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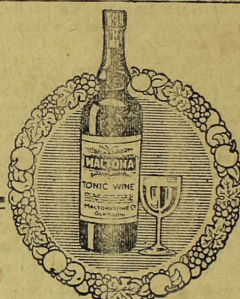
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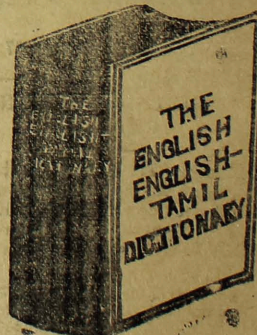
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The Hindu Organ.

JAFFNA, MONDAY, NOVEMBER 27, 1916.

COOLY LABOUR IN CEYLON.

The *Madras Times* is an Anglo-Indian daily. As an Anglo-Indian organ it can have no prejudice against the European Planters of Ceylon. And yet regarding cool labour in Ceylon it has to say the following:—

At a meeting of the Planters' Association at Kandy on the 10th instant, the following very interesting resolution was passed:—"That the 'Times of Ceylon' 'Observer,' 'Independent,' and 'Morning Leader' newspapers be written to, asking them to kindly refuse publishing advertisements re-bolters and notice coolies, as in the opinion of this Association such advertisements do tend to bring the good name of Ceylon into disrepute."

Such a resolution, passed by such an important body as the Planters' Association of Ceylon, is a very remarkable testimony to evils of the indentured system. If a coolie works on an estate under the indentured system, he has no right to show up his work, however distasteful it may be. An urgent letter from his home in India, signifying the necessity of his immediate return is no excuse for doing so; and it he chooses to French leave, and run away, he becomes a bolter, liable to be punished by law, with a term of imprisonment. His employer has paid him money, and it is not surprising if his employer should wish to prevent him from getting back to India and there by defraying him his money. So it comes to pass, perhaps, that employer advertises in the newspapers for his

"bolter"—who is sometimes indeed, not a man, but a woman. Such advertisements, appealing to brother-planters or to the police, cannot but remind us very forcibly of the old slavery days in America, when runaway slaves were advertised for in the newspapers, in much the same style, and even in much the same terms as appear in advertisements for "bolters" in the present day. A book that no educated person in the last generation ever failed to read was "Uncle Tom's Cabin," that marvellous story of slavery days, which did so much towards bringing about an abolition of slavery; and those who have read it will remember the dangers which the "bolter" of those times was ready to face, in the hope of getting away once and for ever from the woes of the plantation, and of Slavery land across the St. Lawrence river to the freedom of the Canadian shore. A modern advertisement for a coolie who has bolted from a plantation in Ceylon so closely resembles an old time advertisement for a slave who had escaped from a plantation by the old Swannee river in America, that it must necessarily suggest to people's minds the likeness of the two, and it is no wonder that the Planters' Association have realised that such advertisements do bring the good name of Ceylon into disrepute," and have resolved that they ought not to appear in reputable newspapers.

It is true that the bolters is by no means always to be pitied. Sometimes he bolts with stolen property. Sometimes he bolts to another estate where he thinks he can get a rupee or so more a month; sometimes he bolts to another estate because the toddy shop is not so far away; and in bolting he certainly deprives his "own" of rights that the law has given him. But this is not always the fact; and it is at any rate regrettable that the bolter, whatever the cause of his flight, is liable to imprisonment. Sentences to imprisonment are a matter of very frequent occurrence, and even from the selfsame issue of a Ceylon paper from which we have culled the resolution of the Planters' Association we have been able to cull reports of bolters under trial in the magisterial court. In the court in the Hattion district alone there are reports of three cases relating to five coolies, one of whom was a woman. In the first case two coolies were put before the magistrate who had bolted from the Killarney estate. They had no other desire than to get home again; for they succeeded in getting as far as Colombo, but "were arrested just as they were entering a boat to clear off to India." The Manager of the estate claimed them as "Killarney coolies," and the magistrate sentenced them to six weeks' rigorous imprisonment. The next offender who was put into the dock was "Odaya, a young coolie girl of Batagalla." She had done a bolt but related a story to the effect that she has been drugged, and meant, presumably, that she had been run away with; and the magistrate "fixed the trial for the next sessions, and ordered her to appear with her witnesses to prove her story." Two more coolies were then brought before the magistrate; but as they pleaded guilty, and as their master was willing to take them back, they were merely warned and were discharged.

Cases like these, apart from the implicit confession in the Planters' resolution serve to show the ugliness of the conditions attendant on indentured labour. The conditions are now to be inquired into; and it may be hoped that, without any injury to planting interests, a way out of such ugly conditions may be found.

Our Indian contemporary is wrong in saying that the system of labour obtaining in Ceylon is indentured. The Commissioners appointed by the Madras Government have come to Ceylon to study this system and to report if it can be applied to those colonies in which indentured system prevails. But it cannot be denied that there are "ugliness of the conditions" attendant on the Ceylon system also. We hope, however, with the *Madras Times* that "a way out of such ugly conditions may be found." Both justice and sympathy demand "a way out." The Planters are a powerful body; they can protect their own interests. But the timid, ignorant coolies are placed in a position in which they cannot protect theirs. It is just and meet, therefore, that the Madras Government have deputed two prominent men to inquire into and report upon the conditions of labour in Ceylon with the view to their application to other colonies. Of course exception has been taken in many quarters to the persons deputed for this task. Many entertain grave doubts whether after all the result will bring appreciable relief and freedom to the coolies. The decision whether the S. I. Tamil coolies should occupy the status quo or one considerably improved on it depends ultimately on the Indian Government. But the Indian Government will base their decision only on the facts and figures supplied to them by the two gentlemen they have sent over here. We need not observe, therefore, that a great and solemn trust, that of deciding the fate of ignorant and helpless thousands of toiling and moiling men, women, and children, is confided to their care. We do not presume to teach these intelligent Commissioners as to what they should or should not do. But intelligence itself is a capacity to welcome suggestions from all sides to be accepted and acted upon if they are good. Much, very much depends upon the way in which the Commissioners obtain their facts, and the thoroughness with which they make their inquiries. Even with the utmost encouragement from the Commissioners, the coolies will, owing to their timidity and their position, be extremely reluctant to give out any "ugly" truth concerning Ceylon labour conditions. But with

all that, the Commissioners will, we trust, filled with sympathy for the labourers, and exercising their keen observation all round, try their best to get into 'the true inwardness of things' obtaining in the domain of coolie labour in Ceylon and make their report accordingly.

NOTES & COMMENTS.

