

The Hindu Organ.

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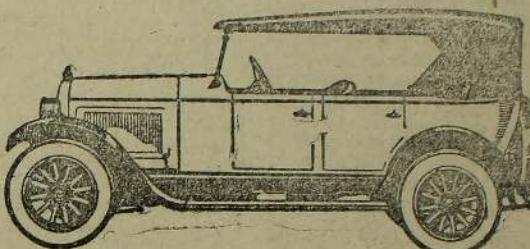
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The Hindu Organ.

JAFFNA, MONDAY, FEBRUARY 28, 1927

THE SITE OF THE CEYLON UNIVERSITY.

THE REPORT OF THE COMMITTEE THAT was appointed by the Government to consider the question of a site for the Ceylon University was published last week. The members of the Committee consisted of Messrs. M. T. Akbar, W. E. Wait, D. B. Jayatilaka, W. Durasamy, A. F. Mollemure and H. A. Lées. They are gentlemen who know intimately the needs and conditions of the country and therefore their opinion is entitled to the greatest weight. They deserve to be congratulated on the ability and impartiality with which they investigated not merely the site of the University but its necessity and the type. We are sure that the report will be a valuable guide to the public and the Government in arriving at correct decisions on questions affecting the establishment of the University.

The site as well as the necessity and type of the University formed the subjects of the inquiry of the Committee. Each was dealt with in the report very exhaustively.

As to the necessity and type of the University the Committee comes to the following conclusion:

"We are of opinion that there is a real necessity in Ceylon for the establishment of a University, and that the only type of University which is appropriate to the conditions obtaining in Ceylon is a teaching and residential University of the unitary type, and that residence in the University should be made compulsory for all University students. It may be urged that this compulsory system of residence will make it impossible for poor students to have a University finish. So much importance do we attach to this compulsory residence in the University, that we are even prepared to recommend that students should be permitted to live in college without payment of room rent."

There may be some difference of opinion as regards the type of University to be established in Ceylon. We do not think that there is any section of people in Ceylon, who now advocate the establishment of an examining University. In India examining Universities have outlived their usefulness. The new Indian Universities are of the unitary

type. Even the older examining Universities are being gradually transformed into teaching Universities. With the establishment of more Universities in the important educational centres in India, the present type of examining Universities will altogether disappear in that country. Federal University is not at all suitable for a small country like Ceylon. It will involve not merely waste of public money and effort, but will not promote efficiency and co-ordination of University work. We entirely agree with the verdict of the Committee that it is only the unitary University that can best satisfy the needs of higher education in Ceylon.

As regards the class of students that will be attracted to the University the Committee makes the following observations:

"There is a fairly large class of persons in Ceylon with moderate means who cannot afford to send their children to the United Kingdom for a University education, and it is this class which will be attracted to the University. Many of them will recognize the advantages of a University training for purely cultural purposes and not for the sake of entering a profession, and it is on this body that the real progress of a country must ultimately depend."

It may be urged that compulsory residence in the University hostels may deprive poor students from obtaining the benefits of University education. The suggestion of the Committee for the establishment of a University fund for the purpose of endowing free scholarships and studentships for the benefit of the poorer classes will obviate this difficulty.

As regards the University hostels the Committee recommends that all the hostels should be built by the Government and should be in the entire charge of the University authorities. The Committee is not at all in sympathy with the establishment of private denominational hostels in the University. The following is the expression of its opinion on this important subject:

"Students from the different communities have lived side by side in the many schools and colleges of the Island without any friction, and we see no reason why this good work should not be carried on at a late stage in the student's career. The real reason we can think of why any private body should desire a hostel separate from the rest is apparently for purposes of religious teaching. Everything should no doubt be done to encourage the religious side of life in the University halls and hostels, and for this purpose permission should be given to a religious missionary or philanthropic body to put up a place for worship or religious teaching on the University site itself. The times for religious worship and teaching in the case of students of a particular creed, we think, be easily adjusted so as not to clash with the other activities of University life. It would be a mistake in our opinion to allow private hostels to exist side by side with the University hostels, for the reason stated in the first paragraph of the extract from the Sadler Commission's report quoted above. In the case of a private hostel there will always be difficulty in providing adequate tutorial assistance, and there is always a possibility of a conflict between the University authorities and the committees of management of the private institutions and between the ideals of the University and those of the private institute."

We are sure that this view is shared by the majority of the people in the Island.

