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JAFFNA, THURSDAY, NOVEMBER 9, 1916

THE EDUCATION OF HINDUS.

II

CONSTITUTES CHARACTER?

anted out in our first article that first and foremost aim of Hindu Education ought to be to produce manly Hindus of first-rate character, to fill the nation with young Hindus, honest, earnest and sincere to the backbone, with their heads and hearts developed to their utmost capacity. The spirit of aloofness, alienness and snobbishness which passes for education, and refinement in some for education and refinement in some quarters, the spirit of ridicule and an utter lack of seriousness which, in the or education and refinement in some quarters, the spirit of ridicule and an utter lack of seriousness which, in the main, have been caught from instructors who are neither Hindus nor have any sympathy with them and their ways, and which in such learned circles pass for 'thoughtfulness' and 'moral courage' must finally and completely give place to a spirit of earnest enquiry and deep study of things Hindu. 'When the blind lead the blind, both fall into the ditch' says the Upanishad. The blindness of the teachers and the blindness of the taught have been in many cases responsible for the lack of seriousness and the spirit of ridicule above referred to. However, it has almost invariably been the case that those Hindus who, in their early days, were brought up in utter ignorance of Hindu History and Hindu Religion but whose eyes, by some singular piece of good fortune, were subsequently opened to the glories of both, have ever exclaimed with Madame Pickett, the disciple of the Hon'ble Mr. P. Ramanathan, "In my blindness, how long have I denied myself this blessedness?" And those of the Hindus who have had this new light poured into them have ever after felt their character strengthened and raised, and not in the least weakened and lowered by it. Does this not unerringly lead to the conclusion that to open up the stores of Hindu History and Hindu Religion to Hindu youths is te vivify them into persons of noble character?

Now the question is: what constitutes character?

Now the question is: what constitutes Now the question is: what consistence character? When can a man's character be said to be at its best? What is it that really happens when one towers head and shoulders over his fellowmen intellectually and morally? That all men at a particular time are not on a par in the cutward manifestation of their character is a fact that can never be disputed. We find that there are human beings from the lowest grovelling savage. puted. We find that there are human beings from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. How is this? Is the lowest man capable of becoming the highest? If so, what is it that is pressing down his highest nature from asserting itself? These are the questions which have to be answered.

In answer to the above questions, we shall quote the words of people who have had first-hand experience of things spiritual, and of those scholars who are accepted as authoritative expounders of the Hindu faith. First and foremost we shall quote the Hon'ble Mr. P. Ramanathan. Speaking before an American audience he said in comment of Bishop Heber's statement that 'man is vie', "The human form or body is vile. The body is undoubtedly a thing of corruption, intended for burial under six feet of earth, lest it should stink. Bishop Heber did not say that the spirit contained within the body is vike. Bishop Heber himself if he were alive, would agree that the body is indeed vile, but the spirit is divine." The italics are ours. Since the spirit is within the body of each man, since each man is not the body but the spirit, and since spirit is divine, each man must be equally and essentially divine, and therefore there must not be the different grades of men from the grovelling savage to the highest an Certainly there should not be ut then the body is vile, and this vile idy is the prison-house wherein the aring powers of the spirit lie imprimed. Then another question arises. Ill men have bodies; and if bodies are ndeed prison-houses dwarfing the soul's

powers, then in the case of all men there must be an equal dwarfing of powers; there cannot be, among embodied souls, grovelling savages and highest men.

rovelling savages and highest men.

The answer is, that by body the physical body alone is not meant. The physical is one of the many bodies that confine the powers of the soul. These bodies are (1) the Sthula Sharira (2) the Sukshma Sharira and (3) the Karana Sharira. These bodies are also classified into five called Koshas or Sheaths. They are (1) the annamaya kosha or the gross physical body, (2) the pranamaya kosha a body a little lessdense than the physical (3) the Manomayakosha. a little lessdense than the physical (5) the Manomayakosha, a body composed of mind substance far tiner in its matter than the pranamayakosha, (4) Vignamayakosha which is the seat of pure intelligence and (5) Anandamayakosha which is the purest and finest of all bodies.

Now the spirit is, at a particular time, predominantly attached to, and active in one of these bodies, and more or less inactive in others. All these bodies are composed of tattvas which in their density and rarety differ from one another. These tattvas form as it were different coats or vestures, of different texture at different times and at different stages, to the soul undergeing evolution with intent to rid itself of its coil.' 'The souls whose vestures are formed out of rarer forms of water, are more and more advanced spiritually and intellectually.' (Mr. J. M. Nallaswamipillai.) Now therefore the outward manifestations of an emiliar article activities depend on the bodied soul's activities depend on the body or bodies to which it has attached itself. When the spirit has freed itself bodied soul's activities depend on the body or bodies to which it has attached itself. When the spirit has freed itself from its attachment to the three bodies of Kama manas, the senses, and the physical body which by their combined influence hold the spirit in the thraldom of sensuousness, then its activities in the Vignamayakosha and Anandamayakosha become predominant and the sensuous bodies mentioned already are entirely controlled by the spirit. Those who are under the thraldom of their sensuous koshas are people of Asuric (demoniac) rature; those whose activities are predominant in the Vignanamaya and Anandamaya-koshas show a Daiva (divine) nature. The Bhagavad Gita thus describes the attributes of people of Asuric nature: ostentation, arrogance, and self-conceit, anger as also harshness and ignorance, belong to one who is born, O Partha, for an asuric state." 'The persons of Asuric nature know not what to do and what to refrain from; neither purity, nor conduct, nor truth is in them." "They say, 'the universe is without (moral) basis, without a God, brought about by mutual union, with lust for its cause; what else?" They are people filled with 'insatiable desires,' 'the pride and intoxication of wealth' and 'egoism, insolence and wrath' and as a consequence they become 'malicious and cruel evildoers." Should we wish to train Young Hindus into people of Asuri characteristics? 'God forbid'! will be the cry that will go forth from every. Hindu beat doers." Should we wish to train Young Hindus into people of Asuri characteristics? 'God forbid'! will be the cry that will go forth from every Hindu heart. But whatever our fervent wishes may be, Asuric men will fill the Hindu world if their whole training consists only in turning them out into the world as mere bread-winners for their families and not in training them up in the habit of with in training them up in the habit of with drawing their spirits from the sway of their Kama-manas, senses and body.

