

# The Hindu Organ

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Superintendent.

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## NOTICE.

We have the pleasure to bring to the Notice of the Subscribers to the Hindu Organ and the Public in general that Mr. N. Ponniah formerly a teacher in the Hindu College, Jaffna, has been appointed travelling Agent in Ceylon for the Hindu Organ. He is authorised to collect the subscriptions (arrear as well as current) due to the paper, to enlist new Subscribers and to sign bills and receipts on behalf of the Manager, Hindu Organ. It is earnestly hoped that the public will cordially support the efforts of the Sabhai to strengthen the position of the Hindu Organ as the only Hindu Newspaper in Ceylon.

A. KANAGASABAI  
(Vice President S. P. S.)

V. CASIPPILLAI  
(Secy. S. P. S.)

P. CARTHIGASAPILLAI  
(Manager, Hindu Organ)

Jaffna, 14th March 1900.

## NOTICE.

Mr. N. Ponniah Travelling Agent of the Hindu Organ has the authority of the Saiva Paripalana Sabai, Jaffna, to recover the arrear donations subscribed for the Hindu College in 1895 as well as to collect fresh Subscriptions on account of the institution. All amounts paid to him on account of the College will be acknowledged in the Hindu Organ and receipts duly signed by the Treasurer of the S. P. Sabai will also be posted direct to the subscribers.

V. CASIPPILLAI  
Secretary,  
S. P. Sabai  
JAFFNA



## THE HINDU ORGAN.

JAFFNA, WEDNESDAY APRIL 4, 1900

### \* The Evidences of Christianity

(Concluded)

It has been asked by several of our friends why we have not continued our criticisms on the Rev. Mr. Hunt's book on the "Evidences of Christianity", which deals more with the alleged errors and fallacies of Hinduism and other religions than with Christianity. Public discussion of religious topics fosters a spirit of recrimination and seldom brings in its train any compensating advantages. Our duty as representing the Hindu community required that we should point out to them the nature of the book and put them on their guard. This we have done in two articles, one dealing with the social organization of the Hindus, and the other, with those phases, aspects, and characteristics of Hinduism, which embody religious and philosophical truths in anecdotes, stories, and concise histories. Any further reference to Mr. Hunt's book in these columns is unnecessary, especially in view of the fact that there has been no counter-criticism on the part of our Christian friends

But before quitting the subject, a few words of advice to Christian propagandists will not be out of place.

If Mr. Hunt and his fellow-workers in the cause of Christianity, think that they can convert the "heathen and the pagan" by means of books, pamphlets, tracts, and newspapers, they are entirely mistaken. No amount of writing on the alleged defects of Hinduism or the truths of Christianity, can convert the Non-Christian, so long as Christendom seeks after, and is bent upon attaining, the pleasures of this world only—power, wealth, and territory. Even America which has hitherto studiously avoided the acquisition of new territory and the massacre or subjugation of the coloured races, follows in the wake of modern European nations. The proceedings of the Aborigines Protection Society attest the havoc committed by Christian nations, in Africa, in their self imposed task of exterminating the black races. Liberty, equality, and fraternity are empty and meaningless words in the vocabulary of modern Christian nations. There is more of sin and wickedness among them than amongst Hindus or Buddhists. Christ laid down some most valuable and noteworthy precepts for the guidance of mankind. Our own Rishis have done in this matter much more than Christ has done, but that is a different matter. Admitting for our present purpose that the sayings of Christ cannot be matched by those of any other sage or teacher, Hindu or Non-Hindu, the question arises whether his so-called followers or any appreciable number of them practise the virtues taught by Christ. If they do not practise them, then Christianity is only a matter of academic interest. We think that Mr. Hunt and his fellow preachers have read that admirable collection of Christ's sayings called the *Sermon on the Mount*, much oftener than we have done. We ask them if they regulate their conduct in life according to the injunctions laid down by the great Galilean. We shall be told that they are trying to do so. Well, trying to practise is one thing, and practising is another thing. Christ did not tell his followers to try to practise his precepts, but to practise them and "be perfect." If then our Christian friends do not or cannot walk according to the "light" imparted by Christ, it is useless preaching to the "heathen" an impractical ideal. Can Mr. Hunt point to a single Christian who gives his "cloak" to a person who takes away his "coat." Indeed, in our humble opinion, the Christianity which is taught and practised at the present day is as much removed from the Christianity of Christ as Muhammadanism is from Buddhism. Which Christianity are we to accept? Is it the Christianity of Christ, or the Christianity of Moses, which modern nations practise, eye for eye, tooth for tooth, war for war, or the Christianity of the Churches which contend against each other? Christianity as taught by its founder has the respect of all enlightened Hindus. Swami Vivekananda wanted missionaries of Christ to be sent to the East, but not missionaries of the Christianity of the Churches, which, as proved by recent events, has entered into an unholy alliance with the State. Our advice to Mr. Hunt and other Christian propagandists, who fulminate against Hinduism, is to convert and Christianize their own followers in Europe and America first, and afterwards to take the Gospel to the "heathen" together with the good news or glad tidings of the conversion of our Western brethren. Heathendom has been made worse, not better by the spurious Christianity presented to it.