As regards the University ideals the Committee makes the following observations, which we hope will be translated into practice in the future Ceylon University:

"It must be noted that the men who will control the University must be men who will be prepared to develop the cultures which are peculiar to the different communities of the Island—the Buddhist, Hindu, and Muslim. When a University is established in Ceylon it should not merely provide for culture on a purely Western basis, and the only hope we can express is that in the future University of Ceylon there may spring up in the words of the Sadler Commission 'a fresh synthesis of Eastern and Western studies'."

Lastly the Committee discusses the various sites suggested for the University and finally arrives at the following conclusion:

"We were lastly shown a site at Uyenwatta within a few miles of the town of Kandy in the Dumbura Valley, which we think is suitable in every respect. Land there is cheap and will not eat the fabulous price of Rs 40,000 to Rs 60,000 per acre, which land near the Boller's Road site commands. With comparatively little cost the water service and electric lighting scheme can be extended to it from Kandy. The land there is on a high level and it is undulating. It is healthy and set amidst magnificient scenery, and there is plenty of flat land there for playing fields. If the University is to be established, we think it should be founded there. Apart from the many advantages of the site itself and its close proximity to an ancient and historic city, it is only in a site of this kind that the fullest benefits of a unitary university can be developed. Not only can the students be compelled to reside in one defined area away from the distractions of a busy city, but the professors and teaching staff can be persuaded to take a lively interest in the corporate and social life of the university. If the professors and lecturers are merely to give their two or three lectures a week and then be permitted to go about their own business, the objects and ideals of a unitary university can never be attained."

We entirely agree with this finding of the Committee.

LOCAL & GENERAL

THE SUTHUMALAI STUDENTS' UNION.—The weekly meeting of the above Union was held on Sunday the 20th inst. in the Samayam Parvathy School Hall with Mr. V. S. Coomaraswamy in the Chair. The chief item of the day was a debate on, "Are the Councilors justified in getting payments?" Mr. K. T. Kandiah proposed the subject and was supported by Master S. Muruganapillai. The opposer was Master T. Duraisamy and he was supported by Mr. V. Mudumaiyaru. The subject was put to vote and the opposition side carried the day. Remarks were offered by Messrs. P. Thevarajah Iyer and S. Rambasabapathy. The meeting terminated with the singing of Thevaram.

A. V. B. O. VS. POINT PEDRO V. B. O.—An interesting Volley Ball match was played at Athiady on Saturday the 20th instant, play commencing at 5 p.m. sharp, between the Athiady Volley Ball Club and the Point Pedro Volley Ball Club, the former's ground. The former won by 3 games to nil. Messrs. K. G. Praesooday and S. Selvadurai played a good game for the A. V. B. O. Mr. Venupillai of the "Tutory" refereed.

Y. M. H. A. PUNNALAIKADUVAN.—The second monthly meeting of the above Association took place on Saturday the 19th instant at the "Ayyakadavi Pillai Kovil Mandapam" with Mr. K. O. Balasubramanya Iyer, the President, in the chair. The meeting began at 7 p.m. with the singing of Thevaram. After the reading of the minutes of the previous meeting by the Secretary, Mr. T. Kandiah, the Chairman introduced the lecturer Mr. S. Natrajan, Principal, Paramashwari College, Jaffna, in a short speech. Saiva Samaya Madchith Athan Vallatchchum was the subject of his lecture. The lecture was not only interesting and instructive but also was greatly impressive on the audience. Remarks were offered by Mr. P. Sundra Sarma and Pandit V. Mailaganan Pillai. With the Chairman's remarks and the singing of Thevaram the meeting came to a close at 10.30 p.m.

A CORRECTION.—In the news columns of our last issue the double drowning fatality mentioned, occurred near Nallur Kandaswamy Temple and not near Inuvil Kandaswamy Temple. The elder of the two children was a girl and not a boy.

NORTH CEYLON V. O. ASSOCIATION.—We understand that an Association of the different Village Committees in the North is to be established and that some interested people have proposed to call a preliminary Conference of the V. O. Chairmen shortly.

M. L. C. COMMERCIAL ELECTORATE.—Mr. Charles Stewart Burns, Merchant, Messrs. Lee, Hedges & Co., Ltd., Colombo, has been elected as Member of the Legislative Council for the Constituency of the Commercial Electorate in place of Sir E. J. Hayward, K. C. B. V. D., resigned.

