

The Hindu Organ.

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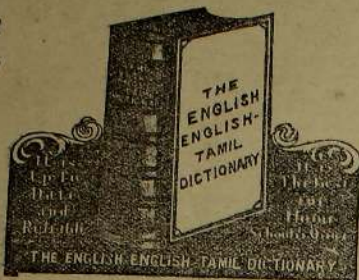
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The Hindu Organ.

JAFNA, WEDNESDAY, FEBRUARY 15, 1911.

THE PUBLIC SERVICE IN CEYLON AND IN INDIA.

It is the boast of many persons, the horizon of whose knowledge does not extend beyond the limits of this Island, that Ceylon is far ahead of India as regards the rights and privileges granted to the people by the ruling race. But anybody who looks beyond the narrow confines of this Island, will easily find that during the last two or three decades, India has advanced by leaps and bounds in every branch of human activity, while Ceylon has been almost stationary. True that as regards education, the percentage of persons able to read and write is greater in Ceylon than in India, and English education, judged by the results of the "Cambridge Locals", has spread far and wide, but what is known as higher education is practically unknown in the Island. If we except the graduates of Indian and English Universities and those who have received their education in India or Europe, the number of cultured men in our midst can be counted on one's fingers' ends, and they are mostly self-taught men or men

who will tower above their fellows amidst any surroundings and under any system of education. No college in Ceylon can boast that in recent times it has turned out a number of graduates who can take their place among the cultured in India. On the other hand, a host of young men graduate from the Universities of India annually, of whom a good number are able to hold their own with the graduates of any University in the English-speaking world.

But it is when we turn to the Public Service we find the most marked contrast between the conditions obtaining in Ceylon and in India. In Ceylon, a Ceylonese member of the Civil Service, however high his attainments and qualifications may be, is not appointed to an Agency or Assistant Agency, whereas in India, not only Indians in the Covenanted Civil Service are placed in revenue and administrative charge of districts, but a few headships of districts are reserved for officers selected from among the members of the Provincial Service. In the Madras Presidency two Collectorships (in Ceylon, Agencies) are open to the latter Service.

The *Times* of Ceylon wrote recently that it was not likely that more than one Ceylonese would be appointed to the Supreme Court Bench. The reason why more than one Ceylonese should not be appointed has not transpired. There is greater reason in Ceylon for appointing more Ceylonese to the Supreme Court Bench than there is in India for appointing more Indians to the High Court Benches. For, in India, the members of the domiciled European and Eurasian communities are not regarded as Indians, and appointments given to them is not regarded in the light of appointments given to natives of India, whereas, in Ceylon, Burghers are regarded as Ceylonese, and if more than one Ceylonese judge is appointed to the Supreme Court, all or at least one of them is sure to be a Burgher, seeing that Burghers hold a leading position at the Ceylon Bar.

The classification of Burghers with Sinhalese and Tamils as Ceylonese, has an advantage in that it promotes a feeling of solidarity between people of European descent and pure Asiatics, which does not appear to be the case in India. But the appointments given to Ceylonese whether Burghers, Sinhalese or Tamils in the higher branches of the Public Service, are few and far between compared with India. Taking Madras for instance, we find that out of eight judges of the High Court, which answers to our Supreme Court, there are three Indians and the Advocate-General of Madras is also an Indian. Besides, an Indian was recently appointed to the Executive Council of the Governor, with a portfolio. Lower down we find that the Judge of the City Civil Court and the majority of the Presidency Magistrates and the Judges of the Small Cause

Court are Indians. If we go to the Mofussil (the parts of the Presidency other than the City of Madras), we will find that almost all the Deputy Collectors and Munsiffs are Indians. Add to this that there are Indian District and Sessions Judges and Collectors, who are members of the Covenanted Civil Service or selected from among the members of the Provincial Service.

It is by the Graduates in Arts and Law, of the Universities, most of the posts in the Uncovenanted Service are filled, whether in the Revenue or Judicial line. But in Ceylon, a Proctor or an Advocate has no chance of entering the Public Service, if we except a few appointments in the Legal Departments which also the members of the Colombo Bar share with their European brethren practising in Colombo. The Magistracies, Commissionerships of Requests and District Judgeships are filled by members of the Civil Service recruited in Europe who are, in our opinion, too many for a small country like Ceylon. Under the Subordinate Civil Service Scheme of 1891, there was a chance given to Proctors and Advocates, and that too along with Government Clerks and Chief Headmen, to enter the Public Service, but even this has been removed by the new "Local" Civil Service Minute.

One of the results of the policy the Government of Ceylon has been so long pursuing, is the over-crowding of the Bar. One a Proctor, always a Proctor. In India, so many lawyers, both from the Metropolitan and Provincial Bars, are drafted into the Services annually.

Space does not permit of our saying more on the subject, but we think we have said enough to persuade the unofficial members of the Legislative Council to bring a motion in Council for the reform of the rules governing appointments made to the Public Service in Ceylon. A number of the posts now held by the members of the Civil Service must be thrown open, if not set apart, for the members of the Ceylon Bar and others duly qualified by their education to fill such posts. A pronouncement will have also to be obtained from Government as to the correctness of the opinion expressed by the *Times* that more than one Ceylonese are not likely to be appointed to the Supreme Court bench permanently. We think that the people of Ceylon have been for a long time sleeping over their rights. India has gained so much by agitation. What the rulers in Ceylon have not granted of their own free will, must be obtained by agitation, and appeal to Downing Street, if necessary.