THE CONSCIENCE CLAUSE. *Hindu*:—

We cull the following from the "The discussion on the need for the introduction of a Conscience Clause in the Educational Code elicited from the Government (of the United Province, India) who opposed the resolution a statement of policy which has so been strenuously fought against. The Hon. Mr. O'Donnell, in reply made himself responsible for a surprising array of conflicting and confusing statements. He said that what was spoken of as religious education in Mission Schools, was really not religious, but moral education, an amazingly incorrect statement. Secondly there was nothing to show, he said, the public resented the instruction given. This again is only partly true. Discontent is growing among parents, but owing to poverty, no large section of them have yet begun to agitate strenuously for the reform though they strongly feel the vicious character of the present system. But should the Government deny justice because justice has not been demanded? Again, Mr. O'Donnell said that the consequences of the adoption of the suggestion would be serious, because Missionaries would close down Schools and Colleges and Government had no resources to fill the gap. This is again an old bogey, for which there is no foundation in fact. The spokesman on behalf of the Government concluded his speech by insisting that the present policy was not inconsistent with the policy of neutrality. We cannot, however, conceive of a policy which does more violence to that of religious neutrality."

We fully agree with our contemporary in his views. We should like to ask one question of the U. P. Government in this connection. Can any other question have a prior claim to the consideration of a Government and on its resources than the question of a country's education? We cannot help thinking that it is not quite dignified and fair on the Part of the United Provinces Government to plead lack of resources in such an important matter as the provision of educational facilities to the people in their charge and to tell the Hindus to their face that they have no other option than to send their children to Mission Schools knowing all the while that they have been established for the especial purpose of undermining the faith of Hindu children in Hinduism.

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PLEASE NOTE

The annual subscription to the "*Hindu Organ*" is payable before 31st December of each year—July to June. Subscribers who have not paid their subscriptions yet for the current year (July 1916-June 1917) are earnestly requested to remit their dues before

31st December 1916.

We are obliged, owing to unavoidable circumstances caused by the War, to cease forwarding the Paper to such of our subscribers who fail to remit their subscriptions before the aforesaid date.

THE MANAGER,
"*Hindu Organ*."

LOCAL & GENERAL.

THE WEATHER.—No rain worth speaking has fallen, though it drizzles now and again. This year's crop will be a failure, unless sufficient rain falls in the course of this week or next.

A MOTOR CAR ACCIDENT.—Yesterday at about 6 p. m. the car belonging to Mr. S. Machado knocked down a girl of about 7 years of age, injuring the girl very seriously. The girl was at once removed to the Hospital and is being treated there.

THE NEERVELI Y. M. H. A.—The above Association was started on Saturday the 25th November 1916. The meeting commenced sharp at 6-30 p. m. with Mr. M. Sabharatna Singhe, B. A., Headmaster, Manipay Hindu College in the chair. The Chairman was garlanded by Mr. T. Raghunathan. Then he delivered an eloquent address on the necessity for a Y. M. H. A. in Neerveli. After the Chairman's address was over, the following office bearers were elected:—President: Mr. S. Kandiah Pillai. Vice President: Mr. V. K. Nataraja. Secretary: Mr. T. Chidambaramanathan. Committee Members: Messrs. R. Ramanathan, E. Karthikesu, T. Raghunathan, R. Appadurai and A. Neelakantar. This over, the President, at the request of Mr. K. Arumukham, a teacher in the Saiva Prakash Vidyasalai, addressed the audience in Tamil. A vote of thanks to the chair was proposed by Mr. V. K. Nataraja and seconded by Mr. T. Raghunathan and carried. The meeting terminated at 8-30 p. m. with the singing of Thevaram.

INSPECTRESS OF GIRLS' SCHOOLS.—Miss Annie G. Gibbon, M. A., Inspectress of English Girls' Schools, of the Education Department, who is away at home on leave, will not be returning to the Island owing to poor health. She has intimated her intention to retire on pension and the matter is under consideration. Miss Gibbon was appointed in May, 1906, on a salary of Rs. 600, rising by annual increments of Rs. 130, to Rs. 500.

GOVERNMENT CLERICAL SERVICE.—The under-mentioned Clerks, in Class II, Grade III, of the Clerical Service, have passed the examination prescribed in the Minute dated June 16, 1908, in the subjects noted against their names:—*E V Abayagunaratna, Accounts; E A Abayasekara, Sinhalese (a) and (b); T de S Abayawickrema, Book keeping; R K Arulampalam, Accounts; E Ayampillai, Tamil (a) and (b), Accounts; *C Canapathipillai, (P W D), Accounts; *G M Chinna-tamby, Book-keeping; *H O Christoffelaz, Sinhalese (a); S E De Costa, Sinhalese (a), Tamil (a) and (b); B De Pinto, Accounts; M C de Silva, Sinhalese (a) and (b), Accounts; N A W de Silva, Sinhalese (b); G W Dharmakirti, Sinhalese (a), Accounts; J W Goonewardana, Sinhalese (b); Tamil (a); M D A Guaratna, Sinhalese (b); O B Herat, Accounts; *D P E Hettiarachchi, Sinhalese (b); A Jayasinghe, Sinhalese (a) and (b); Book keeping; D J Jayasundera, Book keeping; A M Karunaratne, Sinhalese (b); Accounts; Alfred Perera, Sinhalese (b); J M Perera, Sinhalese (a) and (b); K A Perera, Sinhalese (a); *K P Perera, Book-keeping; A B Rajapaksa, Sinhalese (b); *E J Rajaratnam, Book keeping; T Ramasamy, Book-keeping; L F Rissa, Sinhalese (a) and (b); A Saravanamuttu, Tamil (a) and (b); Book-keeping; A F Saverimuttu, Tamil (b) V C Sella Tamby, Accounts; M Sevadurai, Tamil, (a); A M Selvaratnam, Tamil, (c); K V Somasundaram, Tamil, (a); J G de W *Tillekeratna, Sinhalese (a) and (b); Book-keeping; S *Vallipuram, Sinhalese (b); Accounts. The officers asterisked (*) have now passed the examination qualifying them for promotion to Class II, Grade II.—*Gazette*.

EXAMINATION FOR COMMERCIAL CERTIFICATE.—The next examination to be held by the Chamber of Commerce, in conjunction with the Department of Education, on the results of which certificates will be awarded to successful candidates, is fixed for Monday, July 2, 1917.

LOCAL SELF GOVERNMENT COMMISSION.—The above Commission met on Friday afternoon last in the Council Chamber. The Hon. Mr. J G Fraser, C M G, presided. Present: Messrs. E B Danham, J G Sinclair, G H Gollidge, Donald Obeyesekere, Dr. H M Fernando and Mr. C H Collins, Secretary.

—We understand that the Government Agent, two Maniagars and three prominent unofficial gentlemen will go from Jaffna and give evidence before the Commission in Colombo on the 1st proximo.

FREE SCHOLARSHIPS AT THE GOVERNMENT TRAINING COLLEGE.—A examination will be held at the Government Training College, at 10-30 a. m. on December 8th and 9th, for two scholarships; tenable for 2 years and open to boys under 14 years of age, also four scholarships, tenable for four years, and open to boys under 12 years of age. The scholarships will be tenable at the Government Training College, English School.

THE INDIAN LABOUR COMMISSION.—Mr. N E Majori banks, I C S., and the Hon. Ahmad Tambi Marakkyar, Indian Labour Commissioners, arrived in Kandy on Friday evening last. On Saturday morning last the Commissioners had a three hours' interview with Mr. Nigel I Lee, Secretary P A, Mr. Carr Hamond, Secretary P L E and Mr. F H Layard, a former Chairman. The Commissioners will visit a few of the larger estates up country and will return to Colombo on the 30th.

