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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.
Testamentary Jurisdiction No. 3304.

In the Matter of the Estate of the late
Ratnam daughter of Murugesar Chinnappah
of Manippai

Deceased.

Murugesar Nannitamby of Anaikkodai
Petitioner.

Vs.

1. Vairamuttu Thampapillai of Manippai presently of Kuala Lumpur, F. M. S. and his wife
2. Sellam of Manippai
3. Sinnappu Kartikesu of Uduvil presently of Kuala Lumpur, F. M. S. and his wife
4. Thankammah of Uduvil
5. Sanmugam Selliah of Uduvil presently of Kuala Lumpur in F. M. S.
6. Sanmugam Kanagam of Uduvil
7. Sanmugam Sinniah of do
8. Sanmugam Sinnatamby and
9. Sanmugam Suppiah both of Uduvil presently of Kuala Lumpur in F. M. S.

Respondents.

This matter of the Petition of Murugesar Nannitamby of Anaikkodai, praying for Letters of Administration to the estate of the above-named deceased, Ratnam daughter of Murugesar Chinnappah of Manippai, coming on for disposal before P. E. Pieris, Esqr., District Judge, on October 2, 1916, in the presence of Mr. E. Murugesampillai, Proctor, on the part of the Petitioner, and the affidavit of the Petitioner dated October 2, 1916, having been read: It is declared that the Petitioner is the Paternal uncle of the said intestate and is entitled to have Letters of Administration to the estate of the said Intestate issued to him unless the Respondents or any other person shall, on or before November 14, 1916, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,
District Judge.

October 6, 1916.

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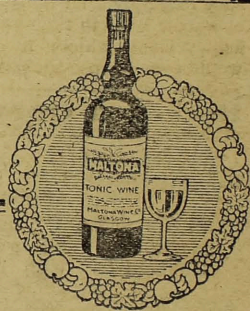
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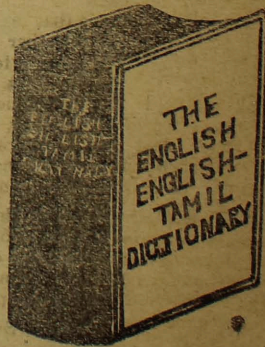
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JAFFNA

NOTICE OF SALE OF LAND.

Notice is hereby given that under and by virtue of an order of the District Court of Jaffna in Guardianship case No. 309, the undermentioned land will be sold on the spot on Saturday the 18th November, 1916, at 3 30 P. M.

LAND REFERRED TO:

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For further particulars please apply to:

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The Hindu Organ.

JAFFNA, MONDAY, NOVEMBER 6, 1916.

THE EDUCATION OF HINDUS.

I

WHAT ITS AIM OUGHT TO BE.

We propose to deal with the subject of Education from the point of view of a Hindu. The greatest Hindu of modern times Swami Vivekananda of blessed memory says that 'Education is not the amount of information that is put into your brain and running riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education, than any man who can give by heart a whole library. 'The ass carrying its load of sandalwood knows only the weight, and not the value of the sandalwood'. If education is identical with information, the libraries are the greatest sages in the world, encyclopaedias are the Rishis.' About the kind of education which young men of India were and are getting the Swami says, 'The education that you are getting now has some good points, but it has a tremendous disadvantage and this disadvantage is so great that the good things are all weighed down. In the first place it is not a man-making education, it is merely and entirely a negative education. A negative education, or any training that is given to negation, is worse than death. The child is taken to school and the first thing he learns is that his father is a fool, second his grandfather is a crazy lunatic, third that all his teachers are hypocrites, the fourth that all sacred books are lies! By the time he is sixteen he is a mass of negation, lifeless and boneless. And the result is that fifty years of such education has not produced one man in the three Presidencies.'

'The ideal, therefore, is that we must have the whole education of our country, spiritual and secular, in our own hands, and it must be on national lines through national methods, as far as practicable.'

We have been quoting Swami Vivekananda at such lengths in order to show what a man of the Swami's genius thought about the effects on Hindu youths—do not forget please that we are dealing with the whole question from a Hindu's standpoint—of the sort of education they were receiving. The schools and colleges of the land were each year sending out hundreds of Hindu youths who had learnt to look at things Hindu only through European spectacles and who looking through them saw only evils in the Hindu religion and Hindu society. Comparing this product of Western education with the orthodox Hindu who had none of it the Swami says, 'I am very sorry to say that most of the examples one meets now-a-days of men having imbibed the western ideas are more or less failures. Here are the two mountains before our path in India, the Scylla of

old orthodoxy, and the Charybdis of modern European civilisation. Of these I vote for the old orthodoxy, and not for the Europeanised system; for the old orthodox man may be ignorant, he may be crude, but he is a man, he has a faith, he has strength, he stands on his own feet, while the Europeanised man has no backbone, he is a bundle of heterogeneous ideas picked up at random from every source—unassimilated, undigested, unharmonised. He stands not on his own feet, his head is turning round day and night.....and his reforms, his vehement vituperations against the evils of certain social customs have, as the main-spring of all these actions, some European patronage. Why are some of our customs called evils? Because the Europeans say so. That is about the reason he gives. I would not have that; stand and die in your strength.'

If, so far as English-educated Hindus are concerned, things are not so bad now as they once were, if many English-educated Hindus have come to feel proud of themselves as Hindus and be not ashamed of the fact, their thanks are due not to the English Institutions where they received their education but to outside unselfish workers like Swami Vivekananda, Mrs. Besant, the Hon'ble Mr. P. Ramanathan, Mr. J. M. Nallaswami-pillai and others who roused up in the Hindus a sense of their own greatness. But the influence of the above-mentioned persons can only reach those Hindus who take trouble to read their works and not all of them.

In consideration of this fact, and in consideration of the disastrous results that would flow if what is good and strong and helpful in their history and their religion and literature were shut out to them, the aim of Hindu Education ought to be to impart to Hindu children such a well-devised system of spiritual and secular education as would help them to grow up into men full of the sense of the greatness of their religion, the greatness of their people, and the greatness of their past, so that with every one of their veins tingling with boundless enthusiasm they might by their noble and unselfish character leave in their turn a record of achievements which, in their brilliance, would even eclipse the past.

NOTES & COMMENTS.

We commend to our readers the thoughtful letter of Mr. S. Mylvaganam on the above subject. 'THE UNIVERSAL TEACHING OF ENGLISH.' The reading public are aware of our position with regard to the study of the vernaculars of Ceylon. We are not against the teaching of English but are against the suppression of the vernaculars in favour of English. Those Ceylonese who are said to be against the teaching of English in Ceylon schools may be after all mere men of straw whom certain journalists set up for the mere pleasure of knocking them down. We have not come across any such among Tamils either among those who know English or among those who do not. The very fact that Tamil parents in Ceylon, most of whom are ignorant of English, send their children to English Schools with alacrity shows that they are not against English being taught to the latter. Our own position concerning the teaching of English and the Vernaculars of the Island of Ceylon schools is that of the Honourable Mr. P. Ramanathan who said in his interview with a 'Ceylonese' representative that 'the country can never improve quickly and sufficiently without compulsory free elementary education both in English and in one of the chief local languages'. For purposes of national efficiency and progress it would not be amiss if each of the two peoples of Ceylon—The Tamils and the Sinhalese—is made to possess a working knowledge of the other's language in order that intercourse between the two may be facilitated.