THE "MORNING LEADER" AT ITS OLD GAME AGAIN.

The *Ceylon Morning Leader*, under the heading of "Private Morals of Public men", speaks of the duty incumbent upon the press and other agencies of public opinion, of insisting upon high character and pure morality, public as well as private, on the part of men who seek public confidence. In doing so, it calls to its aid the case of the late Sir Charles Dilke whose prospects, it says, were destroyed by the Crawford divorce suit to which he was co-respondent. The object of the *Leader* in referring to Sir Charles Dilke's career will be evident to all who have watched the career of that paper for the past six months. The Colombo Editor is doing a great injustice to himself by running away with the notion that all others besides himself and his party are fools. Sir Charles Dilke's case differs materially from that of the public men seeking the confidence of the Ceylon public at present. There was the finding of a judicial tribunal against Sir Charles Dilke, and the public had to act on it. Whether right or wrong, the finding of a judicial tribunal must be accepted, for, it is the only human means of sifting the truth or the falsehood of an accusation. The *Leader* wrote after Mr. Ramanathan's lecture had been delivered. But the lessons of the lecture have been wasted on it. Says Mr. Ramanathan:

".....For purposes of a judicial inquiry the witnesses summoned have to undergo a searching cross-examination, and all the evidence led will have to be carefully weighed by a trained and impartial judge, and the judgment pronounced by him under legal safeguards carries a weight which the opinion of private persons who have not the opportunity of examining into the whole case cannot carry. When a judgment on fairly affairs is pronounced in open court, it binds the parties and may be used against them where the law permits it. Persons who are not lovingly disposed may fling such a judgment in the teeth of the family. But the idea of an Editor of a newspaper interfering with the privacy of a family or with the private affairs of public men, is one which no civilized social system will tolerate for even a second....."

No court of law has pronounced the private life of any public man now before

the country, to have been impure, and no sane man will be guided by the idle gossip and slanders published by irresponsible Editors who, having been silent so long, have now taken to scandal-mongering in order to support the cause of their employers. Indeed, public life in Ceylon has been made a veritable bed of thorns, by a section of the Ceylon press. We had thought that with the death of the "Ceylon Native Opinion" scandal-mongering was dead also.

LOCAL & GENERAL.

THE WEATHER.—The days are very hot and the nights dewy.

THE JAFFNA KACHCHERI.—Mr. M. A. Young, Office Assistant to the Government Agent, has gone to Colombo on a week's leave.

CEYLON GOVERNMENT ENGINEERING SCHOLARSHIPS.—An examination will be held by the Ceylon Government in March 1911, for the award of scholarships to be held in the Engineer class at the Madras Engineering College. Details are given in the last *Gazette*.

THE JAFFNA ASSOCIATION.—The annual General Meeting of this Association was held on Wednesday last at the office of Mr. Advocate J. H. Vanniasinkam. The reports submitted by the Secretary and the Treasurer having been adopted, the following office-bearers were elected for the ensuing year:—President: Mr. J. M. Hoosman, B. A.; Vice-Presidents: Mr. J. H. Vanniasinkam, B. A., and Mr. W. Duraiswamy, B. A.; Secretaries: Mr. A. Sapapathy and Mr. W. D. Niles, B. A.; Treasurer: Mr. C. G. Hanibalsz, B. A.; Auditor: Mr. S. Katiressu. A Managing Committee, consisting of 24 gentlemen, was also elected.

DENTIST.—Dr. (Mrs.) J. H. B. Preston, Surgeon Dentist has opened an office at 4th Cross Street, Jaffna; vide advertisement.

MANRATYARKARASY VIDYASALAI.—Mr. J. Harward, the Director of Public Instruction, paid a visit to the above institution on Thursday, the 9th instant. He listened to the *Devarams* sung by the girls to the accompaniment of the *Thampura* and was pleased to notice that Tamil music was being taught to the children. He inspected the needlework and the basket-work and was pleased to find that among other things the girls were taught to cut out and make their national dress. He also witnessed the physical drill gone through by the children.

"CORRUPTION IN POLITICS."—Under the auspices of the Kolahena Association, Mr. P. Ramanathan, K. C., C. M. G., delivered a very interesting and instructive lecture on Saturday last at the Public Hall, Colombo, on "Corruption in Politics". Mr. Francis Soya presided. A vote of thanks was proposed to the lecturer by Mr. H. A. Jayewardene, the worthy Advocate of the Colombo bar, and seconded by Mr. Proctor Wijemane. We draw the attention of our readers to our supplement, to-day, wherein the very able and learned lecture referred to above is published in full.

ARRIVAL OF MR. AND MRS. A. J. KILMARTIN.—Mr. Kilmartin, the Assistant Conservator of Forests, Jaffna, whose marriage was recently celebrated in Colombo, arrived in Jaffna with Mrs. Kilmartin, on Wednesday last. They were met half-way by the Forest Officers, and taken in torch-light procession with music and fireworks. Mrs. Kilmartin was garlanded by Mr. Kamgaratnam, Head Clerk, and Mr. Kilmartin by Mr. A. D. Toussaint Forest Ranger. Mr. T. G. Willet, Police Magistrate, Mr. W. A. Coradine, District Engineer, and Mr. C. K. Thornhill, Superintendent of Surveys, were among the visitors at their residence.