IN COUNCIL.—A meeting of the Legislative Council was held at the Council Chamber on Wednesday the 22nd instant at 2-30 p. m., presided over by H. E. the Governor. After the interpellations were gone through, the proposal of the Hon. Mr. F. Bowes to have a railway passing through Mutwal constructed was approved after some little discussion. Then the Hon. Mr. P Ramanathan asked for a return of 'Railway Extensions' expenditure' which the Hon. the Colonial Secretary promised to obtain from the Engineer of Ways and Works, C. G. R. The first readings of certain Ordinances were moved by the Hon. the Attorney General, seconded by the Hon. Mr. Allnut and carried. The Firearms Bill was next taken for consideration. At the suggestion of the Hon. Mr. Ramanathan the amendments of the select committee were taken clause by clause for discussion and adoption. The Hon. Mr. Cressy observed that to class the Browning Pistol among dangerous weapons was to show one's ignorance of its real make and mechanism. Then the question arose as to which weapons were to be considered dangerous and which were not to be. Adopting the Hon. Mr. Ramanathan's suggestion the Hon. the Attorney-General moved that 'no gun license shall be issued in respect of any gun or any class

which the Governor may by order declare to be a dangerous class of firearms, provided that such order shall be laid before the Legislative Council and the resolution if opposed within forty days of its being laid, the Legislative Council dissenting from such orders, shall be annulled." The Hon. Mr. Kanagasabai moved that the duties on gun licences should be reduced still further than they were reduced by the Select Committee. The arguments which the Hon'ble Mover and the Hon'ble Seconder brought forward are very cogent and forcible. It is a pity that their proposals were not accepted. No doubt the Select Committee had reduced the licensing fees from the very excessive rates at which they were originally fixed. But the point was whether the people did not deserve still further reductions. We are glad that, at any rate, the Hon. Kanagasabai's motion that the Governor may be empowered to declare that no taxes should be levied on guns possessed in certain districts met with a better fate than his first. Though not passed as the Hon. Mr. Kanagasabai moved it, yet that it was after all carried with the addition of the words "or such less amounts as may be specified" is some gain at least. There was the first reading of the Compulsory Service Bill and it was postponed for a fortnight.

DEATH OF THE AUSTRIAN EMPEROR.—The death is announced of Francis Joseph, Emperor of Austria, King of Hungary and Bohemia. He was 86 years of age at the time of his death.

THE LATE SARAVANAMUTTU VETIVELU OF JAFFNA.—We regret to record the death which took place yesterday at Jaffna of Mr. Vetivelu. He was 70 years old at the time of his death. The deceased belongs to one of the most respected Tamil families in Ceylon, being a cousin of Mr. V. Marimattu, brother-in-law of the late great Sinniah Udai, and Manager of the Naval Kandaswamy temple, and of the late Mr. Comarasuriar of Jaffna. —Cor.

ADVISORY COMMITTEES FOR 1916-17.

NORTHERN PROVINCE.
For the Jaffna Local Board Area.
The Chairman, Local Board (Chairman).
The Provincial Surgeon, Northern Province (nominated by the Governor).
Mr. A. Kathiravelu (nominated by the Local Board).
Mr. R. B. Nalliah (nominated by the Governor).
Mr. K. Somasunderam (Governor).
For the Jaffna Revenue District Area.
The Government Agent, Northern Province (Chairman).
The Provincial Surgeon, Northern Province (nominated by the Governor).
Mr. N. Selvadurai (nominated by the Governor).
Mr. W. Madliar Muttuwallapillai (nominated by the Governor).
Mr. C. M. Sinniah, Mudliyar, Governor's Gate.
For the Mannar Revenue District Area.
The Assistant Government Agent (Chairman).
The Medical Officer, Mannar (nominated by the Governor).
Rev. J. W. Garforth (nominated by the Governor).
Mr. S. R. Ananthan, J.P., U.P.M.
Rev. Father O. Dourat, O. M. I.
For the Mullaitivu Revenue District Area.
The Assistant Government Agent (Chairman).
The President, Village Tribunal, Vavuniya (nominated by the Governor).
Rev. Father J. Alphonsus, O.M.I.
Mr. T. M. Sabaratnam
Mr. C. Chelliah, Mudaliyar

—Gazette.

THE MADRAS COUNCIL.

SOME CEYLON QUESTIONS.

The following questions and answers at the meeting of the Madras Legislative Council, on the 21st instant, to the interpellations of Hon'ble non-official members have a local interest.

MR. S. R. M. ANNAMALAI CHETTY.

INDIAN COOLIES IN CEYLON.

Q.—As the latest announcements made in the newspapers state that the Government will shortly appoint an Indian gentleman along with an Indian civil service officer for conducting an enquiry into the condition of Indian coolies in Ceylon and the Federated Malay States, will the Government be pleased to state (a) the precise scope of the proposed enquiry, and (b) the names of the gentlemen comprising the deputation.

A.—The enquiry will be into the methods of recruitment in vogue in South India of coolies for Ceylon, the Federated Malay States, Trinidad, British Guiana, Jamaica and Fiji and into the conditions under which this labour is employed in Ceylon and the Federated Malay States including matters affecting the welfare moral and material of labourers in these two colonies such as the proportion of adult immigrants and its effect on the social life of the immigrant, the immigrant labourer is free to choose and change his employment to return to India, the conditions which he works as to food wages, tasks and punishments, the sanitary conditions of his life and the facilities or medical aid available to him (b) Mr. N. E. Marimattu and the Hon'ble Khan Bahadur Ahmad Sahib Marakkayar Sahib Bohadur.

MR. RAMACHANDRA RAO.

CEYLON QUARANTINE REGULATIONS.

Q.—(a) With reference to the resolution moved by me at the meeting held on the 23rd November, 1915, regarding the Quarantine Regulations at Jaffna, and accepted by Government, will the Government be pleased to make a statement about the result of the representation made by this Government to the Government of Ceylon? (b) Will the Government be pleased to lay the papers, if any, relating to the subject on the table?

A.—(a) The following modifications in the Ceylon Quarantine Regulations have been made as a result of the further representations made by this Government to the Government of Ceylon:—(i) The stamping of passengers for purposes of identification.

location will continue only until the completion of the permanent camp at the beginning of next year, when other arrangements will be made.

(ii) Certificates of good health and freedom from infection will be accepted by the Ceylon Quarantine, District Medical and Sanitary Officers for passengers of all classes in lieu of certificates on payment of a fee of Rs. 5 for an individual and Rs. 8 for a family. (iii) Re-vaccination is not now insisted on persons previously vaccinated in the camp of whose names a register is maintained. In other cases proofs of previous vaccination are scrutinised, and if found satisfactory, re vaccination is dispensed with. (iv) The stamp duty of Rs. 1 is not now levied; a deposit will not as a rule be demanded. (v) The Ceylon Government have agreed to the appointment of the following officers of this Government as "ex officio" visitors to their camp:—The Surgeon General, The Inspector General of Police, the District Magistrate, Ramnad, The Sanitary Commissioner, The Deputy Inspector General of Police, Trichinopoly, The Superintendent of Police, Ramnad, The District Medical and Sanitary Officer, Ramnad, The Sub-Divisional Magistrate, Ramnad. Any officer who may be specially deputed by the Madras Government. (vi) A copy of the amended regulations will be found in the appendix. (b) The Government are unable to lay the correspondence on the table.

