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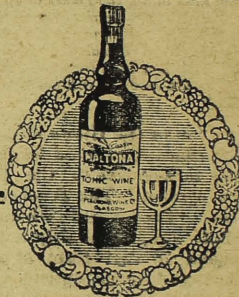
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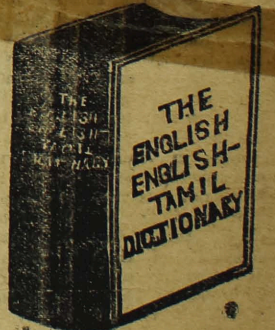
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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 8283.

In the Matter of the Estate of the late Kadirgamathamy Siddiraval Valvetiturai

Deceased.

Kadrigamathamy Siddiraval Sandrasegampillai of Jaffna

Petitioner.

Vs.

Ponnammah widow of Siddiraval of Valvetiturai

Siddiraval Alagasundram of do

Siddiraval Sundramoorthy of do

Sornalechmy daughter of Siddiraval 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 Kadrigamathamy Siddiraval Sandrasegampillai of Jaffna, praying for Letters of Administration to the estate of the abovesaid deceased Kadrigamathamy Siddiraval Valvetiturai, coming on for disposal before P. E. Peris Esquire, District Judge, on December 15, 1916, in the presence of Messrs. Sivaprakasam and Katreem, Proctors, on the part of the Petitioner; and the affidavits of the Petitioner, dated June 18, 1916, having been read, it is declared that the Petitioner is one of the sons and sole heirs of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before January 9, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Peris, District Judge.

December 15, 1916.

ACKNOWLEDGMENT OF SUBSCRIPTIONS TO THE "HINDU ORGAN".

Table with 2 columns: Name and Amount (Rs. etc.). Includes Mr. C. Namasivayam, N. Kanapathippillai, A. S. K. Pillai, S. Ely-tamby, J. P. Ampalawane, P. Arulambalam, S. N. Kandiah, and Ceylon Association.



The Hindu Organ.

JAFFNA, THURSDAY, DECEMBER 21, 1916

CHEAP COLLEGE EDUCATION.

It is said that there are people who cry that "cheap education is nasty and is worse than illiteracy." This would actually mean that the more the barriers you place in the way of the youth of a country acquiring education by making it more and more expensive to them the better that education is. And as a matter of fact we find that the educational policy of the Indian Government has been to insist on the raising of the school fees of pupils. To take an instance. We know actually that a certain First-Grade College in South India which was charging very low fees from their pupils for many years was forced under pressure from the Educational Department to raise them. In the Presidency College, Madras, about fifteen years ago, the Term Fees, that is, the fees for a term of six months, were Rs. 52. Perhaps they may be considerably higher now there and in other Colleges also. Now the sum of Rs. 104 for a year in the shape of school fees and the other expenses in Madras which may come on an average to about Rs. 20 a month, are not within the reach of the majority of the Indian people. And therefore they are perforce shut out from the benefits of Higher Education in India. Now coming nearer home, there is jubilation over the projected establishment of the University College at Colombo. We are not here concerned with the discussion of the question whether it should be modelled on Oxford or Madras, but we may be permitted, en passant, to state it as our emphatic view that, since the vast majority of the permanent population are living in a realm of ideas oriental to the core, the subjects prescribed for the study of the youth of the land should be, in the first place, to intensify them in the lofty ideals for which their own religion and literature stand and, in the second place, planting their minds unshakably firm in them, open their mental powers of responsiveness to what is good and helpful to them in things foreign, and make them assimilate such helpful elements into their own being. Any object other than this would lead to leakage and disaster. Of course every-

thing depends on the subjects of study prescribed and still more on the sort of teachers selected to teach them.

Now to resume our main theme. We too share the view that the University College, Colombo, will be used not so much by the aristocracy of intellect as by that of the wealth of the island. But is it conducive to the best interests of the island to restrict the usefulness of the Institution to a few wealthy men only?

Regarding the theory that "cheap education is nasty and worse than illiteracy" Prof. Jadunath Sirkar of the Patna College has to say the following words:

"Every European country has made primary education free and compulsory. I shall here only examine the question whether college education is necessarily bad when it is cheap.

"Take the case of Scotland. Only a hundred years ago, many a poor Scotch student used to go to the Edinburgh University from his village home, carrying a sack of oatmeal on his back, hire a small bed room, keep the sack in one corner of it, and live on the oatmeal. Here was education as cheap as could be imagined. Thomas Carlyle, when a boy of 14, had to walk a hundred and one miles on foot to his University and live there in the same humble style. To day, no doubt, this "discipline of poverty and self-denial," as Proude calls it in his Life of Carlyle, is not so austere; but, thanks to the Carnegie endowment, no Scotch student has now to pay his fees. Is Scottish education, then, nasty because it is cheap? Are Scottish graduates worthless because their entire College expenses do not come up to the price of "the latest flannel checks" of the young aristocrats of Oxford and Cambridge? On this point I shall not presume to say any thing of my own but simply quote a very recent pronouncement of Sir Harry H. Johnston, a distinguished colonial governor, explorer and statesman:—"The present British politicians, therefore, saddled with the inadequate education I have characterized, acted like the fox in the fable who had lost his tail; they were desirous that we should all be tailless. They, therefore, saw to it that all the avenues to public education were controlled by their contemporaries at Oxford or Cambridge. . . . In short, to such (men) the old-world teaching of Oxford was the Ark of the Covenant, just as an education at Eton or Harrow was supposed to make a better officer on the field of battle, a more upright and intelligent minister of State than the education at a Scottish, a Midland or a Welsh University." He then shows how very prejudiced such a view is. English philosophy and the English public services bear witness to the efficiency of cheap Scottish education. When we look around ourselves we find Scotch men filling the places of all the bankers, jute mill managers and assistants, and marine engineers in India. If these are the deadly fruits of the tree of cheap knowledge as it grows in Scotland, let the tree be transplanted to India by all means, we are ready to risk our lives by eating such fruits."

