

# The Hindu Organ.

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## Notice.

## Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3398.

Class I.

In the Matter of the Estate of  
Pattinipillai wife of Velupillai Ariacuddy of  
Vadukkoddai West in Jaffna late of Raub in  
Fahang

Deceased.

Ehamparam Sapapattinipillai of Vadukkoddai  
in Jaffna

Petitioner.

Vs.

1. Valliammai widow of Arumugam of  
Vadukkoddai West
2. Ariacuddy Ratnasingham of Do.
3. Nagamma daughter of Ariacuddy of  
Do.
4. Ariacuddy Thiraisingham of Raub in  
Fahang
5. Saraswaty daughter of Ariacuddy of  
Do.
6. Velupillai Ariacuddy of Raub in  
Fahang. The 2, 3, 4, and 5, Res-  
pondents are minors and appear  
by their Guardian ad litem the 1st  
Respondent

Respondents.

This matter of the Petition of Ehamparam  
Sapapattinipillai of Vadukkoddai in Jaffna, pray-  
ing for Letters of Administration to the estate of  
the abovenamed deceased, Pattinipillai wife of  
Velupillai Ariacuddy, coming on for disposal be-  
fore P. E. Pieris, Esqr., District Judge, on May 8,  
1917, in the presence of Mr. S. Sittampalam,  
Proctor, on the part of the Petitioner; and the  
affidavit of the said Petitioner, dated March 29,  
1917, having been read: It is ordered that the  
Petitioner be and he is hereby declared deceased,  
as such great grand uncle of the said deceased  
and that Letters of Administration do issue to him,  
accordingly, unless the Respondents abovenamed  
or any other person shall, on or before May 31,  
1917, show sufficient cause to the satisfaction of  
this Court to the contrary.

P. E. Pieris,  
District Judge.

May 10, 1917.

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service are made and will take effect from  
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passengers who stay over the night to  
take the morning train. Such passengers  
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Trincomalee, F. H. A. SILVA,  
May 12, 1917. Manager.

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The Hindu Organ.

JAFFNA, THURSDAY, MAY 24, 1917.

THE POLITICAL EDUCATION  
OF THE PEOPLE.

In speaking or writing of educational  
reforms we do not generally pay as much  
attention to the political education of the  
people as we ought to do. We use the  
word politics here in its primary sense—  
the training in the art of government, or  
self-government, as we would like to put  
it, and not the controversy or party squa-  
bbling attending discussions on the merits  
or demerits of certain acts of the Govern-  
ment. The true object of politics is to  
promote the happiness of the people by  
directing their collective or corporate life  
in well ordered lines. Man is endowed  
by nature with social instincts. This  
instinct finds its outward expression in  
the family life, and grows by degrees into  
tribal, racial, national or international  
life, in the course of individual develop-  
ment. In its spiritual aspect, this inborn  
desire in man to find his happiness in

social or collective life is a direct proof of  
the essential unity of all souls. When  
we are devoid of the dividing ignorance  
in us, we will find ourselves one in essen-  
ce, in our aims and ambition, with our  
fellow beings. The true function of edu-  
cation is to develop this social nature in  
man in right lines.

Civics dealing with the duties, rights  
and responsibilities of citizenship should  
be one of the important subjects of study  
in our schools. There are several text  
books in English on this subject and it is  
given a place in the syllabus of studies in  
schools in England and in some of the  
schools in India. In the Tamil language  
too, text books on this subject have been  
recently written in South India. At the  
Educational Conference held at Trichina-  
poly last month, it was reported in the  
proceedings that a new Tamil text book  
on Civics was submitted to the body by  
a leading Indian educationist. In view of  
the political advancement made by other  
countries in the East, it is important that  
the people of Ceylon too should become  
more enlightened on their duties and res-  
ponsibilities to the state. Not only the  
people who have received only a vernacu-  
lar education, but even many of the  
English educated people in our country  
are sadly deficient in their political know-  
ledge and training. If Civics is to be  
made a subject of study in our vernacular  
schools it is essential that suitable text  
books on the subject should be published  
in the vernaculars of the Island. In  
Tamil there are such text books in India  
and these may be introduced into our Tamil  
Schools. We are not aware whether  
there are text books on the subject in the  
Sinhalese language. But even if they  
are wanting, such books will shortly be  
published when a demand for them is  
created in the Sinhalese schools.

Another way in which political know-  
ledge can be propagated among the people  
is through the medium of the press. The  
vernacular newspapers and magazines in  
the Island do not now discuss political  
problems and questions with the same  
breadth of views and erudition as are to  
be met in journals conducted in English.  
The Tamil journals in India maintain a  
higher level in political discussions than  
similar journals in Ceylon. The Tamil  
daily paper, "Swadesamitran" of Madras  
and other Tamil journals like "Lokopa-  
kari", "Vivekachintamani" contain con-  
tributions by well known political leaders  
and they are read with avidity even by  
the educated classes. These journals in  
South India are in no way inferior to the  
"Hindu", the "New India" and other  
journals conducted in the English lang-  
uage. In Ceylon too, the vernacular press  
should be greatly improved with a view  
to facilitate the political education of the  
people.

As we have stated, the function of  
politics is to promote the happiness of  
the people. In its widest reach, politics  
is not different from religion which has  
also the same end in view. We, therefore,  
find that in politics, as in religion, ser-  
vice is said to be the surest means to se-  
cure happiness. Individuals and nations  
ensure their happiness by serving the  
needs of other individual or nations, so  
far as it lies in their power to do. The  
German philosophers, Nitsche, Bernhardt  
and other leaders of German "kultur"  
postulated an opposite method for secur-  
ing happiness. Charity, mercy, sympathy  
and similar qualities have no place in their  
cult. These, they consider, are slavish vir-  
tues which will surely enslave and emas-  
culate the man or the nation who practises  
it. The best means to secure one's happi-  
ness is to develop and extend one's powers  
to the highest possible limit and to become  
the "superman". The statesmen and  
political leaders in Germany who were  
thoroughly imbued with this fatal philo-  
sophy of conduct, drilled the whole na-  
tion to the highest possible efficiency  
and employed their whole wits to secure  
their happiness by world domination.  
Their utter disregard of the rights of  
weaker European nations as well as of  
the conquered coloured people under them  
bear ample testimony to this spirit  
of German culture. This negation of  
human service and sympathy pursued so  
assiduously by the German leaders in  
order to secure their happiness precipi-  
tated the greatest cataclysm of the world.  
It was inevitable. Though other Euro-  
pean nations were not altogether free from  
this taint of moral corruption, yet it was  
in Germany that it received wholehearted  
acceptance as the guiding principle of  
national policy.

