate because they are only persecuting persecutors, not seeing that where persecution is part of a creed they are persecuting that creed as well as its devotees, and forgetting that their own existence is proof positive that persecution produces no result. They will never have such weapons as the orthodox Churches wielded, yet in spite of those weapons they, and not the Churches, are in possession of power. If you disbelieve a faith and want to weaken it politically, relieve it of disabilities. Then it has nothing to stand on except the power of persuasion, which on yourself has as *hypothesis* been exerted in vain.—The Spectator.

## CHRISTIANITY IN JAPAN.

We sometimes hear Christian Missionaries complain of the "unsympathetic" treatment given them in the Native States of India. The authorities of Native States are in constant dread of the Missionaries because of their influence at the Residency; and they seldom give room for complaint in matters that do not concern their non-Christian subjects whose susceptibilities they cannot offend even to please the European Missionaries. It is instructive to note here the position which their confreres in Japan have now come to occupy. According to a Christian contemporary the educational authorities of Japan have issued an order that no religious instruction or exercises of any sort shall henceforth be permitted in the Mission institutions, whether in receipt of Government grants-in-aid or not, except at the cost of losing Government recognition, in which case the students become liable to conscription.



forfeit sundry coveted privileges of public  
oyment. It appears this order was pro-  
igated only recently, the Government hav-  
ing till then allowed these schools, all the pri-  
vileges of Government schools, on the simple  
condition of submitting to periodical inspection  
and accepting a prescribed curriculum of study.  
Evidently the religious education in Missionary  
Schools has been forbidden as it must have been  
thought undesirable to be permitted longer  
Japan which misses no opportunity to please  
Great Britain cannot have taken a step which  
is distinctly retrogressive unless it was goaded  
to do so by the operation of forces which did  
not exist at the outset. Whether this means  
that the new rule is the result of the aggressive  
policy of the Missionaries themselves, with  
which we are all familiar, it may not be just  
to infer at present; but it is noticeable that the  
Missionaries of our day complain more fre-  
quently than those of our fathers' time, whe-  
ther they are in the east or in the far-east.  
Time has come, we think, for the Missionary  
Societies to investigate the cause of this not  
over-satisfactory relationship of their Christian  
agents in these parts with non Christian nations.

#### BISHOP WELLDON ON SECULAR EDUCATION.

The Brahmo paper, "The World and New Dispensation," contains the following interesting report:—On Friday evening last Bishop Welldon invited a number of representative citizens to his drawing-room for a friendly and informal conversation upon the religious interests of the educated Indian residents of Calcutta. About forty gentlemen were present. The Bishop acted as Chairman. The subject of conversation, which he proposed, in a neat and kindly worded speech, was the introduction of some form of religious teaching in the schools and Colleges of Calcutta. From the beginning Bishop Welldon took care to disarm every suspicion as to his motives in regard to the introduction of Christian teaching under the disguise of Theistic education. The secular education given by Government was, he said, unwholesome in its effects, and he wished to have the co-operation of educated Indian gentlemen to introduce a change in favour of some kind of religious training. He did not wish that the doctrines of any particular religion should be taught, but that the general truths in regard to God's existence and attributes should be impressed upon the minds of the young. Some of the gentlemen present said that the mind of every Hindu youth was naturally so pervaded by religious beliefs and feelings, learnt at home, that there was no necessity whatever to give them any additional religious teaching at school. Others hinted rather broadly that the Bishop's proposal was meant as the insertion of the thin end of the wedge for the public teaching of Christianity. One or two said that religious education was necessary, but to be effective it must be denominational, Hinduism in Hindu schools; and Mahomedanism in Mahomedan schools. The Brahmo representative observed that the introduction of some kind of religious training was a pressing deed. For such teaching, proper text books were wanted, and the greater want was the training of proper teachers. The Meeting broke up without any practical conclusion, and the Bishop said he would formulate a number of questions that arose out of the conversation, circulate them for opinions and if necessary, call another Meeting.