AN ENTERTAINMENT.—Rao Bahadur K. Vaidyalanгам Pillai, Deputy Post master-General, Madras, was entertained by his friends and well-wishers at an evening party at K. Maleswaranpettah, Madras, on Sunday last, to congratulate him on the honour recently bestowed on him by the Government of India in recognition of his meritorious services.

PERSONAL.—Mr. S. Nagalingam of the Medical School, Singapore, and son-in-law of Mr. A. C. Krishnapillai, Government Pensioner, Tholpuram, who was on a visit to Jaffna, left here for his station yesterday.

SPECIAL NOTICE.

Messrs. Silk Pitambar Co's advertisement appears on the first page. This well-known firm of Benares supplies the best and the finest silks at moderate prices. Catalogues will be supplied on application.

MATRIMONIAL—The marriage of Mr. A. Kanagasabapathy, Clerk, Land Registry, Jaffna, son of the late Mr. S. Appapillai and nephew of Mr. S. Sivaprasapillai, Notary Public, Jaffna, with Miss Ponnammah Ponnampalam, daughter of Mr. V. Ponnampalam, Assessor, Vannarponni West, and sister of Mr. P. Kandiah, Dispenser, Bibile, was celebrated on Wednesday last, in the presence of a large number of friends and relations. We wish the newly married couple long life, happiness and prosperity.

THE RAILWAY—The General Manager and staff are expected here today on inspection duty.

THE SUPREME COURT.

The first Criminal Sessions of the Supreme Court, Northern Circuit, for the year 1911 commenced here on the 13th instant. His Lordship Mr. Justice Grenier is the presiding Judge, Mr. Guy O. Grenier, Private Secretary, Mr. F. C. Loos (Jr.) Deputy Registrar, Mr. F. J. Soetis, Crown Counsel and Mr. J. T. Muttiah, Interpreter. There were 8 cases on the Calendar, of which case No. 3 from the Police Court of Jaffna was taken at first, in which one Velupillai Ponnambalam alias Alagan was charged with house-breaking by night. The prisoner was undefended and was found guilty. In view of several previous convictions, he was sentenced to undergo 10 years rigorous imprisonment. In the afternoon case No. 2 from the Police Court of Jaffna was taken up in which one Murugan Sannugathan stood charged with murder. He was defended by Mr. Advocate S. D. Tampoe. The Jury brought a verdict of simple hurt against the accused. He was remanded till the close of the Sessions when sentence will be passed on him.

On the 14th, case No. 1 from the Police Court of Chavakachcheri was taken up in which the accused was charged with perjury. The accused who was undefended was found guilty and sentenced to undergo 3 years' rigorous imprisonment. The next case taken up was No. 5 from the Police Court of Chavakachcheri in which two men Nallatamby and Sinnavan stood charged with way-laying, assaulting and committing robbery on 4 women who were returning from the Palki market. The trial was resumed today and the prisoners were severally found guilty of all the charges. Sentence was reserved.

THE LATE MR. M. N. SINNAPPAH.

A well-known figure in our society passed away on the 9th instant in the person of Mr. M. N. Sinnappah, commonly known as Moolai Sinnappah. The late Mr. M. N. Sinnappah belonged to a highly respectable family at Moolai, his uncle being the late Mr. S. Canagaratna Mudaliyar, the founder of the Chulipuram English school, and one of his cousins being Mr. C. M. Chellappah, the Manager of the Victoria College, one of the chief centres of education in the Jaffna District. Mr. M. N. Sinnappah was a good specimen of a Jaffna Tamil, who by his tact in business, keen intelligence and adventurous spirit, carved out his own career in life. He was a very successful Contractor of Works in the Straits Settlements, and was one of the pioneers to the Far East from Jaffna. Through his instrumentality many a Jaffna Tamil left his home for that Colony and the Far East and obtained employment in the Public Works and Survey Departments, of which H. E. Sir Henry McCallum was then the head. This page of his life-history may have been forgotten but for the fact that he was equally enterprising in Kurunegala and Jaffna. In Jaffna, he was able to leave behind him the Enuvil Hospital and the Ridgeway Memorial Hall, as monuments of his skill and energy.

His native village of Moolai is especially indebted to Mr. Sinnappah for a public temple built by him, which is not far away from the Victoria College, at great cost to himself. Besides, he identified himself with all public movements in Jaffna. It must not be forgotten that Mr. Sinnappah interested himself very much in the movement for the obtaining of the Northern Railway, at the start. He afforded useful and important information in facts and figures to the Railway Commissioners, which will be found in the Report issued by that body on the 6th April 1898.

In 1908, H. E. the Governor McCallum was invited by Mr. Sinnappah to Moolai and was accommodated in a grand beautiful pandal put up in front of his residence.

The visit of His Excellency to his residence was availed of to exhibit before him specimens of Jaffnese workmanship, art, and industry. His Excellency was also shown over the temple and premises. Jaffna will long miss Mr. Sinnappah who always took a deep interest in its welfare.

DISTRICT NOTES.

MULLAITIVU.