CORRESPONDENCE.

OUT-OSTRICHING THE OSTRICH.

Sir,
Familiar as we are with the spasmodic moral teachings of the Editor of the Star, it is small wonder for us to find him now and then bring his pulpit to the press, and vomit ink in his exhortations to a people whose social organisation stands on a foundation at once religious and national, and combines in it the real beauties of *அகம்* and *புறம்*—the subjective and objective world, "The Beauties of Caste" in which he has displayed the irony of his language, and done honour to his fancy in imagining discrepancies where none existed is certainly worth a century of Christian work; and we congratulate his persistent attempts through the columns of his paper to press into the Hindu mind that idea of Equality and Fraternity which ushered in the French Revolution. But unfortunately for him, the superstitions Hindus, nor their veteran spokesman, the Mudaliar, could be benefited by his weekly cart-loads of homilies. They refuse to believe with him, or Browning whom he quotes, that "the best is yet to be". To them the best is but the past, and they breathe and live and have their being in the past. Full well they bawled with another poet:—

"Milton! thou should'st be living at this hour:
England hath need of thee: she is a few
Of stagnant waters: altar, sword, and pen,
Fireside, the heroic wealth of hall and bower,
Have forfeited their ancient English dower
Of inward happiness. We are selfish men.
Oh! raise us up, return to us again;
And give us manners, virtue, freedom, power."

Oh! great Arumuga Navalar! thou wert
Our Milton; thou art dead; and hence our degeneration.

If the learned editor cannot agree with the Mudaliar, he has only to call himself a 'modern' and fly his triumphant car vaunting loud that he is not swayed by the spirit of those that have gone before him.

Instead of doing that, he has taken the Mudaliar to task for having stated in black and white his honest conviction, and, no doubt, he has smiled many a time when he tore him piece-meal to feed his starving Hindus. How bold and christly of him to preach a sermon through his press! Here is a choice piece of his queer Logic!

The Mudaliar but lays down the principle underlying moral Evolution when he says:—

"The human tendency is always to deteriorate, and if a man higher up in the plane of spirituality is allowed to freely mix with those in the lower order, the former is sure to come down to the level of the latter—and he may ever grow worse owing to the friction we know how children of good families are ruined by bad societies, (sic) and we know how domestic animals run wild when they associate with jungle beasts". But the Editor forces into it his own comment:—"As a statement of the selfish spirit of exclusion fostered by caste, this is plain enough. Be good yourself, draw your pious robes about you disdainfully refusing contact with your needy fellowmen: when they need help, let them help themselves, don't mix with them lest you become worse than they; always think of yourself first. And then to cap it all, notice the ridiculous comparison between immature, unformed, impressionable childhood in evil surroundings, and the man of alleged character who is so afraid of losing it that he dare not mingle freely with his fellow-men. Evidently the Mudaliar's ideal of virtue, many character is the unformed pretty of childhood, or the savage selfishness of beasts.... This is nothing but criticism uncalled for and rampant; and provides an apt illustration of that old adage, 'authors beget critics'. No student of psychology could deny that the plastic mind is susceptible to influences, and that the future good or bad conduct of a child chiefly depends upon its environments, and surroundings. Till a man's character is fully developed, it is highly detrimental to his spiritual growth to mix freely with people who are lower than he, and from whose morals he might catch an infection worse than death. The Church in Jaffna recognises this principle, and if our critic should scratch his pate his memory would tell him, that he himself had fought shy of the Hindus when in one of his similar effusions he wrote to the effect that Christians should keep aloof from the Hindus in their marriage ceremonies and other functions lest they too become heathen, etc., etc. To borrow his own phrase, shall we not call this "the selfish spirit of exclusion fostered by Christianity". If Christians are not strong enough to withstand the so-called baneful influences of Hindu Association, we wonder how a Vellala of character can keep company with a Nalaya of no character, and at the same time be free from contamination? Did not even the Founder of Christianity lead a life of seclusion for a period of more than three decades to prepare himself for His great Mission. Was he not very often found avoiding the multitude that pressed round him, and seeking the

loneliness of Galilee? And even then how hard had it been for him to subdue that "Satan", which His mind, clamouring for power and sovereignty as an outcome of its contact with Roman splendour, had raised within, even though spiritually and godliness, surrounded by the angels of Virtue and Truth? If useful it was in Christ to spend the plastic prime of His youth in solitary contemplation, how much more imperative is it in a spiritual child to guard and fortify himself against the corrupting leaven of men, who have in them the inherited vice of ages. How dare then a preacher call for a union of a Vellala and a Nalaya. The very suggestion carries its own condemnation.

But it is man's bounden duty to help the low caste. And who ever denied it! Why should the editor knock his head against an imaginary windmill like Sancho Pancho of old!

The Mudaliar himself enforces it when he says:—

"It is one of the very strict injunctions of our religion that we should sympathise not only with our fellow human beings, but with all our fellow creatures, help them and do all that is in our power to promote their interests. Selfishness is one of the worst sins according to our religion, and if our people are found wanting in this sympathetic spirit, and in the spirit of helping others, they must be said to have failed in their caste duty—and caste system is in no way responsible for this failure". The Hindu Religion stands unique in enjoining upon its votaries not only the love of man, but the love of animals as well. Says Valluvar:—

"கொல்லாந் புலாவை மறந்தானைக் கைகட்பு
எல்லாவயிருந்தொழுமி"

Before him who kills not, and eats not flesh
All living creature will bow their heads.

Here let us ask our Editor whether eating flesh is not a greater sin than the so-called sin of caste. An English Poet has beautifully said:—"The lamb the ryot dooms to bleed today, Had he thy reason, would he skip and play? Pleased to the last he crops his flowery food, And licks the hand just raised to shed his blood".

But why mention it! The blessed traditions of the civilised world uphold it, and the epicurean paunches of so-called reformers warrant it. A young man asked of a like reformer the other day, "Will you give up your flesh pots? And then talk to me of caste". The Reformer has, indeed, out-ostriched the ostrich of the Mudaliar.

Tamby Ratnam.

THE MEDIUM OF EDUCATION.