* * *

It is the hope of almost all people that the price of paper after the war will not be so high as it is just now. THE PRICE and that after the war it will OF PAPER be sold at about the price it was sold before its commencement. But the Secretary for Agriculture at Washington thinks that 'it is probable that conditions after the war may be very similar to those which existed before'. Mr. R. B. Marston, the Editor of the *Publishers' Circular* commenting on it gives us the cheery hope that 'peace may come as suddenly as war came, and when she does millions of tons of steamers now carrying war material

or laid up in port, thanks to the British Fleet, will be released, and there will probably be such an unloading of paper stocks as the world have never seen.'

LOCAL & GENERAL.

THE WEATHER.—No rain for the last three weeks, and the paddy plants are withering everywhere. Unless rain falls in the course of the week the present crop will be a great failure. The North East Monsoon has not yet set in. The South-West wind is still blowing. This kind of clear weather is unusual for November.

A PUBLIC LECTURE—on 'Sathurpatham' will be delivered by Mudaliyar S. Sabaratnam, J. P., under the auspices of the Young Men's Hindu Association, Vaddukodai, today at about 6 P. M.

THE KRATAGAMA PILGRIMAGE.—An influential signed petition, prepared under the auspices of the Manipay Vivekananda Society will soon be presented to H. E. the Governor in Council, and it is expected that the invidious restrictions in the above will soon be removed.

A PRIZE DISTRIBUTION FUNCTION.—Saturday last was a memorable day in the history of that old institution—The Saivaprakas Vidhyasalai at Neerveli. Gentlemen of the locality and other places were present in large numbers and the hall was crowded to the full. Mudaliyar S. Sabaratnam, J. P. presided. Over 150 prizes were awarded. Very interesting exercises were gone through by the students. The reading of the Report by the Headmaster showed a marked increase in the number of students and the grant earned by them. It also brought to the notice of those present that over a dozen young men who passed out as Pupil-teachers from this institution are now employed as Head masters and Assistant Masters in the various schools of Jaffna. Remarks were offered by Mr. M. Sabaratnam, B. A., Acting Principal, Manipay Hindu College, Mr. V. Mutukumar, B. A., Teacher, Jaffna Hindu College, Mr. S. Kandayya, Proctor, S. C., Mr. V. T. Sambandham, Tamil Pundit, Jaffna Hindu College, Mr. A. Mudir. Somaskander, former Tamil Pundit of the Jaffna Hindu College, Mr. R. Marimuthu Upathiar, Mr. S. T. Sithamparapillai, trained Tamil Teacher, Jaffna Hindu College, Mr. M. Swaminathan, Manager, Saraswathi Girls' School, Copay, and the President. The President and all the remarks were very much pleased with the exercises gone through by the students and expressed their satisfaction at the working of the institution. The Manager Mr. S. Kandiah Pillai, having thanked those present and the donors of prizes, the function came to a close with the singing of Thevaram, to the accompaniment of music.

FIRE WALKING AT THE MANIPAY GANESHA TEMPLE.—The extraordinary and miraculous ordeal of walking over burning embers has been reported as gone through by Hindu devotees in India and Kattregama, but only on the 2nd instant this was witnessed in Jaffna at the front of the Ganesha Temple at Manipay. The course was an oblong rectangular pit, about 8 feet by 4, filled with burning embers from which radiated heat unbearable at a distance of 20 feet to the windward. The partakers in the ceremony after the usual purification attending Hindu Ceremonies remained in contemplative devotion for some time and at 8 P. M., they went round the pit several times and walked over the fire calmly, and were not in any way injured. This ocular demonstration of Divine protection may be scoffed at by those antagonistic to the Hindu faith, but there cannot be any doubt of help from a Superior Agency to Bhaktas in all creeds. Miraculous cures are daily observed occurring after performing religious ceremonies which cannot be ascribed to chance or to simple faith. Immunity from fire and heat are recorded in the Bible as having vouchsafed to persecuted servants of God, many centuries ago, and this is accepted as afforded by divine intervention. There are some who persistently try to discredit the religion of the Hindus even in these enlightened times and whatever the proofs they can never be convinced that the Mercy of God is, like the rain showered on all alike. —Cor.

THE NEW JAFFNA AERATED WATER CO.—starts business this evening at its newly-built factory at Ooduville. The required machinery were directly imported from England last month. The Managers are Mr. K. Sapatthy and S. Sabaratnam. The staff is said to consist of men who have had several years' experience in similar factories in Colombo and Kandy. We wish the undertaking success.

THE KOPAY TRAINING SCHOOL—was not started on the 1st instant, as the buildings have not been completed. 1st December is now spoken of as the date of the opening.

MATRIMONIAL.—Invitations are being issued for the marriage of Mr. O. Murugesu (C. M. Perumalpillai), Proctor, S. C., and Notary Public, brother of Mr. O. Perumalpillai, Proctor, with his cousin Srimathi Sivapathi Ammal, daughter of Mr. N. Kandiah of Sandilipay, on Saturday the 11th instant.

PHILIPPINE COCONUTS.—A consignment of Philippine coconuts has been received by the Agricultural Society, for distribution among the members.

RETIREMENT OF THE CHIEF JUSTICE.—said that the Hon. Sir Alexander Woodroffe, Chief Justice, will be going on short leave in July next prior to His Lordship's retirement.

MRS. ANNIE BEASANT.—The Government of the Central Provinces has prohibited the entry of Mrs. Annie Besant into its territory, following, perhaps, the decision of the Bombay Government.

PERSONAL.—Mr. S. Ponnudurai of the Fiscal's Office, Mullattivu, has come to Jaffna on leave and is staying at his residence at Aiyararkovilady.

—Mr. A. Somasundaram, Apothecary-in-charge, Irarai Ilupai Kulam Dispensary, who was at Jaffna on 5 weeks' leave in connection with his wedding which took place last month, has gone to his station and resumed duties. On the eve of his arrival there, many of his friends gave him a grand reception in a newly erected pandal and garlanded him. Free distribution of panacupari and sprinkling of rose water brought the function to a close.

—Mr. N. Chellappab, Station Master, F. M. S. R. Gemas, has obtained six months' leave from the 1st instant. He will spend his holidays at Kokuvil East.

—Mr. A. Sanmugam of the Tops. Survey Department, Taiping, will shortly be in Jaffna on leave and will stay at Karativu East.