CODE OF REGULATIONS FOR GOVT. SCHOOLS.—Lala Fazay's Gazette publishes certain amendments to the Code of Regulations for Government schools, as approved by the Board of Education.

TIRUNELVELI V. M. SCHOOL.—Mr. S. Sabapathy has been appointed Manager of the Tirunelveli Vernacular Mixed School in place of Mr. K. S. Subramanian.

THE HARBOUR STRIKE IN COLOMBO.—The strike of the coolies employed in the Colombo Harbour is still continuing. Arbitrary efforts are made to bring the strike to an end and make the coolies to attend to work.

SUPPRESSING ILLICIT SALES OF LIQUOR.—At Friday's meeting of the Legislative Council the Hon. Mr. D. S. Senanayake brought forward a motion that "in the opinion of this Council Government should take more vigilant and effective steps to suppress illicit sales of liquor." After a lengthy discussion the motion was adopted.

RAGUNATHA IYER'S TAMIL CALENDAR.—With this issue our subscribers will find a leaflet as supplement to the "Hindu Organ" a leaflet containing the essential features found in the Tamil Calendar printed by Srikrishna R. S. Ragunatha Iyer of Kokuvil.

MEDICAL.—Dr. K. Sengarapillai is appointed Medical Officer at Kattankudy. Dr. E. Coomaraswamy has been appointed Medical Officer, Kankonai, in place of Dr. V. Doraisamy, who has already left for England to obtain higher qualifications.

BRITISH DEFENDERS IN COLOMBO.—More troops bound for Oceania arrived in Colombo last week end. The "Assaby" was in harbour on Sunday and sailed the same evening with the 1st Battalion of the Green Howards. The "Kurmar" brought the 1st Battalion of the Madras Regiment, the 2nd Battalion of the South Wales Borderers, and a number of volunteer details, representing no less than sixteen British Regiments.

REBEL LEADERS' TRANSPORTATION FROM PORTUGAL.—The rebel leaders in the Oporto and Lisbon incidents have been rounded up and will be transported to the Colonies immediately.

DUKE AND DUCHESS OF YORK AT SUVA.—H. M. S. "Renown," with the Duke and Duchess of York on board, has arrived at Suva Fiji.

The Northern Assizes.

FIRST SESSION FOR THE YEAR.

The third case that was taken up for trial before Mr. Justice Dalton, at the Jaffna Assizes, was the case in which four men named Shunthambiy, Veppulai, Chelliah and Selvan of Uvan, were charged in connection with the murder of a man named Thambiyah, of the same village on July 19th.

Mr. J. E. M. Obeysekere, Crown Counsel, conducted the prosecution. Mr. S. D. Tampe, Advocate, defended the first and second accused, who were charged with abetment.

Mr. H. A. P. Sandrasagars, a c, defended the third accused. Mr. G. T. Vasanthogam, Advocate, defended the fifth accused.

It was alleged that the accused, Chelliah, stabbed the deceased in his house in the night while the deceased was sleeping. The motive was alleged to be ill feeling over a partition case filed in the District Court.

The jury returned a verdict of not guilty and the accused were discharged.

CLUBBED TO DEATH AT CHUNNARAI.

The other case that was taken up for trial was one of murder in which a Native man, named Velly Ganesh, was charged with the murder of a man named Sinnadhan Aiyar of Chunnarai, by striking him with a club on the head. Mr. J. E. M. Obeysekere, Crown Counsel, conducted the prosecution. M. S. D. Tampe, Advocate, defended the accused, who pleaded not guilty. The prosecution submitted that the accused, who was drunk, abused the deceased's wife. The deceased requested him to desist. Thereupon the accused struck him with a club on the head, as a result of which the deceased died shortly after. The defence maintained that there was a fracas in which a crowd of Nalavah participated. The accused struck out with his club, but did not know whom it hit. The jury returned a verdict of guilty of culpable homicide not amounting to murder.

HIS LORDSHIP SENTENCED THE ACCUSED TO SEVEN YEARS' RIGOROUS IMPRISONMENT.