It is with great pleasure and satisfaction one observes the great attention paid in your valuable columns to the "Medium of Education" a fact of such vital importance as to affect the very life of a country. A letter from India where this problem is being discussed with anxiety and earnestness both in the press and platform will surely be very opportune. Two opinions are current, one in favour of the vernacular as medium of Education, and English as a second compulsory language, the other advocating English as medium till India gets Home Rule, and the vernacular a second compulsory language until that time. The latter surely is a very limited number, and thus forms a minority of men who are not very distinguished leaders of India. In the former fall the leading politicians of the day who are of the surest conviction that until and unless education is imparted in the vernacular it really becomes a soul-less education, and education which permits one not to feel its real force an education that taxes the mind of the student unnecessarily thus blunting away all originality and thinking. As a result of this, you will find that nearly the whole proceedings of Indian Provincial Congresses are conducted in the vernacular and it is with the greatest enthusiasm and pleasure one observes with what elated zeal and joy the lectures are listened to, and the deep and living impressions produced in the minds of the audience. In fact the joy and interest in the vernacular is such that when a speaker, is by chance, forced to address in English, a clamour of shouts crying "Hindi, Hindi," showers forth from the four corners of the lecture hall.

Such is the reverence for one's own mother tongue in India from where we emigrated into Ceylon. That we are a part and parcel of India no sane man with the least knowledge of history can deny. We cannot therefore think differently from India, and the conditions that can be applied there can with any amount of positiveness and certainty be applied to Ceylon which sits below the mother India claiming as a daughter to share with her both in good and evil. In this connection it is very interesting to note that some of the illiterate masses of India who have a faint idea of the great war of Rama against Ravana, still labour under the misapprehension that the inhabitants of Lanka are all Veddas, brutal and barbarous beings, the descendants of the "cruel" Ravana. They find it difficult to believe when I say that I come from Ceylon, seeing me gentle and humane thus being a strong contradiction to their beliefs. Such masses of course are very infinitesimal. But this makes us infer that the men who want to separate themselves from India must either be very illiterate or so crude and narrow minded that though they know the history of India and Ceylon, still act against their convictions, thereby deceiving themselves. Such men may have some object in view, perhaps selfish, and it is very difficult to tell what it may be. Learned men are sometimes intellectual humbugs. To such men no heed need be paid and anything to the contrary is surely harmful to the future of Ceylon.

Turning to the medium of education. The objection that is offered to this system of education is that it is absolutely difficult in a country where there are so many vernaculars, which I need not enumerate. This is easily solved when we find that all the vernaculars of North India are simply slight modifications of Hindi. For what is Urdu, and what is Bengali? The former differs little from Hindi, and the latter is a poetic and musical modification of it. The S. India has surely to make a small sacrifice in learning up Hindi, but this difficulty is nothing when we find that they can so master a language that has no kin and kin to their own and which comes from so distant a land—I mean the English language. Though Hindi has no connection

with Tamil or Telugu, still the desire for learning a language that is Indian, and the longing for the "Indian Nation" will surely make the path smooth, even more pleasing and inviting. The philosophy of unity in diversity is not new to India, surely never imported but only exported freely without any customs duties or any other of that sort. So we find that this superfluous objection is no impediment at all. Ceylon is free from giving occasion to any such objection for the two races the Sinhalese and the Tamils, each studying with pleasure the other's language can set matters right. This will help us to freely express ourselves and to enter into the very feelings of each other.

Allahabad,

14-11-16.

A. S. Conviction.

SULLYING PUBLIC TRUSTS.

Sir,

I have not the honour of a personal acquaintance with Mr. S. A. Nathan, Jaffna, whose writings are beginning to adorn the columns of many a newspaper in Ceylon. The Editors of these papers, we doubt not, will feel in their due weight the honour done to them by such a distinguished contributor to their pages as Mr. S. A. Nathan. That one of his dazzling brilliance should burst on the Jaffna horizon only a few weeks back and that he was not heard of before must be owing to the fact that he was contributing to the moral upheaval of the world in some other part of it. The history of the achievements of this singularly great man in 'the other part of the world' is bound to be interesting and instructive and a beacon-light to erring individuals almost all of whom, according to this genius, are Hindus. I, as professing Hinduism, on my own behalf and on behalf of other Hindus (if they permit me to do so) beg leave to express our unspeakable gratitude to Mr. S. A. Nathan for having come all the way from 'another place' with a special message for us, poor erring Hindus. His message seems to be the following:—

"There has been to the best of his knowledge no native [this word has been discarded in India—Ed.] undertaking of any sort that has run its course with an unsullied name". Of course, when he says "native undertaking" he means that of "the Hindus" mostly. He gives a certificate of unsullied character to almost all Ceylonese Christians, and we have no doubt that they would go into ecstasies over it. We congratulate them on their good luck in eliciting so good a testimonial from so great a personage. But, then, to whom do these fortunate people owe their unsullied character? "Thanks to the Christian Missionaries, for they have sincerely and earnestly endeavoured to teach us, [By the bye, it would be interesting to know whether Mr. S. A. N. is a Hindu or a Christian—Ed.] Jaffnese *inter alia* honesty of purpose and honesty of action. They have taught us by practice and precept that honesty is by far the greatest of virtues that a man should cultivate. Their endeavour has not been at all fruitless. We have in Jaffna native gentlemen whose word is as good as a written bond." Unsullied character is, according to Mr. Nathan, the monopoly of those who are not Hindus, that is, it is the precious possession of those who have been "taught" honesty by Christian Missionaries.

His other discoveries are that to wish for new Hindu schools is to have "a craze" for them; and this craze alas! is "ever increasing". There are Hindu schools cropping up "out of season". Since Mr. Nathan seems to be a thought-reader and quite cognisant of "the sinister motives" of the organisers or the trustees, it would be quite interesting to know what these sinister motives are, and who they are that are harbouring them. We are told that the "self-styled reformers little know" what they are about. And they are given the gracious advice that "it is not schools and temples the Jaffna Hindu Community wants" but "it is business honesty and moral integrity" that they are in need of.

His allusions to 'Local Managers with a firm hold on school affairs'—why, in the name of wonder, does he want the local manager to loosen his firm hold on school affairs is a mystery to us—and his allusions to 'Managers' who 'coolly accept' without a why and wherefore the subterfuges of the local manager' shows this great man's profound skill in slapping people in the dark. And this skill doubtless sets off his 'honesty' directly or indirectly acquired to the best possible advantage.

We need enlightenment as to when 'Public Trusts' should be considered sullied and when unsullied. And when, added to this, we are definitely told as to where this 'Sully' is being carried on, we shall feel really obliged to the 'great moral' Mr. Nathan. And till then we have to be fumbling in the dark as to what his real meanings may be.

A Hindu.

[Although the effusions of this man "S. A. Nathan" are published with some glee in certain quarters as they are attacks on Hindus and Hindu institutions, yet no body will attach any importance to them unless this individual will in his next communication to the "Star" make some disclosures of himself as to what he is and what he was to qualify himself to be a mentor of others. Ed. H. O.]

THE CASTE SYSTEM AND THE ANCIENT

TAMILS.

Sir,

In my admiration and respect for Mr. Sabaretna Mutialiyar I yield to no one else. But the love of truth and fairplay prompt me to write this letter. The Mudaliyar in publishing his works through the columns of your valuable journal, I presume, invites healthy criticism. If the following comments themselves for his favourable consideration I may forego his thanks, but if my views are wrong, I deserve to be corrected as a close student of the "Hindu Organ" and the Mudaliyar's literary contributions.