A SEND OFF.—An enjoyable function took place on Wednesday, the 25th ultimo at the residence of Mr. R. Chelliah, the popular Sheriff of the Bank of Uva Badulla, on the eve of the departure of Mr. S. Velupillai, on transfer to Mannar. Mr. Chelliah voiced the sentiments of those present, dwelling on the sterling qualities of Mr. Velupillai and wished him all success. Mr. Nadarajah of the Provincial Engineer's Office, next made a speech in choice words. Mr. Velupillai feelingly responded. Light refreshment were served *ad lib*. Sprinkling of rose-water brought the function to a close at 8 P. M. Among those present were:—Dr. S. Subramaniam, Messrs. Kanagasabai, R. P. Chelliah, O. Renuasabapathy, R. Saravanamuttu, S. A. Kanagasabai, S. Muttiiah, N. Kandiah, M. Nadarajah, N. Vytilingam, K. T. Chittampalam, S. Ponnampalam, S. Selvadurai, S. Nanthambay and others.

INDUSTRIES COMMISSION.—The Fisheries sub-Committee of the Industries Commission held enquiries at Galle and Matara on the 1st and 2nd November respectively. The Commission consisted of Dr. Pearson (Chairman), Lieut.-Col. Hayward, Mr. E. R. Denham, Mr. M. Kelway Bamber, and the Hon. Mr. Balasingham.

COMMITTEE OF AGRICULTURAL EXPERIMENTS.—A meeting of the Committee of Agricultural Experiments will be held on November 9th at 3 P. M. at the Experiment Station, Gangaruwa. The following is the Agenda:—1 References to Progress Report; (2) The possibility of establishing grape growing as a minor industry in the Puttalam District; (3) Cessation of tapping during the wintering period; (4) Bark rot in rubber; (5) shot hole-borer.

HINDU PROCESSION IN ANURADHAPURA.—On the orders of His Excellency the Governor to whom a Memorial was forwarded by the Trustees of the Hindu Temple after they were prevented from conducting their 'Manambo' Festival procession with music in front of the Mosque, Mr. H. R. Freeman, Government Agent, issued a license to the Manager of the Temple, permitting him to conduct the procession after 9 P. M., on the 1st and 2nd instant without stopping music in front of the Mosque. The Hindus conducted their procession on those dates after 9 P. M. subject to the condition of the license. —Cor.

LOCAL SELF GOVERNMENT.—A meeting of the Local Self-Government Commission was held on Friday last afternoon in the Council Chamber. The Hon. Mr. J. G. Fraser, C. M. G., presided. Present:—Messrs. E. B. Denham, J. Graeme Sinclair, G. H. Gollidge, Donald Obeyesekere, Dr. H. M. Fernando, M. D. and Mr. U. H. Collins (Secretary).

ROYALTY ON TIMBER.—The last 'Gazette' gives revised rates of royalty to be levied on timber and minor forest produce in Crown forests in the island.

GRAIN REGULATIONS IN COLOMBO.—Last Gazette contains regulations defining the conditions under which all kinds of grain including rice may be stored within the Municipal limits of Colombo. No grain in quantities exceeding 25 bags, or 50 bushels, at a time shall be stored in any place which has not been approved by the Chairman, Municipal Council, the Medical Officer of Health or the Assistant Medical Officer of Health, and any grain stored in any place not so approved shall be forthwith removed to such place as the abovementioned officer may sanction. No grain store shall be used as a human habitation. Should any diseased rat be found in a grain store, all the grain therein shall be removed and disinfected at the expense of the occupier of the store. Specific regulations applying to rice stores only are also given *re* site, type of building, foundation, walls, ground and upper floors, staircase, roof, guttering, doors, lighting and ventilation.

OBITUARY.—It is with regret that we have to record the death of Mrs. Ramalingam of Vaddukodai, which took place at her residence on the 29th ultimo. The deceased lady was 80 years of age at the time of her death and was the widow of the late Mr. Kandapper Ramalingam. She belonged to a respectable family in Vaddukodai. The late Vyravathu Udayar was her grand father and Kathirasu Udayar and Murugosa Udayar, were her uncles. She leaves behind three sons, Mr. R. Kandiah, Licensed Surveyor, R. Chellaturai and R. Rajah, Chief Clerk, Customs, Taiping. Mr. R. K. Ponniah of the Postal Department Taiping is one of her grand sons.

THE AYANARKOVILADY UNION.

The Second Half-yearly meeting of the above Union came off on Thursday the 2nd November 1916 at 5.30 p.m. at the Union Hall. Mr. S. Kandiah, Proctor S. C., the President of the Union, presided on the occasion.

The business of the day began with the reading of the Committee's Report by the Secretary and the Balance Sheet by the Treasurer which were unanimously adopted by the house.

The Revision of Rules was then taken up. Among other rules that were revised, the Rule affecting subscriptions was amended, fixing 50 cts. for a quarter in lieu of 25 cts. per mensem as hitherto been. This, it is hoped, will afford facility to both the Treasurer and the members and especially to those who are in outstations.

A vote of thanks was then passed to the retiring office-bearers.

This over, the election of office-bearers for the next half-year took place which resulted as follows:—

President:	Mr. S. Kandiah, Proctor S. C.
Vice Presidents:	S. Selvadurai, Advocate, S. Sivagurunathan, Asst. Editor, "Hindu Organ," E. Kadiravelu, Head Clerk, Police Office.
Joint Secretaries:	T. Annamalai, Clerk, Fiscal's Office, Jaffna. P. Somasundaram, Clerk, Forest Office, Jaffna.
Treasurer:	S. P. Rasiah, Teacher, Hindu School, Kokuvil.
Auditor:	S. T. Sabapathipillai, Govt. Contractor.
Committee:	Messrs. S. Kandiahpillai, Manager, "Hindu Organ," S. Sabarathnam, Clerk, Land Registry, M. Selvadurai, Police Vidhan, S. Mylvaganam, Clerk, Fiscal's Office, A. Nadaraja, Clerk, Police Office, S. Ayampillai, Udayar, P. Rajagopal, Maniagar, and K. Duraiappa, Teacher, Urumpirai Hindu School.

A lecture on "Co-operation" was then delivered by Mr. A. Vijayarathnam, Clerk, Police Office, Kandy.

Remarks were offered by Mr. S. P. Rasiah and the Chairman.

A vote of thanks to the chair brought the proceedings to a close. —Cor.

SENIOR TAMIL SEAT IN THE LEGISLATIVE COUNCIL.

MEETING AT ALORSTAR IN SUPPORT OF MR. W. DURAISWAMY.

Persuant to a notice issued by representative Ceylon Tamil gentleman of different District of Kedah State a large gathering composed of leading men from all parts of Kedah assembled at the Government English School for the purpose of submitting the name of W. Duraiswamy Esq., B.A. Advocate, as the fit and proper person to be nominated for appointment as Tamil Member in the Legislative Council, Ceylon.