We are glad to note that responsible  
statesmen in the British Empire are fully  
aware of the need of spreading true po-  
litical enlightenment among the people.  
Speaking at a meeting of the League of  
Nations Society on the 14th instant,

General Smuts said: "The War had  
stamped into the hearts of millions of  
men and women an intense desire for a  
better order of things. The old order of  
things was now useless." Lord Hugh  
Cecil speaking at the same meeting said:  
"Of late years European sentiment had  
retrogressed. We felt boundless devotion  
for our own country, but had none for  
any other. He would like to see the  
ministers of Christianity of all denomina-  
tions and in all countries foregather to  
enforce the principle that war and na-  
tionalism were inconsistent with Christi-  
anity."

We, therefore, now find in England an  
earnest desire to educate the people on  
the true principles of politics and civics.  
An Educational Committee in England  
recommended last year the introduc-  
tion of the following reform:—"Our  
educational system should henceforth  
give more conscious and deliberate  
attention to citizenship and to social  
ethics, especially for the development of  
corporate life and of self-government  
from the elementary school upwards." If  
educational reform in this line is needed  
in England, it is undoubtedly much more  
needed in Ceylon. We hope that practi-  
cal steps will be taken to supply this  
want.

THE RELIGION OF THE ANCIENT  
TAMILS.

(By S. Sabaratna Mudaliyar.)

PART THIRD.

## CHAPTER XXXVIII.

MODERN SPIRIT OF THE EDUCATED  
TAMILS.

I now propose to examine the views  
held by a certain section of the Tamil  
community as regards their religion. The  
Religion has been beautifully explained  
in the *Siddhanta* literature of the Tamil  
language; and my remarks do not at all  
refer to that literature. I am only refer-  
ring to the views held at present by some  
of our community who have been edu-  
cated on Western lines.

Western education has no doubt infused  
a good deal of materialism into our com-  
munity, although it may be said at the  
same time that it has created in us a de-  
sire to take some interests in questions  
affecting our religion. But the spirit in  
which such interests are taken is a mat-  
ter for grave anxiety. The Tamils who  
have been educated on Western lines have  
not that respect and veneration for their  
religion which their forefathers had; and  
the value they put on religion is more or  
less of a secular nature.

They seem to think in the first place  
that religion was produced by human  
intellect, and that it evolved out of human  
ideas by the law of evolution. The origin  
of Religion need not, in their opinion, be  
traced to a Divine source, and it is very  
probably their idea that modern educa-  
tion will not permit them to concede any  
thing like a supernatural side to religion.  
Although they believe in God, they would  
not tolerate any belief in His supernatural  
function. In short their God is Nature,  
and they have no objection to the people  
calling this Nature by the name of God.  
If any function is to be attributed to God  
beyond the plane of nature, they may  
even be prepared to give up their belief  
in God. To concede anything like super-  
natural is in their opinion sheer ignorance  
and rank superstition. Such is the influ-  
ence which modern science and Western  
education have exercised over them. They  
do not realize for a moment that religion  
is a science of the spiritual plane which  
is very different from the material plane  
governed by the laws of nature; and that  
the main object of religion is to lead us  
from the natural to the supernatural.  
It is a pity that the notions they have  
of religion were gathered mainly from  
religions that have no idea of the myster-  
ies of Divine secrets; and that they are  
not in a position to appreciate the value  
of such mysteries as underlie the *Panchad-  
chara* or *Piranava*. These are all super-  
stitions in their opinion and it is not for  
me to enlighten them on these mysteries.  
I must however tell them that any idea  
of the means of releasing us from the  
clutches of this material world must come  
from outside, and that such an idea can  
never occur to any one who is already  
plunged in the darkness of materiality.  
To realize the Grace of God within one's  
self is not possible with any one, unless  
he is shown the way to realize it; and,  
according to the religion of the Tamils,  
this is only possible with the *Vingnana-  
kalar*. But with the *Piralayakalar*  
and *Sakalar* instructions on the myster-  
ies of religion have to be given by God  
personally, and this is one of the chief  
reasons why He assumed a form.

சுரண மாக மங்குகருகி குருகுருகி கருகி  
கா ரணன குருகுருகி நக நபகரி கி நபகரி கருகி.

(If God had not assumed a form and  
given us the *Vedas* and the *Agamas*,  
there could have been no Salvation.)

Human mortals, as we are, we belong  
to the *Sakalar* class of souls, and we can-  
not, with our futile attempt, have any  
idea of the true religion unless the reli-  
gion was given to us by God.

If we consider the capacity of human  
intellect, we could clearly see that, con-  
fined as it is, to the material plane, any  
idea of the existence of God, beyond that  
plane, could not have occurred to it, un-  
less the idea was suggested to it from  
outside. And even supposing that the  
idea occurred to some one as an excep-  
tional case, it would not have been ac-  
cepted by the mass, and it would not  
have been as effective as it would be if  
given by God. And again it would take  
a very long time for any human idea to  
assume the form of a creed, and can we  
say that God denied us the benefit of a  
religion for such a long time? The the-  
ory again that man was originally a  
brutal being without any idea of God  
would be a reflection on the wisdom of  
God as such a theory would imply that  
God created all human beings in a brutal  
condition and allowed them to nature to  
improve. A supernatural course of events  
would make a stronger impression in  
man than any natural course of events,  
and although supernatural course is a  
rare privilege we cannot say that God  
denied us this privilege altogether and  
left us to the mercy of dumb nature.

I have treated this subject at some  
length in my paper on "The evolution of  
Religions" and I would refer the readers  
to that paper for a fuller explanation.  
It is very unfortunate that our Western-  
ized Tamils attach more importance to  
Science than to Religion and try to sub-  
mit Religion to the laws of nature.