Now let us see what the Bhagavad-Gita has to say regarding people of divine attributes. Their attributes are: Fearlessness, purity of heart, steadfastness in knowledge and Yoya, giving away as charity, control of the senses, Yagna, reading of the Shastras, austerity, uprightness, Non-injuriousness, truth, absence of anger, renunciation, tranquillity, absence of culumny, compassion to beings, non-covetousness, gentleness, modesty, absence of fickleness, forgiveness, fortitude, and absence of pride. Now let us see what the Bhagavad-

Should we not have Hindus of this pe among us? 'Yes, Yes, Yes' is the fervent wish rising from our hearts.

fervent wish rising from our hearts.

But how to produce such? By a well-devised system of training which will help the divine spirit in firmly attaching itself to the Vignanamaya and Ananda mayakoshas, and make the sensuous bodies referred to, not the masters, but the slaves of the spirit to be used by it for the good of created beings. Then and then alone will the character of man shine at its best and noblest. Then and then alone will be seen the highest development of the head and the heart, and then and then alone will be seen the finest development of the head and the seen the finest projectation of the intellectual and and then alone will be seen the fuest manifestation of the intellectual and spiritual powers of man: and this mani-festation constitutes man's character at

THE RELIGION OF THE ANCIENT TAMILS.

(By S. Sabaratna Mudaliyar.) PART SECOND. CHAPTER XX. SUBRAMANYA

Subramanya or Skanda has been the favourite Detty of the Tamils, and the ancient Tamil classics deal largely with His doings and sports. This is enough for the critics to draw the inference that He was a Dravidyan God, whom the Aryans admitted into their Pantheon after their admixture with the Dravidyans. The inference does not stop here. It is further inferred that He was originally a warrior and was deified subsequently. Wish is father to the thought, and these inferences, I should think, are only the wish of the critics, and not the result of any scientific research. I will however examine them and see how far they can be justified.

HIS DRAVIDYAN ASPECT.

HIS DRAVIDYAN ASPECT.

The earliest of the Tamil classics that are now available is Tirumurugattuppadai of the Sangam period. This work, in praising Subramanya distinctly refers to the adoration paid to Him according to Vedic rites, as the following passages Vedic rites, as the fo would clearly indicate:—

மக் தொவி தியின் மாபுளிவழா அ அந் தணர்வேள் வியோர்க்கும்மேயொரு முகம்

யந் தணர்வேள் வியோர்க்கும்மேயொரு முகம் பாம்புபடப்புடைக்கும்பல் வரக்கொடுஞ்சிறை நப் புள்ளணி நீள் கொடிச்செல் வனும் வெள்ளே நு வைவயினு யரியபலர்பு சழ் திணி தோள் உடையமர்க் துவிள க்குமி மையா முக்கண் மூலெயின் முருக்கியமான் மிகுசெல் வனும் நூற்றப்பத் தலிக்கியநாட்டத் து தூறுபல் வேள் வியாற்றி பலென்ற நடுகொற்றத் தீரி ரண்டேந்தியமருப் பினெழின் டைத் தாழ்பெருக் தடங்கையுயர்த் தயாயோ எருத் தமேறிய திருக்கிளர் செல்வனும் காற்பெருக் தெய்வத் து கண்ன கர் கிலனுய உலகங்காக்குமொன்றபுரிகொள்கைய் பலர்பு நழ்மு வருக் தல்ல வராக கோம் மைபயர்க் தன் வித் தோமரை பு காறை முக்கியை கைய் பகலி நடுவருக் தல்ல வராக கோமரை நடிக்கும் விற்கு தாமரை பயர்க்குகள் வித் தோம் கையிர்ப் பகலி நடிக்கும் திக்கையர்ப் பகலி நடிக்கும் திக்கையர்ப் பகலி நடிக்கும் திக்கையர்ப் பகலி நடிக்கும் திக்கையர்ப் பகலி நடிக்கும் திக்கையர்க்கான் வரப் பகலி நடிக்கும் திக்கையர்க்கும் திக்கான் வருப் பகலி நடிக்கும் திக்கையர்க்கும் திக்கும் கொட்கு கால் தேயியத்கைப்பதி தெருமுக்கும் நடிக்கும்

இரு மூன் றெய் தியவியல் பினின் வழா அ து முடியாக சட்டி பபல்வேறிகோல்குடி அறநான் கிரட்டியிளமைகள்லியாண் டாறி னிற்கழிப்பியவறன வில்கொள்கை மூன் றவகைக்குறித்தமூத்திச்செல்வத் தருபி ரப்பாளர்பொழு தறிக்து நுலை.

These passages make clear reference to Vedic Yanjnas, to the three kinds of Vedic fires, to the Vedic Mantras and to various Vedic Gods such as Brahma, Vishnu, Rudra, Indra, the thirty three Gods, the eighteen Ganas &c, &c, who served Him, and who were rewarded therefor. I canand who were rewarded therefor. I cannot see how the God who is referred to in the eldest extant Tamil literature as the God of the Vedic Daities can be said to have been an exclusively Dravidyan God originally unknown to the Aryans and to the Aryan Vedas? The inference may perhaps be said to refer to a period earlier than that of Tirumurugattuppadai. What then, I ask, is the authority for this inference? While on the authority of the oldest available Tamil literature, Subramanya is a Vedic God, how could the inference that He was only a Dravidyan God be justified? I therefore say that the inference is only a wish of the critics and that it has no foundation to rest upon. that it has no foundation to rest upon. It may be that the Dravidyans had their own peculiar method of worshipping Him. This will not support the theory that He was exclusively a Dravidyan God. The same object may be callled by different names in different places, and this will not go to shew that that object was peculiar not go to snew that that object was peculiar to any one of those places. I am really at a loss to understand how these theories, unsupported as they are by any evidence, can be set up in the name of science! Let me now see whether Subramanya is not referred to in the Vedas.

HIS ARVAN ASPECT.

The Tamil Nikandu gives not less than 25 names to Subramanya, and more than half of them are Sanscrit words. In the Sahasranamavali, Subramanya is gives 1008 names all of which are Sanscrit words, and thereis not a single Tamil word among them. This strikes at the root of the theory that He was originally a Dravidyun God. Subramanya is clearly referred to in the Vedas by the names of Kartikeya, Skanda, Kumara &c., &e., and it is evident from the descriptions given in the Vedas, that these names refer. to Subramanya. As in the case of Siva, the Aryans preferred to call Him by the name of Rudra, so in the case of Subramanya also, they called Him by the appellations of Kartikeya, Kumara &c., &c., because

material gains than for their spiritual salvation. The spiritual side of His Di-vine form was not however entirely over-looked.