The Indian or the Hindu idea has ever been that education should be cheap, nay absolutely inexpensive to the pupils receiving education. The Teachers taught pupils free. Their board which was indeed simple was gratuitously supplied by the villagers in the form of Bhiksha. This practice of imparting free education has survived in India to this day. The Nattukottai Chetties and the controlling bodies of many Hindu Shrines in South India have established many Vedic pathshalas in which the pupils are taught, fed and even clothed gratis. There is, we understand, a Sanskrit College in Sacred Kashi where the same thing is being done. And yet we have never heard that the products of these institutions are "nasty" ones.

No people would grudge to pay taxes if those taxes are spent even lavishly on the education of the masses, in making education—even college education we mean—as inexpensive as possible to the poor.

THE RELIGION OF THE ANCIENT TAMILS.

(By S. Sabaratna Mudaliyar.)

PART SECOND.

CHAPTER XXII.

DOCTRINE OF TRANSMIGRATION. (Contd.)

ARE INEQUALITIES NECESSARY EVILS?

The critics think that inequalities are necessary for the working of the human society, and as such, it is not an injustice to introduce them into our society. I quote below what I have said on this subject:—

"It is again argued that if all men are placed in the same position, it will not be possible to work the world at large. Surely it is not an impossibility with God who cannot be said to have had recourse to what seems to us an injustice for the purpose of facilitating His own work. And this argument, it must be observed again, cannot be applied to physical differences, as such differences are not in any way necessary to work this wretched world."

ARE THE POOR HAPPIER THAN THE RICH?

The necessity of inequalities for regulating human society not being maintainable, the critics have recourse to another excuse which is not only not true but absurd. They contend that the poor are

happier than the rich. I will quote what I have said about this excuse:—

"The poor, it is again argued are very happy while the rich experience the reverse. A King is supposed to have more cares than an ordinary subject whose life is therefore preferred to that of a King. I will only ask whether this argument is put forward with any amount of seriousness. I greatly doubt it, and I should characterize this as a fancy theory introduced to meet an argument that is irresistible in itself. If there is any thing like seriousness in this argument, surely the arguers at least should prefer to be poor rather than exerting themselves to be rich, and they should preach a crusade against the acceptance of the crown by members of the royal family, and should lecture on the advantage of remaining a subject. Will any one do this? Surely not; unless it be that he is prepared to be marked down as mad!"

"It is true that the rich and those in authority have a good deal of worry and trouble; but along with these troubles, they have advantages which will greatly outweigh the troubles; and this is the secret why people prefer to be rich and to be in authority, though they are perfectly aware of the troubles that will be associated with the positions they aspire to."

Habit, no doubt, is an item that contributes towards the happiness of man, and a person that is not used to luxury will find it uncomfortable if it is thrust on him suddenly—but such a state of things will not last long, and when he becomes used to luxury he will be able to contrast his original life with his subsequent life of luxury. This will not go to show that poverty is a source of happiness and luxury that of unhappiness. It is rather amusing to find that the critics in their anxiety to give some excuse or other for an anomaly which they cannot but admit, try to whitewash such anomaly with flimsy excuses. It is true that a true Gnani—a person who has entirely given up the world—will not be affected either by poverty or prosperity. But we are only speaking of the material plane, and the question for our decision is why should there be inequalities in that plane—in equalities that are largely responsible for the happiness and unhappiness of men in that plane. 31. 12. 1916 H O

CAN INEQUALITIES BE ATTRIBUTED TO NATURAL CAUSES?

The critics then come out with another excuse. They think that the inequalities we find are due to natural causes and not to the will of God. This is what I have said against this explanation:—

"The differences that we see in this world are explained on a scientific basis and are attributed to our surroundings and to our relation to our fellow creatures. The law of heredity is much availed of in this explanation, and it is contended that, placed as we are in the midst of certain causes, we cannot escape the inevitable results. Surely I do not deny the theory of cause and effect; but the question I ask is why should we be placed under such conditions or causes. The order of nature is nothing but the plan designed by God to work the universe, and if that plan is found to cause a variety of inequalities and incongruities among the creatures of God, surely, the designer and not the design is to be held responsible for such a state of things."

The critics indulge in specious pleadings and argue that children are born dumb, deaf and blind because their parents' marriage was not contracted after consulting the rules of science. I will only ask the critics why should the poor children be punished for the mistake committed by their parents? And why were the parents inclined to contract such a marriage if not for the will placed in them by God?

The carelessness of man is also put forward as a cause of these inequalities. This excuse will not be applicable to a great many of them over which man has no control, and it has also to be observed that there are many careless men who escape evils and their concomitant inequalities. It cannot therefore be urged that carelessness produces evils without the will of God. I will however point out that the origin of carelessness itself must be traced to God. Where did the germ of carelessness come from? Was it not planted in man by God?

The critics try to attribute all inequalities to nature as if God has nothing to do with nature. They think that the law once given by God must be strictly observed by men, and if they fail to do so they do so at their own risk. This can only be said of an indifferent God who does not care for the welfare of His children; and again God knew very well what effect His law will have on the people and he knew the weakness of His people. Why should He then give such a law as will bring on untold miseries unless it be that He wanted to inflict the people with such miseries?

How could innocent people suffer and wicked people prosper?

We have seen many instances in which innocent people suffer in several ways while wicked people enjoy covetous life. This clearly shows that such a state of things is due to the Karma of the respective souls done by them in a previous life. I am glad to find that the critics have been struck by the force of this

argument and they themselves bring it forward for consideration; but I am sorry to find that they shift the ground, and go astray. They drop this question abruptly, and introduce another question. They ask—why should these innocent people be punished when they are not aware of any wrong done by them. Even here they do not give a direct explanation, but they want to explain it away by a retort. They ask how could the God of the Hindus punish men in this life while they are not aware of the wrong committed by them in the previous life.

This is not a fair way of argument. They must in the first place explain why the innocent people are made to suffer and the wicked people made to prosper. It appears however from their method of reasoning that the wicked people who enjoy in this world will be made to suffer in the next world. This itself is not an explanation in any sense of the word. The question for decision is why should these people be made to prosper in this world and the others be made to suffer. We say that it is for the purpose of rewarding them reversely in the next world? Can we call such a reward Divine Justice? I will quote from my book:—

"Another reconciliation is that the difference in the experience of men in this world will be made good in the next.