They build a similar theory as regards  
the origin of language itself. They think  
that man was originally capable of giving  
expression to some inarticulate sounds  
only, and that in course of time, human  
language evolved out of these inarticu-  
late sounds step by step. Are we to be-  
lieve that God created the human beings  
and left them without a language to be  
guided by nature? There can be no  
doubt that there are several languages  
that evolved one from the other. Is this  
a reason to conclude that no language  
was originally given by God? We can  
easily imagine what an indefinite length  
of time would have been necessary for the  
formation of a language out of inarti-  
culate sounds! Surely this waste of time  
could have been prevented if a language  
was given by God at the commencement  
of the creation. Can we say that God  
was indifferent about this great advantage  
to man? I think our materialized Tamils  
would do well to investigate this question  
with the light thrown on the subject by  
Religion. The Religion explains beauti-  
fully how the *Natha* principle proceeded  
out of *Piranava*, and how the *adchara*  
(alphabets) proceeded out of *Natha*.  
The positions which the *Vannathathuva*  
(the principle of letters) and *Pathathathu-  
va* (the principle of words) occupy in the  
order of creation have to be carefully  
studied before conclusions are drawn  
about the origin of language.

Modern scientists who only see a tiny  
portion of the long expanse of time, can-  
not express an opinion of the whole time  
from the tiny bit they have seen. Science  
will be immensely benefited if it is studied  
with the help of the true Religion; but  
our modernized Tamils want to sacrifice  
their religion at the altar of science.  
draw inferences at random in the name of  
science and try to shape their religion to  
suit their inferences. They have a charm  
for new ideas and an innate prejudice  
against old usages and traditions. They  
do not take any trouble to examine the  
traditions, and although the traditions  
are more coherent and more acceptable  
than their new ideas, they want that pre-  
ference should be given to their novel  
theories, because they are new and the  
traditions are old; and they further think  
that because their new ideas are appreci-  
able by Western materialists, and because  
they are on Western material lines, the  
accepted dogmas of our religion should be  
replaced by their new ideas. I do not  
mean to say that we should stick to our  
tradition blindly. Let us examine  
them carefully—and we should certainly  
reject them if we find them unworthy of  
our acceptance. But we should not re-  
ject them because they cannot be appre-  
ciated by Western materialists. Our West-  
ernized Tamils would do well to bear  
this in mind before they indulge in  
fanatical theories.



# LOCAL & GENERAL.

**THE WEATHER.**—The days are very hot. It appears after all that the blowing of the South-West wind for a few days in the beginning of this month, was not the result of the bursting of the big monsoon, which has yet to set in. The wind in these days comes from various directions, and the conditions are similar to those incidental to the pre-big monsoon bursting days.

**THE GOVERNOR'S VISIT TO JAFFNA.**—H. E. Sir John Anderson was expected to visit Jaffna in January last, and in the midst of preparations for his reception, the visit was postponed owing to His Excellency's sudden and serious illness. It was again arranged that the Governor would visit this District in June. We are, however, in a position to state that His Excellency's state of health, though it has considerably improved, is such that it is not considered advisable to undertake the long journey to Jaffna in the course of next month. He may pay his long deferred visit in September next if his health would permit.

**SRIMATH SWAMI VEDACHALAM.**—arrived in Colombo yesterday morning. A reception was to have been given him last night.

**A PUBLIC LECTURE.**—Mr. M. Sabaratnam, B. A., Head Master, Jaffna Hindu College, will deliver a lecture on "Religion" at the Hindu English School, Karadieve, on Saturday next commencing from 6 p. m.

**CEYLON MEDICAL COLLEGE.**—The Medical Preliminary and Apothecary Entrance Examinations will be held on Monday, July 16th and the following days. Candidates should present their certificates and receipts for fees on or before Friday, June 22, 1917.

**BURGLARY.**—A cloth shop in the Main Street at Grand Bazaar, Jaffna, was broken into on Sunday night last, by some thieves. It is reported that cloths to the value of about Rs. 3,000 and Rs. 150 in cash were removed. The thieves effected an entrance into the room by removing the tiles and making an opening in the roof.

**SUICIDE.**—It is reported that a woman, the wife of a constable residing in the Police Lines in Jaffna, committed suicide by hanging herself on Monday night last. Another case of suicide of an Indian woman took place last night at Vannarponnai.

**PERSONAL.**—The Hon'ble Sir A. Kanagasabai who went to Colombo on a visit returned here on Sunday morning last.

—The Hon. Mr. A. Sapapathy, returned to Jaffna by Monday night train.

—Mr. V. Kanagasabai, Station Master, who was laid up with fever lately, has gone to Mandavite to recruit his health.

—Mr. S. Candiah, Asst. Inspector of Schools, Jaffna, has gone to Batticaloa to assist the Inspector of Schools E. P. in examining the schools in Batticaloa and Trincomalee.

**MATRIMONIAL.**—The marriage of Mr. Arulampalam Muttukumaram, G. P. O., Colombo, with Miss Ponnamma, the only daughter of Mr. Sinnappah Pontampalam, Landed Proprietor and Contractor, C. G. R., took place at Telippalai on the 17th instant, and was attended by a large number of relations and friends. No invitations were sent to outstations owing to a bereavement in the family. —Cor.

**COPPER-PLATE INSCRIPTIONS.**—Mr. T. A. Gopinatha Rao, M. A., Superintendent of Archaeology, Travancore State, has published in a book form the copper plate inscriptions belonging to the Mutt of Sri Sankaracharya of the Kamakoti pitha in Kumbhakonam. The book contains facsimiles of the copper plate inscriptions. They are written in Sanskrit in the Grantha, Telugu, or Nagari characters. There is only one plate with Tamil inscriptions and bears the date Saka Samvat 1613. All the plates are of the 15th and 16th century of the Christian era. The author has added translations and annotations to the text. M. R. Ry, S. R. M. M. C. T. Pettaohchi Obettiar Avergal, Zemindar of Andipatti, at the command of His Holiness Sankaracharya of the Mutt, has borne the expense of printing this volume. We thank the publisher for the copy sent to us.

**A DISTINCTION.**—We learn with pleasure that Mr. N. Paramasathan, A. M. I. A. Sc., F. T. S., the well-known energetic Secretary of the Y. M. H. A. Copsy, late professor of Psychio Science at the Indian Academy of Science, Madras, has been honoured with the degree of Doctor of Philosophy and Science by that Institute in recognition of the merits of his writings on Occult Philosophy and researches in Psychio Science. —Cor.