11-2-11.

On Circuit—Mr. A. W. Seymour, Assistant Government Agent, in company with Mr. V. Chinnatamby, Kachcheri Mudaliyar, left this for Vavuniya on the 8th instant on circuit.

The Registrar General—Hon'ble Mr. P. Arunachalam, C. C. S., the Registrar General, who arrived here yesterday by motor car, returned this morning after inspecting the local Land Registry and the A. P. R.'s Office.

The late Mr. V. Subramaniam—We deeply regret to learn the sad and untimely death of this gentleman, second clerk of the Kachcheri here, which occurred on the 28th ultimo in Trincomalee, of rheumatism. The deceased was of an amiable disposition and an efficient clerk. He leaves behind him a young widow and child. We tender our heartfelt condolence to the bereaved relatives at the irreparable loss they have sustained.

Medical—We hear of the sudden transfer to Kays of Dr. Chittampalam, our genial Medical Officer, which has reached our ears as a bolt from the blue. Dr. Clarence Sittampalam of Kays is said to be his successor here. Dr. K. Chittampalam is a gentleman to the very finger tips, and was accessible to both the rich and the poor alike. His departure from us, all of a sudden, is keenly regretted.

The new Dispenser, Mr. S. Chellaturai, is expected here shortly.

Death—One called Rajah who was a patient in the local Civil hospital left his bed in the night, went and fell into a well near about the road leading to the hospital from the main road. A post mortem and an inquest were held.

—Cor.

COLOMBO.

12-2-11.

Weather—Heat is oppressive. No rain.

Matrimonial—The engagement is announced and the marriage will shortly take place of Mr. R. Arayaratnam of Messrs Janna Filday & Co., Ltd. Colombo, and son of the late Mr. T. Ramalingam of Manipal, with Miss Nagammal daughter of Mr. A. Kanagasabapathy, Land Proprietor, Kaddipellela, Matale. The parties are well known and the couple will receive many congratulations.

Public Lecture—On the invitation of the Rotarians Association, Mr. P. Ramanathan, B. A., C. M. A., its patron, delivered a very instructive and interesting lecture on "Corruption in Politics". The audience was remarkably large. Although the lecture was timed at 4, from 2 o'clock people began to pour in to the Public Hall, and by about 3.30 not only was every seat in the Hall and Gallery occupied, but even standing space was at a premium. The lecture was unusual, punctuated with deafening applause.

Accident in the Ford—Opposite the premises of Messrs Abdul Caffoor, there occurred an accident, fortunately unattended by serious results, where a Motor Car knocked down a coolie the other day. The coolie was found rolling on the road no sooner the Car touched him. The passengers who were in the Car and the injured man were taken to the Police Station and statements were recorded, after which the coolie was despatched to the Hospital.

Personal—Mr. S. Manickavachagar of the Public Works Office, who proceeded to Sandipalayam in connection with the *Anthreddy* Ceremony of his father, the late Mr. S. Sittampalam, returned on Friday night.

—Cor.

CORRESPONDENCE.

THE LEADER'S INTERVIEW WITH MR. H. J. C. PEREIRA EXPLODED.

The Editor, "Hindu Organ".

Sir,

The interview of the *Leader* with Mr. Pereira reported under the heading: "Mr. Pereira on the Situation", is both amusing and annoying to the reader—amusing because it is as foolish as, if not more foolish than, Mr. Pereira's speech at the Bonjean Hall meeting, and annoying because Mr. Pereira takes advantage of the opportunity to tax the Jaffna Association with having been made a cat's paw "by Mr. Obeyesekere's little faction".

The sincere gratitude of the Jaffna Association and of the Jaffnese at large, is due to you, Sir, for saving the honour of the Association and showing up to the public Dr. Fernando's supporters.

What amuses one is the queer logic employed by the Fernando clique in the present contest. To prove his hatred of the caste system, Mr. Pereira tells the *Leader's* representative that some of his best friends are members of the *Vellala* caste and (with his usual vagueness, of course, he adds) some of his good friends are found amongst the other castes. One fails to see how the friendship of the *Vellala* gentlemen with Mr. Pereira proves the latter's hatred of the caste system. On the other hand, it shows the humility, condescension, magnanimity and belief in human equality of the maligned *Vellalas*, whom Mr. Pereira and his friends have been pleased to denounce, more than once, in most

strong terms; and it also confirms Mr. Ramanathan's words at the Public Hall: "I know of no such general animosity in their (Vellalas') hearts against the Karawaks".

But even in his very first answer to the *Leader's* representative, Mr. Pereira left the cat out of the bag. He tried to kindle racial animosity between the Sinhalese and the Tamils (Dravidians) by exalting the former at the expense of the latter. No crooked idea, according to Mr. Pereira, will originate in the Sinhalese mind, but it will originate only in that of the Tamil—may such crooked idea itself looks Dravidian. Yet this is the man who likes to see the fusion of all races into one people, the Ceylonese. Of course, Mr. Pereira with a lawyer's wit couches the insinuation in clever language; but he forgets that the Educated public, with Lynx' eyes, could discern such and other artifices, as they did in the past and would do in the future.