"I cannot see how this can be effected. Our experience in this world is only for a limited period. How is it possible to make good a limited difference by an unlimited experience? Simply because a man has enjoyed more of pleasure than of pain in this transitory world for a limited period, will it be considered a sufficient reason to inflict on him a corresponding amount of pain in the world expected for ever and ever. If this is considered Divine Justice, surely every man would not should long for more of pain in this world, so that he may enjoy a corresponding pleasure eternally in the next world! Why should such a privilege, I again ask, be given only to some, and denied to the rest? Do we not see a grosser injustice here?"

"The explanation would again imply that there is difference in the heavenly enjoyment itself. Heaven is not a physical plane as the earth on which we live, but it is a state which we attain at a certain stage of our spiritual advancement, and where the source of our enjoyment is the fullness of God. We cannot therefore expect any diversity in our enjoyment in Heaven, otherwise God Himself will be considered subject to change, and therefore to mutability and decay."

Can we again say that all people who prosper in this world are wicked and all that suffer are innocent? This cannot be said either; and the theory therefore that they will be rewarded reversely in the next world cannot hold good.

Another explanation which the critics try to offer in their anxiety is that the prosperity of the wicked is in return for the little good they have done in this world. There are people who are born in villany and who are still in the enjoyment of great prosperity. It cannot be said that their prosperity is due to any merit done by them in this life, and the conclusion is therefore irresistible that the cause of these inequalities must be traced to a previous state of existence.— If wicked people are said to be rewarded for the little good they have done in this life, the question may again be asked why are some of the innocent people themselves so rewarded and others not? and why are all the wicked people not so rewarded while only a few are so rewarded? I need not dwell much on this point as I have said enough of it in my book. (See p. p. 166 and 169.)

Now as regards the retort. The critics ask how could people be benefited by punishments inflicted on them when they are not aware of the offence for which they are punished. The critics themselves admit that the sufferings which people undergo are intended as a lesson to them and the question has therefore to be answered by them as well. But I do not think that they will be able to answer the question satisfactorily while the Hindus can very well do so. I quote from my book:—

"It is again argued that the punishment inflicted on an individual when he is ignorant of the cause of such punishment will not be of any avail. This may be seemingly true; but an insight into the religion in its Philosophic aspect will answer the question once for all. The object of the punishment is not only to correct a man, but also to remove the Karma that accumulates around him as well. Karma may be said to be a force that accumulates around us as a sequence of our actions, and the force, unless removed from us, will lead us to further actions equally bad as those for which the punishment is intended. The great God, therefore, removes our Karmaic force by some counter force which we call the fruits of our Karma, and this counter force is a sure remedy for the evil effect of our past actions; but it

know these past actions which mainly belong to a previous state of existence is not within the power of man in his present state of ignorance, and he cannot be expected to attain the State of having a clear idea of the past, present and the future until he becomes perfect by getting himself rid of the bondage of *Anava Malu* which conceals from his view the actual state of things.

"It is however to be noted that the cause of the punishments inflicted on us may best be learnt from the revelations or *Srutis* which detail the rewards for our various actions—and here we see an additional reason for the necessity of a revelation."

SUBSCRIBERS

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. Nights are dewy.

THE SAIVA PARIPALANA SABHAL—A General Meeting of the Jaffna Saiva Paripalana Sabhal will be held in the Jaffna Hindu College Hall on Saturday the 23rd December, 1916, at 2 P. M.

YOUNG MEN'S HINDU ASSOCIATION—The Hindu Student's Camp for 1916 is to be held at Keerimalai on the 24th, 25th and 26th instant. We are requested by the Secretary to state that admission to the Camp is strictly limited to invitations or passes.

ROAD TARRING.—The Main Street which is subject to heavy traffic is to be tarred within the Jaffna Town limits. The tarring is already begun near the St. Patrick's College Road Junction.

THE INSPECTOR GENERAL OF POLICE—Mr. H. L. Dowding, the Inspector General of Police, was here on an inspection tour last week. He went down to Kays, Kankesanurai, Point Pedro and Talaimannar and returned to Colombo on the 17th instant.

THE UNIVERSITY SCHOLARSHIPS—Mr. Ponnambalam Ramalingam who wins the Arts Scholarship is the second son of Mr. T. Ponnambalam, Secretary, District Court, Kurunegala. Mr. P. Coomaraswamy who carried off the Arts Scholarship of 1913 and who is now studying at Oxford is the eldest son of Mr. Ponnambalam. We believe that this is the only instance in Ceylon where two brothers carried off the Arts Scholarships. We congratulate Mr. Ponnambalam and wish his sons all success.

PERSONAL—Mr. N. Selvadurai, B. A., Principal, Jaffna Hindu College, left this for Colombo yesterday evening.

—Dr. S. Subramaniam, Badulla, has been transferred to Kitulgala, Nawalapitiya.

—Mr. A. M. Muttucumaru, Inspector, Co-operative Credit Societies, Peradeniya, owing to an attack of sunstroke, is staying with his brother Mr. V. M. Muttucumaru, Maniyagar, Jaffna, on a fortnight's leave.

THE SUGAR REFINERS Co.—began the manufacture of alcohol on the 12th instant. The molasses accumulated in the large toddy storage tanks during the recent trial run of sugar making will keep the distillery going for three weeks, after which the manufacture of sugar will again begin.

ECLIPSES IN 1917—There will be 7 eclipses during 1917—four of the Sun and three of the Moon. Of these the only one visible in Ceylon will be the total eclipse of the Moon that takes place early in the morning of July 5. —"Ceylon Almanac."

SHIPPING.—The S. S. Lady Bako which was expected to arrive at Mandative on the 13th instant on her Northabout trip from Colombo was unable to do so owing to unfavourable weather and had to return to Colombo from Paumban. She called at Mandative yesterday coming via Pt. Pedro and left the same evening en route to Colombo.

DESK CALENDAR FOR 1917.—We have received from Messrs N. S. Fernando & Sons, wholesale paper merchants, stationers, printers, &c., Colombo, a very beautifully got up Desk Calendar for 1917 for which we thank them.