## Y. M. H. A. (CENTRAL.)

**Mandatives.**—A largely attended meeting of the Hindu inhabitants of Mandavite was held on the 19th instant in the Hindu School. There were present about 200 people. Chelvadurai Udayar occupied the chair and speeches in Tamil were made by Mr. M. S. R. Singhe, B. A., and a student from Velarai. The meeting resolved to open a Tamil branch of the Y. M. H. A. and undertake the management of the Hindu School there. Regular meetings will be held in future here.

**Thanks.**—The sum of Rs. 1.50 sent by a sympathiser to buy books for the prisoners is received with thanks. Jail preaching is being done regularly.

**Jiva Daya Section.**—A very successful meeting of the leading residents of Araly was held in the Murukamoorthy temple at Araly North to preach against animal slaughter in that village. S. Sabaratna Mudaliyar, Deputy Fiscal, addressed the gathering. He was followed by Q. Rasanayaka Mudaliyar, Secretary, District Court, Mr. C. Arulampalam, Advocate, Mr. V. Sannugam, Mr. P. Murugesu, a mason from Mathagal. Those present resolved to put down animal slaughter in Hindu temples. Among those present were Messrs. W. Duraiswamy, C. Arulampalam, M. S. Eliatamby, Advocates, S. Kandaiya, Proctor, S. Thuraiappah, Fiscal's Office, M. S. R. Singhe, B. A., S. Ambikapaker, K. Retnasingham, Head Clerk, District Court, M. Salvadurai, A. Sithamparanathapillai, Notary from Vaddukodai, A. Elyappah, S. T. Chittampalam and A. Chellappah Udayar.

**Kondavil.**—A largely attended public meeting of the inhabitants of Kondavil was held in the Madam opposite to the Pillayar temple at Kondavil at 6 p. m. on the 22nd instant. There were present more than 300 people. After the singing of Thevaram, Mudaliyar C. Rasanayakam addressed the gathering on the evil practice of slaughtering animals in the name of Ishwara. He asked the meeting why dogs, horses and crows were not slaughtered but only goats and fowls. One among the crowd answered the flesh of dogs, horses and crows are not eaten. Thereupon the Mudaliyar entreated the people to desist from the practice of slaughtering animals to satisfy one's perverted tastes and professing to do so to propitiate Ishwara. His speech created a profound impression. He was followed by Mr. M. S. Eliatamby, Advocate, and Mr. V. M. Muttukumaru, Maulagar. The Managers of three temples in which the festival comes on next week came forward and undertook to prevent the abominable practice in the temples under their management. Even those who had sentimental scruples to give up altogether a practice to which they had been long inured gladly undertook to chip off the ears of the animals ardently dedicated when the Manager informed them that the Government Agent has instructed the Police not to enter prosecutions for cruelty in such cases. Great enthusiasm prevailed and the people dispersed singing the glory of Ishwara. Among those present were Messrs. V. Chinnatnamby, Jaffna Kachecheri, S. Thuraiappah, N. Kandasamy, M. S. R. Singhe, S. T. Chittampalam, S. Saravanamuttu, S. Ambikapaker and A. Eliappah.

**Head Quarters.**—The reading-room will remain closed till the end of this month. —Cor.

## FASHIONABLE TAMIL WEDDING.

TYAGARAJA—NAMASIVAYAM.

The marriage, according to Hindu rites, took place on Thursday last at "Ayodhya," Rosemead Place, the palatial residence of Mr. C. N. Namasivayam, of Mr. Jagannathan Tyagaraja, B. A., LL. B., Barrister at Law, and Miss Srimati Padmavati Namasivayam. The elite of the community were present since the parties are members of high social position in their community and highly respected by the different communities in the Island. The bride is a grand-daughter of Mr. Cathiravelu Pillai, Shroff of the old Oriental Bank, while the bridegroom is a nephew of Sir P. Arunachalam and Lady Arunachalam.

The bridegroom arrived sharp at 9.30 p. m. and (met at the entrance by Mr. and Mrs. Gnanasekaram and Mr. and Mrs. Namasivayam) was conducted on "Nila Pavada" to the house, where at the entrance he was garlanded by the bride's father and conducted to the main hall, where he was given his seat and remained so till 10.45 p. m. when he was conducted to the ceremonial room where he went through a ceremony by himself. After this ceremony he retired again to his former seat and the bride was next conducted to the ceremonial room and went through a ceremony. At 12.48 p. m., the auspicious hour, the bridegroom and bride were brought together and the tying of the "thalai" round the neck of the bride by the bridegroom ended the ceremony.

The decorations were oriental in every detail with its gorgeousness and variety of colour and light. The main shed (60 feet by 25 feet) with a raised platform to meet the floor level of the house, was for the most part embellished and panelled with the young leaves of the coconut palm, while red and white at intervals added much to the arid nature of the decorations. The main feature of the ceiling, was the trusses 25 feet apart and designed so as to carry the roof and the heavy ceiling lights. The truss was constructed entirely of small sections of rafters and the high candle-power lights placed above them emitted their rich glow of light through the ceiling. Persian carpets on the floor further added to the grandeur of the surroundings. The whole decorative scheme was the design of Mr. S. Mahadeva of the P. W. D. and carried out under the supervision of Muhandiram D. P. Wijewardena.

## THE RECEPTION.

Mr. C. Namasivayam, J. P., Shroff of the Hong Kong and Shanghai Banking Corporation, Colombo, held a public reception to his many friends in honour of the marriage on Saturday the 10th instant. The house and premises were most tastefully decorated and every other arrangement left nothing to be desired. One of the gateways to the portico of "Ayodhya" was spanned by a cudyon awning most artistically decorated with symbols of various designs. Towards the other

gateway was a large and commodious *mar-ut* specially erected in oriental fashion, rich with palms and greenery, accommodating a very large number of the guests, especially of the fair sex. For the greater convenience of most of the guests a refreshment buffet had been prepared in the compound and refreshments were served *ad lib.* A host of stewards and stewardesses too were assiduous in their attention to the guests and added a charm to the evening's proceedings. The gathering, which was a record one, was fully representative, affording eloquent testimony to the wide popularity enjoyed by the bride's parents.