The Atharvasikopaneshat refers to Him in the following terms:-

Yacha Makesvara Yach Soma Yacha Vinayako, Yachcha Skanda.

(He is Mahesvara, He is Uma, He is Vinayaka, He is Skanda)

The Swetasvara upanishat refers to him

Thvam sthiri, Thvam pumanasi Thvam

(Thou art male, Thou art female, Thou art Kumara)

One of the hymns of salutation in the Yajur Veda ends by repeating Lord Subramanya's name three times.

Subramanya Om! Subramanya Om! Subramanya Om!

This hymn in very significent in that it maintains that Subramanya is the primordial *Piranava*. The purport of this hymn was embodied in one of the stanzas Kanchippuranam by that great scholar d saint Siva Guana Munivar as follows:-

து கைஞம் பூதங்கை கொவர்றி தொக்கும் பிரம து கைஞமீசிக்கை கை த. தக்கமுத் பையம்பிரமம்சதா கிவே ஞேமென வேதெஞ்சார்றமல்லால், முக்கனல் சூழ் இள்வியிற் கப்பிரமணிய ேஞைமென வெழுக்கா நகடியும்,?? ''எக்கவேக்கும் பூதங்களெவற்றினுக்கும் பிரம

The evidence of such and eminent scholar is no doubt entitled to much greater weight them that of the critics who are quite in the dark as regards the import of the Vedic Shastras.

Kumara Sambava by the great Sanscrit poet Kalidasa is wholly devoted to propound the eminence of Lord Subramanpropound the eminence of Lord Subramanya; and Skandapurana, the largest of the eighteen Puranas and the big store house of Hindu Philosophy and Cosmogony, deels elaborately with the divinity of Subramanya—and this would have been impossible if He were a God of the Dravidyans whom, on the evidence of the critics themselves, the Aryans despised as a savage race, and who were their life long enemies.

Apart from the direct evidence of the Vedas as regards the Aryan concept of Lord Subramanya, the strong circumstantial evidence that is abundantly furnished, on the authority of the Agamas, Puranas, Ithihasas and other Hindu Shastras would conclusively show that Subramanya was a God of the ancient Subramanya was a God of the ancient Aryans and Dravidyans alike, although there was some difference in the form of worship adopted by them each. We know that in questions concerning any ancient practice, circumstantial evidence is much stronger than direct evidence.

SUBRAMANYA AS A WARRIOR.

Siva having assumed the form of Sub-ramanya for the purpose relieving the celestials from the oppression of the Asuras, and Subramanya having for that purpose assumed the form of a chivalrous General and vanquished the Asuras in a battle, the celestials adored Him in that battle, the celestials adored Him in that form in commemoration of that great event. The Divine Grace assumes at times a tangible form in order to create an impressive feeling in the heart of those devoted to God, and the form of a General to route the fiendish denons who were oppressing the good natured celestials for several yuggas, would no doubt make al to route the fiendish denons who were oppressing the good natured celestials for several yugas, would no doubt make a strong impression in the heart of the latter. It may be highly instructive in this connection to go into the occult aspect of this incident and realize its spiritual significance. The incident represents the fight between right and might—between good and evil—between Rajas and Thamas—and of the result that accrued by the interference of Divine Grace. The Divine Grace that interfered in the fight was the Divine General who fought the Asuras—the evil doers of formidable might—and they were Suran, Sinkan and Tharukan who represented respectively the three malams of Anavam, Kunman and Mayei. The celestials therefore adored that Grace in the form of a warrior, and the Aryans and the Dravidyans followed the celestials in their form of worship to Lord Subramanya. This is no reason to suppose that Subramanya was only a Dravidyan warrior who was subsequently deified. If at all we want to draw any reasonable inference, we must consider the doings of Subramanya as a whole, and not His fighting aspect alone. His several acts of Grace and the various supernatural phenomena exhibited by Him in the fight itself would or nvince all reasonable men of His Divinity. Some of His names, such as Murugan hei, and Vel being Tamil words, the

HINDU FESTIVAL AT MAHAWELA—It was a grand scene at Mahawela on Thursday night when the Hindu G ddess (Paththini Thevi) was taken in procession along the streets with native music under the supervision and management of Mr. K. Gnanaselvan assisted by Messrs. Arunasalam and Sinniah. The houses were very nicely illuminated for the purposeboth by Hindus and Buddhists The ceremonies were perfermed to the entire satisfaction of the pecy'c. —Cor.

WRECK OF A SAILING VESSEL—The sailing vessel "Parvathi Amma" of 61 tons, owned by Ramanathan Chetty of Jaffoa, is stated to have been beached about 2 miles from the south pier of Talaimanuar. The vessel which was bound from Valvettitural to Colombo with a cargo consigned to a Colombo merchant is reported to have become a total wreck.

The Indo-Cevion Railway —Sir Robert Gillan, Chairman of the Railway Board, arrived in Colombo on Tuesday evening by a special train with another flicial of the South Indian Railway Mr. G. P. Greene, Goneral Manager, travelled to Talaimannar by a special leaving Maradana on Monday morning to meet them. Sir Robert comes to arbitrate the differences between the S. I. R. and the C. G. R. in regard to the Talaimannar route.

PENCIL MAKING —It is reported that a pencil factory will be cetablished shortly in Shimoga, Mysore District, and the Government bave, it is understood, guaranteed 5 per cent interest on the capital to be raised for the

COURTY To GOATS -At the Joint Police Courts, Colombo, on Tuesday last, he'ere the Joint Police Magistrate, two lightermen were charged for overloading their lighters with goats thereby causing the goats to be trampled under and crushed. The men were each fined Rs. 50.

The Finance Committee —A meeting of the Finance Committee was held on Tuesday afternoon at the Council Chamber with the Hon Mr. Stubbs, Colonial Secretary, in the chair. Among the other Hon. Members present were:—Sir S. C. Obeyesekere, Messra. R. Huyshe Elliott, A. Kanagasabai, K. Ralasingham, T. B. L. Moonemalle and C. Yan Dor Wall.

In regard (1), it will be observed that this is also the opinion of those who are in favour of greater attention being paid to the vermoulars. This opinion is however qualified by two important considerations: in the first place, the acquisition of proficiency in English is perfectly compatible with the greater encouragement of the vermoulars, and secondly, every effort should be made to obtain the gradual substitution of the vernacular for English, whenever possible, in the conduct of public affairs. conduct of public affairs.