A DAGOBA DISCOVERED AT CHUNNAKAM—Some time ago traces of the ruins of some ancient buildings were discovered by Mr. P. E. Pieris, District Judge, Jaffna, on the two mounds lying about 300 yards South of the Chunnakam Railway Station. Excavations were commenced at the instance of Mr. Pieris about two weeks ago and are proceeding with very satisfactory results. The base and the lower structure of an ancient dagoba have been discovered. Further dressed coral stones, shell concrete, carved stones, tiles bricks &c., have been found among the ruins. So far the operations were conducted under the personal supervision of Mr. Pieris assisted by Mr. O. Rasanayakam. Many other items of historical and archaeological interest are likely to be brought to light during the further excavations. The mound on the East of the Railway line is said to contain the ruins of a vihara. The spot where the excavation is going on is being visited by a large number of people. A great deal of historical and archaeological interest has been aroused by these excavations. The age of this Dagoba is freely discussed some holding that it must have been built about the time of the 2nd Sinhalese invasion, others fixing the date very much earlier.

"THE LEGISLATIVE COUNCIL ORDINANCE, No 13 of 1910"—It is hereby notified for public information that His Excellency the Governor, in exercise of the powers vested in him by sections 17 and 19 of the above-named Ordinance, has been pleased to appoint Wednesday, January 3, 1917, as a convenient day, and the Registrar-General's Office, Colombo, as a convenient place, for the election of a member for the Ceylonese Electorate specified in section 3 of the said Ordinance. It is further notified that the Returning Officer will be in attendance on the day and at the place aforesaid for the reception of nomination papers, as provided by Rule 6 of Schedule II. of the Ordinance, between the hours of 10 A. M. and 1 P. M. —"Gazette Extraordinary", Dec. 18.

WRECK OF A SCHOONER—The Sub-Collector at Kalpitiya has reported to Customs, Colombo, that the native schooner "Duragalammah" foundered 15 miles off Iransikulam on the night of the 12th instant. The schooner was on a voyage from Paumban to Colombo with a cargo of coral on board. The crew of 15 men including the tindal, who escaped in a canoe, have gone back to Paumban. The vessel has become a total wreck and there is no possibility of saving the cargo.

THE PRICE OF PAPER—Cwing to the high price of printing paper, several newspapers in England and India have increased their price. The three English Bombay newspapers have decided to double their prices for the duration of the War. The "Ceylon Observer" has decided to cease publication of its Sunday issue from January next. We are afraid that unless all of our subscribers remit their subscriptions promptly the necessity of a similar step may become imperative in our case too.

THE EMIGRATION COMMISSION.—Tanjore, Dec. 12—The Hon. Mr. A. K. J. Ahmed Thambi Maracayar arrived at Negapatnam on Saturday last after touring in Ceylon for three weeks in connection with the enquiry regarding the condition of emigrants. Mr. Maricabanks, I.C.S., who was also deputed for the enquiry, has stayed behind in Colombo and arrives at Madras on the 15th, when Mr. Maracayar will meet him and arrange the programme for the tour in the Straits. Meanwhile the Hon. Mr. Maracayar will visit the depots at Tanjore, Trichinopoly, Erode and other places.—"M. Times"

OBITUARY.—The sad and sudden death of *Vihuvan* Sabapathy Iyer Sivranantha Iyer of Tellippalai, commonly known as Paramaswamy Iyer, which occurred at his residence on the morning of Sunday the 17th instant after a very brief illness, has cast a gloom not only over the Brahman community of Tellippalai, of which he was a distinguished member, but also over the other communities of the parish and the adjoining villages. The deceased was an erudite Tamil scholar and gifted poet of remarkable intellectual brilliance of whom it may well be said that he was a shining star in the Tamil literary firmament. Having received his early education under the well known Tamil scholar and poet, Sree Muth A. Kumaraswamy Pulavar, he went to South India, where he considerably improved his already deep Tamil scholarship, and acquired a good knowledge of Sanskrit. He also served there for several years as Tamil Poindit in some of the foremost schools with great acceptance. He has for many years been engaged in literary work of a high order, some of which have been finished and are in manuscript. Of a cheerful and vivacious nature and possessing wonderful ready wit, he appeared to those who knew him well to have much in common with the old Tamil poets, while his sturdy independence, great self-respect and strong individuality marked him out as a man of considerable power among those with whom he moved. The untimely end of so promising a career is deeply to be regretted. The funeral which took place in the evening strictly in accordance with Brahmanical rites, was largely attended. He leaves behind, besides a young widow and an only daughter, a very large circle of relations and friends to bemoan his loss. We offer our sincere condolences to the sorrowing family. —Cor.

BASTIANS' SCRIBBLING DIARY, 1917—We acknowledge with thanks the receipt of a copy of the above diary, published by Messrs. W. E. Bastian & Co., stationers, printers and paper merchants, Colombo. The diary is a handy book of foolscap size and each page is allotted to 3 to 4 days. It also contains many useful information and is intended for office use. The price is fixed at Rs. 1 50

THE KATTRAGAMA PILGRIMAGE.

For well nigh forty years the Hindus have been, without representing the injustice submitting to the restrictions imposed on visitors to the above Shrine. The recent Memorial, sent under the auspices of the Manipay Vivekananda Society, has had the effect of removing the obstacle under reasonable safeguards. The petition and the reply received by Mr. S. Supramaniam, the President of the Society are reproduced below. The only source of ill health is the impurity of the river water on the first commencement of a flow after the bed is dried up. The water is then contaminated with forest refuse and may induce fever. It will be a noble work if wealthy Hindus will sink one or two wells in the vicinity of the Shrine to afford pure water for drinking and cooling purposes.

The Petition referred to:— To His Excellency, SIR JOHN ANDERSON, Knight Grand Cross of the Most Distinguished Order of St. Michael and St. George; Knight Commander of the Most Honourable Order of the Bath; Governor and Commander-in-Chief in and over the Island of Ceylon, with the Dependencies thereof.

The humble Memorial of the undersigned Hindus of Ceylon.

May it please Your Excellency,

The memorialists beg leave to submit to Your Excellency that the Sacred Shrine at Katragama is one of the oldest in Ceylon and is resorted to by pilgrims professing the Hindu faith in fulfilment of vows and in pure affection and attachment to the Deity enshrined there, and never for pleasure or sight-seeing.

That unlike pilgrims to other sacred places, the Hindus observe strictly hygienic rules by bathing and washing their clothes before partaking freshly-prepared vegetarian meals and that they abstain from meat, fish and previously-cooked food as specially sacrilegious, and which they become contaminated by disease-producing germs and putrefied.