As stated above, we shall say nothing about Mr. Hunt's attacks on Hinduism for the present, but await with intense interest

the turn his operations will take hereafter. We hope to see his indomitable energy directed to the conversion of the Christian padres and their flock. The pagan, the heathen, the agnostic, and the infidel have better chances of being received by God than Christian materialists who hanker after money and land. What is the use of converting the East to a nominal Christianity? What is there in a name?

A stock argument advanced by Christian preachers in favour of the truth of Christianity is, that Christian nations are the most prosperous in the world, as if the object of religion is to further the worldly prosperity of mankind. Dr. Weldon, on his appointment to the see of Calcutta, gave the weight of his high authority to this contention, stating that the most powerful nations in the world were Protestants. Soon after a Catholic clergyman exposed the fallacy of the reasoning and completely dislodged the learned Bishop from his position. When it is conceded that Japan is ahead of Holland, Spain, and some other Christian countries in material resources, the argument falls to the ground. Again, if the argument should hold good in the case of nations, it should hold good in the case of individuals. But it is not so. There are Christians in abject poverty, and Non-Christians rolling in wealth. According to Christ himself, the chances of a person going to heaven are in inverse ratio to his material prosperity. When we find Christian clergymen employing such baseless arguments to prove the truth of their cause, we cannot but exclaim—how are the mighty fallen!!!

### LOCAL & GENERAL.

Mr. M. Sanmugam—This gentleman, who is the District Engineer of Mullativu, is on a visit to Jaffna his native place. He is come to perform the *Anthedi* ceremonies of his son who died lately. Mr. Sanmugam is one of the most capable Tamils employed in the P. W. D.

The Northern Railway—The "Gazette" notifies the acquisition of the lands for the Northern Railway in the Chavakacherri Division. Claims will be heard by the Government Agent at the Chavakacherri bungalow on the 18th instant.

A New Proctor—We extend a hearty welcome to Mr. A. Velupillai who has been admitted and enrolled a Proctor of the District Court of Jaffna, and who arrived here on Saturday last. Mr. Velupillai is a son of Ampalavaner Mudliyar, the Popular Shroff Mudaliyar of the Jaffna Kacherri. He belongs to a family noted for their urbanity and courtesy. Mr. Velupillai has our hearty wishes for success in the honourable profession he has chosen for himself.

Personal—Mr. A. Thambo, Second Clerk in the Provincial Engineer's Office, Ratnapura, has come down here on leave.

A Fight resulting in the loss of a life—A fight took place between two factions of rowdies at Ariakulam on Sunday the 1st April. Exchange of words between the parties began, we hear, at about 5 p. m. and continued till about 10 p. m. when one or more members of one faction committed a most dastardly assault on a member of the opposite faction. The hurt committed was so grievous that the man died of his wounds within about 24 hours of the assault. The altercation which lasted for about 5 or 6 hours was going on, on or near the public road, in a populous quarter within half a mile of the Police Station. We have not the slightest doubt that the Police could have prevented the fight if they were on the alert. The inefficiency of the Police in Jaffna has become proverbial. The veteran head of the Police in Jaffna is one of the most capable and energetic officers in the whole Department. When even his presence has not succeeded in infusing life and spirit into the Police force, we make bold to say that the Police force has degenerated beyond all reclaiming. We say emphatically that the murder or homicide was preventible. It was not the result of a fight which began suddenly. We hope Mr. Rudd will call for an explanation



from the constable or constables on beat on the Ariakalam road on Sunday.