Mr. S. Nagalingam, Chief Clerk State Engineer's Office, Alorstar, was voted to the chair unanimously. Mr. T. Subramanyam, Contractor, Alorstar, was elected Secretary of the meeting.

The notice convening the meeting having been read the chairman explained the object of the meeting and referred in a lucid speech to the many qualifications of Mr. Duraiswamy which rendered him an eminently fit person to represent the interest of the Tamil Community in the Legislative Council. He also said that Mr. Duraiswamy will be a very valuable asset to the Legislative Council and to the whole Tamil community if His Excellency the Governor will accede to the humble request of the many meetings that have been held in different parts of Ceylon and Malaya. Then he called upon Mr. Thambirajah, Hospital Assistant, General Hospital, Alorstar, to move the first resolution which was as follows:—

"That this meeting of Ceylon Tamils resident at Kedah State resolves to submit the name of W. Duraiswamy Esq., B.A., Advocate, Ceylon, as the fit and proper person for nomination to the Senior Seat which falls vacant on December 1916, on the expiration of the term of the Hon. Mr. A. Kanagasabai."

Mr. Thambirajah in a long and eloquent speech spoke of the high moral character, ability, educational acquirements and the leading part he has taken in many public matters and his consequent claims to represent the interest of the Tamil community in the Legislative Council and moved the resolution, standing in his name.

The resolution was seconded by Mr. A. K. Pillai, Chief Computer Survey Office, Kulim, in an able speech and said that Mr. Duraiswamy stands as the fittest person among the half a dozen gentlemen, who have come forward as candidates for the seat. Messrs. S. K. Pillai, Building Overseer, Alorstar, T. Namasivayam, Contractor Bedong, P. Mylvaganam, Chief Clerk, Divisional Engineer's Office Railway Department, Anna Bukit also spoke in support of the resolution.

The following gentlemen were then elected to form a committee to memorialise His Excellency the Governor of Ceylon and to take other steps as may be necessary to carry out the object of the meeting.

Messrs. S. Nagalingam, P. W. D., Alorstar, T. Subramanyam, Contractor, Alorstar, V. Vythilingam, P. W. D., Alorstar, V. Veerakatty, General Hospital, Alorstar, T. Thambirajah, General Hospital, Alorstar, A. S. Danners, F. M. S., Alorstar, S. K. Pillai, P. W. D., Alorstar, A. K. Pillai, Survey Office, Kulim, P. Mylvaganam, Railway Department, Anak Bukit, K. Chellappah, P. W. D., Jitra, J. P. Ayathurai, Contractor Sungai Patani.

The meeting then terminated with vote of thanks to the Chairman.

KARMA YOGA.

By E. K. SIVASUBRAMANYAN.

(Continued from our issue of October 23, 1916.)

From the vegetarian's point of view, the vegetarians whether consciously or unconsciously are doing less damage to life forms than meat eaters do to them whether consciously or unconsciously. But he in whom the idea is first awakened that in maintaining his own body he has to destroy the bodies of other living creatures and that it is wrong to do so is the man in whom the humanitarian conscience has really been born. This conscience tells him that it is only a selfish love for himself that makes him so ready to kill sensitive and sensible animals without thought or compunction. The more this conscience grows the keener does he feel his being forced to live in this world inflicting injury and pain on other creatures. At last a stage is reached when the problem of animal suffering and his own contribution to it becomes to him not a problem of mere academical interest but one of pressing practical politics. Let us suppose that in his acute mental distress he unbosoms his mental state to all sorts of people, then he will meet with a set of philosophers who will console him, in their own way. They will say, "Why do you foolishly torture yourself thus? God has given you dominion over the beasts of the field and the fowls of the air and you may use them as you choose." "But then" the man of conscience asks the philosopher "there is the commandment 'thou shalt not kill.'" "Oh" says the philosopher back "the commandment applies only to human beings and not to other living creatures. The commandment means, 'Do not kill human beings' and nothing else." If, perhaps, this piece of theology serves as a salve whereby one lays his troubled conscience to final rest and repose, nobody need quarrel with the man and I for my own part have no desire to pick up a quarrel with him. But there are millions like myself to whom the above theology does not only not appeal but is positively repellant. In spite of all the theologies of the world the fact is there that here in this universe life kills and is being killed without break or pause; that lives are either dealing out pain and injury to other lives or are themselves suffering pain and injury at the hands of other lives. There is no getting over or glossing over this hideous fact. Explanations of this or that kind can not alter it even a bit. Explanations are simply attempts to cover with flowers what are really hideous sores and gruesome sights. They are all ever there whether covered or exposed; they are ever there even after every piece of consolation is exhausted.

Let us therefore look facts squarely in the face and call a spade a spade and not by any other name. Life is hell looked at from the point of view of the man of the most highly developed conscience. And he desires to escape from it as quickly as possible. To such a man Karma-Yoga or 'helping the world' means nothing else than, helping others to escape from this 'hellish life.'

Glory, glory unto him that feels the dreariness of Samaraic life, that feels for the sufferings of sentient beings and that does not want, for the fourteen worlds, to contribute to their sufferings himself. Glory, glory unto him that wants to escape them all and wants to help others to do so. And verily to such a one as he escape is ever near at hand. The very fact that he feels as he does, shows that he is ripe for liberation.

Now what is the root-cause of sufferings, among sentient beings? 'By what impelled' asks Arjuna of Shri Krishna, 'does man commit sin, though against his wishes, O Varsheya, constrained as it were by force?' And Shri Krishna answers, 'It is desire—it is anger born of Rajoguna, of great craving and of great sin, know this as the great foe in this world.' Desire is simply another name for selfishness of various grades and degrees which again is the result of the bondage of the soul. Now where is the seat of Samaraic bondage and woe and where the seat of liberation from it? 'The senses, the mind, and the intellect are said to be its (bondage's) abode.' 'Therefore, O Bull of Bharata race, controlling the senses at the outset, kill it—the sinful, the destroyer of knowledge and realisation.' 'The senses are said to be superior to the body, the mind is superior to the mind and that is He (Atman) who is superior to the intellect.' Thus the Atman caught in the meshes of the Intellect, the Mind, the Senses and

the Body is impelled to do self-hate which as a consequence brings suffering to that embodied Ego and to other embodied beings. But freed from the meshes of Intellect etc., the Atman to the Atman appears as Shivam or Perfection. 'This soul (Atman) is of the image of God, is infinite and brilliant like the sun, endowed with Techa and Gnana, and is sinless' (Mr. J. M. Nallaswampillai in his 'Studies in Saiva-Siddhanta'). The grand work of the Atman then is get rid of the selfishness of bondage and be that perfect unselfishness or sinlessness which is its very nature.