The teaching of science through the medium of the vernacular is not impossible. It is, on the contrary, quite possible. If English is retained as the medium of instruction till such time as there is the requisite literature on scientific subjects, that day will perhaps never come. The foundations of such a literature can be laid much faster than some people think. There is the example of Japan to encourage and guide the educationists of Ceylon and India. New terms can be coined without any difficulty at all. These need not be strictly vernacular. Our writers on science are at liberty to draw as much as they care to on the vast storehouse of Sanskrit, and in doing this they will only be irritating the scientists of the West who have borrowed largely from Lutin and Greek. Bosidee, it is uncharitable to say that the vernaculars are uscless for the purpose of education in science, when no attempt is boing mide to improve them in this respect.

A knowledge of English as a qualification for

being made to improve them in this respect.

A knowledge of English as a qualification for the exercise of the franchise is not absolutely essential; for, with the concession of greater political privileges, the growth of a hell by political literature in the vernaculars will be assured. Even it such knowledge is deemed essential, it must necessarily be a temporary arrangement. There are unmistakable signs of growing vitality in the vernaculars. Besider, languages like Sinkalese and Tamil, with their in piring tradition and literature will not be extinguished within any measurable distance of time. To induce any belief in the possibility of their extinction, history does not afford even a distant parallel. If only a fusion of the Vernaculars and English is sinced as, even that is impossible. One can under tand the merging of the Sinhalese language in that of the Bangalees, and the fusion of Tamil with T-luga is possible though not at all probable. But, the

English language is an absolutely foreign language and as such it can never assimilate the vernaculars or be assimilated by them. Those will develop literatures of their own and a time must come when they will take the place of English. It is therefore wrong to base one's calculations as to the indispensability of English on the non-existence of the vernaculars as distinct languages.

The contention that a distinct language is not essential to nationality is not new. It is also plausible. But, it is an inference drawn from isolated exceptions and cannot be entertained as a general rule. Besides, the statements about the Poles and the Slava are not correct. The writer of the article on Poland in the Encyclopaedia Brittannica has the following on the Polish language:—

The Pelish language according to the latest statistics in still spoken by nearly ten millions of people, distributed according to the Revue Slave... as follows: In Russia, 4.640,000; in Austria 2,444,200, in Prussia 2,405,800, etc.

2,444,200, in Prussia 2,405,800, etc.

If not for the process of Russification and Germanisation which has helped forward the degeneration of the Poles to a considerable extent, the Polish language would be to-day in an infinitely better position. But it is precisely this process that the morning paper and those who think with it would like to set in train. As regards the Slavs, they are not strictly speaking a nation. They form a national group such as the Dravidian and the Mongolian. Besides, the main body of the Slavs, the Russians, have a distinct and common language.

language.

As regards (5), the morning paper makes the interesting admission that the adoption of English as the common language of the Sinhalese would have the effect of uniting these with members of the same race who are unable to speak or write their mother tongue. The paper goes on te say: "In forcing the Sinhalese and the Tamils to learn their own language, we have taken a wrong step in the evolution of national articulacy. It is by teaching English to those Sinhalese who do not know it, not by forcing those Sinhalese who know English only to learn Sinhalese, that we shall help a closer union of thought and sympathy among the Sinhalese."

the Sinhalese."

To say that we are amazed at this cool exposition of a heresy is only to express our opinion on it in a presentable form. What is the number of those Sinhalese who are ignorant of their mother tongue? And what is the consideration for which nearly three millions of people are calmly invited to renounce the language and literature of their forefathers? Closer union of thought and sympathy forsooth! Is such a union desirable or possible? The paper does not answer the quest on A handful of Sinhalese and Tamils cannot being themselves to learn their mother tongue, but 20 million Tamils and 8 million Sinhalese are to be made to learn English: The proposition carries with it its own condemnation. —The Ceylonese

A CHARACTER IN THE RAMAYAN

By Damodar Prasad Saksena, MA., F.L.L C.

The light of the true God shines in the achievements of all those personages of the world's history of the past that have heroically endured distress and pain in defence of Righteousness, Virtue and Truth. It is this that gives the Ramayan is sacred character and makes the characters that figure therein worthy to be classed with gods and heroes. The Hindu laves and adores the name of Rama for the attributes that make man truly godlike were possessed by this Prince of Ayodhya more than by any other man Some of the highest and best ideals are presented to us in the Ramayan,—of fittal obedience, Virtue and right-cous conduct in Rama, of fraternal aftection and manly spirit in Lakshman, of constancy in Virtue by Sita, and so forth; and it can be only by placing these high ideals before our eyes that we can hope to acquire a part of these qualities ouring unese nigo ideals before our eyes that we can hope to acquire a part of these qualities our-selves.

hope to acquire a part of these qualitic selves.

There is another character in the san which may well impress the reader, of the This is Hanuman, Rama's daring messes Sita in Lauka, who is said to have taken minent part in the encounter that took pl. Sita's recovery. His character may we placed before our eyes as an ideal on revoic prise and energetic action. Haruman has styled the off spring of the Wine's od and adoration is paid to him at this day. The mind is inclined to make much of deeds glory and hold high the worth of ended all strength, all energy that fills our boss impels us to the performance of a truly me ous deed comes from God, and we worsh Fountain-heal of all noble Strength and In adoring the mortal who has been grae endowed there with by Him. Admiring at telling this excellence slone we can exmake our lives noble and pure and hope to the likeness of what we admire. So to nothing wrong if we hold all rightsous persodly and god like and pay them honours: divine; and so we may do Hanuman p the super human strength he stood posses so admirably displayed in Rama's service I ing ab ut the triumph of the righteous caus.

The Rumayan says that he belonged to Su, army and the task of finding out the where

ing about the triumph of the righteous of the Ramayan says that he belonged to army and the task of finding out the who of Sita was assigned to him. Taking leap over the seas that parted India frowhereto Sita was said to have beer alighted on a mountain—peak of the greatistand. He sten communicated Rama's to Sita and conseled the Aryan prince content with leaving the land of the R without easting a mark behind of his have there he commenced uprooting the state of the King's garden and converting wilderness. Cau tht and broughs befor he boldly avow d his object in coming in the proposal of the site of the King's garden and converting wilderness. Cau tht and broughs befor he boldly avow d his object in coming in the proposal of the site of the King's garden and converting wilderness.

LOCAL & GENERAL.

The theory therefore that He was ori-ginally a Dravidyan God cannot be upheld at all.