**Errors in Almanacs**—Some of the Tamil calendars for the current year *Vikari* give 29 days for February 1900, whereas the year 1900 is no leap year. On the other hand, the Government Almanac fixes the 12th April as the 1st day of the Hindu year *Sarvari*, whereas the next Hindu year commences on the 13th April. The mistake on both sides has caused considerable inconvenience to the public. Some suitors who had cases in the District Court on the 19th February 1900 were misled by these calendars which give Tuesday the 20th February as 19th February. Again the 12th April being given as a public holiday in the Ceylon Government Almanac, no cases have been fixed for that day in some of the Courts. The Government Printer's error is not at all excusable. He compiled his almanac in December, long after the calendars for *Vikari* were out. These calendars give the last day of the year *Vikari* as the 12th April. It required therefore no effort of mind to fix the 13th April as the first day of the ensuing Hindu year. There is some excuse for the addition of one day to February made by the authors of the Tamil calendars. The matter required some study, and the Tamil calendars had been published long before the Almanac was out. We hope that the Government Printer will not in future fix the dates of the Thai Pongal and the Hindu New Year days without reference to the Tamil calendars. If he thinks that there are beneath his notice, let him not at all give the dates, lest by the insertion of wrong dates the public is inconvenienced. This is not the first time the Government almanac went wrong in appointing the Hindu New Year's day.

**Muhammadan Hadji Festival**—A notification in the Gazette appoints the 11th April as the day of this festival instead of the 9th April, the date given in the Ceylon Government Almanac. The 9th having been regarded as a holiday, no cases have been fixed in the Jaffna Courts for that day. The cases which are to come on, on the 11th, have to be refixed. Is this another instance of bungling by the Government Printer or has the Government altered the date for any special purpose?

**The Census Commissioner**—Mr. P. Arunachalam C. C. S., has been appointed as the Officer to Superintend the taking of the census of 1901. The appointment is a proof of Mr. Arunachalam's great abilities and capacity for statistical work in which, now that Mr. Lee is dead, Mr. Arunachalam has few equals in the Island.

**Sir Francis Fleming**—It is rumoured in well-informed circles in London that Sir Francis Fleming, who was successively Attorney-General and Acting Chief Justice of Ceylon is to be the next Governor of the Straits Settlements.

**Mr. C. Eardley-Wilmot**—"The Times of Ceylon" understands that this gentleman has applied for a year's leave of absence. Mr. Eardley-Wilmot is one of the ablest Judges in the Civil Service, and his departure, though temporary, will be very much regretted by the bar and the public.

**The Government Agent**—Mr. R. W. Ievers having returned from circuit is engaged in the acquisition of lands for the Northern Railway.

**Mr. N. Saverimuttu**—This gentleman who is the Sub-Collector of Mullaitivu and who was attached to the Jaffna Customs for the last six months in consequence of the closing of the port of Mullaitivu for the North-East Monsoon, has left for his port which will be open to traffic with the breaking of the South-West Monsoon.

**Mr. V. Coomaraswamy**—Mr. V. Coomaraswamy, one of the new batch of Proctors has arrived in Jaffna and commenced to practise. He had to leave Colombo on a sudden without taking his oaths of office and allegiance owing to the death of his father. An exception was made in his favour and he was allowed to take his oaths before the District Judge of Jaffna what he did on the 4th instant. Mr. Coomaraswamy is a member of a lawyer family being a grandson of the late Mr. P. Sinnakuddy, Proctor, and a nephew of Mr. S. Ponnampalam, Proctor. We congratulate Mr. Coomaraswamy on his admission to the profession and wish him a long career of success.