That the water supply at Katragama is obtained from a limpid running stream which will not retain and multiply dangerous microbes as they are likely to do in the tanks attached to other shrines, access to which is allowed free of restriction.

That about 85,000 pilgrims are said to have attended the recent festival at Madhu, and similar large numbers visit Talavalla, many of whom from Colombo, where plague exists, and from India without hindrance, and special facilities and conveniences are allowed by cheap train fares, clearing of jungles, &c. Large numbers also visit Buddhist and Mohammedan places of worship free of all restrictions.

That while all the people of Ceylon are free to travel from one place to another, even from where dangerous contagious diseases prevail, the Hindus alone, who are loyal subjects of the British Crown and who are very tolerant, and live in harmony and peace with other religions, are compelled to submit themselves to personal application and to the obtaining of permits with finger marks to visit for a few days and a place with scarcely any permanent residents likely to be endangered in health by coming in contact with visitors.

That the pilgrims observe pure and clean habits at the Shrine, that the atmosphere of the precincts is kept healthy by burning very large quantities of camphor, and all those in need are freely supplied with freshly-cooked food by votaries.

That as the number of permits are limited many are debarred from fulfilling their vows by personally visiting their beloved shrine and making offerings.

The memorialists, therefore, pray that Your Excellency may be pleased to enquire into the matter and allow the Hindus the same freedom to visit their chief place of worship, unhampered by invidious restrictions, a privilege enjoyed by all the other subjects of His Gracious Majesty the King in Ceylon and all other parts of the world.

For which act of justice and kindness Memorialists will pray.

The reply referred to:— No. 3388 of 1916. Colonial Secretary's Office, Colombo 14th Dec. 1916.

His Excellency the Governor having taken into consideration the Petition of Mr. S. Supramaniam of Manipay, and certain others of the Hindu community dated—November 1916 has directed that the Petitioners be informed that His Excellency has been pleased to remove the restriction on the number of tickets issued for the Katragama Pilgrimage.

2. Tickets will hereafter be issued to those applicants who reside in areas where there are no infectious diseases prevalent.

3. Residents in India will be required to produce satisfactory certificates as to the health of their districts before tickets are issued to them.

By His Excellency's command, (Signed) F. G. Gimson, for Colonial Secretary.

CORRESPONDENCE.

THE CASTE SYSTEM AND THE ANCIENT TAMILS.

Sir, Before entering into the continuation of my previous letter, may I be allowed to say a few

words in reply to those gentlemen who have kindly placed their views at my disposal. Religion, they say, would help to get a clearer insight into the meaning of the unexplainable assumption. Well, this is a very easy way of getting out of the difficulty, whatever argument fails to assuage itself. Some of our modern savants, if left alone, would reconstruct Hinduism along the lines of religions which require articles of faith; and these articles of faith will be very queer ones indeed. One modernized exponent of Hinduism—I will expose his name if necessary—has gone to the extent of blaspheming by discrediting the omniscience of God, when he asserted that Siva gave Sanskrit, and later, finding it too difficult for the people gave Tamil. Have we to believe that and similar stuff to be true Hindus? Will the spirit of Hinduism tolerate such nonsense? Was Hinduism ever dogmatic? Does not its greatness depend upon the fact of its having a pure national basis? They who speak of scientific lines of research would not condescend to make use of them. Would they join the company of that class of persons to whom the shackles that chain them to the pillars of prejudice appear to be indispensable religious dogmas. To these, rational suggestions appear to be novel, western and materialistic. May I beg to point out that my conclusions were for the most part drawn from ancient sources.

Why should "the material west" figure so often in the replies to my letter. I wish that these spiritual gentlemen would refrain from insulting others in exalting over their greatness. I am unjustly charged with dancing to the tune of the westerner. Even admitting the charge may I ask whether there is any harm in doing so provided the tune happens to be the true one. Next I am indirectly accused of the heinous crime of being a young man. A few years might help me towards innocence. But has this accusation any bearing on my arguments. To the best of my knowledge I have not indulged in any juvenile frivolity such as slandering or calling names nor have I attempted to be dogmatic and unamenable to reason as I am afraid some older heads have proved to be.

Coming nearer to the subject, one of these gentlemen graciously admits the distinction of the Tamil and Sanskrit languages. The shastras too are said to provide this distinction. How else could it be, when the two languages are so dissimilar. Anyone will admit that medieval Tamil literature was greatly influenced by Sanskrit. The grotesque and hyperbolic touches of the poetry of that period owe their origin to similar touches in their Sanskrit models. But true Tamil poetry, the poetry of the earlier bards who sang of love (*ahappori*) and heroism (*purappori*) is indigenous to the Tamil land. The lately unearthed literary treasures of the Tamil land preserve in them a language unaffected by Sanskrit influence. All philologists agree in classifying Sanskrit and most of the European languages under the head of Aryan languages and Tamil with Malayalam, Telugu and Canarese under the head of Dravidian languages. Who were the races who originally spoke these languages? Those who contend that Dravidians are Aryans elusively reply that the same Aryan race spoke these two entirely different languages. Is it possible for a people to get up one morning to find themselves conversing in a different tongue. Even if they had completely forgotten their own they should have acquired the other from a race who originally spoke that particular tongue. The greatest sceptic could easily understand the fact underlying the above argument which to put in so many words would be that the people who originally spoke the Tamil language constituted a distinct race. The fact of the ancient Tamils being racially distinct from the Aryans is admitted by all educated persons. An ethnological survey need not be summoned. The fusion of the two races have blended them into one. Yet the high class Brahman stands far apart from the Padaiyadchi even in this respect.

I would not have ventured to give such a lengthy exposition had I not been tempted to do so by the somewhat hasty remark "Dravidians are Aryans" made by our learned lexicographer, Mr. M. Chettiar. I hope he is not serious, for in his *Abhidhanam* he himself says that *Agastya* was the first Aryan to step into the Tamil land and find a people speaking the Tamil language. I wonder to what race these people belonged.

