

# The Hindu Organ.

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**Order Nisi.**

**IN THE DISTRICT COURT OF JAFFNA.**  
Testamentary Jurisdiction No. 5861.  
In the Matter of the Estate of the late Kathiravelupillai Nadarajah of Vaddukkottai West

Deceased.  
Nagamattu widow of Arunasalam Kathiravelupillai of Vaddukkottai West  
Petitioner.

Vs.

1. Pothokuppillai widow of Nadarajah of Vaddukkottai West
2. Kandappu Sinnadurai and wife
3. Thevannappillai of Vaddukkottai West Respondents.

This matter of the Petition of the Petitioner praying for Letters of Administration to the estate of the abovesaid deceased Nadarajah coming on for disposal before G. W. Woodhouse Esq. District Judge, on January 23, 1924, in the presence of Mr. S. Sittampalam Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 19, 1924, having been read, it is declared that the Petitioner is an heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the Respondents or any other person shall, on or before February 19, 1924, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,  
District Judge.

January 31, 1924.  
O. 622.

**Order Nisi.**

**IN THE DISTRICT COURT OF JAFFNA.**  
Testamentary Jurisdiction No. 5841.  
In the Matter of the Estate of the late Kathiravelupillai wife of Vairamuthu Komasamy of Vaddukkottai West, Jaffna, late of Kuala Kangsar in F. M. S.

Deceased.  
Vairamuthu Kandish of Vaddukkottai West  
Petitioner.

Vs.

1. Kandappu Sinnadurai and wife
2. Pakkiam of Vaddukkottai West, presently of Rantow in F. M. S.
3. Kumarasamy Velupillai
4. Kumarasamy Sinnadurai and
5. Selva Ratham daughter of Kumarasamy, all of Vaddukkottai West, presently of Teiping in F. M. S. and
6. Kathiravelu Kandappu of Vaddukkottai West Respondents.

This matter coming on for disposal before G. W. Woodhouse Esq. District Judge, on December 21, 1923, in the presence of Mr. S. Sittampalam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated December 20, 1923, having been read, it is ordered that the abovesaid 6th Respondent be appointed Guardian-ad-litem over the minors the abovesaid 3rd, 4th and 5th Respondents for the purpose of protecting their interest and of representing them in this case and that the Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate issued to him as the Attorney of her husband Vairamuthu Kumarasamy—unless the abovesaid Respondents or any other person shall appear before this Court on or before February 19, 1924, and show cause to the contrary.

G. W. Woodhouse,  
District Judge.

January 9/10, 1924.  
O. 621.

**Order Nisi.**

**IN THE DISTRICT COURT OF JAFFNA.**  
Testamentary Jurisdiction No. 5275.  
In the Matter of the estate of the late Achappillai wife of Ramu Murugesan of Kokkuvil

Deceased.  
Suppar Appappillai of Kokkuvil  
Petitioner.

Vs.

1. Ramu Murugesan of Kokkuvil
2. Saramagan Sinnathambiy of do.
3. And wife Ponnu of do. Respondents.

This matter of the Petition of the Petitioner abovesaid praying for Letters of Administration to the estate of the abovesaid deceased coming on for disposal before G. W. Woodhouse Esq. District Judge, on October 9, 1923, in the presence of Mr. V. R. Gnanasundaram Proctor, on the part of the Petitioner and the affidavit of the Petitioner

dated August 24, 1923, having been read, it is declared that the Petitioner is brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before December 6, 1923, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,  
District Judge.

November 21, 1923.  
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G. W. Woodhouse,  
D. J.  
O. 623.

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**The Hindu Organ.**

JAFFNA, THURSDAY, FEBRUARY 13, 1924

**HONOURING OUR GREAT MEN**

A careful consideration of the elements which form the greatness of any country in the world will make it clear that honouring the great men of a country is essential to its greatness. We regret that the Tamil Community in Ceylon does not seem to have realised the importance of this idea. We are of opinion that the great men of our community are not sufficiently honoured during their life-time or after their death. It is not necessary for us to mention particular instances to bring home to our readers the want of respect shown by our people, especially by our educated men, to the great men of our community. The result of this great national defect has been highly detrimental to its advancement. When a man rises to eminence by his education, character, the position he holds, and, above all, the services he renders to his community and motherland, he is not honoured and encouraged as he deserves to be. Very often he is envied even by persons far below him. His faults are magnified, and the very useful and noble services he endeavours to render to his community and country are belittled and opposed, and every effort is put forth by the maliciously inclined to pull him down from the high position to which he has attained. It is our firm conviction that such conduct has had a baneful influence on the progress of our country and people, for after all, the greatness of a country consists in the quality and quantity of the great men she has produced. And how can their quality and quantity increase at a quality, when, instead of with honour and encouragement, they often meet with dishonour and discouragement during their earthly careers, and are left to sink into oblivion when they are no more?