In the course of the evening the Hon. Mr. F. Bowes proposed the health of the newly married couple and the bridegroom responded suitably. Sir Ambalavanar Kanagasabai in a humorous speech proposed the toast of the host and hostess and Mr. Namasivayam responded. It only remains to be mentioned that special musicians and dancing girls were got down from Madras and Jaffna who entertained the gathering.

## CORRESPONDENCE.

### THE CONSCIENCE CLAUSE.

Sir,

The "Morning Star" of the 16th of May has a long article on "The Bible in Schools."

The "Star" touches on two points. (1) The motive prompting Christian Mission Work and (2) The influence of the Bible in improving the morality and spirituality of those who read it.

Let me deal with the second point first.

The plea put forward by the "Star" for teaching the Bible to the Hindu children in Christian Mission Schools is that the study of the Bible does not, according to your contemporary, produce any moral or spiritual harm on the children so studying it but that, on the contrary, it is productive of a world of good to them. In support of this view he refers, with enthusiastic approval, to the opinions of such eminent Hindus as Sir Narayan Chandavarkar and the Hindu Editor of the *Indian Social Reformer*. I do not question the sincerity of the opinions of the two gentlemen referred to. Nay, I shall go even further and say that Swami Vivekananda, whom I look upon with the same Bhakti or reverence as Christians look upon Jesus Christ, ever carried with him along with a copy of the *Bhagavad Gita* a copy of the *Imitation of Christ*. Therefore I do not question the sincerity of those who think that Bible study results in the moral and spiritual elevation of man. But at the same time it is a notorious fact that some of the most eminent of the Rationalist Free-thinkers of Christendom who thoroughly know the Bible from one end of it to the other stoutly maintain a view of the influence of the Bible on man utterly at variance with that of the many Hindu gentlemen referred to by your contemporary. For my own part, as one who has not thoroughly studied the Bible myself and as one who has not in the least felt the elevating influence of it on myself, I have no difficulty in assuming, for argument's sake, the position taken up by sincere admirers of the Bible. Supposing that the moral and spiritual influence of the Bible is all that its staunchest adherents claim for it, how can their plea be used against the Conscience Clause?

Now every sincere believer thinks that all the goodness he possesses is due to the particular scriptures or books he believes in. For instance, the rationalist free-thinkers referred to think that a study of the volumes published by the Rationalist Press Association, and not a study of the Bible, has been responsible for all their moral elevation. Some European Mohammedans Buddhists and Vedantists think that the study of the *Koran*, the *Tripitaka* or the *Upanishads*, and not a study of the Bible, has brought about their present spiritual elevation. Is that a reason why Christian parents should see their children imbibe the teachings of the non-Christians referred to? I understand that there is a Conscience Clause in the English Educational Code. The clause has been inserted, I understand, to protect not distinct religions from each other's aggressions but merely to protect one Christian sect from another Christian sect. Why, then, should so much ado be made about a Conscience Clause in India when it is sought to protect one religion from the encroachments of another?

Now to the first point raised by the "Star". No Hindu desires to do "grave injustice to the motive with which Missions have been established" either "in this land" or elsewhere. On the contrary the Hindu recognises the sincere and noble motive behind Mission work which is, according to the Missionaries, the "saving of souls." No Hindu attributes baseness of motive to any religionist, Christian or otherwise, who desires to propagate his own particular religious ideas. Let the best exponents of all the religions of the world with their sects and sub-sects come over to India and flood the land from one end of it to the other with their religious ideas. Let people pick up what religious ideas they please from those that are thrown and sown broad cast. Let all religionists have free play and fair play in this world.

What many Hindus do is, not to find fault with the broad general motive of the Christian Missionaries, but with a particular method of their work. The work of teaching the Bible to mere children in schools and coupling the teaching with a systematic abuse of the religion in which they have been born when the children are absolutely ignorant of its grandeur and worth and at an age when they are unable to defend it from slander is to resort to unworthy tactics in order to push one's propaganda. What the Hindu considers the most proper course is to afford every facility for the children to learn their own religion first from its best exponents and then allow them entire freedom, in their years of discretion, to pick and choose, if necessary, from the other religions extant.

I have already touched upon European Mohammedans, Buddhists and Vedantists and Rationalists. These have embraced the non-Christian cults referred to not when they were children but at a mature age, not because they do not know the Bible, but because the Bible does not satisfy them. If after a close study of Hinduism, Hindus leave it for Christianity, I shall, though remaining a Hindu myself, bless the religion which gives mental rest to many. But I cannot find it in my heart to pronounce benediction upon a method of propagandist work which takes advantage of the infantile ignorance of Hindu children in order to stuff their brains not only

with Biblical ideas but with abuse of Hinduism at the same time. A Conscience Clause will most probably save them from both.

Jaffna, Yours faithfully,  
19th May, 1917. E. K. SIVASUBRAMANIAM.

## THE DEPRESSED CLASSES.

Sir,

The "Morning Star" of the 9th instant is waxing magnificently in its comments on the movement set on foot by the Hindus in India and Jaffna for the elevation of the depressed classes. "The most powerful factor," says the "Morning Star", "in bringing about this change of thought has been, according to the opinion of Hindus themselves, the presence of Christianity in India". I strongly disagree. It may be said that the atmosphere of Western freedom and liberty that has been infused and imbibed in these lands which has been responsible for this movement. Freedom in the West allows all classes—high or low, rich or poor—to reform themselves to any standard of social excellence excluding the intercourse of marriage which in fact should be the only test of equality.

It is this spirit of the West that has set the Indians, let me say Hindus, work for the amelioration of the depressed classes. The social equality of the West which does not include the crowning aspect of all equality, namely marriage between all ranks of people has behind it political regeneration as the only and the only motive. In spite of the much vaunted work of Christianity as the national religion among the Westerners there has not been created yet the *undercurrent* equality among the peoples of the West. Will not your contemporary say that Christianity has failed to achieve that end? The aristocratic families of the West don't mix with the plebeians in the highest sense of social equality. The society in the West, which we in the East are trying to imitate, is more of a political fraternity than of an institution meant to promote love for each other and equality on the principle of love. There may have been one or two romantic love comedies between the nobles and the commons but it is not the rule. If Christianity has sadly failed in its purpose in countries which claim to be Christian every inch, how in the name of common sense can the "Morning Star" say that the presence of Christianity alone is responsible for the national and racial revival in India?