#### BISHOP WELLDON ON EDUCATION REFORM IN INDIA.

It is surprising and instructive to see how indirect insinuating, conciliatory, gentle, passive and persuasive in all seeming, is the demeanour of Christianity when it makes its attempts at self-propagation in this country. When it met and overthrew European classical antiquity, its aggressiveness, intolerance and persecutions knew no bounds. It relied largely on its power of producing miracles in sufficiently large numbers to meet the popular demand for marvels in an age of credulity and superstition. Christianity also largely profited by other favourable circumstances, such as the ancient superstition, "still forming part of the sacred canon," regarding the approaching end of the world: vivid descriptions of the hell tortures reserved for unbelievers, such as we find recorded in Tertullian, Cyprian and other early Christian fathers: persecuting laws enacted by Roman Emperors after they became converts, &c. But the primitive Church chiefly relied on the extension of its influence and numbers on its power of working wonders,—a favour very liberally bestowed," says Gibbon, "on all ranks of the faithful, women as on elders, on boys as well as on bishops," and which, on the same great authority, "must have conduced to their own comfort, and very frequently to the conviction of infidels." Unfortunately for Christian propagandists in this country, the age of miraculous powers, or rather, the age of popular credulity is gone never to return even in this land of idols; and so our missionary bodies are at their wits' end to see how best to find a way into the hearts of our "heathen" brethren in the existing circumstances of the country; and they can only find indirect, unaggressive, gentle, peaceful and conciliatory means at their disposal.

These reflections naturally occur to us on learning from some of the Calcutta news papers of the particulars of what transpired at a meeting, convened by Bishop Welldon in 'his drawing-room,' of 'representative citizens' for the purpose of having, as we are assured, 'a friendly and informal conversation upon the religious interests of the educated Indian residents of Calcutta.' Did the Bishop preach to these gentlemen the 'Holy Gospel of Jesus Christ,' the redeemer of men? Did he present them with copies of the 'only' sacred 'book' of the human race, the Bible? Did he offer them the Baptism of the Holy Ghost? Not at all. Even these are not to be the modern methods available to Christian Missionaries,—not to speak of those others, already mentioned, which were available to their primitive predecessors,—for 'securing the religious interests of

the educated Indians.' Poor Bishop Welldon! He came out as a declared and avowed 'friend of Christian Missions,' and his hands and his tongue are altogether tied not because he has no freedom, but because the 'devils,' are patronised in this country as the teachers of the people, the pure Christians of the primitive Church having believed that the various national religions and worship were the work of devils and demons; and the modern Missionary is not helped by miracles from heaven to counteract the diabolical arts of these supernatural beings.

But what did the good Metropolitan Bishop do to advance the holy cause in 'his drawing-room?' We never had placed much faith in parlour business and drawing-room confabulations, and our Right Reserved Bishop, too, must by this time be of the same mind with us. 'The subject of conversation, which he proposed in a neat and kindly worded speech, was the introduction of some form of religious teaching under the disguise of Theistic education.' He did not wish that the doctrines of any particular religion should be taught, but that the general truths in regard to God's existence and attributes should be impressed upon the minds of the young. How modest and moderate a proposal! And, yet, the spectacle is by no means one that ought to be regarded by a Christian at least as edifying. A Christian Bishop, and a friend of missions, too, 'not wishing' that the doctrines of the only absolute religion, the faith of the 'Light of the World,' should be taught! The entire Christian World, if they care a rap for the light they have with them, should go into mourning over the sad degeneracy of a world in which a Christian Bishop has to plead, not for the Christian scheme of God and Salvation, but for the general truths in regard to God's existence and attributes as a part of the prevailing system of education. Is the world degenerate now, or has Christian faith descended from its high level of fervour? We do not say that the question will assume so practical a shape in men's minds; but, if it did, we at all events cannot profess to feel surprised. To many it might will seem that the time has come for a revision of the Christian faith, so as to make it more worthy of open advocacy and direct inculcation to the world at large.