And how can that be done?

By being in the world till liberation comes, but not of it. Shri RamaKrishna Paramahansa compares a person who is in the world but not of it to a woman who while diligently going through all her domestic duties is all the time thinking of the prospective joy of meeting her beloved lover after the day's work is over. Such a person may be likened to St. Nandanar (திருநாளைப் போவார்) who says,

பத்தியும் மனமும் பொருந்தி நின்றே
சத்தியரு சொன்னேன் கடவுறுநின்றே

"My whole Mind and Bhakti is there (with God), and my body alone is here in this world. Verily, verily it is so."

And so long as the body is here, one has to work, he cannot help working. This body, in the case of a man like Nandanar, will quickly be ripened by the force of his love to God and will fall down of itself naturally (as a ripened fruit falls from a tree of itself) leaving the soul free to mingle with God. No man need therefore do any violence to his embodiment in his efforts to get rid of it; he must wait in patience, with his heart on God and his hands working, till it falls away of itself and troubles him no more.

Now therefore such a man works in the world but with an entirely changed attitude towards his work and its results. The selfish man works with an eye to personal benefits of a worldly character; but the man who is in the world but not of it dedicates—makes an *arpanam* of—his whole being to God sincerely saying to Him, 'Lord, take into your sole charge my entire being and use it as you please.'

The sure sign that the man has dedicated himself to God is that his whole behaviour breathes the spirit of the following stanza.

Nandinai Neetirupunah yadi va shuvanthu
Lakshmi Samavisatu gachchatu va yathesham
Adyaiva va maranamastu yuganthare va
Nyayagathpathah pravichalanthi padam va
dheerah

'Let wise-acres praise or censure me; let Fortune come and go as she pleases; let death come now or at the Yuga's end, Brave men will never slip by even a hair's breadth from the right path.'

When this calm and fearless feeling comes to a man, every word that he speaks, every act he does, every movement of his will be a blessing to the whole creation; his very presence will be like refreshing rain on parched soil. He will ever give, and of his best, without the thought of receiving back anything in return. And people of this type are indeed the salt of the earth. A hundred such will revolutionise the whole world' says Swami Vivekananda.

(To be concluded.)

CORRESPONDENCE.

PUBLIC HEALTH IN JAFFNA.

Dear Sir,

Jaffna was once enjoying the enviable reputation of being the healthiest place in the Island of Ceylon; but at present it is classified with the unhealthy places of the Island, its death-rate having enormously increased. This is a matter that deserves the serious consideration of the Government and the people—more of the people than that of Government. In the opinion of some, the cyclone of 1892 is responsible for this change; but in my humble opinion the change is due to another cyclone the results of which have been much more serious than those of the cyclone of 1892—I mean the cyclone of the change of our habits and manners. There has been a thorough change in our habits and manner, in our food and clothing, in our domestic life and public functions, in our mode of work and even in our method of thought.

Although rice has been our staple article of food, yet grains of various sorts such as kurakkan and millet, varagu and samai, the palmyrah products of many varieties formed a large proportion of our food; but at present there must be said to have been given up almost entirely especially in places where Western civilization has crept in—and these are the places which suffer most at present. People have now taken exclusively to rice and perhaps to some quantity of wheat (mostly adulterated) and food imported from Europe in the shape of biscuits and tin meats have largely got into our dietary. Not only dry grains and palmyrah products, which are certainly far more nutritious and healthier than rice, but curd and butter which are declared even by medical men as very wholesome, gingly oil and ghee which contain a large quantity of flesh forming substances have been given up by the so-called civilized portion of our community and the "up-to-date" beverages of tea and coffee, not to speak of the various kinds of bottled demons have freely found their way into our tables. Vegetables which formed the main articles of our food have given way to meat and mutton, eggs and fish.

There has again been a thorough change in our domestic life. Cleanliness received our best consideration at one time, but it is now ignored almost entirely, and attention is now paid only to external beauty. Our houses used to be secured every week, if not oftener, with cow dung which is an excellent disinfectant; but at present, our houses are made fashionable with cement floor, and they are not cleaned for months together. We used to have fresh water baths every day, and oil baths every week, but we now think that these have not been sanctioned by Western civilization. In the case of pollutions, houses used to be thoroughly cleaned, and camphor and benjamin used to be burnt to purify the atmosphere, and the inmates of the house used to take a full bath without exception; but these practices are now considered superstitious, unworthy of a civilized life. Western civilization has become so common that there are females who consider it an unrefined habit to have an ablution even after their period of menstruation.

Our national games have been given up for crickets and footballs and people who have not the opportunity of taking part in these Western games have no physical exercise at all.

And in the matter of medication our ideas have been thoroughly revolutionized. We want European medicines, otherwise we will be considered uncivilized. Seeking the Inuvil mortality has become the fashion of the day and mortality in confinement is daily on the increase. If a man is to be considered a civilized man he has to praise quinine, although its evil effects have often been pointed out even by European Doctors. Although it is a preventive in certain types of malarial fever, its after effects are highly injurious to our system, and I know of many cases where it brought out sudden collapse and expedited deaths. Still we dare not say anything against its curative power for fear of being condemned as uncivilized.

I think the people of Jaffna have seriously to think of this change and decide the question how far they are justified in being enamoured of this so called civilization.

Jaffna,
3rd Nov. 1916.

A VETERAN.

THE UNIVERSAL TEACHING OF ENGLISH.

Sir,

In your able observations on "Vernaculars as media of instruction," you have definitely stated the attitude of Tamil educationists towards that important question. You have strongly advocated the desirability of imparting to the Ceylonese the highest education the age can offer through the medium of their mother-tongue. At the same time you do not join hands with the conservative enthusiasts whose passionate attachment to his own language and culture makes him ignore the beauties in another. The English language possesses a literature extensive and varied; full knowledge in many branches of knowledge is obtainable through its medium; it is the language of the ruling race. For these reasons the Tamils strongly support the spread of the English language. To say it in your words, "They are as enthusiastic for it as the most anglicized man in the land, but with all that they would beg to point out that their enthusiasm would not diminish their devoted attachment for Tamil." This attachment is neither sentimental nor fanatical. "The Tamils know what they are about and if they decline to act up to the exhortations of those who wish Tamil to become a dead language it is because they know English literature and they know their own sense what and their refusal to kill their own tongue is the result of their balanced judgement and not of an one-sided fanaticism."

Sentiment need not play a part in our affection towards our mother tongue. The intrinsic beauties of the Tamil language speak for themselves. Should the Tamils love Tamil simply because it is their own dear mother-tongue? Foreigners have come to realize the worth of Tiruvalluvar. His immortal work has been translated into English, Latin, French, German, Dutch and perhaps other languages. Auvaiyar's aphorisms have suffered as many translations. But the editor of a Colombo daily in advocating the Universal teaching of English condemns the affection for the vernaculars as being largely sentimental.