Again, if the "Morning Star" sincerely contends that Christianity is the cause of Hindu awakening will it believe that Christianity is indebted to Hinduism for its code of ethics, for the teachings and morals of Christ? It is clearly suggestive of Christ's sojourn in India between his 12th and 30th year that the Christian scripture is absolutely silent about his life and movements during what ought to have been his most active stage of life. The Bible does not offer even a suggestion. It is more than plain that he was out of his land of birth. Then, India was at the height of fame and Christ was probably and possibly attracted into it where he drank deep of the spiritual fountains. This should almost be taken as a settled proof of Christianity's obligation to Hinduism; yet we Hindus don't talk of it in a concealed and self-righteous spirit as the "Star" very evidently does of things in this matter of fact age. It is not in keeping with the cult of Christian faith to make jeering reference to any work of revival or reform by the Hindus as an imitation of Christian dash.

Any one looking up the new compilation of Christian lyrics and songs in Tamil will find that a novelty has been introduced in the shape of Thevarams which, not to talk of their general phraseology which is very evidently borrowed from Thayumanavar and other standard Hindu religious writers, is only patent to Hinduism. To employ the words of the "Morning Star", "if imitation is the best form of flattery, surely the Hindus ought to be congratulated on the imitation of their songs and Thevarams by Christians."

Interdependence is an essential feature of human existence. But to say that a man, race or religion exists simply because it closely imitates the life of the other is to talk unmitigated nonsense. I am glad I am able to mark the serious efforts of the "Morning Star" to rise into the superhuman realm by letting others.

The "Morning Star" talks of Mass-movements which bring into the Christian fold large numbers of people and sometimes whole villages. The "Morning Star" may not know that man's one stern requirement for keeping his body and soul together is food. Give him that gratia, he becomes yours. You can throw him into any shape. This change is only superficial because it is a change for material gain. He seldom proves unfaithful to his national faith to which he adheres by conviction. So far I have never heard of a village whose entire inhabitants relinquished their mother faith in favour of an alien creed. Our friend the "Morning Star" has not, perhaps, heard yet of Christians who in the evening of their life reverted to Hinduism for solace and comfort. In this connection I wish to know from the "Star" if the standard of morality in Jaffna ever since it began to preach Christian gospel has been any whit better. I should remind the "Morning Star" that material prosperity and religious piety are two different things and that it should not mistake one for the other; and that material prosperity is not a necessary data for religiousness.

Another feature of the "Morning Star" discourse on the Hindu Movement for the depressed classes is its grandmotherly counsel that the motive of the Hindu philanthropists should be higher and nobler than political regeneration and check on the progress of Christianity and pronounces the Christian benediction that, "if such things are done in a condescending spirit and with the sole motive of checking the progress of Christianity or even of bringing about the country's political salvation, we feel sure that the movement will make but little head way". Thanks, God bless the "Star".

Lost I should be misunderstood I should state here that I am a friend of the depressed classes and shall always lend sympathy and support to any movement calculated to bring about their salvation from the present social degradation. But I shall be serious notice of any imputations and jeering references as those made by the "Morning Star" in its editorial.

Thanking you sir for the space.

Yours, etc.,  
S. A. NATHAN.



## TELEGRAPHIC SUMMARY.

## The War.

## THE WAR CONFERENCE.

London, May 17.

In the Commons Mr. Lloyd George said he desired to report to the House a very important decision which had been arrived at as a consequence of the recent meetings of the Imperial War Cabinet. It was desirable that Parliament should be officially and finally acquainted with an event which constituted a landmark in the constitutional history of the British Empire. The House would remember that in December last Government invited the Prime Ministers or leading statesmen of Oversea Dominions and India to attend sittings of both the Cabinet and Imperial War Conference. The former body held fourteen sittings and the British Cabinet became for the time being the Imperial War Cabinet. While it was in session Overseas members had access to all information at the disposal of the Government and occupied a status of absolute equality with the members of the British Government. It had prolonged discussions on all vital aspects of British and Imperial policy and came to important decisions which would enable us to prosecute the War with increased unity and vigour, and would be of the greatest value when negotiations for Peace came to be discussed.

## ANNUAL CONVENTIONS.

The fresh minds and new points of view which the Government's colleagues from Overseas had brought to bear on problems with which they had been so long engrossed had been of immense help to all of them. As far as Government was concerned they could state with confidence that the experiment had been a complete success. The Imperial War Cabinet was unanimous that the proceedings had been of such service, not only to its members, but the Empire, that it ought not to be allowed to fall into desuetude. Accordingly at the last session it was agreed that the meetings should be held annually or oftener when urgently necessary. The Imperial War Cabinet would consist of the British Premier and such of his colleagues as dealt with Imperial affairs, and the Dominions' Premiers, or specially accredited representatives and an Indian representative appointed by the Government of India. He hoped this annual meeting would become accepted as a Convention of the British Constitution (cheers).

## THE SCHEME.

In its present form the institution was extremely elastic. Its essence was that the responsible heads of the Governments of the Empire, with Ministers specially entrusted to conduct the Imperial policy, should meet together at regular intervals to confer about the Foreign and Imperial policy and come to a decision regarding them which, subject to the control of their own Parliament, they then would severally adopt. They would by this means be enabled to obtain full information about all aspects of Imperial affairs and determine by consultation the policy of the Empire in its most vital aspects without infringing in any degree the autonomy that each at present enjoyed. They did not attempt to settle what constitutional developments this might lead to. The whole question of perfecting the mechanism for considering Imperial and Foreign affairs between the autonomous nations of the Imperial Commonwealth would be reserved for the consideration of a special conference which would be summoned as soon as possible after the War to readjust the Constitutional relations of the Empire.

It was felt, however, that the experiment of constituting an Imperial Cabinet on which India was represented had been so fruitful in a better understanding and unity of purpose and action that it ought to be perpetuated, and they believed that the proposal would commend itself to all nations of the Empire. (Cheers).

London, May 17.

Lord Curzon made a statement in the Lords on the Imperial War Cabinet similar to Mr. Lloyd George's.

## THE ITALIAN ADVANCE.

London, May 18.