## SELECTIONS.

### LONDON AS A MORAL FORCE.

The war leads men to talk of many things, and the talk in one of the great clubs the other night

was on the effect of London opinion on the country. There was a time when Lancashire was the great moral force in England, or, perhaps, it would be more correct to say, the great moving force. What Lancashire said then the whole of England said the day after, and the resolutions of the cotton country gained new adherents as fast as the electric telegraph could carry them through the length and breadth of the land. But Lancashire has lost its proud distinction, which has come, as all distinction seem destined to come, to London. Not that what London says to-day England says to-morrow. That would not be true and would, indeed, be an absurd claim for the Metropolis. London is nothing if not conservative, and while the provincial pendulum swings alternately to the right and to the left, Big Ben varies not the thickness of a spider's web.

But London has snatched from Lancashire its claim to be considered the supreme moral force of the country. The rapid growth of London has made for the Metropolis as to some extent, fictitious reputation. It must ever be so. A city in which human beings are congregated in millions must, by virtue of its numbers alone, be regarded as a mighty force, though it is possible to conceive such a city existing parallel with the most amazing lack of enthusiasm and religious feeling. Numbers, though of no significance in themselves, have an impressive grandeur when applied to human beings, and "a million" seems a much more weighty thing when applied to persons than when it merely refers to acres of ground. So there is a fascination in London which no other city in the world can claim. Other cities may have more sacred edifices, they may recall more stirring times in the world's history; but an extra million of population adds much more to a city's reputation than a thousand spots of historic interest. It is only another version of the old truth that quantity—to the popular mind—is more than quality.

### THE MAGIC OF MILLIONS.

There can be no mistake that London's great reputation is based, to a very large extent on the accidental circumstance that more people have gathered within its radius than within the radius of any other town in the world. Can anybody who has ever been in London imagine the Metropolis deserted? It is imposing too great a test, perhaps, on the imagination. But let us try to imagine London with an ordinary population, and what would be the inevitable result? Somebody would soon be writing "The Comparative Decline and Fall of London." Leave every inch of pavement, every stone that thrills with historic reminiscence; leave untouched the hundred things that travellers travel over half the world to see; and take away, if you will, only the women and the younger part of the population. Take from the Great City all those who are governed but do not govern; and London would sink, in the popular mind, to the level of an ordinary large town. But reverse the process, and take away all the men of light and leading, all the leaders, and voters, and ratepayers, and leave in the city five millions of women and children, and all who count as nothing in the government of the Metropolis; and London is still to the nation at large a great city—a city of nonentities if you will, but still a city with a powerful fascination for the popular mind. "Millions" is indeed a word to conjure with. So that we reach the conclusion that London impresses the mind by virtue of its numerical greatness.

(to be continued)

### INDIAN HOME LIFE AND TEACHING.

#### MISS BHOR'S PAPER.

Our London correspondent referred in his last weekly letter to Miss Mary Bhor's paper on Indian Home Life and Home Teaching, which was read at meeting of the National Indian Association, held at the Imperial Institute on the 5th February. His letter was published on the 26th idem. We are unable, at present, to give the full text of the paper, but the following summary of its contents will be read with interest:—

Miss Bhor pointed out that it would be impossible to generalise on the subject of her paper as India was a large country, peopled by many races in different stages of civilization and under differing social systems. But broadly speaking the population could be regarded as consisting mainly of Hindus and Mahomedans. Mahomedan men and women having greater freedom as regards marriage than is enjoyed by Hindus. Among Mahomedans, the *zenana* is a luxury of the rich. The poorer classes cannot afford to keep their women in seclusion. The richer women cling, however, to the