In today's issue of the "Morning Leader" the editor clearly enunciates his plan of 'bringing a closer union of thought and sympathy among the Sinhalese by teaching English to those Sinhalese who do not know it and not by forcing those Sinhalese who know English only to learn Sinhalese.' If possible, he may not hesitate to teach the same doctrine to the Tamils. The step which our gracious government has taken in directing its energy towards the reinforcement of the vernaculars is to him a fresh barrier set up against the progress of English. The learned editor cordially invites discussion; but will he be open to conviction? I doubt, because he forebodes that his views will not be combated except on grounds of sentiment.

Taking into consideration the Utopian idea of teaching English to all Sinhalese so as to bring them into indissoluble bonds of sympathy with their few anglicized brethren, anyone can see that the stupendous task is not practicable even if it is desirable. One wants years of persistent study to express half so well in a foreign tongue with the ease with which one could express in one's mother-tongue. Language is the Vehicle of thought. To think accurately mastery over a language is a must. The most suitable language for this purpose is one's mother-tongue. This thing in a foreign tongue he has all right and initiative. How many of our English educated men could write a readable English Novel? Week in and week out the student of a foreign language endeavours to master its grammar and idiom but ever finds himself far from making it his own. Have we not heard of a foreign Tamil scholar after years of hard study exclaimed "Kulaku" on seeing a colt. Perhaps the learned editor would suggest the total extinction of vernaculars as the surest way of forcing people to think in English. That would not be a situation either. Putting our Oriental ideas

sentiments and framing new words to express our daily necessities we would evolve out a language which would be a hybrid between English and the Vernacular. It is the universal teaching of English would remain unaltered.

Next the learned editor goes on to say that "We can never hope to teach the village child even the rudiments of Science through the Vernacular." Should the hard task of learning English be imposed upon the Village child, before giving him the rudiments of Science? At present there is very little science-teaching in our English Schools and next to nothing in our village schools. But when the time comes the Education Department could easily obtain the necessary literature. As a matter of fact, the Tamil language possesses good books on elementary hygiene, physiology, anatomy and chemistry along western lines. Another book on Chemistry is being prepared by the Madura Tamil Sangam. As for the coining of new words the resources of the Tamil language are options. The teaching of Science through the medium of the vernacular has passed the experimental stage. Bengalee is used as a medium for Scientific instruction; why not Sinhalese?

The imputation against the vernacular press is worthy of consideration. If there are defects they should be remedied and the vernacular press should remain to be the means of spreading modern thought to the masses. We, Tamils have realized the healthy influence of the "Hindu Sathnam" and are fortunate in having a sincere and competent editor to direct its course.

Lastly "In forcing the Sinhalese and Tamils to learn their own languages," the learned editor says that "we have taken a wrong step in the evolution of national articulation." Have we, Sir? I wish to be enlightened on the truth of this statement. Before closing this letter, I may, with regret, say that the best part of the attention and energy of our educational institutions is spent in evolving scholarship in a foreign tongue. Unfortunately the mastery over a foreign language is frequently regarded as an index to culture. True culture is not the monopoly of any language. Culture should make an individual enter into right relations with his Society. This is not possible for one who has exclusively studied a foreign tongue. Society itself is an organism growing on the soil of past traditions nourished by national literature. Let us therefore direct our energies towards vitalising and invigorating the vernaculars. This is the means of lifting us higher. The only bond of sympathy which brings together all the different classes of Tamils is their language. Hindu, or Christian or Mohammedan the Tamil man loves his language. The Moors and Jews form individualities unified by the bonds of religion. The poles are still bewailing their past. The Swiss form a political entity as do the Sinhalese and Tamils when spoken of as Ceylonese. But all the other nations of the world are nations united by a common mother-tongue. The learned editor having quoted some stray exceptional cases altogether dismisses the question of language and nationality.

In conclusion, I beg to point out that the "Morning Leader" on "The Universal Teaching of English" and the "Hindu Organ" on "Vernaculars as media of instruction" are prompted by the same motives and have similar ends in view. Both desire the welfare of the people in stating the ultimate aim of educational policy in Ceylon. But, which of the two stands on a more national basis is for the reader to judge.

S. MYLVAGANAM,
(of the Vivekananda Society.)

95 Dam Street, Colombo,
2nd November, 1916.

MALAYA LETTER.

PRINCIPLES OF POPULAR REPRESENTATION.—In view of the action of Ceylon Tamils in Malaya as regards the nomination to the Tamil Seat in the Legislative Council of Ceylon a recent editorial article in the *Singapore Free Press* touching on general principle of popular representation in Government has shed some interestingly new light on the effect the voice of Ceylon Tamils in Malaya will have, or rather will not have, on the Governor in whose hands rests the final decision. The editor of the "Free Press" discusses the propriety of people residing elsewhere trying to have a hand in the nomination of popular representatives to Councils and observes that on the principle of "no representation no taxation" or "no taxation on representation" such outside influence ought to be futile. He avers that this is a new phase of popular demand which is entirely foreign to the basic principles of representation as understood by Europeans. When the Chinese Republic was formed the vast number of Chinese residents outside China made an effort to have a representative in the Chinese Parliament, but whether the effort was fruitful or not the Editor is not aware. This new offshoot is a problem beset with difficulties. The possibility of the British in America trying to decide who shall represent this or that County of England in the Parliament, or the Italian residents in the Argentine Republic having a voice in the elections in Italy has not been discussed as a possibility in practical politics. Even if the theoretical obstacles are overcome there will still be many practical ones facing any attempt at solving this problem. Your correspondent explained to the Editor the action of local Ceylon Tamils in the nomination to the Ceylon Legislative Council as plainly dictated by the fact that most of them own property in Ceylon and have direct interests at stake there that require and warrant representation. But, of course, this explanation in the face of the principle enunciated was not very convincing. When instances such as the thousands of Indians in Malaya having a voice in the election or election to the Indian Councils are brought forward the contention of the Editor becomes unanswerable. To us the Ceylon Tamils here have merely done a thing in which there is nothing unusual or extraordinary but to the critical student it is a problem of a far-reaching character perhaps revolutionising existing theories. The pronouncement of the Editor that it must not be supposed that the action of local Ceylon Tamils will have any real effect on the Governor in the nomination to the vacant seat must strike at the very root of the expectation and anxious hopes of the hundreds of our countrymen who have earnestly and with enthusiasm taken up the task of nominating a candidate.