In my last letter I quoted the opinions of eminent Tamil scholars such as Prof. Sundarampillai, Mr. J. M. Nallaswami Pillai, Mr. V. Kanagasabapillai, author of the "Tamil Eighteen Hundred Year Ago," Swami Vedachalam, and Srman Pandithar Tevar. Your correspondent finding it a hard bit to chew singles out Pandit Savitri Royan and tries to refute his points by sneering at him. Rai Bahadur Thamoortharampillai has more than once emphasized the individuality of the Tamil language. To your correspondent's eyes all these gentlemen who have devoted much time and labour to the investigation of ancient Dravidian culture appear to live in fancy land. He calls upon Lord Sambandar to evidence. Has not Lord Sambandar by his personal example shown his liberal attitude. He freely associated with *Tamilakandayalpanayanar* and allowed them to remain near the sacrificial fire. Could this be refuted? I am sorry to see the kinsman of the great Arumuka Navalar who was the champion of the regeneration of non-Brahmin priesthood coming out to support the greatness of *smartas* who despise our priests and Nayanmars. The *smartas* are none of our kin and kin. Even if some of us claim fraternity and consanguinity by tracing Aryan descent they would never accept our claim. "Be they *putayars* who eat the cow's flesh they who serve our Lord who wears the Ganga on his head are gods to be adored by us" is the saying of a great Nayanar.

The divisions of the Tamil Society stated in my previous letter rest upon the principle of division of labour as affected by geographical control. The different clans had their own chiefs and priests. Priests among all castes is even now known in the Tamil land; whereas they are unknown in Aryavarta north of the Vindhya Mountains. Are there any Brahmins who claim a Dravidian origin. All of them belong to *Banar*, *Waja Gotra* or some such Gotra. Does not the non-existence of Dravidian Brahmins clearly indicate the absence of the number from four to caste. This reduces the number from four to three. There were kings and merchants in the Tamil land as elsewhere. But were there the *Kshatriya* and *Vaisya* castes members of which *Kshatriya* and *Vaisya* castes are limited to

Padayachis, Shanars, Vanniyars, and Gomuttis; these the Vellalals consider low castes. The number is further reduced to one. There were no Kshatriya, Vaisya or Sudra caste in Tamilakam (Tamilis Eighteen Hundred Years ago page 116).

The Aryan invaders attempted to make Dasya's slaves of Dasya's foreigners. But could they make Sudras of the noble Vellalals. Perhaps some of our Aryanised elders would classify Vellalals with Vaisyas although my friend Mr. Thambiah would not. But Tholhappiar in attempting to introduce the caste system into the Tamil land makes a fourth caste of the Vellalal and places him distinct from the Vaisyas of whom he makes a third caste. Thereby he tacitly assumes Vellalals to be Sudras. We could expect this from the Aryans to whom tilling the soil was a contemptible profession.

For does not Manu himself say (X. 84.) Krishim Sadovithi Manyante Saccruttsadvigarkhitha. Bhumim bhumi sayams chaiva hanthi kashdam ayomukam.

"Some think that tilling is a good profession. It is despised by the sages. For does not the iron faced plough cut the earth and several living creatures found in the earth."

And moreover, although the Aryan polity of castes recognises many small divisions it consists only of four in the main. All the so called low castes are grouped under the head of Sudras. Manu denies the existence of a fifth caste.

(X. 4.) Brahmana Kshatriya Vaisyas thrayo Varna dvijadyah Sathurtha ekajathisthu Sudra nasthitu pan-chamah.

"Brahmana, Kshatriya, and Vaisya are the Dvijas the twice born, Sudras—have no sacred thread—and constitute a fourth caste. There is no fifth caste. Thus those Vellalals who would forget their nationality in accepting the Aryan polity of castes have to fall in rank with their much despised brethren the pariahs and others. The goldsmiths and potters who wear the sacred thread should necessarily stand higher than these Vellalals. As a matter of fact in South India a smith wont consent to eat from the hands of a Brahman. The Dravidian smith may be congratulated in preserving his integrity. Of course true Vellalals know that they are neither Sudras nor Vaisyas and that the Aryan system is as little applicable to them as to the members of the "Celestial Empire". The Vellalals had their own priests, kings, merchants and artizan. These were all Vellalals and had nothing to do with the Aryan fourfold division.

Another interesting subject for study is the origin of the Aryan subdivisions of the fourth caste. These, the so-called low castes, are said to have been produced by the numberless permutations and combinations of intermixtures of the four main castes. To give a few illustrations. The offspring of a Brahmana father and Sudra mother is of the Nishathaka caste whose occupation will be fishing (Manu X. 8. and 48.) The child born of a Sudra father and Vaisya mother will be of the Ayogava caste whose occupation would be Carpentry (Manu X. 16 and 49). The issue of the Nishathaka father and Ayogava mother is the Margava who will be a boatman (Manu X. 34). The much despised chandala whom the Aryans identified with the Dravidian pariah is the offspring of a Sudra father and Brahmana mother. (Manu X. 12). Applying the Mudaliyar's law of heredity all the above castes are equal or superior to the Sudra caste. The "untouchables" are but the first cousins of the members of the premier caste. Does not this exhibit that the whole system was a conventionality based upon racial prejudice. In the United States of America the negro is lynched if he attempts to ravage a white woman; in classifying the offspring as an "untouchable" our Aryan invaders have more effectively prevented Dravidian men from contracting marriages with Aryan women. In my last letter I have shown that the hunters, herdsmen, fishers and farmers had the same social standing, although they followed different pursuits.

The Aryans of yore have been so imperious as to consider even the kings of other races as Sudras. (Manu X. 43 and 44).

Sanakasithu kriyalopadinah Kshatriya jatayah Vrushalathum gathaloke Brahmanadarasenacha Paundragachapudra Dravida Kambojavaranaa Salaha

Parada Parivara Chinnu Brahma Darudali Karini "By not adoring the Brahmins and by the non-observance of rites such as wearing the sacred thread Kshatriyas gradually became Sudras. Those who have become Sudras accordingly are the rulers of Paundra, Dravida, Yavana, (Greeks) China etc.