The Mudaliyar's endeavours towards the exposition of Saiva Siddhanta through the medium of the English language clearly show his anxiety to disseminate Siddhantic truths among all classes of persons without distinction of caste, creed, or nationality. His frequent quotations from the Vedas and his mode of using them to support his arguments point out that he does not agree with the Brahminical principle of keeping the Vedas away from Sudras. Feeling the necessity of scattering the Divine truths of the Vedas universally, he has joined hands with Western scholars and has rightly taken upon himself the duty of teaching these truths (Oshuvithal) which duty as I understand the Shastras have assigned to Brahmans only. Perhaps he feels that he should lose no time in discharging this self-assigned duty for "Truth is more and more hidden as time advances and as modern civilisation expands." He might pay little or no respect to other established dogmas, but the moment caste system, the strict observance of which he thinks to be of paramount importance to the spiritual advancement of Hindus comes in, he marshals his whole strength.

Has he not devoted a complete chapter running over forty pages in his "Essentials of Hinduism" to the justification of this pernicious system? Besides that, wherever he found an opportunity whether it be in the chapter on "Sacred Books," or "Transmigration," or "Religious Investigation," has he not made use of it to uphold this all important system, bawling the cruelties of Modern Social Reformers in trying to smother his pet?

In "The Religion of the Ancient Tamils" Part Second Chapter XXI appearing in the "Hindu Organ" of November 16th the Mudaliyar has again taken up his favourite subject. The inviolable law of heredity is again the powerful weapon in his hands; the equally important factors of congenital variations, environment, and nurture being deliberately left in the shade. The law of heredity coupled with the law of Divine dispensation has given birth to another law, the law of instinct. This is said to divide human beings into 900,000 varieties. I never had the occasion to hear of this law before, perhaps because I learned my psychology under Westerners in whom according to the Mudaliyar the spiritual instinct is not fully developed.

Chapter XXI of the "Religion of the Ancient Tamils" may be analysed into two distinct parts:

First—The Vedic rites and the fourfold distinction of Brahmana, Kshatriya, Vaisya and Sudra were in vogue among the Dravidians before these people were admitted into the fold of the Aryans.

Second—Caste system is essential to our progress. With reference to part I let us hear what the Ancient Tamil Classics have to say. Below is an epitome of the rules of Tamil Society as treated in the *Poruladikaram* of Tolappiyam and similar works.

Ancient authors divide the Tamil lands into four regions, *Mullai*, the region of jungle and pastures, *Kurinji*, the hilly region, *Marutham*, the region of arable lands and *Neithal*, the sea board (Tolappiyam III 5). Later authors add *Palai*, the desert as a distinct region (Nambi Ahapporai). The inhabitants of *Mullai* or the *Mullai nila-makkal* were known as *Kovalar*, *Idaiyar*, *Ayar*, *Pothuvar*; they were shepherds. Their chieftain was styled *Amal*, *Thonkal*, *Kurumporainadan*, the *Kurinji nila-makkal* were known as *Kanavar*, *Iravalar*, *Kunavar*, *Vedavar*; they were hunters. Their chieftain had the names *Silampunai*, *Vetpan*, *Poruppan*; the lord of the hills, (the *Chera* kings who ruled over the hilly regions in the West of the Deccan had the appellation *Vil-lavar*). The *Marutha nila-makkal* were called *Kalanar*, *Ulayar* and *Kadayar*; they were farmers. Their chieftain was known as *Ooran*, *Mahitvan*. The *Neithal nila-makkal* were known as *Parathavar*, *Nulaiyar*, *Umanar*; they were fishermen and keepers of salters. Their chieftain was styled *Konkan*, *Serpan*, *Thiravann*, "the lord of the ports" (the Pandyan kings had the appellation *Menavar*) (Tolappiyam III 18-20 21). *Palai nila-makkal* were known as *Maravar*, *Eyinar*. Some of them were highway men while others were professional soldiers. Their chieftain was styled *Kalai*, *Vidalai*, *Meeli*. These then were the divisions into which the Tamil Society was divided. *Eddicheri* of *Mullai Virukudy*, *Kurichchi* of *Kurinji*, *Pakkam Paddanam* (anglicised *patam* in *Masilupatam*, *Vizagapatam*, etc.) of *Neithal*, *Qor* of *Marutham* survive in modern names of places. The clans above referred to even now exist in the Tamil land. The *Ayar*, *Parathavar*, *Kunavar*, *Ulayar* and *Maravar* got their names from their respective pursuits and habitations; but they were all Tamils, there was no social distinction and there is no evidence to show that any one of these different clans were supposed to be superior to the others. The chieftains of *Marutham* wedded the daughters of *Kurinji* who were extremely beautiful and also contracted marriages with those of *Neithal*. (Sentamil Vol. VII page 231). *Ghandarva* marriage was prevalent except among *Mullai nila-makkal* who gave their daughters to the heroes who succeeded in subduing the "ferocious bull" (*Kalitokai*). Aryan ceremonial rites in marriages were a later introduction (Tolappiyam III 144 & 145). *Ariar* or *Rages* were the learned and pious men of the Tamil land. They were not the monopoly of any particular clan. Freed from lust, anger and ignorance, they knew the past, present and future. (Tolappiyam III 75). There is no evidence to show that they "set any issue to claim a birth right. Tolappiyar frequently alludes to them, but in *Marupiyal* he omits all mention of *Ariar* and being a Brahman himself, 1. the Brahman who wear the sacred thread as the first caste. The kings, he says guardedly, and not warriors form the second caste as if the three kings *Chera*, *Chola*, and *Pandya* could form a caste. All who live by trade belong to the third caste. He does not say that other the kings or the merchants wear the sacred thread. Then he singles out the *Vellalas* and states that they have no other calling than the cultivation of

the soil" (Tolappiyam III 636). Tol. III 633 clearly shows that the *Vellalas* are quite distinct from the *Vaisyas*. As to the position of the *Vellalas* two explanations are possible, either Tolappiyar does not include them in the Aryan fourfold division or tacitly assumes them to be Sudras. Although he has made a fourth caste of the *Vellalas* he never makes any mention of the odious word *Sudra* with its attendant attributes of servility. This seems to have been the time in which the first attempt was made to bring the Tamils under the Aryan caste system. The existence of powerful chieftains among the *Marutha nila-makkal* partially checked this attempt. As for the *Neithal nila-makkal* and the *Kurinji nila-makkal* the Brahmans had invented a fifth caste whereas the Tamilians as I had stated before had no such social distinction. There were intermarriages and the people constituted an undivided Tamil Race. There were six clans *Panar*, *Thudiyar*, *Kadambar*, *Valluvar*, *Palaiyar* and *Paraiyar* among the aborigines of the Tamil land. The *Patu Patu* and other Sangam works bear evidence to the fact that Tamilian chieftains dined with *Panars* and never treated the others contemptuously. These the Aryans would perhaps include in a sixth caste.

Unless the Mudaliyar throws his lot with Mr. Muttutambipillai (vide Sentamil Vol. XIV No. 9) and in the face of fact boldly asserts that the Tamils are Aryans, he will find very little reason to be sceptical. I append the opinion of some eminent Tamil Scholars.