*zenana* system. To live the life of a western woman moving freely in general society would be repugnant to the feelings of most Mahomedan ladies. The more advanced Mahomedans, however, would prefer to see the "veiled life" completely dropped; but this desire is not always shared by their wives. Even in times of famine poor women living in *zenanas* have found it easier to slowly die of hunger in seclusion than face the outside world. Among the Hindus, especially as regards home life, everything is ruled by hoary custom, venerated as religion, and any suggestion of change is dreaded as impious. A Hindu family is often a composite affair and included often the grown-up sons of the family and the brothers, nephews and cousins of the father with their families. The sons are generally married when still at school, and the daughters before they are twelve years old. The girls and women of the family all take their share of the household work, few servants if any being employed. Hindus rise early. Hours before sunrise the women grind the corn and sing as they turn the stone-mill. They bring water from the nearest well or river, and chat and joke with their neighbours by the way. High caste people are scrupulously clean, and many washings and purifications are gone through in the day. The house is always kept clean. Devout women make offerings of flowers and sometimes of a sweetmeats and some small coin daily either in temple or else they will perform their devotions at the *Tulsi* altar in their own courtyards. The midday meal is prepared under the immediate superintendence of the lady of the house; and she herself prepares some of the more delicate dishes. But before this is done all the women of the house must take a bath and wear silk, and then they are in a state of purity. If in the course of cooking a Hindu lady were touched by any one not in the same state of ceremonial purity, she would be defiled and she will have once more to purify herself before offering the meal to the family. The men of the family also prepare themselves for dinner by bathing and putting on a silken garment, which reaches from the waist downwards, but high caste men may not cover the upper portion of their bodies at meal time. Plates of brass or silver are used, and metal bowls of drinking water and metal tumblers, sometimes green leaves are used as plates. Spoons and forks are never used except for serving; and each wife has the privilege of waiting on her husband and serving him; and not till the men have eaten do the women sit down to dinner. No greater punishment could be inflicted on a young wife than to forbid her to wait on her lord. The whole meal is regarded as religious rite; and indeed some of the food is offered for the god before the men and children are helped. The wives have the privilege also of eating off their husband's plates and regard it as a sign of affectionate intimacy; and no one but a wife would be permitted to use the plate from which the husband had dined. The afternoons are spent by the ladies of the house in accordance with the wishes of the chief lady, either in paying or receiving visits or in attending festivals or general parties. In those parts of Western India where the Mahomedan invasion very slightly affected the older Hindu customs, the Brahmins and other high caste women neither veil themselves, nor live in seclusion; and at parties have as merry a time as the men, though they do not mix with them. Women's parties from which men are excluded are often very pleasant. Before they part each lady puts a spot of red powder on her forehead; that is if she is married. It is thought to be so becoming that that only married women wear this mark, Hindu women and their families often go on pilgrimage as when some member of the family is sick or a girl become morbid and fancies herself possessed by an evil spirit. The journey is a rough but healthy experience, shaking the travellers out of the monotony of their daily lives, and helping to effect the expected cure. The incidents and adventures of such expedition are talked over for many a day afterwards. On the whole the Hindus are of a kind and cheerful nature which is reflected in their home life. The system of child-marriage, is however, bad and brings in its wake worse evils; but given a bad system, it is worked out on the whole in a kind and sensible fashion. Though marriage is obligatory on every Hindu man and woman no choice is allowed to man or woman in the selection of a partner, but it causes less unhappiness on the whole, that married girls should be taken to their new homes while they are to going to make a choice for themselves. It does away with the romance which gilds an English marriage; but freedom and choice are not recognised in the Hindu system for women, at all; and for men very slightly. And yet Hindu marriages turn out happy much oftener than might be thought possible in such circumstances, and, no doubt, in far away ages the system was not meant to press so heavily on women as it does now. Child marriages were then unknown and widows did not live the hard, ascetic life they are now forced to live. Hindu widows, however, willingly undergo mortification and self-denial in the belief that they will rejoin their husbands, who will be benefited in a future state by their sufferings. Sati was an exaggeration of this feeling. The older widows are much respected. It is the lot of the child-widow which forces the real blot in the Hindu family system. It still a child she lives much as other girls, but at 14 or 15 she must have her head shaved put off all ornaments, wear on scanty garment only never attend any social gathering and least of all a wedding, even that of a younger sister. She works and cooks and drudges. She must pray much and fast much for the rest of her life. And yet her place in her own home—or she often returns to her own people on her husband's death—can never be taken from her and in time she may, if older than the other women of the house, assume the reins of household government. In the working out of this iron caste system there is much real heart and tenderness which softens for many its cruel decrees. The first object of Hindu reformers has been the change and the customs which make a child-widow's life so bitter; but in orthodox families no progress or change has been possible.