Another "diabolical falsehood" re-manufactured in this interview is that the Hon. Knight is giving his support to Mr. Ramanathan with the purpose of wrecking the Reforms. Sir S. C. Obeyesekere is a true Ceylonese who has the interests and welfare of his fatherland at heart. When he opposed the Reforms, he was fully persuaded that a great part of Ceylon is unfit for the elective franchise, and that the distinction between the "educated" and the "masses" was an unwise one. When he found his views were not properly understood and the Reforms were "forced" upon the Ceylonese, well, he tries to make use of the franchise in the best way possible by supporting the election of the best politician available. Nor can he be altogether blamed for differing in his opinion. The letter of Mr. H. A. P. Sandrasegara, the misrepresentations daily appearing in the columns of the *Leader*, the base attacks on the sacred precincts of Mr. Ramanathan's hearth and home and those of his supporters, the wavering words of Mr. H. J. C. Pereira (contrast his introductory speech with his closing speech in the Bonjean Hall meeting), and to crown all, the very act of putting forward a novice in politics for party purposes, as a candidate for the leading unofficial seat—all these go to prove that the Fernando party, for that matter, even a part of "educated" Ceylon, is not fit for the political franchise.

I take this opportunity to ask Mr. Pereira how he accounts for the support the *Times* extends to Dr. Fernando. The *Times* is an organ wholly opposed to the Reforms, and cannot be said to have the welfare of the Ceylonese at heart as much as that of the community which it represents. Would it not be better logic to say that in the person of Dr. Hilarayan Marcus Fernando, the *Times* has found one who if elected will prove a failure being a novice in politics and thereby prove the contention of the *Times* that the Ceylonese are unfit for the franchise?

As the other fallacies have been timely exposed by you and others in the press, I refrain from traversing the same ground myself. But, as a Jaffnese well informed of the history of the local Papers, I might tell Mr. Pereira and his Sinhalese supporters in the South that your remarks on the "Patriot of 1901" are quite true and that if they want to know in what estimation the Tamil community holds Mr. Ramanathan they have to consult the "Hindu Organ" or the present "Ceylon Patriot"—the only two English papers in Jaffna owned and conducted purely by the Tamils.

Valvettiturai, P. V. M.
29-1-11.

[The abuse daily printed and published (Sundays of course excepted) in the *Leader* and the speeches delivered by some of Dr. Fernando's supporters show that a section of the Ceylonese are unfit to be entrusted with the franchise. We believe that the *Times* is honest in its opinion that Ceylon is unfit for the franchise. Ed. H. O.]

THE MORNING STAR ON THE STUDY OF SCIENCE.

The Editor, "Hindu Organ".

Dear Sir,

An editorial headed "Facing the facts" appearing in the "Morning Star" of the 1st Feb, 1911, is rather misleading to a close reader of the paper. Whatever may have been the object of the Editor, it goes to say that social restrictions serve as a barrier to students of science in following their convictions who in their course of study facing the facts, are in the opinion of the writer naturally prompted to discover the concord of Christianity with natural Science. True it is, that reformation and readjustment from time to time in accordance with the advance of historical and scientific criticism have not a little contributed to the manifold development of the Christianity of today. It is an undoubted fact that the Old Testament of the Bible is inconsistent with many a law, science and logic. What would the writer say if the age of the world is barely less than 7000 years from today? What would modern Scientific world with their researches say to it? Nay what would a student of natural science think of a creed which limits the age of our earth to less than 7000 years, or for the matter of it, 70000 years.

A religion that stands the crucial test of science is undoubtedly the best; but mental science is by far the most powerful and necessary factor in determining the validity of a faith. I am a firm believer in the doctrine of truth in all religions, but to take the advantage of a symbolical representation, which conveys a deeper transcendental meaning in it, in the literal sense, and hence to draw conclusions as to the truth and untruth of any religion, is a thing that is detestable to all men of learning and hence could not be tolerated. What would modern Christian Theologists feel, if a Hindu were to assert from mere reading of the Bible that the First woman was tempted by Satan to eat a fruit—I mean an actual fruit—and thereby earn sin for the whole family of men and never failing curse on women and serpents by God? The doctrine of Forerwill and chaos of Milton and modern philosophers will fall to the ground if a literal superficial understanding of the Bible is tolerated. Similarly a literal understanding of any religious work will make it inconsistent with almost all sciences.

There is a region of thought which finds traces of the one truth in all that exists. Truth is one and not many. That truth is to be found anywhere and everywhere only when the search is genuine. To one who views on the superficial side of nature, all things turn myth. This why it has been stated that "Truth lies where it is to be found by diligent application", a student who has had no clear understanding of the inner meaning of the scriptures of any religion will think that the other—that which is taught to him—so be more consistent. But convictions are to be allowed only where clear and discriminating understanding exists.

It is a regrettable fact that the Editor agrees with those biased ignorant critics who say that the Hindus worship thirty three crores of gods, &c. It is Hindu science that has, as early as the 12th century A. D. and even earlier, discovered the roundness of the earth and the law of gravitation. The earth is described in scientific works, "Arya Sidhanta" and "Surya Sithantha" of the 6th or 7th century A. D. as a round body and that it revolves on its own axis in a year. Not to say of the great Baskaracharya who enunciated the law of gravitation and the earth motion round the sun, the Hindus have from times as early as the 6th century A. D. been so far advanced in astronomy as to calculate all changes in the planetary phenomena. The seas of Ghee, &c. of Pauranic description are taken literally by the Editor and I wish he would take some pains to understand the Purnas which in their inner garb constitute great scientific and moral teachings, from learned teachers.