I do not for a moment gainsay the fact that the Aryan and Dravidian races are and were bound by insoluble ties of religion. In this respect the Dravidians have given more than they received. Siva worship is essentially Dravidian in origin and aspect. The fourth Veda and many of the Upanishads and Agamas the Sathopatha Brahmana Sutra and many commentaries although written in Sanskrit claim Dravidian authorship. The twelve Tirumurai and fourteen Siddhanta sastras present Hinduism and Hindu Philosophy through the medium of the Tamil language. Hindu religion is as Dravidian as it is Aryan. To quote the words of the great Bengali poet.

"The ancient Dravidians were, indeed, not deficient in civilisation. Contact with them made Hindu civilisation varied in aspect and deeper in spirit. The Dravidian was no theologian, but an expert in imagination, music and construction. He excelled in the fine arts. The pure spiritual knowledge of the Aryans mingling with the Dravidians' emotional nature and power of aesthetic creation formed a marvellous compound which is neither entirely Aryan or non-Aryan but Hindu."

—Sir Rabinranath Tagore. I am afraid I have transgressed too much on your space. My notes on "Is the caste system essential for our national progress" are reserved for a subsequent letter.

S. Mylvaganam, Pandit of the Madura Tamil Sangam. 95, Dam Street, Colombo, 14th Dec., 1918.

TELEGRAPHIC SUMMARY.

The War.

GREECE CLIMBS DOWN.

Rome.—The Greek Government has accepted the ultimatum in its entirety. Athens.—The Government has accepted the Allies' demands. It says that orders have already been given regarding the movements of troops and War material and they will be carried out as rapidly as possible and the transfer of material Northwards will immediately cease. Regarding the events of Dec. 1st, the Government submits its proposal to arbitration and trusts that the Powers will reconsider their decision to continue the blockade which is straining relations and impressing public opinion. In conclusion, the Note dwells on the desire of Government and people for the resumption of the excellent traditional relations of the Entente, based on reciprocal confidence.

GERMANY WANTS LESS ARMAMENT.

Washington.—The German Embassy has authorised the statement that it is certain that one of the most important subjects of discussion at the Peace Conference would be the universal limitation of armaments.

DUMA DENOUNCES DALLING.

Petrograd.—The Duma has unanimously resolved against entering upon any Peace negotiations whatever at present.

MORE SHIPS SUNK.

The sinkings announced are:—"Brogwalds (British), "Salamis" (Greek), "Vidar Kaupanger" (Norwegian), "Zece" (Danish), the schooner "Polander" and a Swedish schooner.

THE BALKANS.

The Admiralty announce that Naval aeroplanes on Friday bombed effectively Razlovi, Eastward of Istip, in Serbia.

An official despatch from Salonica says:—An isolated Bulgarian attack on our new positions on the Stuzma was repulsed. The Royal Navy (sic) shelled hostile entrenchments Eastward of Neohori.

NEW CHIEF WHIPS.

The Hon. Neil Primrose has been appointed Joint Chief Whip in the new Government with Lord Edmund Talbot.

GERMANY'S PEACE PROPOSALS.

Washington.—The Cabinet for three hours considered Germany's Peace overtures. It is officially announced that the proposals will be transmitted to the Entente, unaccompanied by any expression of opinion from the United States.

THE FRENCH FRONT.

Paris.—The newspapers state that General Nivelle organised, General Petain directed and General Tanguin led yesterday's attack at Verdun. As a result of the operations, in which half a dozen Divisions participated, the French regained the loftiest hills of the District which the Germans used as observation posts. Hitherto they have captured seventy-five guns and destroyed many.

Paris.—A communique says:—Following up the success on the right of the Meuse, we progressed in Courieres Wood and captured the village of Bezon Vaux. A violent German attack on Pepper Hill at close quarters yesterday was decisively repulsed. We maintained the whole of the new front. The prisoners are flowing in and hitherto exceed 9,000, including 250 officers. The material is still uncounted, but 81 guns have been captured or destroyed.

A French communique states that the enemy made a minor reconnaissance in Champagne which was scattered. There were only patrol encounters on the right of the Meuse. An enemy attack on the trenches at S. Mihiel sector failed.

The success of the great new French offensive at Verdun is hailed enthusiastically as the best reply to the German peace proposals. It is General Petain's first victory since he was appointed Generalissimo, following his surprise victory at Verdun on Oct. 24th when he retook Fort Douaumont. The French line now everywhere reaches the German line of Feb. 28th after the first German success. It reaches further at several points towards the original line of Feb. 20th when the great battle began.

THE GREEK SITUATION.

The Piræus.—The Greek evacuation of Northern Greece has already begun. The Allied officers are supervising the transport of troops and material.

THE BALKANS.

A Serbian communique says:—The Bulgarians without Military necessity have been bombarding Monastir, killing civilians.

THE PEACE OFFER.

Amsterdam.—The latest German newspapers are surprised at the Allies' coolness towards Peace, blaming Great Britain and adopting a menacing tone.

PANIC IN JAPAN BUSINESS CIRCLES.

Tokio.—The proposals were received with surprise. There was panic on the Stock Exchange. Shipping shares tumbled and others followed. The Stock Exchange closed until Dec. 11th. Industrial people do not believe the Allies will consider the proposals.

GERMANY CANNOT BE TRUSTED.

New York.—The World says the great obstacle to Peace is the deep conviction of the belligerents and Neutrals that Germany cannot be trusted.

Washington.—The Austro-German and Turkish Peace Notes were despatched to the Entente capitals, unaccompanied by any United States expression of opinion.

JAPAN AND THE NEW GOVERNMENT.

London, Dec. 17. Replying to Mr. Lloyd George, notifying the new Cabinet, the Premier of Japan telegraphed:—"I am confident the new Government will prosecute the War with constant determination to secure a complete and lasting victory." He rejoices that Mr. Lloyd George shares this feeling.

THE FRENCH FRONTS.

London, Dec. 18. A French communique says:—The Germans violently counter attacked our new positions on the right bank of the Meuse but did not succeed in gaining a footing except at a farm at Chambrette the immediate approaches to which we continue to hold. We hitherto have counted 11,987 prisoners at Verdun since Dec. 15th, including 284 officers. We captured or destroyed 115 guns, 44 mine throwers, and 107 machine-guns.

Paris (official).—On the right of the Meuse our new lines from Vacherauville and Bezon Vaux, particularly at Chambrettes farm sector, were bombarded. We replied.

BATTLE ON A BOG.