Some of His names, such as Murugan Chei, and Vel being Tamil words, the critics think that Subramanya was a Tamil God; but they ignore altegether the unassallable fact that a large proportion of His names, such as Kankeyan, Kantan, Kartikeyan, Saravanapavan, Sentin, Subramanyan, &c., &c., are pure Sanscrit words—and this would have been impossible if He were a Dravidyan God-Even the Tamil names, if properly scrutinized, would be found to be Tamil equivalent of His Sanscrit names. The Tamil word, Chei is only the equivalent of the Sanscrit Sentan; Murugan is the equivalent of Anusan (in Kayamuganusan) and Vèl is the equivalent of Nantanan (in Parvatinantanan)—their meanings respectively being redcolored, younger one and loveable object. The Puranic account given of Lord Sabramanya would clearly shew that His Tamil names are but equivalent, of His Sanscrit names.

THE WEATHER — A partial shower of rain fell here last night.

THE INTER-COLLEGIATE FOOT BALL CUP COMPETITION.—The sixth match of the series was won by St. Patrick's The seventh by Hartley. The eighth by St. Patrick's. The pinth between St. John's and Hindu College onth between St. John's and Hindu College was not played as the parents of the Hindu College boys objected to their boys playing with the St. John's College team, in view of the fact that the team of the latter College consisted a Nallava boy. The tenth was won by Hartley and the eleventh by Central College

Personal.—Mr. S Somasundram of the Government Medical Department, Singapere, has come to Jaffna on a short leave, to perform the Anthieddi ceremony of his mother, who died about a month ago, and is staying at his residence at Koddadi.

THE NEW JAFFNA AERATED WATER MANU THE NEW JAFFNA ABRATED WATER MANUFACTORY.—Though the introduction of expensive luxuries into the simple life of Jsffua is a thing not to be desired, the supplying of demands already stimulated, in a properly equipped and satisfactorily carried way, is to be encouraged. On a visit to the manufactory, the writer found the different waters tasteful and well prepared. The manufactory is situated in open grounds and the water used is the best in Jaffua, with ensuring purity in the products.—Cor.

Government Office Hours—There was a persistent rumour in the Fort yesterday that there is a proposal before Government to alter the hours of work in public flises in the near future. It is said that the bours of work are likely to be from 8 a m to 3 p m, daily with the exception of Saturday which is to be a dies non like Sunday. The present hours are from 10 a m to 4 30 p m, with the exception of Saturday which day work ceases at 2 p. m., making 36 hours in the week. According to the rumoured scheme—8 to will be only 35 hours' work per week. The rumour goes on to easy that the alteration is in connection with the scheme of compulsory training for Europeans which is to come into operation shortly. —Morning I cader, Nov. 7.

Young Men's Hindu Asseciation, (Vab

operation shortly. —Morning I ender, Nov. 7.

Young Men's Hindu Association, (Vab durodday Branch)—Uader the auspices of the above Association a public lecture on "Satburpatham" was delivered by Sabaratna Mudaliyar, J. P., Deputy Fiecal, Jakha, at the Hindu English Institute Hall, Vaddu koddai, on Monday the 6th instant at about 6 P. M., Mr. K. Arulampalam, Advocate, occupying the chair. The lecturer in well-chosen words dealt with the subject in a very interesting and instructive manner. Remarks were offered by Sri la-Sri Ampalavana Navala Swamikal, the Founder and Proprietor of the Institute, and by Mr. M. Sabaratnasingle B.A., Acting Principal, Manipay Hindu College, and the Chairman. Mr. K. Arumugam B.A., the Secretary of the Association, proposed the vote of thanks for the Lieturer and the Chairman. The meeting began and ended with Thevaram by Mr. K. Ramachandiran.

Kandy Tamils' Literary Association—

Kandy Tamils' Litebary Association—
The weekly meeting of the above Association—
was held on Saturday the 4th instant at 6 30
PM, at the "Tamil Home" Kandy, with Mr.
VM Saravanamuttu, Proctor, S.C., M.M.
C. President, in the chair After the minutes
of the previous English meeting were read
and confirmed, Mr. M Ramalingam delivered
an instructive lecture on "Social Service."
Comments were offered by Mesers J.S.Rajuratusm, P. Thambyrajuh, L.S. Dorai Rajuh
and the chairman. The meeting terminated
at about S.P. M., with a vote of thanks to the
lecturer and another to the chairman —Cor.

The Excise Commission—The Excise.

THE EXCISE COMMISSION—The Excise Commission met again yesterday afternoon in the Council Chamber. The Hon. Mr. A. B. Pagden presided Present:—The Hon. Mr. A. C. Allnutt, C. M. G., Sir J. Thomson Broom Kt., Mr. G. C. Biiss, J. P., and Mr. W. Arthur de Silve, J. P.

LISTS OF VOTERS.—Last Friday's "Gazette" contains the revised lists of voters belonging to the various electorates of Ceyion.

THE HINDU ORGAN

Sale of Chilaw Occonut Estate — The coconut estate in the Chilaw district known as Keenagasweia, comprising two lots of land called Kahatugahakela, in extent 42, 2, in Munnessram Pattu of Pitigal Korale North, was on Fridly, put up for sale at the spot and fotched R35,000 The purchaser was Mr. O Granasekaram.

Obstuary—We regret to record the death of Mrs Visuvanather wife of Mr Visuvanather of Sandilipay at his residence at Sandilipay on Wednesday the 1st inst. The deceased belonged to a respectable family in Jaffica and is the mother of Messrs V. Sinnathurai, landed proprieter Achehuvely, Ponnuthurai of the P W D Nanuoya, Rejaratnam of the P W D Nuwara Eiya, and master Selvadurai. She was a cousin of the late Mr T C Changarapillai J P & U P M. Our sympathies are with Mr Visuvanather and his sons and relatives at their sad loss

A Sensational incident—took place in the Madras Mail train to Calcutte on Feiday last. On its arrival at Howash a full grown tiger which was being sent by the Maharaja of Mysore as a gift to the Calcutta Zoological Gardens, was found to have broken its cage. In one compartment of the luggage van were the tiger and a South American lama, in two separate cages. After breaking its cage the tiger had eaten the lama. The van was detached and taken to a siding, some of the iron railings were sawed off and with great difficulty the tiger was caged again and taken to the Zoological Gardens.