A perusal of Mr. V. Murugasampillai's "Hindu astronomy reconnected to modern European", published in Tamil at the Madras Scottish Press, will clearly convince an unbiased thinker, of the astronomical researches and development and the exactness of figures in the calculation of planetary distances, achieved by ancient Hindus.

The case of the student who said "Ours is a religion of despair", draws the sympathy of every one, for, there is no religion which philosophically learnt is one of despair. It is the want of proper guidance and spiritual light in his religion which has made him feel so. I agree with the Editor that in the case of that student, it is a pitiable thing that he had not the moral courage to act up to his convictions. Society, religion and communal laws are not to blame, but it is the want of moral courage and earnestness of purpose on the part of the student, to learn things as they are, that is to blame.

Will not this lesson teach, dear sir, our community to have a regular course of religious instruction and conduct lectures in the villages and thereby enlighten the minds of Hindu parents that they may see the right way of bringing up their sons' morality which is the essential for true happiness and success in life.

Kencoons.

[We do not understand portions of this letter. The point the writer wants to make out is not clear to us. Perhaps the *Star* criticised Hinduism as popularly understood. It is not the fault of the *Star* that a true exposition of the Pauranic teachings is not placed before the Hindu masses. Ed. H. O.]

A VACANCY.

The Editor, "Hindu Organ."

Sir,

An appointment of Registrar of Marriages for Wadigam West has fallen vacant by the recent death of Mr. E. C. Thuraiyaiah of Vadukkoddai. There is no necessity for having two officers near the Jaffna College for registering marriages at Vadukkoddai. There is a registrar at Moolai and another at Pandateruppu. It is hoped that the Govt. Agent will see that the vacancy is filled by one living near about the Sittankeny junction at Vadukkoddai East which is the centre of the villages of Vadukkoddai East, Tholpuram, Chulipuram, Pannagam, Vadaliyadippu, Pandateruppu South and Chankani West.

Yours truly,
A. Resident.

EXTRACT.

WILL INDIA BECOME CHRISTIAN?

BY
REV. J. T. SUNDERLAND, M. A.

(Continued from our issue of 28th Dec., 1910.)

Finally, both Catholic and Protestant preach a heaven of eternal bliss and a hell of eternal torments, to which Christianity alone holds the keys. According to the Protestant, all men who accept Christ—that is, who put their faith in the redemptive scheme taught by Protestant orthodoxy—will have heaven opened to them with all its joys. All who do not, will be thrust into hell for ever. According to the Catholic that which will open the gates of heaven is baptism into the one true Catholic Church. To be outside that Church is to be lost. Thus, the alternative put before the Mohammedan and the Hindu by the Protestant is, believe, or perish; and by the Roman Catholic, enter the true Church or perish. Well do these so-called "heathen" men and women hesitate, and inquire anxiously:

"If we accept your terms and gain admission to your heaven, who will be there? Shall we find there our fathers and our ancestors whom we love?"

What is the answer? The orthodox scheme, whether Protestant or Roman Catholic, answers, can answer only one thing: and that is:

"Nay, you will find none in heaven except those who have come in through one or the other of these two doors. Your ancestors are lost."

Is it strange that a religion with such a message does not commend itself readily to intelligent minds in India? What thinking man could respect a Hindu or a Mohammedan who would accept a heaven from which he knew his forefathers and the men and women whom he most loved and honoured were shut out of?

These illustrations are sufficient to make clear what I mean when I say that the character of many of the doctrines preached by the average missionary in India, whether Protestant or Catholic, is a serious hindrance to the progress of Christianity. Nor do I overstate the feeling that exists on this subject. No one can read the native periodical press of India or come into extended contact with the more intelligent thought of the country without discovering that these objections to Christianity are in the minds of thinking Hindus and Mohammedans everywhere. That Christianity makes as much advance as it does in the face of such doctrines and of the antagonism which they awaken, shows its energy and vitality.

I must notice one other obstacle to the advance of Christianity in India. Perhaps it is as serious as any that I have named. It is the lives of those who appear to be the representatives of Christianity. Of course, I do not mean the missionaries or their families. As has already been said, they are usually good people, who in character and conduct are a credit to Christianity, and go far to recommend it. Nor do I mean the native converts. These do not always live their new religion as well as could be wished, yet they seldom seriously scandalize it. I do mean the English and other Europeans who are in India for business and Government purposes, or connected with the army that holds India in subjection. Of course, sweeping charges against this class would be unjust. There are no better people in the world than some of the English officials, business men, and even military men in India. They are a credit to the country from which they came. They are an honor to Christianity. Their characters and lives re-enforce the preaching of the missionaries and make their work easier. But there are others, many, of whom this cannot be said. The people of India naturally look upon all persons who come from Christian lands as Christians. If they see such persons living pure, true lives, they give Christianity the credit. If they discover them living lives of sin, they say: "See the fruits of Christianity". In this they judge of us and our religion precisely as we do of them and theirs. If we discover vice among them we are very quick to lay it at the door of their religious faith. At once we say: "See what bad fruit their religion bears."