KARAINAGER MAN MURDERED AT MANKULAM.—Another case that was taken up for trial was one of murder in which four men, named Senthaman, Chelliah, Mariampillai and Salathuray, of Mankulam, were charged with the murder of a man named Sithambary Murokesu, a native of Karainager, at Mankulam. Mr. J. E. M. Obeysekere, Crown Counsel, conducted the prosecution. Mr. S. D. Tampe, instructed by Mr. H. R. Ariaduddy, Proctor, defended the accused. It would appear that the deceased cultivated a piece of land which belonged to a man of the place who dismissed Chelliah and put the deceased in his place. Chelliah, who was provoked at his dismissal created a quarrel with him and cut him with a "katty." The deceased died almost instantaneously. The defence was that there was a general quarrel and nobody knew who had cut the deceased. The accused were falsely identified by the witnesses.

The jury returned a verdict of guilty of culpable homicide not amounting to murder against Chelliah and Salathuray and a verdict of not guilty as regards the two others.

His Lordship sentenced the two convicted persons to seven years' rigorous imprisonment each and acquitted the other two.

Ceylon University College.

LATE SIR P. ARUNACHALAM'S LEGACIES.—In the late Sir Ponnambam Arunachalam's Will the following legacies were left to the Ceylon University College:—

(i) A sum of Rs. 3,000/- for founding a prize in the name of his father, the late Ponnambam Mudaliyar for the promotion of research and original work in the Tamil Language, its Literature and its Philosophy.

(ii) A sum of Rs. 300/- for founding a prize in his own name for the promotion of research and original work in Ceylon and South Indian History and Archaeology.

A sum of Rs. 750/- which represents the value of the legacies for the last three years has been recently paid to the College authorities.

The University College Council have gratefully accepted these bequests and has decided for the present to devote the annual interest on the total sum to a post graduate scholarship—"The Sir Ponnambam Arunachalam Scholarship"—tenable for two years and awarded every other year to the student of the University College who is first in order of merit in Tamil in the London B. A. Examination and receives the whole examination and reaches 1st class standard in Tamil. The scholarship holder will be expected to spend the first year of his scholarship at post graduate work at the University College and the second year at the University or a similar institution in Madras, his post graduate work to consist of the study of any subject denoted in the terms of Sir P. Arunachalam's bequest.

The Council further decided that at a later stage the awards should be as proposed by the late Sir P. Arunachalam and should take the form of prizes, to the value of the annual interest in each case, for an essay or thesis on the subjects prescribed in the bequest.

The first award of "The Sir Ponnambam Arunachalam's Scholarship" will be made on the results of the London B. A. Examination.

Religious Education in Schools

DEBATE IN LEGISLATIVE COUNCIL

Motion Brought to Education Committee
The following is the full text of the speech delivered by the Hon. Mr. S. Rajaratnam on last Thursday in the Legislative Council while supporting the Hon. Dr. W. A. de Silva's motion:

"That in the opinion of this Council provision should be made for a training in their religion all children attending Government and aided schools where compulsory attendance is enforced."

This motion has created some trouble in the minds of a few Hon. Members, and the trouble with me is that one of those who believes that religious education must be given along with secular education in our schools. That is the ideal state. By religious education I should not be understood to mean that under Christian management, for instance, a Hindu child is to be taught to disregard and despise his own religion.

A Catholic pamphlet published in 1923 on the subject very forcibly when it said "A Catholic atmosphere or a Catholic child brought up by Catholic teachers." It should be the same with the Hindu child. That is the only thing which will save every one of us and keep every one of us in his place, and there will be no cause for trouble. But unfortunately most of the schools, especially the vernacular schools, are managed by certain missionary bodies. In these schools 80 or 90 or even 100 percent of the boys belong to other denominations. Why in the name of fairness, I ask, are these called denominational schools?

PARENTS CANNOT ESCAPE THE CHURCHES OR LAW

By religious education we mean education in the religion of the parent of the child. But, as I said, this much does not go far enough. It says, "That in the opinion of this Council provision should be made for a training in their religion for all children attending Government and aided schools where compulsory attendance is enforced." As has been pointed out, in Government schools there already is provision by which the Hindus, for instance, are allowed to send a Hindu teacher to teach the Hindu religion to the children of those parents who wish their children to be taught that religion. Advantage of this provision has been taken by the Buddhists in the South of Ceylon. Then, why in the name of consistency does the mover limit the object he has in view to schools where attendance is compulsory. The first Burgher Member seems to be rather confused. I disagree with him when he says that when a parent is prosecuted for the non-attendance of a child at school the parent can plead that suitable arrangement has been made for the education of his child. But the parent has to comply with sub section 2 (b) of section 25 of the Education Ordinance, which says: "If he proved that he has made such other provision for his child's education as the Director or some officer of the Department authorised by him shall certify to be adequate and suitable." How are suitable arrangements to be made unless a teacher could be got to devote four or five hours a day to teach one's child? And who is the parent who can afford to engage a private tutor? Therefore, for all practical purposes, if there is a school and a child within two or three miles of it, that child will have to attend that school. If he does not, his parent will run the risk of being prosecuted.