A correspondent at Italian Headquarters says that the Italian advance was highly spectacular at crossing the precipitous Isonzo gorge in narrow bridges regardless of clouds of shrapnel. The first line trenches fell immediately. Then the Austrians made a steep ascent of Monte Kuk. The Austrians' second line 800 feet high was bristling with machine guns. The battle raged all day and all night long till the Italians outflanked and captured the whole position. Monte Kuk's summit of 1,800 feet was captured later, but furious counter-attacks on both crests followed. After heavy fighting the enemy were repulsed and Kuk definitely won.

## THE IRISH PROBLEM.

London, May 17.

Mr. Redmond, replying to Mr. Lloyd George, says that the Nationalists are prepared to recommend the assembling of a Convention provided that Irishmen of all creeds are represented. Ulster Unionists, replying to Mr. Lloyd George, undertake to submit to a settlement and the suggestions to the Ulster Unionist Councils will have sympathetic consideration.

London, May 18.

Mr. Redmond, in a letter to Mr. Lloyd George, refuses the proposal for immediate Home Rule exclusive of Ulster and accepts the alternative of a Convention. Sir J. B. Lonsdale, Bart., on behalf of the Ulster Unionists, undertakes to submit proposals to the Ulster Councils for careful consideration, but according to the Press Association the Ulster leaders in the Commons stated last evening that they would not submit the Convention proposal to the Council, nor themselves serve on such a body.

## VARIED NAVAL ENCOUNTERS IN THE ADRIATIC.

London, May 18.

The Admiralty announce that early on Tuesday Austrian light cruisers and destroyers raided the Allied drifter line in the Adriatic and sank four British drifters from which the Austrians captured they took 72 prisoners. The warships "Bristol" and "Bristol" French and Italian destroyers co-operating, chased off the enemy. The chase continued with the enemy under heavy and continuous fire. When near Cattaro the ene-

my battleships were approaching, we drew off. Italian aircraft attacked the warships outside Cattaro and sank one of our cruisers heavily and towed to Cattaro in a sinking condition. The British Admiral reports another badly damaged and adds that a submarine torpedoed the "Dartmouth," which has returned to port with three killed, five missing, believed dead, seven wounded and no other casualties.

## BRITISH FRONT.

London, May 18.

Reuter's correspondent at Headquarters says:—When the full story of Bullecourt can be told, it will shed an imperishable lustre on several English and Scottish Battalions who bore the brunt of about fifteen attacks by an infinitely greater weight of numbers and, who while occasionally temporarily yielding, always returned and went further ahead each time until the last of the Boches were cleared out. Likewise the Anzacs to the South East of the village have maintained their grip upon the Hindenburg Line, sturdily defying all the efforts of the enemy. The final capture of Bullecourt creates a most interesting tactical situation. From the bank of the Sensee River, East and North-East of Croisilles, our line takes a pretty sharp sweep. The result is that between Monchy and Moevres the enemy is bent back in a salient of which the Hindenburg Line forms a considerable span of the Southern length. If you rule a line on the map half-way between Quenast and Bullecourt to the East of Monchy, you get a very large packet, packed with Germans who are still there, presumably bent on retrieving the lost part of the line. The German command knows that Bullecourt is the key to important tactical possibilities. That is the reason that it has become such a sepulchre of German Guardsmen.

## FRENCH FRONT.

London, May 19.

A French *communiqué* says:—Last evening, after a violent bombardment, the Germans attacked North West of Braye from Chevigny ridge to the Oise Canal. Our batteries and machine gun fire broke up the assaulting waves, which were only able to gain a foothold in our advanced elements West of the attacking front.

London, May 20.

A French *communiqué* says:—There has been no Infantry action. The Artillery work was sometimes violent at Chemin-des-Dames, Hurtelise and on the California plateau.

A French *communiqué* says:—There was a most violent Artillery struggle in the region of Chemin des Dames on the whole front between Labovelle-Cerny-Hurtelise. The enemy attempt on the salient at Labovelle was easily repulsed. A small action enabled us to carry some elements of trenches North East of La Faux mill.

London, May 21.

A French *communiqué* says:—The enemy Artillery have been most active at Chemin-des-Dames since the middle of the night. They increased in force in the morning. The Germans from the East of Hurtelise to North of Sancy directed a rolling fire of heavy shells and asphyxiating projectiles on our positions, but the strength of our counter preparation rendered abortive the general assault which was being prepared and the Germans massed on the greater part of the threatened front were unable to leave the trenches. There was most lively fighting at different points where they approached our lines. It ended in our favour and the enemy, who lost heavily by our batteries and counter-attacks, only gained a footing in our advanced elements North-East of Cerny on a front of 300 metres. Every where else our positions were maintained.

## RUSSIAN FRONT.

London, May 18.

A wireless Russian official despatch says:—We repulsed an intense attack in the direction of Vladimirvolynsk in the region of Shelyov, also the Turkish attack in the direction of Ognot.

## U. S. A.'S SERIOUS PREPARATIONS.

London, May 20.

The United States State Department announces that a Division of Regulars, commanded by General Pershing, has been ordered to proceed to France at the earliest possible. This force is in addition to the nine regiments of Engineers recently recruited for Service in France.

## NATIONAL REGISTRATION IN U. S. A.

London, May 19.

Washington.—President Wilson has issued a proclamation announcing that National Registration will be taken on June 5th. He says: "The power against which we are arrayed has sought to impose its will upon the world by force. To this end it has increased its armaments until it has changed the face of War. In the sense in which we have been wont to think of Armies there are no Armies in this struggle. There are entire nations armed, but the men remaining to till the soil and man the factories are no less part of the Army in France than the men beneath the battle flag. It must be so with us. It is not the Army we must train and shape for War, it is the nation. To this end our people must exhibit one compact front against the common foe. But this cannot be done if each man pursues his own private purpose. The nation needs all men, but it needs each man, not in the field which will most please him, but in the endeavour that will best serve the common good. Thus, though the sharp shooter might be pleased to operate the trip hammer in forging the great guns and the expert machinist might desire to march with the flag, the nation is being served only when the sharp-shooter marches and the machinist remains at the levers. The whole nation must be a team in which each man must play his part. It, therefore, is most fitting that to this end Congress has provided that the nation shall be classified for service, to place men in that position which shall best serve the common good. The significance of this cannot be over estimated. It is a new thing in history and a landmark in our progress."

## SUBMARINISM.

London, May 18.

Paris.—The *Echo de Paris* affirms that between May 1st and 5th one dozen German submarines were certainly sunk, principally by the British.