"The *Vellalas* who form the flower of the Dravidian race have now so far forgotten their nationality as to habitually think and speak of themselves as 'Sudras'—and even more stupidly as *Vaisyas*. In fact to tell them that they are no more Sudras than Frenchmen and that the Aryan polity of castes was the cunningly forged fetters by which their earliest enemies—the Aryans of the North—bound their souls which is worse than binding hands and feet, might sound too revolutionary a theory, though historically but a bare fact."

—Professor P. Sundarampillai.

"Even the best educated among the latter (non Aryans) are lost in the senseless scramble to rise to the supposed superior grades of Aryan castes as little applicable to them as to the members of the 'Celestial Empire,' those of them who have learned to call themselves the *Sudras*—the wretched—consider it the acme of social elevation to be known as *Vaisyas* meaning simply the masses or the people at large."

—The Editor "Siddhanta Deepika."

"The only form of caste, if caste it can be called, was the distinction into *Moolaliyars*, *Idaiyars*, and *Kadayars*, the first, middle and last, and it is this that has still been preserved although the Brahmans tried hard to impose their fourfold distinction."

—Mr. J. M. Nallaswamipillai.

"The Aryans thus settled intermingled with the *Andanas* (அந்தனர்) the cream of the Tamilian race and learning, whose students they had the good fortune to become."

—Pandit D. Svarai Royan.

"The oldest of the tribes who dwell in *Tamilakam* were the *Villavar* and *Meenavar*. The *Villavar* or bowmen inhabited hilly tracks and jungles and lived by the chase; the *Meenavar* or fishermen subsisted by fishing and resided in the valleys and plains on or near the sea-coast."

"Their (Dravidian) civilisation was certainly older than that of the Aryans, for amongst the latter the fighting men were next in rank to the priests whereas amongst the Tamils the farmers were next to the religious men and the military class was below even that of the herdsmen and artisans. The Brahmans who had begun to settle in *Tamilakam* at least five or six centuries earlier than the period which I describe tried to foist their caste system on the Tamils."

—"The Tamils Eighteen hundred Years Ago."

"தமிழ்மன்னரும் அம்மன்னர் குடியாரும் ஆரியர்கள் அரகினியார்" என்றதற்குப்பெயர்ந்தவாறு முன் இனிது விளக்கப்பெற்றதாம். அப்பெற்றியாரும் "ராஜாஜார்" ஆயிருந்தது தத்துவஞானம் புலங்கொள அறிவுறுத்த வந்தமைக்கு ஈண்டு இரண்டோருநாண்காட்டுகிறோம்."

Pandit R. S. Vedaachalam.

"தமிழ் மூலக்க வொழுக்ககளை யறிதற்கு அவர்கள் அநாதியாகவே கொண்டும்கூட அப்பொருட் புறப்பொருட் மூன்றுதற்குள் நமக்கு எந்த கருவிகள் என்னலாம். தமிழர் ஆதியின் மூலக்ககூட குடியேறியதற்கேற்பக் குறிஞ்சி நிலம்க்கள், முல்லைநிலம்க்கள், மருதநிலம்க்கள், கெய்தநிலம்க்கள் என நான்கு பிரிவினராயினர்."

"குறிஞ்சிநிலப்பெண்கள் உருவகுறித்திருந்த மையால், மருதநிலத்தின்கள் அப்பெண்களைக் கந்தருவமுறைப்படி மணம்புரிந்துகொண்டு, கெய்தநிலப்பெண்களும் சிறுபாணமண மருதநிலத்தின்களால் மணம்புரியப்பட்டதுண்டு."

"இப்போதின் அப்பொருட் எல்லக்களையும் இலக்கியங்களும் தமிழரது ஆதிபாங்கை முறைபினைக் குறிப்பிட்டுக்கொண்டேனும் அந்தால் கனெல்லாம் ஆரியக் கலப்புக்குப்பின் பெருந்த வையாதலால் ஆரியாதுசாரங்களும் அவற்றுட் புகுந்துவிட்டன."

Sriman P. Pandithorai Tevar

Late President of the Madura Tamil Sangam.
I reserve my remarks on Part II for a subsequent letter.

95 Dam Street,
Colombo,
20th November 1916.
S. MYLVAGANAM,
President of the Madura
Tamil Sangam.

TELEGRAPHIC SUMMARY.

The War.

BRITISH HOSPITAL SHIP SUNK.

London, Nov. 22.

The Admiralty states that the hospital ship "Britannic" was sunk by a mine or torpedo on Nov. 21st in the Aegean Sea. There are 1,106 survivors, 28 of whom are injured. It is estimated that 50 are lost.

THE BALKANS.

THE OCCUPATION OF MONASTIR.

London, Nov. 21.

Reuter's French Headquarters correspondent in Macedonia, wiring on Nov. 19th says the Bulgarian convoys were seen retreating from Monastir all yesterday. The rearguard held the trenches till late at night. Daybreak revealed its disappearance. French Cavalry entered at nine in the morning as the Bulgarian patrol left the other end of the town. The Russo-Italians following the French captured a few hundred Bulgarians on the hills South of the town. The latter was little damaged. The inhabitants are suffering from food scarcity and cheered the Allies. Flowers and Serbian flags magically appeared, also the British flag which the owner had hidden in a quilt during the Bulgarian occupation. French Infantry formally entered at noon headed by bands and flags. A deputation of the inhabitants asked permission to hoist the French flag but the Franco-Russians paid a tribute to the tireless advance of the Serbians which was responsible for the capture and told the deputation to hoist the Serbian flag.

London, Nov. 22.

A French communique says:—Thick fog in the region of Monastir hindered operations. The enemy is strongly resisting on the line of heights from Snegovo, four kilometres North of Monastir to Hill 1,050 South-West of Makovo. We took prisoner 500 more. Our troops on the West bank of Lake Prespa are continuing to advance Northward.

ROUMANIAN RETIREMENT CONTINUES.

London, Nov. 21.

A Russian official report says that the Roumanians continue to retire slowly in the Alt Valley Southward, also in Juil Valley to the region of Fuliash, twenty miles North-West of Craiova.

GERMAN DESIGNS ON ROUMANIA.

London, Nov. 22.

French experts estimate that twenty-five Austro-German divisions are moving towards the heart of Wallachia. The enemy is also carrying out a turning movement in the direction of Kimpulung. The latter move seeks to take in the rear the Roumanians defending the region South of the wooded Carpathians.

London, Nov. 21.

Paris.—General Joffre has congratulated General Sarraill. He said:—"You wrested Monastir from the enemy and you will soon defeat him."

SITUATION IN ROUMANIA SERIOUS.

London, Nov. 22.

The situation in Roumania is undoubtedly serious. Anxiety is felt for the safety of the first Roumanian Army which is threatened by encirclement by the enemy's triple stroke through Vercoiorova, Vulcan and Red Tower Passes. It seems probable the westernmost districts of Wallachia, including Craiova, which is the centre of the great grain area, will have to be evacuated to relieve the danger. Craiova is only 25 miles North of the Danube. If Falkenhayn traverses the distance the extreme Western portion of Roumania will be sliced off. Confidence is felt in Roumanian circles in London regarding the great battle about to be fought on the Wallachian Plain, where huge Russian reinforcements will be concentrated. It is reported King Ferdinand of Bulgaria has arrived at Constanza.