My Mail Bag.—"My dear L.—when I last wrote to you I had imagined that the Kaiser would have been brought to book before I write to you again, for I had decided on resting for a rather appreciable period, but the man is still putting up a fight. Oh, I didn't tell you about that lecture of mine. You would not have seen it in the papers, for certain reasons you can imagine here in the manner subject and attacked the chips here in the manner they deserved for all their high talk and show. One fellow attempted an answer but it was a miserable failure, and so the fellows withheld the report from the papers. Another association has booked me for a lecture (needless to say, before they heard of the lecture already delivered—L). You will be surprised to hear that I have decided to stay away here and am sending in my resignation. To be cut adrift from life long associations and environments will rather tell on my mind and heart but the compensation is sufficiently attractive to carry out the decision. * * * In my wanderings in the peninsula in my bike I chanced across a waste shrub on which I am now building my hopes of a very bright future—thanks to the Kaiser without divulging any secret. I may tell you I am on the road to producing a substance much in demand in the Empire, which has been so far supplied by Germany. * * * Before I decided to stay here I had asked the father of that girl of mine that we should for a time go through a process of courtship by correspondence, and personal visits now and then as opportunity offered, but the old man, artful as ever, would not assent to this and would have done with me then and there if I did not give in. He would not be taken up by this 'scandalous form of marriage' as he put it. Such an attitude, on the part of a Christian gentleman who was old enough to have lived above all these silly conservative ideas was simply astounding to me, but the old man sticks to his line passionately. * * * I will round him anyhow. You have no doubt been informed of the scramble here for 'legislative honours.' I think it won't be a bad idea if some of your leaders over there decided to come down here and try for these seats. * * *

Ta Ta
Yours as ever
HENRY.

NOTES AT RANDOM.—Singapore has been putting in a good deal of work to make a decent show in contributing to the "Our Day" Fund. Almost all the various committees have taken action and at the rate collections are being made it is possible Singapore will fight for first place among the colonies in point of the magnitude of the contribution!

The Straits Chinese British Association has been in the front rank of workers and a sum of 20,000 dollars was taken at a Children's fête they arranged. In an auction in aid of the Fund, which was opened by the Colonial Secretary a silver banner was knocked down by a young Chinese boy for 5,000 dollars. Articles of insignificant value fetched fabulous prices!

The ordinary man-in-the-street sees in this procedure of auctioning and re-auctioning something akin to childhood's playfulness. It is a puzzle to him to contemplate the possibility of a mere hammer, worth, about 50 dollars of becoming a bone of contention (the metaphor is rather mixed) between some businessmen who vie with one another in raising the price to giddy heights. He asks himself, why should these people waste their own and others' time and go through this force before they could part company with the money which they show they can easily afford to be without, instead of subscribing the same amount straightaway without a fuss to the fund!

But Providence has with characteristic inscrutability endowed man with this love of the spectacular, if such a term can be used, and man so does things that he can give points to Providence. It is another of those inscrutable ways of Providence that the man in the street renowned for ages for his practical wisdom fails to see this!

Our friends in Kuala Lumpur are having it out in real and "lengthy" (judging by their epistolary efforts in the Press) earnestness and some warmth and even heat—I mean this nomination to the Ceylon Council. The *Federal Guardian*, the medium of the parties, has let loose on us more champions than we had reason to suspect to back different candidates!

One notices with feelings of mistrust the statement of a gentleman who went to a meeting to support a candidate that "the meeting could not be avoided" try as they might!

"In my opinion H. A. P. Sandrasegara excels W. Dorasamy in point of age also" says a writer. Opinions, which are liable to differ, would be worth while recording on this vital point!

We read that the Draft Ordinance for the money-lenders of Ceylon lays it down that for the purposes of the ordinance every Afghan will be considered a money-lender unless proof to the contrary is given to the satisfaction of the authorities. This is legislation with a vengeance. One's sympathy naturally goes to the Afghans in their national misfortune!

Rather recently reported the operations in the Somme section as body to body struggles. Formerly it used to be hand to hand struggles, so that there is now evidence of the concerted action of the Allies!

Singapore, LANKA,
27th Oct. 1916.

TELEGRAPHIC SUMMARY.

The War.

ALLIES RESUME OFFENSIVE IN DOBRUDJA.

Odessa.—The Russo-Serbo-Rumanians have resumed the offensive in Dobrudja.

PROGRESS IN JUL VALLEY.

A Russian *communiqué* says:—The situation in Dobrudja is unchanged. The Rumanians con-

tinued to press the enemy Northward in Jul Valley and captured 800 more prisoners and four machine guns. There were fierce battles on the left bank of the Alt River. We captured enemy trenches South of Swidlich in the direction of Lutsk and repulsed enemy attacks here and South of Brzany where we captured a number of prisoners.

ON THE SOUTHERN FRONT.

London, Oct. 31.

A French official despatch from Salonika says:—Bad weather delayed operations but the Serbians continued to advance West of Lake Prespa. We occupied the monastery at Singier. British aircraft bombed important depôts at Demirhisar. Italian Artillery dispersed the Bulgarians North-East of Lake Doiran.

AUSTRIANS ADMIT DEFEAT.

London, Oct. 31.

Vienna.—A *communiqué* admits that the Rumanians drove back the Austrians some miles South-West of Szurdok Pass.

THE SUBMARINE WAR.

London, Nov. 1.

The American Consul at Queensfown has received a wire that 51 Americans aboard the "Marina" were saved, six killed and two injured. The Consul has arranged to take the depositions of 28 Americans already landed.

London, Oct. 31.

The "Marina" reports are most conflicting. It is now appears that 86 survivors were landed and 17 are missing. It is not stated whether there were American victims.

In the Commons Mr. Asquith said the number of British civilians killed or who have died of wounds or shock hitherto are 589, drowned 340 and injured 1,693.

THE TORPEDOED GREEK STEAMER.

London, Oct. 30.

Athens.—The Captain of the "Angeliki" says he carried 250 Volunteers. She was torpedoed at nine at night without warning. She began to sink but was kept afloat by the pumps. There was a great panic and many jumped overboard and were drowned. A tug and lighters appeared at five in the morning, but were unable to assist. The steamer "Karistos" approached at six and conveyed survivors to Kerastini. A French torpedo-boat arrived at ten and took the Captain and the remainder of the crew to the Piræus. Espionage is indicated by the fact that the steamer had gone previously and followed the same course without Volunteers without attack.

THE CHANNEL RAID.

London, Oct. 31.

In the Commons, replying to a question, Mr. Balfour said the Channel raiders mentioned on Oct. 27th had the advantage raiders always possessed of choosing the moment of attack and the particular objective. If they intended to interfere with the vital link in the main line of communications with our Armies, certainly they had failed. The "Queen" was an empty passenger steamer and even she could have been saved had the Captain realised she would remain afloat for six hours.

The "Flirt" was surprised in the darkness and the German destroyers sank her at close range. The "Nubian" was torpedoed while attacking the German flotilla and could have been brought to harbour but for the gale. It is believed she can be saved. Six of our drifters were lost as far as we know. The German claim that they had no losses is incorrect. While there is no ground for thinking any of their destroyers were sunk by our fire, there is ground for thinking two struck mines in nets and were blown up and probably sunk.