But what was the reception accorded even to this modest and moderate proposal, coming, as it did, from such a high, holy, and inspiring personage? Some of the gentlemen present, we are informed, 'hinted rather broadly that the Bishop's proposal was meant as the insertion of the thin end of the wedge for the public teaching of Christianity.' There were other things also said to which we shall presently refer. But we have selected this particular expression of opinion first, as it must have greatly interested the good Bishop. In the early ages of Christianity, men joined the creed in thousands. But now-a-days, men refuse to tolerate even the mention of the 'thin end of the Christian wedge' as something bearing on the spiritual welfare of humanity. We should like to know the outcome of the pious gentleman's ruminations on the origin and sources of this state of things. To our mind, it appears that there are two circumstances to account for all this trouble, one negative and the other positive. The former will be clear to those who have read Prof. Sabatier's remarkable article in the current issue of the Contemporary Review on 'The Christian Dogma and the Christian Life.' The learned theologian there contends that the fundamental and traditional Christian beliefs 'float in air without any ties or relation to the realities around us,' and that 'the conflict which we speak of has arisen between the new culture, the scientific philosophy of our time, and the traditional forms of Christian beliefs which have been imprudently declared to be unchangeable and immovable.' In the second place, the great Indian creeds take their stand on the evolution of the individual's faith and spiritual realisation, and make experience, reason and truth the basis of true salvation and spiritual peace. No doubt, we too value authority, but authority should go hand in hand with reason and spiritual experience. If the Christian Missionaries will take the trouble to understand this great Hindu position, they will be able to adjust themselves better to the workings of the Hindu educated mind. We dislike even 'the thin end of the wedge' of Christianity, because it seeks to enslave the mind to an intolerable and irrational system of dogma, legend and miracle, based on an old-world book of a superstitious age and people whose cosmological ideas, as well as others also, have 'no ties or relation to the realities around us.'

Other replies also the Bishop got from the gentlemen present in his drawing-room meeting. We shall just mention these. One was that 'the mind of every Hindu youth was naturally so pervaded by religious beliefs and leanings, learnt at home, that there was no necessity whatever to give them any additional religious teaching at school.' There is no doubt a good deal of force in this contention at the present time, after the great spiritual awakening that has taken place, chiefly in consequence of the labours of the great Hindu monk Swami Vivekananda and others. Besides in a poor country like India, boys go to Government and private English schools chiefly to be enabled to enter a profession and earn a livelihood. It will not do to make the system of education less efficient by introducing religion into the curriculum. Even in England the system of secular education has been popularised. It ought to be doubly so in a country like India. We fear it would strike a blow at higher education to take any action of the kind suggested by the Metropolitan. Another reply to the Bishop's proposal was that 'religious education was necessary, but to be effective it must be denominational, Hinduism in Hindu Schools, Mohammedanism in Mohammedan Schools, &c.' Brahmos and others also, took part in the meeting which, we are told, broke up without any practical conclusion.

In conclusion, the Bishop said he would formulate a number of questions that arose out of the conversation, circulate them for opinions, and, if necessary, call another meeting. We hope the good Bishop will do no such thing. He has already raised a nest of hornets about him, and we fear that he will get into more trouble, as he goes on. India is not a heathen country, but the holy land of sages, prophets and divine incarnations. Heaven lies about us in our infancy, in our middle life, in our old age, and at the supreme hour of departure at the call of the Supreme. In such a country and among such a people, no methods of religious propaganda, direct or indirect, can succeed. The Bishop's action

in this matter can never commend itself to the approving judgment of the great majority of intelligent minds among our countrymen, and we are glad that enough transpired at his drawing-room meeting to convince the good Bishop of the futility of the course he has chosen to adopt.

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