It is notorious that some of the worst vices of India have been introduced from Christian countries. Before the Europeans came, there was very little drinking. Both Hindus and Mohammedans were remarkable for their temperance. But the Europeans have introduced the drinking custom everywhere. I was amazed to see how almost universal is the habit of using intoxicants among the English. It was very rarely that I saw an Englishman, or even an Englishwoman, at a hotel table or in an English home in India, or on the steamer going or returning from India, who did not drink. Most often the kind of drink used was brandy or whiskey. The result of this general use of liquors among the English has been the spread of the custom far and wide among the native upper classes, and then from them down to the lower classes, until the evil now is very far-reaching and dreadful. I have seldom in my life heard more pitiful tales than some that were told me in India of the effects of drink.

Bishop Hurst quotes the Archdeacon of Bombay as saying: "For every Christian we have made in India, we have made one hundred drunkards."

The story of opium in India is as sad and dark as that of liquor. The production of opium is an extensive and lucrative Government monopoly, which has been built up for the sake of revenue. The chief foreign market is China, the Chinese Government having been compelled at the cannon's mouth to permit the importation of the drug. But of course the revenue would be greater if there were a home market also. So, with a heartlessness that seems incredible, the British rulers of India for a long term of years have been, not ostensibly but really, encouraging its sale in all parts of the Indian Empire. It would be hard to point out a blacker crime against humanity than this conduct of the Indian Government in thus deliberately inaugurating and carrying on a system of raising revenue by the degradation of the bodies and souls of human beings.

Another evil that has been much increased in India by the coming of Europeans is unchastity. The English soldiers have done almost as much harm by the impurity of their lives as by the bloody wars that they have carried on. Nor has the evil been confined to soldiers. Thousands of young Englishmen who have gone to India, to engage in business, or in the service of the Government, or earlier, in the service of the East Indian Company, seem to have left their characters and consciences at home, so far as this matter is concerned; and the disaster they have wrought, and the suffering they have caused, have been terrible enough. Generally in India, where there has not been contamination from foreign influences, the purity of women and the sanctity of the home are gratifyingly high.

Of course, the terrible facts, that drink and opium and sexual vice have been brought into India and entailed upon the Indian people by men reared under the influence of the Christian religion, necessarily have created much prejudice in the native mind against Christianity, and made the work of the missionary very much harder than it otherwise would be. I only wonder that the prejudice thus caused is not greater than it is. For let us imagine the tables turned, and then let us try to think how it would be with us. Suppose the Hindus had come to this country, America, and by force of superior arms had conquered it.

Suppose there were now in our land 1,500,000 or 2,000,000 Hindus, some of them carrying on the Government in their own way, some of them soldiers manning our forts and keeping us in awe, some of them business men gathering into their hands the lion's share of the most profitable kinds of business of the land, and some of them missionaries, trying to convert us all to Hinduism. Then suppose, further, that these Hindu rulers of ours, these soldiers and these business men (they or their predecessors), had introduced among us on a large scale drunkenness, the use of opium, licentiousness, and other vices; is it credible that we should take kindly to their religion, or look with great favor upon the work of their missionaries?

These, then, are some of the obstacles—probably the principal ones—that stand in the way of the introduction of Christianity into India. It is easy to see how serious they are. Now, let us look on the other side; for there is another side to the picture. I do not think I have painted in too strong colors the difficulties with which the cause of Christian missions in India has to contend. But there are certain helps and encouragements that need also to be pointed out, if we would understand the whole situation.

First of all, the fact that the missionaries themselves are, in nearly all cases, earnest and good men, is of the greatest possible importance. This goes far to counterbalance the evil influence of the bad foreigners. If Mohammedans or Hindus point to evil Englishmen and say: "See, these are the natural products of Christianity," it is easy to reply: "No, these men are bad because they disobey Christianity. If they lived up to the teachings of their religion they would be good, as you yourselves confess the missionaries are." In the same way, the men of high moral and religious character among the English officials and business men, of whom there are many, also help to counteract the influence of the drink, the opium, and the sexual vice, and show to the people of India what real Christianity, embodied in the life, means.

A second thing that operates to disarm prejudice and win favor for Christianity is the fact that it is the religion of most of the nations that are leading in the world's progress. India is awaking to new life. She is becoming dissatisfied with the lethargy and stagnation in which she and most of the countries of Asia have too long been slumbering. She is beginning to aspire to a place among the living and advancing nations. Even if Christianity is only one of the many causes of the progress of these nations (as of course it is only one), the fact that it is associated with and is a factor in that progress, cannot fail to cause thoughtful Indian minds to feel an interest in it, and to look upon it, not with hostility or even indifference, but with respect and intelligent attention.