London, Dec. 18. A significant feature of the Verdun fighting was the apparent absence of German reserves. Accounts agree the dispirited Germans were beaten before the start. They fought only with Artillery and that wildly. Trenches were carried most easily. Snow fell heavily on the battlefield and on Saturday the ground was like a bog. It was impossible to dig trenches. Heroism in training (?) the ground was more conspicuous than the capture as the evacuation of the wounded and the bringing up of supplies were most difficult. English papers acclaim the victory as proving that in the moment of international crisis France's soldiers provided her best ambassadors for restoring the War to its true perspective. They point out the German indecisive successes in Roumania has in nowise relieved the threat in the East and West. They conclude that the Allied nations may contemplate the future with quiet minds.

Paris.—A communique reports that South of the Somme there was fairly lively reciprocal Artillery activity in La Maisonnette sector. On the right of the Meuse after a sharp fight we ejected the enemy from Chambrettes farm, the whole of which we re occupied. Two machine-guns were captured.

THE BRITISH FRONT.

London, Dec. 17. General Sir D. Haig says:—We successfully raided trenches at Renart, inflicting casualties and bombing dug-outs. We entered the trenches South-West of Wytschaete and destroyed a machine-gun emplacement. The enemy blew a camouflet Eastwards of Ypres.

OUR AERIAL SUPREMACY PROVED.

The Air Board describe the successful bombing raids in France. German Artillery prisoners admit that large numbers of guns were directly hit as the result of the accurate observation of the British aviators.

General Sir D. Haig says:—We successfully entered the trenches Southward of Armentieres yesterday night, killing a number of the enemy.

GREECE.

Athens.—The transport of the Greek troops to Morea began on Saturday. The passage of the trains was checked at Eleusis station by Allied Officers, and by French warships at Patras, and Corinth also were supervising. There was panic on the Athens stock exchange owing to the blockade.

THE BALKANS.

A Russian communique says:—A strong enemy attack in the region of Walerutna was repelled at the point of the bayonet. We pursued the enemy and secured the height. On the Roumanian front Cavalry twice rushed an attack by enemy Cavalry which was attempting to attack our retiring troops in the region of Buzeu. The enemy did not accept battle and retired behind their Infantry.

SERB PRISONERS ILL-TREATED.

The Serbian Legation Reports that an escaped Russian priest describes the Serbian prisoners in Austria as weak and emaciated. They search for roots and sometimes beg. He never saw a more wretched set of men.

A British despatch from Salonika records two successful raids on the Struma front and Lake Doiran. Our aeroplanes bombed Tumba Station and damaged a transport on the Ghevelli-Cherniste road.

THE SUBMARINE WAR.

The sinking is announced of the steamers "Westminster" (British), "Brask" (Norwegian), "Michael Ontchoukoff" (Danish), "Vala" (Swedish) and the sailors "Naia" and "Constance Mary" (British).

Amsterdam.—A Berlin message reports the torpedoing of the French troopship "Magellan" (8,000 tons) with 1,000 men aboard. A Marseilles telegram says everyone was rescued.

GERMANY AND PEACE.

New York.—Count Bernstorff, interviewed, indicated that Germany hoped President Wilson would arrange a Peace Conference at The Hague —the Peace terms to remain in abeyance until the plenipotentiaries had assembled.

U. S. A. TO WAIT AND SEE.

The Daily News correspondent at Washington says:—The American representatives in Europe have been instructed confidentially to report the real purpose of the German Note and its recep-

tion by the Entente. If Mr. Lloyd George on Tuesday reaffirms M. Briand's sentiments, President Wilson will decline to identify himself with the German proposal. There is no intention of joining the other Neutrals in addressing the Entente.

ITALY REPUDIATES GERMAN OFFER.

Communications in Italy have been interrupted by snowstorms. Belated messages from Rome show that the Italian Press repudiates the idea of Peace negotiations at present. Baron Sonnino speaking in the Chamber on Wednesday said he had received a German Peace Note which was most vague. Therefore he deprecated discussion as it was important the Allies should act in unison.

PORTUGUESE RISING.

Lisbon.—The Government has promptly stamped out a small rising in four places in the Provinces without firing a shot. The ringleaders, Machado and Santos, have been arrested. Lisbon is undisturbed.

GERMANY'S FOOD SHORTAGE SERIOUS.

Madrid.—Order has been completely restored. Portugal from whence trains are arriving normally.

AMSTERDAM.—FOOD SHORTAGE IS THE KEY TO GERMAN'S PEACE OFFER.

Amsterdam.—Food shortage is the key to Germany's Peace offer. Herr Batacocki twenty-four hours previously told the auditors that the potato crop was twenty million tons compared with fifty million last year. The grain crop is one and a half million ton short of the estimate. Expectation of supplies from Roumania would not be realised as Hungary and Austria are already quarrelling over them. The Kolnische Zeitung hints that Koerber's fall was due to a quarrel with Count Tisza thereabout.

—The Ceylon Observer.

NOTICE. FOR SALE.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA. Testamentary Jurisdiction No. 3389. In the Matter of the Estate of the late Valliammal widow of Nagalingam of Chulipuram Deceased. Sangarapillai Arumugam of Chulipuram Petitioner. Vs. 1. Murugesar Sinnathurai of Kuala Lumpur 2. Murugesar Chellar of Do. 3. Murugesar Sittampalam of Do. 4. Murugesar Thambiappoo of Do. The 1st, 2nd, 3rd and 4th Respondents by their Attorney Canagaratna Mudali, Viliingam of Chulipuram Respondents.

This matter of the Petition of the abovesaid Petitioner, praying for Letters of Administration to the estate of the abovesaid deceased, Valliammal widow of Nagalingam, coming on for disposal before P. E. Peiris, Esqr., District Judge, on December 4, 1918, in the presence of Messrs. Siva-Pragasam and Kadirasu, Proctors, on the part of the Petitioner; and the affidavits of the said Petitioner dated November 28, 1916, having been read: It is ordered that the Petitioner be and he is hereby declared entitled as next of Kin of the said deceased to administer the Estate of the deceased and that Letters of Administration do issue to him accordingly; unless the Respondents above named or any other person shall, on or before January 9, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Peiris, District Judge. December 6, 1918.