formed families is infinitesimal; though every one sees that no real change can take place till women are educated. Home classes have been started in Poona and are attended by married women and widows. They appear to meet a genuine want and promise to increase steadily. Some ladies also study at home and yearly examinations for the purpose of testing their progress made are held by the Poona Committee of the National Indian Association. The results are hopeful, though the last few years of plague have interfered much with schemes of progress. The education of women will certainly tend to lighten and eventually to remove some of the unhappy phases of Hindu "home life" that so ill reflect the kindly, tolerant, cheerful nature of the people. When Indian women come to England and see the home life there, they realise the enormous loss of happiness Indians incur in separating after early childhood their sons and daughters, their men and women and thus robbing life of the charm which consists in each member of the family trying to do his or her best for the happiness of all. Sympathy from England is much appreciated in India and can take the practical form of books, school appliances, prizes, optical lanterns, a grant of money, all of which Miss Manning would gladly forward. Such an expression of interest would help to cement more firmly the bonds which already unite in the East and West the fellow-subjects of our noble and revered Empress.

### THE TEACHING OF COUNT TOLSTOY.

ADDRESS BY MR. A. MAUDE.

The other day, Mr. Aylmer Maude, of Danbury, Essex, delivered an address at the Vegetarian Restaurant, Fountain-street, on the life and teaching of Count Leo Tolstoy. The Rev. James Clark presided, and there was a fair attendance. Mr. Maude was resident for twenty-three years in Russia, and is a personal friend of Tolstoy's. He said that Tolstoy occupied the unique position of being an author of worldwide reputation who was not allowed to spell his own name. The English press insisted on spelling the name "Tolstoi," with a variety of dots over the word. The proper spelling was the way in which the great man spelt it himself—Tolstoy. Proceeding to give a sketch of Tolstoy's life, Mr. Maude said that it was what he saw at the siege of Sebastopol and during the Crimean War that led him to the conclusion at which he had arrived on the subject of war. He saw that certain people who called themselves Governments marched their thousands of men from all parts of Europe, who were put to kill each other until the thing had gone on for a certain length of time, and then these Governments put themselves together and said, "Now it is time to settle our disputes." Tolstoy then felt that it was not the very best use to make of human life to bring men thousands of miles in order that they should commit murder by wholesale, and he had seen no reason as he grew older to alter his views.—(Hear, hear.) Twenty years ago, when he was approaching fifty years of age, the question presented itself to him with much acuteness. What is life for? and his mind turned to suicide. After much thought he was driven back on the philosophy expressed by Solomon, Schopenhauer, and Buddha—that all was vanity. He asked himself, was not suicide the best thing, and decided that he must solve this question. He had recourse to the scientists, but they had nothing for him but what they had given to us in their books. Then he went to the priests. He found them bound down to their "Thirty-nine Articles," which they had signed in advance, with this reservation—that it should not touch their faith. They were less in a position to help him than the scientists, and he was pained to know that they had failed to denounce the wholesale slaughter by each other of men who had no quarrel and who had never met before.—(Hear, hear.) He decided that these were not the men to help him to find out the true purpose of life. He then decided to study the life of the various classes of society. Amongst one class he found that the prevailing feeling was "patriotism." It was always the same story. All held that their nation was the best of nations, and that it was the will of Almighty God that their nation should triumph over all the rest. This feeling, instilled into people by patriotic anthems and so on, hypnotised men into a condition in which they no longer saw things as they were.—(Hear, hear.) Tolstoy found that one form of hypnotism or other prevented many people looking fairly and squarely at the vital problem. "What do I live for?" None of these people satisfied him, and at last he turned to the peasantry and the common classes. He found that they never thought of suicide. The best of the peasantry all pointed to the Gospels as the source of their content. Tolstoy concluded that he too must go to them and see what he could make of them, and he set himself to read them in the only profitable way of reading any book—to open one's mind as wide as one could and try to see what it meant. So reading the Gospels he found that we were not here to serve ourselves or for our own pleasure, but to serve God, who was our Father. That was the key of the problem, and Tolstoy found the best practical application of it in the "Sermon on the Mount." Mr. Maude proceeded to apply the teaching of the "five commandments" contained therein and to show that by misinterpretation and misunderstanding of them a vast amount of wrong had been committed in the world. For thousands of years, in opposition to Christ's teaching, mankind had tried to put wrong right by physical violence. The result of his inquiries was that Tolstoy decided

or the setting up of the supremacy of a Church, but the establishment of the kingdom of God on earth.—(Applause.)