We wish to impress on the minds of our readers the supreme importance of honouring the great men of our country in the noble work of our national uplift. It is the duty of those truly interested in the welfare of our people to honour duly our great men, not only while they are alive, but also, and more earnestly, when they are no more. The glorious significance of the richness of a country in the memories of her great men and women needs to be fully understood and appreciated by the people of this country, especially by her young men and women. These must feel that one of the surest and most successful means of promoting our national greatness is the honouring of our great men and the cherishing of their precious memories. The people of the West are exceedingly keen in these two things, and the absence in our people generally of the noble inclination to honour their great men will be deemed by foreigners as a sign of low civilization.

It should not be supposed that as the number of great men our community has produced is not so large as that of the great men of India and the Western countries, the duty of our people to honour them is not imperative. We are of opinion that our community has produced a comparatively sufficient number of great men, and is not second to any other community in the Island in that respect. The duty of honouring our great men should be regarded as a sacred one, which should be performed at any cost and sacrifice, with true feeling and whole-hearted devotion. The Hindus have never been backward as a people in the matter of honouring their great men. The history of India trembles with the most glorious examples of the

its worth- even in the ranks of respect approach. If our people are now backward in honouring their great men, it must be attributed to the degeneracy which has overtaken them. It is not our intention in this article to mention specific instances in which our great men were not respected as they ought to have been during their life-time. Such instances are numerous. Instances where the memories of our great men were forgotten soon after their deaths are also numerous. It is our earnest wish that the lives of our great men should be perpetuated in a fitting manner so that they may serve to inspire through ages generation after generation of our people, for

"Lives of great men all remind us We can make our lives sublime, And, departing, leave behind us Footprints, on the sands of time— Footprints, that perhaps another, Sailing on our life's solemn main, A forlorn and shipwrecked brother, Seeing, shall take heart again."

We are of opinion that one of the most effective ways of preserving the memories of our great men is to write their lives in simple and chaste Tamil and have them published and recognised as text books for use in our schools and colleges and for the educational examinations conducted in this country. All the ways and means which have been devised in Western countries to cherish the memories of their great men can be adopted by our people with the highest advantage to our national welfare.

We sincerely hope that some practical good will result from what we have written on the subject and that those whom Ishwara in His infinite mercy and wisdom has raised and will raise to be great men in our community will be truly honoured and their memories duly, affectionately and reverentially cherished by our people.

**NOTES & COMMENTS.**

Under this caption Mr. J. M. Hensman, the well-known Christian leader, has written a letter to the "The Salvation Army AND THE HON. W. DURAI SWAMY."

The provocation for the letter is the successful opposition of the Hon. Mr. Duraiswamy to the proposal made in the Legislative Council to vote Rs. 60,000 to the Salvation Army to establish and conduct a reformatory for youthful offenders. We publish elsewhere in this issue a communicated article on Mr. Hensman's letter. We do so reluctantly, as we do not wish any unpleasant controversy to arise out of the matter, if it can be helped. But we feel sure that the leading Hindus in this country feel offended at Mr. Hensman's letter, which is considered by them we think rightly, as an insult, unintentional it may be, to their intelligence and self-respect. We do not know whether, if the circumstances are reversed, that is to say, if the Government proposes to give a very large sum of money to the Hindus to carry on a reformatory to which all youthful Christian offenders will be compelled to go by law, Mr. Hensman and others like him will keep quiet without protesting against so unreasonable a proposal. In introducing into the discussion the case of the Mission hospitals, Mr. Hensman has clearly overlooked a very important difference. It is that those who go to seek medical relief in Mission hospitals are mostly adults or children under the immediate care and control of their parents or guardians. Besides, what is more important, they seek the medical relief they need of their own free choice, and are not compelled to do so by any court of law. It must be clear to any unbiased mind that the Government, which is pledged to religious neutrality, will be exercising its power and prerogative in an utterly wrong and indefensible way, if even with the best of intentions it decides to compel young people of one faith, to be under the influence of those belonging to another faith, one of whose avowed objects is to undermine the religion of those entrusted to them to be returned and convert people of that faith to their own faith. The Hon. Mr. Duraiswamy, who is the Representative in Council for the Northern Province, for, by his faithful and earnest work in Council, gained the goodwill and esteem of both the Hindus and Christians of this country. We are personally aware of his sympathy and good feeling towards Christians, which he has never missed an opportunity of showing. His opposition of the motion was from a strict sense of justice to a very large section of his constituents and not from any hostility to Christians or their movements. Nothing can be more untraceable than Mr. Hens-