The *communiqué* issued on Oct. 27th gave all the information then available. The statement he now made was based on the report of the Admiral Commanding at Dover, received today.

ANOTHER GREEK STEAMER SUNK.

London, Nov. 1.

The Greek steamer "Mashalia" has been sunk and the crew landed.

THE SUBMARINE WARFARE.

London, Nov. 1.

Lisbon.—The Commander of a German submarine, which sank a Norwegian steamer on Saturday, informed the Captain that he was ordered to sink all ships in Portuguese waters except Spanish.

Longbranch (New Jersey).—President Wilson, learning six Americans were killed in the "Marina," telegraphed Mr. Lansing to expedite securing the facts. Mr. Lansing replied he had asked Mr. Page for information. He was also informally inquiring in Germany.

London, Nov. 2.

Eight Bergen steamers valued at a quarter of a million sterling were sunk in October.

Copenhagen.—A Christianist telegram states that steamship shares rose sharply yesterday on the reports of a prospect of a Germano Norwegian settlement.

SALE OF A FLEET.

London, Nov. 2.

One of the largest Norwegian shipping Companies is negotiating the sale of its fleet for 2½ millions sterling.

HOUSEHOLD CAVALRY FOR THE FRONT.

London, Nov. 2.

The King said God speed to a battalion of Household Cavalry going to the front as Infantry.

B. I. LINER STRIKES A MINE.

London, Nov. 1.

The British India liner "Mantola" has been towed to the Albor Dock, considerably down by the head. It is reported that she struck a mine in the North Sea.

THE BRITISH FRONT.

London, Nov. 3.

General Sir D. Haig says:—We surprised and captured a trench at East Gueudecourt and successfully raided trenches at Arras.

THE FRENCH FRONT.

London, Nov. 3.

Paris.—A *communiqué* says:—Owing to the violence of our bombardment for several days the enemy was not awaiting the attack by Infantry whose pressure was ever closer. Yesterday afternoon he evacuated Fort Vaux in which heavy explosions were observed. We occupied this im-

portant work at night with no loss. The belt of the exterior forts of Verdun is now entirely re-established and firmly held by us. Two enemy aeroplanes were brought down on the Somme and one in Alsace.

THE BALKANS.

London, Nov. 2.

Bukharest.—Rain is hampering operations in the Carpathians.

London, Nov. 3.

A French official despatch from Salonika says: The British stormed the village of Alitza on the left bank of the Struma.

THE ITALIAN FRONT.

London, Nov. 3.

An Italian official despatch says:—The Eleventh Army Corps despite violent counter attacks captured strong positions Eastward of Volokribach and Mount Pecina. We extended our lines Westward of Oppachacella Castagnevizza road and took prisoner 3,498 of which 116 were officers, two mountain-guns, numerous machine-guns and quantities of munitions.

THE RUSSIAN FRONTS.

London, Nov. 2.

Petrograd.—Mud has immobilised the opposing forces.

THE SUBMARINE WAR.

London, Nov. 3.

Tromsø Trosø.—The crew of the sunken Norwegian steamer "Kongdas" state they were sunk in Norwegian waters.

Athens.—Admiral Fournet has announced that investigations show that the "Angeliki" and "Kikilaia" were torpedoed or mined by the enemy.

Washington. The American Consul at Queens-town telegraphs that affidavits furnished by Americans aboard the "Marina" agree they were not warned.

The British steamer "Glen Logan" has been sunk.

GERMAN TROOPS FAMISHING.

London, Nov. 3.

Bukharest.—The German troops in the Carpathians are furnishing as the result of supply difficulties. Many surrendered owing to hunger.

AUSTRALIA AND CONSCRIPTION.

London, Nov. 2.

Melbourne.—The Anti Conscription majority is now 80,800.

EXCHANGE OF ANGLO-GERMAN CIVILIANS.

London, Nov. 3.

A White Book with reference to the exchange of Anglo-German civilians over 45 shows the agreement applies to the whole Empire. Germany stipulated that Germans from the British Colonies and Dominions should be repatriated with the utmost speed possible, retired officers of the Army and Navy not receiving pay, and officers and crews of Anglo-German merchantmen to be considered civilians.

GERMAN WAR CENSUS.

London, Nov. 3.

Amsterdam.—The German Federal Council has ordered a census on December 1st for War purposes, probably connected with a levy on mass.

GERMANY'S LAST EFFORT.

London, Nov. 2.

Amsterdam.—Germany is preparing another enormous effort. It is expected a mass levy will shortly be decreed. Every man and woman will be called up and placed under State control. The Military age limit will also be raised. The organiser will be General Groener who is vested with the widest powers. The *Frankfurt Zeitung* says there are signs Ludendorff's statement that every man and woman must be placed at the disposal of the Military will now be carried out.

MR. GINMELL, M. P., IMPRISONED.

London, Nov. 2.

Mr. Ginnell, M. P., has been imprisoned in default of payment of the fine for his recent offence.

AMERICA LOSES INTEREST IN THE WAR.

London, Nov. 2.

New York.—The torpedoing of the "Marina" and the arrival of the "Deutschland" have little attracted the attention of the public which is engrossed with electioneering. A new factor is the enfranchisement of women, four million of whom are entitled to vote. The working class women favour President Wilson and the middle class Mr. Hughes though the National women's Party is opposing on the ground Mr. Hughes favours Federal Women's Suffrage, while Dr. Wilson advocates State Suffrage. It is expected the Democratic will be "Peace, eight hours and a full dinner pail." The appeal to the women voters in the chief Republican plank is a prohibitive tariff to prevent industrial disaster after the War.

LATEST NEWS.

London, Nov. 3.

The Russian *communiqué* shows that yesterday was a day of small things. The Russians regained a little ground West of the Stokhod and in Galicia.

London, Nov. 2.

Amsterdam.—A Berlin official despatch says:—Under a violent French bombardment we evacuated Fort Vaux after blowing up important portions of the Fort. It mentions that Constanza was bombarded from the sea. The French gained a minor advantage at Les Boeufs. Anglo-French attacks elsewhere on the Somme were repulsed.

London, Nov. 4.

General Sir D. Haig says:—We completely repulsed a counter-attack on the trench captured on Thursday Eastward of Gueudecourt. We bombarded the lines Eastward of Fauquissart and in the neighbourhood of Blairville.

London, Nov. 3.

An Austrian official despatch says that the second and third Italian Armies which were brought to full strength by fresh troops since the last big battles opened an offensive in the Gorizia region. It describes the Italian Artillery fire as of extraordinary violence. Then the Italian Infantry assaulted in massed formations with seven brigades at one point "advancing on a narrow front. It claims that several attacks were repulsed but admits that the Italians on the Northern part of Carso gained ground beyond 'our advanced ruined lines,' while Bosovica remained in Italian hands after an attack by eight Divisions.

—The Ceylon Observer.