Replying to questions at the close of his address, Mr. Maude said Tolstoy had not founded a sect and would be very reluctant to do so. But undoubtedly he had been a great centre of interest, and many people of various opinions had looked to him for guidance and support. He was the one man not persecuted by the Government who venture to speak out plainly about the abuses in the Government of Russia. He had, therefore, rendered great service to the Liberal and Radical parties of Russia, though he entirely disapproved of methods of violence. They did not find many people who agreed with all Tolstoy had said, but his opinions had influenced various sections and had been as yeast working the bread. There was no denying that the drift of his teaching was socialistic, but while the bulk of English Socialism to-day was very largely, as he (Mr. Maude) thought, materialistic, or at least had no vital grasp of religion, or else put it aside as of no account, Tolstoy held that religion must be at the bottom of every great reform.—(Applause.)

The following taken from the *Ceylon Examiner* bears eloquent testimony to the aptitude for business and religious instincts of the Nattakatti Chetty community.

### HINDU TEMPLES AND THEIR ENDOWMENTS.

SOME TRAITS OF THE CHETTY COMMUNITY.

There are many estimable traits in the character of the mild Nattu Cotta (Chettiar) which are worthy of notice, but none is so interesting as that which discloses his business-like qualities even in the matter of religion. Everything is business with him, and it is by no means surprising to learn that he sets the most perfect, the most business-like, machinery a working to endow his *kovils*. It is customary to look down on the oriental's deficiency in giving. There is no religious function but the want of funds for carrying on some good work is bemoaned. This dearth of funds does not exist with the Chetty Community, though the slur on the oriental's parsimony is not likely to be much relieved by the Chettiar's own liberality. His *kovil* is amongst the most heavily endowed of all places of worship, and ranks next to the richest church in the island in point of wealth. The *kovil* is endowed beyond the dreams of avarice, but the Chetty is sufficiently alive to his own interest, to see that the money does not come from his account. There is a most carefully planned scheme to get in the funds and indeed the temples are so rich that they can afford to turn banker, lend out money to the Chetties themselves, and thus again augment their hoard. This keen-sightedness of the Chetty needs no further allusion; but his means to endow his *kovil* is as interesting as it is practically unknown.

There are two temples in Sea street, the Kaderasan and Pulliya *kovils*, round which cluster the residences of the Chetties. The whole street is devoted to the rice trade, which is practically a monopoly of the Chetties. There are about seventy boutiques in all, which import rice. On an average each boutique or store gets about 3,000 bags of grain in a month or about 210,000 bags of rice in all. The yearly import therefore for this street is about 2,520,000 bags. The ingenious way in which the Chetty endows his *kovils* is by taxing his cartman who conveys the rice from the wharf. Twenty bags go to a cart-load, so that that large amount of rice will be conveyed in 126,000 carts. Each cart has to pay, from its hire, seven cents as a donation towards the upkeep of the temple—this tax works out nothing less than Rs. 8,820 in money and is collected by Kanakapulle specially appointed for the work. These temples have been in existence for the last twenty-five years and the gross income during that period is therefore Rs. 220,500. The expenses of the temple are trifling and the temples just now are rich enough to advance money on rice imports to Chetties.

These *kovils* too play a great part in the lives of the Chetties. It is the visible sign of their stability as a race and their wonderful cohesion as such. Their meetings are held in it. Their wharf representatives are chosen there, and every matter of importance to them as a community is discussed and settled under its roof.

The two temples work separately. There is no antagonism between the two, no doctrinal or ritualistic considerations interfere with the harmony. But they are worked quite apart from each other. The adherents of one are loyal to that one and of the other to the other. The carts to the adherents of one to pay the tax to that *kovil* and the carts engaged by the adherents of the other temple pay the temple tax to that other *kovil*. Beyond that their antagonism or rivalry, if the mere existence of two temples side by side may be called by such hard names, ceases.

A third *kovil* is coming into existence. It is being built between Banskhal and Main streets. This new temple belongs to the Pillayas, a section of the Chetties living in that vicinity. The temple is likely to be finished during the course of the year. How the donations of this temple will be got is not as yet determined. But whatever the means, the endowment is sure to be one to be envied.

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