FREEK OF NATURE -At Sokkapatha

palayam, a villager near Dharapuram (one of the Taivqus of Combatore District) one Sudra woman, Verlachi, gave birth to 4 child-ren at the rame time, at about 4-30 A. M., on the 1st November. Of the four children three are females and the one male which died immediately after its birth.

THE VERNACULARS AND ENGLISH.

It is a favourite theory of the opponents of vernacular education that those who are against them are also necessarily against the English language and literature. This is an assumption which does not accord with facts. It is not only the reformers but also the bulk of the people that are in favour of securing English its proper place in any new scheme of education that may be introduced. While the study of English is regarded as indispensable to national culture and the maintenance of a close connection between the Government and the people under existing circumstances, the feeling is strong that there must be no neglect of the vernaculars. The village elders are still in the habit of deploring the sad times into which their mother-tongue has fallen, and this is not to be woundered at for the simple reason that to the villager it is not English but it is the vernacular that still remains the sole vehicle of thought.

sole vehicle of thought.

There are some who would gladly substitute English as the home language of the four million people of Ceylon, and we are not surprised to see the junior morning paper in this merry company. Our contemporary takes as his text the words of 8 r.West. Ridgeway and proceeds to assign the following reasons for the position he takes up: (1) English is necessary for the maintenence of the free and direct intersourse of the people with the "vuler.": (2) the teaching of science is impossible through the medium of the vernacular; (3) a knowledge of English is required in order to qualify the people for the exercise of the franchise whenever the latter is granted to them; (4) language is not essential to nationality! and (5) a common language such as English is will help to promote national unity.

O G. R. in regard to the Talaimannar route.

Dishonest Government Servants—No less than five Stationmasters—ove on the Northern line, and two others, are said to be in trouble. One or two of them are being asked for explanations of each shortages. One Stationmaster, who had been employed on the section further up from Nawalapitiya, and had since been transferred to a station lower down the line is alleged to have done "something wrong" while in charge of his former station. The most serious offence is that alleged against the Stationmaster on the Northern Line, who is said to be involved in explanations over each It is understood that all these Stationmasters have been interdicted from duty. The principal store keeper of a Dapartment connected with the O G R, has resently been found guilty of some misconduct. After a Dapartment inquiry the delir quent has been reduced to the status of an overseer.

—Leader.

Suspected Suione in Colombo — A Sinha'ese woman aged 35 was run over and killed at the third milepost, between Fort and Slave Island, by the down train leaving Maradana at 5 30 A. M. yesterday. The head was severed from the hody and pitched across the line to the side opposite to where the truck lay. It is believed that she committed suicide. The Police took the matter in hand.

educational results the residential roll is bessentially necessary but it may be required by the bureaucracy to serve some political purpose of theirs. But that is a different matter alltogether." We beartily agree,

—The Ceylonese

height was brought over, no remedy could be applied for his restoration to life. Haroman volunteered himself for the hazardous task and flew over in quest of the desired stject. The legenda aftern that Haroman reached the place, but was mable to distinguish the herb and so chose to tear up the hillock upon which it grew and bear it aloft on his shoulders.

tear up the hillock upon which it grew and bear it aloft on his shoulders.

There are in many Hindu house-holds in India representations of Hanuman reaching the shores of the Southern Ocean in this posture and meditating a leap across the seas therewith. And actually he did cross the mighty feaming, rearing waters, and delivered the herb in safety so that the hero revived and the struggle was resumed in all its earnestness and fury. O mighty Will inspired by a righteous motive! O noble strength employed in a noble cause! May we not rightly place such an instance of noble, daring enterprize before our eyes to lead us to similar deeds of true manliness and courage. Who inspired noble souls with heroic enthusiasm and courage, and made them realise their virtuous end? The Great Almighty,—whose light shines in such glorious sections, who stirred their hearts up to heroic, righteous endeavour, and who alone can fill our bosom with purity and virtue and help us to the

TELEGRAPHIC SUMMARY.

The War.

GERMANS EVACUATE FORT VAUX.

London, Nov. 4.

Paris.—Fort Vaux was evacuated by the Germans on the morning of Nov. 2nd and occupied by the French at night. The latter, in the trenches 400 yards distant, had heard a series of explosions, indicating the blowing up of casemates and material, for the past week a target for a tremendous cannonade, especially by the new French 15tinch mortars. All the ingenious explanations in German communiques cannot succeed in concealing the fact. The reason for the evacuation was the supply of cannon and fodder running short.

GERMAN AIR VISIT TO HOLLAND.

London, Nov. 5.

The Hague.—The German Charge d'Affaires has apologised regarding the German airship's recent cruise over Holland and explained that owing to-a defect in the mortors they throw overboard patrol tanks. The Commander thought he was over Belgium.

"BREMEN" LOSS ADMITTED.

"BREMEN LOSS ADMITTED."

London, Nov. 8.

New York.—The "Deutschland" Captain admits that the 'Bremen" is a loss. It is believed that it was the result of an internal accident. It is said that the U53 was sent to America te defend the "Bremen" in case of an attack.

VESSELS SUNK.

London, Nov. 4.

The Grimsby trawler "Nellie Bruce" was sunk without warning. The crew escaped in a boat.

Stavanger.—The Norwegian steamer "Saturn" has been submarined. The crew were saved.

MAURITIUS GIVES 30 AIRPLANES.

London, Nov. 4

London, Nov. 4.

Maurities.—The Council, Government and the sugar planters have combined to present Rs. 1.000.000 to the Imperial Government to provide thirty battle planes or towards the cost of an air-ship.

COMFORTS FOR KUT PRISONERS SUNK.

London, Nov. 5.

The India Office announces that an enemy submatine sank a steamer proceeding to Alexandria with comforts valued at £6,700 sterling for the Indian prisoners of Kut. The whole consignment, which was insured, was lost.

N. S. W. 1976.

N. S. W. "NO CONFIDENCE" MOTION.

Sydney.—In the Legislative Assembly, Mr. Dupak, the leader of the New Party, gave notice that he would move that Government does not possess the confidence of the country.

FAMOUS FRENCH AIRMAN MISSING.

London, Nov. 4.

The French Aviator, Lenour, frequently mentioned in communiques for bringing down enemy aeroplanes, is missing.

AUSTRALIAN COAL COMMANDEERED.

Melbourne.—The Naval Minister has commandested all coal supplies as Commonwealth wartuips and transports must have first call. A coal famine is threatened in various States owing to a mining dispute.

THE SUPPLY OF MUNITIONS.

THE SUPPLY OF MUNITIONS.