man's attack on the three great Hindu leaders. We need hardly say that it is wrong for any Christian leader to construe the encouragement they give to Hindu movements as anti-Christian. They have as much right to champion the cause of Hinduism, to help Hindus to be true to their religion and to prevent them from forsaking their great ancestral faith as Mr. Hensman has to champion the cause of the Salvation Army and Christianity. No right-thinking Christian will expect a Hindu leader to cease from all Hindu religious activities simply because he is a member of the Legislative or Executive Council.

**"THE SALVATION ARMY AND HON. MR. W. DURAI SWAMY."**

(Continued.)  
A letter under the heading, "Salvation Army and the Hon. Mr. W. Duraiswamy" appears in our Protestant Christian contemporary of the "Morning Star" of the 9th instant. It is sad somewhere that some people have eyes, yet they cannot see; they have ears, yet they cannot hear; they have minds, yet they cannot understand. There are some Christians of whom we regret, Mr. Hensman is one, who cannot understand or realise the standpoints of others when prejudice blinds the clarity of their understanding and judgment. The debate in the Legislative Council on a vote of 60,000 rupees for the Salvation Army to establish a Reformatory has afforded Mr. Hensman an occasion to level an attack on the Hon. Mr. Duraiswamy, Hon. Sir P. Ramanathan and the Hon. Sir A. Kanakasabai. Mr. Duraiswamy is a representative of the people. It is his duty to see that justice is done to his constituents. More than 90 per cent of them are non-Christians. It is unfair and unjust that non-Christian youths, who are convicted of certain offences should be compelled to go to a Reformatory managed by people of alien faith where the atmosphere will be detrimental to the religious faith and convictions of the non-Christian youths. It is equally unjust for a Government which is pledged to religious neutrality to finance an avowedly proselytising agency to work among non-Christians.

Sometimes back the Government appointed a committee to recommend measures for the reclamation of a certain class of offenders who are generally brought before the Criminal Courts. It was composed of representative gentlemen and it was presided over by the present Chief Justice. The Committee recommended the establishment of a Borstal Institute. Now the Government without duly weighing the consequences proposed to go behind the recommendation of the committee and to hand over the work, which it is in duty bound to do, to the Salvation Army. No representative of the people who is conscious of his duties and responsibilities will keep quiet without opposing such a step. We are glad that His Excellency the Governor realises its injustice and agreed with Mr. Duraiswamy.

The Salvation Army is a proselytising agency. The articles of war of the Army make proselytising one of its cardinal duties. The Army undertakes social and reclamation work inasmuch as they offer fruitful field for proselytising. No argument is necessary to prove the mischief consequences arising from a Reformatory run by the Salvation Army, so far as the non-Christians are concerned.

We are unable to follow Mr. Hensman when he states that on the principle of Mr. Duraiswamy no grant should be given to sectarian schools. No sensible man will complain if grants are withheld from schools managed by denominational bodies in which the majority of pupils belong to a different faith. In fact Hindus and Buddhists are beginning to realise that no grant should be given to a Christian school on account of the attendance of a non-Christian pupil in such a school. Christian Missions have no right to run a Christian school in a non-Christian village and to use it either directly or indirectly for proselytising purposes.

The Hindu Education Movement has been recently started to supply the need of Hindu Education for Hindu children. Mr. Hensman is a Christian, and as such he will not allow his children to be taught in a Hindu school in a Hindu atmosphere. He cannot complain when the Hindus endeavour to do the very same thing for their children. "Whatsoever ye would that men should do unto you, do ye unto them likewise," is the golden precept of the Christians.

Again Mr. Hensman taunts the Hindu leaders for supporting the Hindu Educa-