This contact of India with Christian civilization and Christian thought and life, is steadily telling upon Indian thought. It is slowly but surely interesting India in Christianity itself. What is of the highest importance, it is helping her to see that Christianity is a far larger thing than the narrow theology with which, hitherto, its history in India has been so largely identified. It is causing an ever increasing number of her more thoughtful minds to study Christianity, as it ought always to be studied, in its spirit, its ideals, its motives, its results, in the lives of its great representatives, in the work it is doing in the world, in its philanthropies, its charities, its beneficences, its moral reforms, and especially in the teachings, the spirit, and the life of its great Founder. The result of such study is inevitable. Those who engage in it find their prejudice against Christianity more and more dissipated, and feel themselves increasingly drawn to it by its reasonableness, its beauty, its undeniable moral power, and its achievements for humanity. Whatever progress Christianity is making, among the educated and more influential minds of India, is the result of such influences as these, not of the theological teachings of the missionaries. It is in this growing identification of Christianity in the public thought, not with set dogmas, but with a spirit, with an ideal life, with that which is morally most virile, creative and exalted in the civilization of the West, that the hope of Christianity in India lies; as, indeed, it is in the same kind of larger interpretation of Christianity that its hope in the world lies. It is a great pity that Christianity should not be represented in India by its broadest minds,—minds that would be quick to recognize and welcome whatever is good in other religions; minds that would everywhere present Christianity to the Indian people in forms least dogmatic or controversial, and most reasonable, most ethical and most spiritual.

Let us not, however, underrate the value of the work done by the missionaries, narrow as many of them are. They are not reaching the higher Hindu castes. They are not reaching the Mohammedans. They are not reaching the Parsees or the Buddhists. Only to a very slight extent are they reaching the educated classes. The native thought and intelligence of India almost wholly reject their dogmas. Such converts as they make are found mainly among the lowest castes (or outcasts) and consists of persons who have the least influence in society. Yet, this does not mean that they are not doing good. They are unquestionably doing important good, partly by the very work of converting these poor, despised people, and thus giving them a new standing, and imparting a new and higher impulse to their lives. Hinduism neglects the poor. Christianity reaches them under foot. But Christianity benefits them. It is to be said to the honor of Christian missions, at least to the honor of Protestant missions in India, that they are helping, instructing and lifting up the lower classes, and offering to them hopes and prospects such as they have not had under their old faiths. This is much.

But it is not all. While Missions are not converting many persons of education or of standing, and while they are not greatly affecting directly the main currents of Indian thought, they are undoubtedly an important factor in a great religious evolution. More and more as time goes on, and the missionary learns by experience what is possible and what is not, his work tends to enlarge and become many-sided. To his preaching and catechizing he adds educational and charitable work. Wherever he goes, he plants a school. In the large centres he establishes his high schools and colleges. He organizes Zenana missions to carry knowledge of much that is important to women in the seclusion of their homes. In many places he establishes medical missions, with hospitals, and free dispensaries for the poor. To be sure there are regrettable sectarian features connected with most of these schools, medical missions and dispensaries; and yet much good is done. This is practical Christianity; and such Christianity always disarms prejudice and wins respect. It is in this direction that Christianity in India and everywhere else is likely more and more to move in the future.

Nor should it be forgotten that even the very presence of the missionary in a community is likely to be an uplifting influence. Usually he is a man of considerable education, probably a college graduate. He has brought with him to India something of the thought, the culture, the ideals of life, the habits and customs of the Western world. He gives his influence in favor of improved public sanitation, better homes for the people, better streets and public buildings, better public improvements generally. His home and family life, in which the wife receives the same consideration as her husband, and the daughters are educated with the same care as the sons, becomes a valuable object-lesson in the community where he dwells. Thus, the Christian missions of India, in spite of their theological narrowness and other limitations, have a place, and shall we not say an important place among the influences that are operating to break up India's stagnation, to overthrow her religious superstitions, and lead her on toward a new day.

(To be continued.)

—The "Indian Review".

Notice.

Dr. Preston,
Dental Surgeon,

4th Cross St. (One door from Main St.)

Hours { 7.30 A. M. to 9 A. M.
4.30 P. M. to 6 P. M.

THE
JAFNA TRADING COY., LTD.

THE Ordinary General Meeting of the shareholders of this Company will be held at the Registered Office, Beach Road, Jaffna, at 3.30 P. M. on the 28th February 1911, to receive the Report of the Directors and the Statement of Accounts for the year ending 31st December 1910, and to transact any other business that may be duly brought before the meeting.

TAMBAH S. COOKE,
Secretary.

Notice.

I do hereby give notice that we, K. Murugasu, K. Candavanam and K. Ampalavanar of Mallakam, Jaffna, will, from 1st February 1911, use our surname and sign respectively as follows:—

K. M. Senpakavarathar
K. C. Senpakavarathar
K. A. Senpakavarathar

K. MURUGASU,
Hayes,
Deniyaya

NOTICE.

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IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 2391.

In the Matter of the Estate of the late Parupathippillai daughter of Palanippillai of Alway North ... Deceased.
Palanippillai Kandiah of Alway North Petitioner.

1. Velupillai Maitavaganam and wife
2. Wallipillai of Alway North
3. Palanippillai Subramaniam of Do
4. Pattineypillai widow of Palanippillai of Do Respondents.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased Parupathippillai daughter of Palanippillai, coming on for disposal before M. S. Pinto, Esquire, District Judge, on January 31, 1911, in the presence of Mr. M. S. Kandiah, Proctor, on the part of the Petitioner; and the affidavit of the said Petitioner, dated January 17, 1911, having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as one of the heirs, of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him, accordingly, unless the Respondent abovenamed or any other person shall, on or before February 28, 1911, show sufficient cause to the satisfaction of this Court to the contrary.

January 31, 1911.

M. S. Pinto,
District Judge.