London, Nov. 4.

Br. Addison, of the Ministry of Munitions, speaking at Woolwich on the occasion of the extension of steel works, said that by a saving of six millions yearly the works had made us independent of foreign steel supplies by March. The expenditure of munitions on the Somme was now ten times that of January, but there were more shells in France today than at the beginning of the War. At least 315,000 additional men workers and 100 000 women were necessary if our augmented programme, which dealt with thousands of tous of explosives, was to be efficiently carried out.

COLLISION AT SEA.

COLLISION AT SEA.

London, Nov. 5.

The "Connemars" left Greenore at eight on Friday evening for Holyhead with passengers which included nine soldiers returning from leave and live stock. The collision occurred half-an-hour later off Cranfield Point outside Carlingford Bay. The sole survivor, James Boyle, had a mirraculous escape. He was unable to swim, but younged to seize a board and clug to it until he iffed to close to the shore at C. anfield where ke as seen in the moonlight and dragged ashore miconscious, by a chair of receuers deshing in a surf. Some cattle and sheep from the "Conmars" scrambled ashore, terribly exhgusted, at were soon browsing, apparently little the yorse.

THE BRITISH FRONT.

London, Nov. 6.

The continued heavy rain on the Somme prevented extensive operations during the week-end, but the communiques of both sides show a furious cannonade. A notable feature is the steady extension of the British Artillery fire Northward. The guns are thundering practically on the whole thirty miles from Armentieres to Arras.

General Sir D. Haig says during the night a strong enemy counter attack regained a portion of the ground in the neighbourhood of Butte de Warlonconrt, Eastwards of Les Bourfs. The gains were secured. We thrice successfully raided trenches in the Armentieres and Ypres are is.

London, Nov. 7.

London, Nov. 7.

General Sir D. Haig say: —Our front was heavily shelled in the neighbourhood of Les Bœufs and Les Sars. The consolidation of the ground occupied on Sunday continued. We successfully bombarded the trenches Southward of Armentieres.

THE FRENCH FRONT.

THE FRENCH FRONT.

London, Nov. 6.

The French occupation of Damloup completes the recapture of every piece of ground won by the Germans during the last eight months of operations against Verdun.

Paris.—A communique say: We advanced between Les Beufs and Sailly-Saillisel. The enemy in the night violently counter-attacked the positions we captured from Salitsel, Fats and S. Pierre Vasat Wood. All attacks on the Northern spur of the Western edges of the wood were repulsed with machine-gun and Artillery fire with hvavy losses. The enemy regained a little grourd South. West of the Wood and in the village of Saillisel. There was a lively bombardment at Damloup, but no Infantry work.

London, Nov. 7.

no Infantry work.

London, Nov. 7.

Paris.—A communique says: North of the Somme we continued to progress in the Northern part of S. Pierre Vaast Wood. Over 600 prisoners were taken here since yesterday. It is confirmed that the exemy suffered heavily in his violent counter attacks in the Wood yesterday night. There was nothing at Verdun except a continued cannonade in Douaumont, Vaux and Damloup regions. There is nothing to report from the Eastern Army except intermittent Artillery fire and patrol encounters. British aeroplanes bombed Bogdanci. THE BALKANS.

London. Nov. 6

The Times' Bukharest correspondent saye:—It the Roumanians continue to preserve a high morale and a stubborn defence, the enemy should be unable to reach the interior for weeks, when cold weather will presumably terminate serious operations. Meantime the sentiment of the country is crystallising for a determined resistance. The most important Austro-German attack is now centred in the Alut Valley. General Belaieff, the new Russian representative at Head-quarters, regards the situation as satisfactory.

Bukharest.—The situation in the Corrections

Bukharest.—The situation in the Carpathians continues to improve, while the extent of the disaster to the enemy in the Jul Val'cy increases. The French Military Mission arrived at the critical moment and collaborated most effectively with the high command, re-establishing a satisfactory situation.

The Roumanian communique says:—We repulaed attacks in the Prahova Valley. The enemy is reinforced in the Vulcan Pass and we stopped pursuit. There was Artillery fire all along the Danube. Advanced detachments forced the enemy to fall back in Dobrudja. In the course of the retreat he fired four villages.

THE RUSSIAN FRONT.

London, Nov. 7.

London. Nov. 7.

A Russian official despatch says:—Repeated enemy attempts to wreat the dominating heights East of Lipitzadolns were repulsed. Enemy attacks in the wooded Carpathians were nullified. We have carried a series of heights and took prisoner 3,904. The Roumanians in Predeal Pass were compelled to fall back a little Southward after a prolonged struggle, but on the Juil River pressed back the enemy Northward.

THE ITALIAN FRONT.

London. Nov. 6.

An Italian official despatch says:—We repulsed attacks in the Concei Valley and Lukatic on the Carso. We bombarded Castagnavazza works and advanced and straightened the line at several points, taking prisoner fifty

The weather is now bad on the Italian front where heavy rains and mist are hampering operations. The Austrians are now attempting a diversion in the Trentino. Five attacks at one point were repulsed.

GERMAN DREADNOUGHT TORPEDOED.

London, Nov. 6.

The Admiralty states that a submarine fired torpedoed and hit a German dreadnought near the Danish coast yesterday. The damage is unknown.

THE GRECIAN SITUATION.

Telegrams from Athens state that the Royal Government is prosecuting Venizelists. Twenty-five officers are at present imprisoned and one was executed at Ekaterini before the Venizelist occupation. A decree dismisses Army and Navy officers joining M. Venizelos.

Athens.—The King has

Athens.—The King has presided over a protracted Council of Ministers and Party leaders, which discussed particularly the question of handing over the light floulla to the Allies.

Athens.—It is reported that the French flag was hoisted yesterday evening on the Greek light fio-tilla at Keratsini.

Athens.—Venizelist General D'Argelis, interviewed, said that he relied on having at least four Divisions, the first of which was going to Seres by the end of November. General Sarrail was assisting in arranging a plan of campaign which he believed in co operation with the Anglo French forces, would clear out the Bulgarians from East Macedonia.

GERMAN STEAMER CAPTURED.

London, Nov. 6, The Germ in steamer "Anatolia" has arrived at Malta from he Pireus, towed by a British war-abin

"DEUTSCHLAND'S" CARGO WORTH £ 2,000,000.

New York.—The Collector of Customs at Connecticut announces that the "Deutschland's cargo is approximately worth \$10,000,000, of which \$9,000,000 were in stocks and bonds for the purpose of strengthening Germany's credit and the remainder dye stuff chemicals and a small quantity of precious stones.