London, Nov. 23.

An Italian Macedonia official report states the Italians in the mountains Westward of Monastir repulsed a violent attack from Mount Muza, and then advancing Northwards, captured the heights Southward of Bradindol.

THE GREEK SITUATION.

London, Nov. 21.

Athens.—There is excellent authority for stating that M. Briand has sent a message to King Constantine that the easiest way out of his difficulties is a reconciliation with M. Venizelos and to declare War on Bulgaria.

ENEMY MINISTERS DEPORTED.

London, Nov. 22.

Athens.—The Austro-German and Turco-Bulgarian Ministers and the whole staff of the Legations will be conveyed today aboard a steamer which will land them at Dedesgatch. Admiral Fournet notified them of their intended removal charging the personnel with espionage detrimental to the Allies. The Greek Government has protested and the Minister of Justice has resigned.

London, Nov. 21.

Athens.—Apart from espionage one of the reasons for the expulsion of enemy Ministers was the statement of the German Minister that vessels taking Nationalists to Salonika would be torpedoed. This is regarded as a declaration of War against the pro-Ally section in Greece.

Athens.—The enemy diplomats' request to postpone their departure has been refused. All leave tomorrow.

London, Nov. 22.

Athens.—It is officially announced that the charges against M. Gounaris and the Deputy M. Kallimachos at whose house correspondence was seized at the beginning of the month and who is believed to have coaled the "Goeben" and "Breslau" have proved to be false, the inordinant letters being the work of a forger who has confessed.

GREEK STEAMER STOPPED.

London, Nov. 22.

Marseilles.—A submarine has stopped the Greek steamer "Elysios" for Marseilles and ordered her to throw the cargo overboard. She seized the mailbags.

STEAMERS SUNK.

London, Nov. 21.

The following steamers have been sunk: (Swedish) "Joachim Brangland," (Norwegian) "Finn" and "Parnass," (Dutch) "Dolpsijn."

AUSTRALIA'S CONSCRIPTION FIGURES.

London, Nov. 21.

Melbourne.—The 1985,000, 1,146,000.

ANOTHER AIR RAID ON ZEEBRUGGE.

London, Nov. 23.

The Admiralty states that Naval aeroplanes attacked on Nov. 22nd the seaplane sheds at Zeebrugge and destroyers alongside the mole, one of which was hit. The sheds were damaged. The machines all returned.

THE LOST HOSPITAL SHIP.

London, Nov. 23.

The Admiralty states that there were no wounded aboard the "Britannic."

Telegrams from Athens state that there were no wounded on the "Britannic" which was going to Salonika with a complement of Medical Corps nurses. It is believed to have been attacked by two submarines off the Island of Zee.

RED CROSS HOSPITAL SHELLED.

London, Nov. 23.

An Italian official despatch says:—The enemy shelled a field hospital in the Gorizia area despite the conspicuous Red Cross flag. Seven patients were killed and eleven wounded.

ANOTHER HOSPITAL SHIP SUNK.

London, Nov. 24.

The Admiralty states that the hospital ship "Bramar Castle," homeward from Salonika to Malta with wounded, was mined or torpedoed in the Mykonos Channel of the Aegean Sea. All were saved.

THE "BRITANNIC."

London, Nov. 22.

The "Britannic" was a new White Star liner of 48,000 tons gross.

Athens.—The "Britannic" was apparently journeying from Salonika. She lowered all the boats numbering 35. It is reported that a few lives were lost. Details are lacking.

London, Nov. 23.

In the Commons, replying to Sir E. Carson, Mr. Asquith, said the attack on the "Britannic" was an attack on a hospital ship, known to be a hospital ship. Government was considering drawing the attention of neutrals to it.

Reuter announces that every effort had been made to indicate the character of the "Britannic." Each side of the hull wore a gigantic cross, each arm of which was illuminated with three hundred high power electric lights. It was impossible for a submarine to mistake her day or night.

London, Nov. 23.

Athens.—The "Britannic" was attacked at ten in the morning off Zee, fifty miles distant from Athens. The submarines attacked on both sides simultaneously. One missed the "Britannic" which sank in fifty five minutes. 30 to 40 of the crew were wounded by the explosion. The nurses and members of the Army Medical Corps lined on deck most orderly. The women were saved first. A number of Allied ships quickly responded to a wireless call. The survivors landed at Phaleron, the Piræus and Keratsin. The "Britannic" was the largest British ship and had accommodation for 3,000 wounded.

THE CASE OF THE "RAPPAHANNOCK."

London, Nov. 24.

The Admiralty has no further news of the "Rappahannock" which left England for Halifax on Nov. 17th. Berlin reported her sank on Nov. 8th. Unless the 37 crew are aboard the submarine, or transferred to other vessels of which there is no indication there can no longer be any hope of safety. If the crew were forced to take to the boats far from land in bad weather Germany will again be guilty of constructive murder on the high seas.

The "Rappahannock" was going to England, not Halifax.

RUSSIAN DREADNOUGHT SUNK.

London, Nov. 24.

Petrograd.—Fire broke out in the forward magazine of the battleship "Imperatritsa Maria" on Nov. 20th, and was followed immediately by an explosion. The fire quickly reached the petrol tanks. The crew very bravely strove to localise the fire and flood the magazine. Admiral Koisach, Commander in Chief went aboard and directed operations. The ship sank in an hour. The bulk of the crew were saved. 152 are missing and 64 succumbed to burns. It is hoped to raise the vessel which is lying on a shallow bottom.

STEAMERS SUNK.

London, Nov. 23.

The small Norwegian steamer "City of Mexico" and the British barque "Grenada" have been sunk.

London, Nov. 24.

The steamer "Brierton" is reported sunk.

—The Ceylon Observer.

NOTICE.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3301.

In the Matter of the Estate of the late Robert Henry Muttiash Philips of Jaffna

Deceased,
Sophia Sornam Philips widow of Robert Henry Muttiash Philips of Jaffna

Petitioner.

Vs.

1. John Henry Philips Whayaratnam of Jaffna

2. Albert Philips Selvaratnam of do

3. Hazel Navaratnam Philips of do

4. Melvina Thiraratnam Philips of do

The 2nd, 3rd and 4th Respondents are minors by their Guardian ad litem the 1st Respondent

Respondents.

This matter of the Petition of Sophia Sornam Philips widow of Robert Henry Muttiash Philips of Jaffna, praying for Letters of Administration to the estate of the abovesaid deceased, Robert Henry Muttiash Philips of Jaffna, coming on for disposal before P. E. Peiris, Esq., District Judge, on November 8, 1916, in the presence of Messrs. Sivapragasam and Katesu, Proctors, on the part of the Petitioner; and the affidavit of the Petitioner dated August 29, 1916, having been read: It is declared that the Petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before November 28, 1916, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Peiris,

District Judge.