Madrid.—A submarine shelled the Spanish steamer "Patricio," killing the Chief Engineer. The Cabinet has discussed the outrage at length and a protest is being prepared.

London, May 19.  
Mr. Kennedy Jones, M. P., the British Food Minister, at Edinburgh said we are beginning to master the submarines, thanks to new methods which have been hitherto been successful.

## BRITISH TRANSPORT SUNK.

London, May 18.

The Press Bureau for Saturday states that the British troopship "Cameronia" was torpedoed on May 15th. The missing are of the Military one officer and 128 other ranks and of the crew two officers and nine men.

—The Ceylon Observer.

## NOTICE.

## HYPNOTISM

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## THE LATENT LIGHT CULTURE,

Tinnevely,

S. India.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3862.

In the Matter of the Estate of the late Thambiyer Nagendiraier of Uduvil in Jaffna Deceased.

Thambiyer Aiyakkuddy Kurukkal of Uduvil in Jaffna Petitioner.

Vs.  
Nagamma widow of Thambiyer Nagendiraier of Uduvil in Jaffna Respondent.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the deceased, Thambiyer Nagendiraier, coming on for disposal before P. E. Pieris, Esqr., District Judge, on January 23, 1917, in the presence of Mr. T. Kanagarayer, Proctor, on the part of the Petitioner; and the affidavit of the Petitioner, dated January 23, 1917, having been read: It is declared that the abovenamed Petitioner is the brother of the said intestate and entitled to have Letters of Administration to the estate of the said intestate, do issue to him unless the abovenamed Respondent or any other person shall, on or before May 29, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,  
District Judge.

May 3, 1917.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3890.

In the Matter of the Estate of the late Kanapathipillai Chinnakuddy alias Joseph Samuel of Chandiruppal who died at Kuala Lumpur in the Straits Settlements Deceased.

Margret Thangamma Samuel widow of Kanapathipillai Chinnakuddy alias Joseph Samuel of Do. Petitioner.

Vs.

Minors  
1. Emma Navamany daughter of Kanapathipillai Chinnakuddy alias Joseph Samuel of Do.  
2. Christiana Gnanatheepam daughter of Kanapathipillai Chinnakuddy alias Joseph Samuel of Do. by their guardian-ad-hoc Loopy Alfred Thillaiampalam widow of Alfred Thillaiampalam of Do.

Respondents.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased, Kanapathipillai Chinnakuddy alias Joseph Samuel, coming on for disposal before P. E. Pieris, Esqr., District Judge, on May 8, 1917, in the presence of Mr. S. Kandayya, Proctor, on the part of the Petitioner; and the affidavit of the Petitioner, dated February 16, 1917, having been read: It is ordered that the Petitioner be and she is hereby declared entitled, as the widow of the deceased, and that Letters of Administration to the estate of the said intestate do issue to her, accordingly, unless the abovenamed Respondents or any other person shall, on or before May 23, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,  
District Judge.

May 10, 1917.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3403.

In the Matter of the Estate of the late Ponnammia wife of Saravananmuttoo Maruthappillai of Vaddukkoddai West in Jaffna, late of Kuala Lumpur Deceased.

Saravananmuttoo Maruthappillai of Vaddukkoddai Petitioner.

Vs.

Minors  
1. Maruthappillai Kandasamy of Vaddukkoddai  
2. Sivapakkiam daughter of Maruthappillai of Do  
3. Rasaladumy daughter of Maruthappillai of Do. The 1st, 2nd, 3rd Respondents are minors appearing by their Guardian ad-hoc Sabapathiar Chellaturai of Vaddukkoddai

Respondents.

This matter of the Petition of Saravananmuttoo Maruthappillai of Vaddukkoddai, praying for Letters of Administration to the estate of the abovenamed deceased, Ponnammia wife of Saravananmuttoo Maruthappillai, coming on for disposal before P. E. Pieris, Esqr., District Judge, on May 21, 1917, in the presence of Messrs. Sivapragasam & Katreeru, Proctors, on the part of the Petitioner; and the affidavit of the said Petitioner, dated April 12, 1917, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as the lawful husband of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him accordingly unless the Respondents abovenamed or any other person shall, on or before May 29, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,  
District Judge.

May 22, 1917.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3417.

In the Matter of the Estate of the late Kartikesar Vaitilingam of Vannarponnai East Deceased.

Murugesar Muthutambay of Vannarponnai East Petitioner.

Vs.

1. Murugesar Kantaiyah of Vannarponnai East  
2. Kantar Vallipuram of Do  
3. His wife Chellam of Do  
4. Chithamparam widow of Kadirgamer Kantaiyah of Do  
5. Venasitambay Vallipuram of Do  
6. His wife Thailayammal of Do  
7. Murugesar Nallatambay of Do and  
8. His wife Chinmatangachchy of Do

Respondents.

This matter of the Petition of Murugesar Vaitilingam of Vannarponnai East, praying for Letters of Administration to the estate of the abovenamed deceased, Kartikesar Vaitilingam, coming on for disposal before P. E. Pieris, Esqr., District Judge, on May 14, 1917, in the presence of Mr. K. Kanakasabai, Proctor, on the part of the Petitioner; and the affidavit of the said Petitioner, dated May 8, 1917, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as an heir of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him accordingly, unless the Respondents abovenamed or any other person shall, on or before May 31, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,  
District Judge.

May 18/19, 1917.

## Order Nisi.

## IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 3415.

In the Matter of the Estate of the late Arumugam Kartigesu of Vaddukkoddai West Deceased.

Arumugam Vairamuttu of Vaddukkoddai West Petitioner.

Vs.

Nayagam widow of Kartigesu of Vaddukkoddai West Respondent.

This matter of the Petition of Arumugam Vairamuttu of Vaddukkoddai West, praying for Letters of Administration to the estate of the abovenamed deceased, Arumugam Kartigesu, coming on for disposal before P. E. Pieris, Esqr., District Judge, on May 14, 1917, in the presence of Mr. S. Sittampalam, Proctor, on the part of the Petitioner; and the affidavit of the said Petitioner, dated May 8, 1917, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as the sole heir of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him accordingly, unless the Respondent abovenamed or any other person shall, on or before June 7, 1917, show sufficient cause to the satisfaction of this Court to the contrary.

P. E. Pieris,  
District Judge.

May 16, 1917.