A SECOND "BARALONG" CASE.

tity of precious stones.

A SECOND "BARALONG" CASE.

London, Nov. 6.

The Admiralty states that the German Press is attempting to make capital out of what is described as "The second Baralong' case." One object is the incitement of American opinion against Great Britain and the other the finding of arguments in favour of an unrestrained submarine campaign. The facts are perfectly simple. On the morning of the 24th September, 1915, in the Western Channel U41 was engaged in sinking a British merchantman. Meanwhile a converted merchantman, commissioned as an auxiliary ship approached. Her character could be immediately recognised and, lest the submarine should submerge before she came within range, she heisted neutral colours which is a perfectly legitimate ruse de guerre. She hoisted within range the White Ensign warships are required to do and fred on and sank the submarine. The Commander's immediate pre-occupation was to rescue the British steamer's crew who had been compelled to take to the boats fifty miles from the nearest port. The auxiliary ship then closed with one of the sunken steamer's boats which had broken adrit, in which were two of the submarine's survivors. These were rescued in the same way but after the victims. The use of the Neutral flag in order to approach within range of an enemy is recognised in Naval practice and has been repeatedly adopted by the German; for ,nstance, the majority of the "Moowe's" victims were secured by this method. It is difficult to believe that anybody except a German will base on these facts an accusation of brutality on the ground that English and not German survivors were saved first by a few minutes.

The whole allegation is a very fine example of typical German mentality that a non-German's

man survivors were saved first by a few minutes. The whole allegation is a very fine example of typical German mentality that a non-German's first obligation is to save German life. There is no reciprocal obligation on the part of the Germans. Any ruse de guerre by the Germans is legitimate and all are illegitimate when practised against the Germans. The allegation that the Admiralty has ever issued orders that survivors of submarines need so the rescued, is an absolute lie, as explicitly denied in the Note on the 25th February in the "Baralong" case.

GERMANS CAPTURE DANISH STEAMER.

London, Nov. 6.

The Germans have captured the Danish stes.

er "Ulla" and taken her to Swinemuende.

AUSTRALIA AND CONSCRIPTION.

London, Nov. 6.

Melbourne.—Mr. Hughes is summoning a conference of the Labour Party. The Referendum figures are now: -'No' 1,080,000, "Yes" 1,008,000. The count is still incomplete.

AUSTRALIAN WOLFRAM.

A telegram from Sydney says that wolfram reefs have been located in the Northern territory. Six-ty-two tons were produced in the past eighteen months.

THE SHIPBUILDING PROGRAMME.

London, Nov. 6.

The Report of Lloyd's Register states that 620 vessels of 2,282,759 tons are now being built under the supervision of the Register, the largest number in the history of the Society.

The output of the United Kingdom remains far below normal, but figures show the success of the efforts of Neutrals, particularly the United States, to cope with the increasing demand in tonnage.

-The Ceulon Observer.

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Order Nisi.

EN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3257.

In the Matter of the Estate of the late Sinnattangam wife of Ramanathar Kan-taiyah of Vaddukkoddai East Deceased.

Vairavanatar Ehamparam of Vadduk-koddai East

Petitioner.

1. Ramanatar Kantaiyah of Vaddukkoddai East
2. Sinnavar Thuraiyappa and his wife
3. Achchippillai of Vaddukkoddai East
4. Ehamparam Ponnampalam of Do. and
5. Ponnamma daughter of Ehamparam of Do. The 4th and 5th Respondents are minors and appear by their Guardian ad litem the 2nd and 3rd Respondents

Respondents.

This matter of the Petition of Vairavanatar Bhamparam of Vaddukkoddai East, praying for Letters of Administration to the estate of the abeyenamed deceased, Sinnattangam wife of Ramahatar Kantaiyah, coming on for disposal before P. E. Peiris, Esgr., District Judge, on September 30, 1916, in the presence of Mr. A. Mudlr. Veluppillai, Proctor, on the part of the Petitioner; and the affidavit of the Petitioner dated August 14, 1916, having been read: It is declared that the Petitioner be and he is hereby declared entitled as one of the heirs of the said deceased, to administer the estate of the said deceased and that Letters of Administration to the estate of the said Intestate do issue to him unless the Respondents or any other person shall, on or before October 24, 1916, show seufficient cause to the satisfaction of this Court to the contrary.

P. E. Peiris,

October 8, 1916. Time to show cause extended to November 16,

C. Rasanayagam, Secretary.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3210.

In the Matter of the Estate of the late Annamma wife of Suppiramaniar Mail-vaganam of Vaddukkeddai West in Jeff-na late of Port Swettenham in the Fede-rated Malay States

Arumugam Suppiramaniam of Vadduk-koddai West in Jaffina

Vs.

1. Thangamuttu widow of Arvmugam Murugesu of Vaddukkoddai West

2. Mailvaganam Veluppillai alias Thalaiyasingam of Do.

3. Mailvaganam Ratnasingam of Do.
Minors

4. Mailvaganam Arumugam slias Rajasingam of Do.

5. Mailvaganam Thuraisingam of Do. The
2nd, 3rd, 4th and 5th Respondents
are minors and appear by their Guardian ad litem the 1st Respondent
Respondent

Petitioner.

Respondents.

This matter of the Petition of Arumugam Sappiramaniam of Vaddukkoddai West in Jaffra, praying for Letters of Administration to the estate of the abovenamed deceased, Annauma wife of Suppiramaniar Mailvaganam, coming on for disposal before P. E. Pieris Etgr., District Judge, on October 18, 1916, in the presence of Mr. A. Modir. Voluppillai, Proctor, on the part of the Petitioner; and the affidavit of the said Petitioner, dated October 18, 1916, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as the grandfather of the beirs of the said deceased and that Letters of Administration do issue to him accordingly, unless the Respondents abovenamed or any other person shall, on or before November 16, 1916, show sufficient cause to the satisfaction of this Court to the contrary.

October 23, 1916.

P. E. Peiris, District Judge.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 8312.

In the Matter of the Estate of Velayutar Aupalayanar of Vaddukkoddai Wost in Jaffna late of Seremban Deceased.

Visuvanatar Velayutar of Vaddukkoddal West

Vs.
Thankachchyppillai wife of Visuvanatar
Velayutar of Vaddukkodai West
Rasnondenk

Respondents

Respo

October 25, 1916.

P. E. Pieris, District Judge

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