GOVERNMENT'S NEUTRALITY QUESTIONED.
Following the same line of argument, and if the Government is to be neutral and nothing but neutral they should not make it compulsory for a child to attend a school where his own religious education is not given. Where Government aid is given I do not want Government to think at the present state of things because they do know that is happening in schools run by Missionaries. The Christians say that it is their bounden duty we see that they convert every child who attends their schools and to teach them about Christ and His sayings. How then can Government tolerate the attendance of non Christians children at Christian schools? This is a state of things that Government should look into very sympathetically. I can give this House instances of Hindus being converted to Christianity. A friend of mine and his brothers and sisters, all born of Hindu parents, have become Christians because they were educated in Christian schools. But if you ask the managers of these schools whether they are not running these schools for the purpose of converting children of other denominations to Christianity they will reply—"No Religious education is optional."

LEATHESY OF THE PARENTS CRITICIZED.
We know how leathesay our people are, and I challenge any one to tell me that there are more than a hundred parents who have taken advantage of the conscience clause. The clause is worded in such a way that if a Hindu child is sent to a Christian school the school authorities will force him that religion unless his parents incur the displeasure of the school authorities by sending a letter asking that the child be not taught religion. How many parents, I ask, take advantage of the conscience clause? Hardly any. Even if they do, is not the religious atmosphere there different? I therefore feel that the principle enunciated by one Hon. Member should be followed, viz., that wherever denominational schools exist grants should be given to children only of that denomination. If the denominational schools say they are doing charity let them do so and let them not be given a grant from Government for teaching children of other denominations.

HON. IN THE JAFFNA BUDHO COLLEGE.
As I said before, I feel that this motion does not go far enough. I should wish the mover to delete the words "Where compulsory attendance is enforced." There is nothing so convenient and go far enough. As to who is to make provision I do not expect Government to have an army of priests to teach religion. I am aware of what is being done in the Jaffna Hindu College where there are Muslim boys. The authorities of that college allow a Lebba to come and teach religion during the hour that the Hindu boys are being taught their religion. If managers of Christian schools are not prepared to do the same thing, no Government aid should be given to them. By this means Government can indirectly have the rule enforced. Although the motion does not go far enough I will wholeheartedly support it because it will be the beginning of a better state of things.

Concluded up.

Salva Maha Sabai (C. P. Kandy.)

THIRUVALLUVANAYANAR GURU PUJA.
Under the auspices of the Central Province Salva Maha Sabai, the Gurupoj Day of Sri Tirovavayayana was celebrated with great zest at the Tamil Home Hall, Kandy, at 7 p.m. on Saturday the 19th February 1927. Mr N. Gangayogem, the Chief Sheriff of the National Bank, Kandy, and one of the Vice Presidents of the Sabai bore the whole expenses.

Pictures of Siva, Vinayaga, and Subramanya, and of the Sabai were kept on a table and offerings of fruits etc. were made. Thiru S. Sivaguru Mudarasi conducted the Puja in an inspiring manner. Thiru K. Thirucavukkarasang Thevaran and other sacred hymns in a sweet and melodious tune.

Then Peru R. Thamotharampillai read the life of the Saint and dwelt on the unique place assigned to Thirukkural in the literature of the world.

With the singing of Thevaram and all present partaking of Prasadam, the proceedings came to a close at 9 p.m.

V. M. H. A. in Uduvil.

C. N from Kuala Lapis writes as follows:-

When all the places in Jaffna were struggling hard to promote the welfare of the Hindu Public, our village of Uswil was long slumbering. Now she has opened her eyes and sounded the trumpet that her sons might wake up and work for the country. The spirit of the young generation has risen up and encouraged them to form the Young Men's Hindu Association under the leadership of Mr. C. Nagam. The birth of this Association which is very essential in our place will be gratified and much appreciated by the Hindu public who are at home and abroad, and it is my desire that every Hindu will see that it is his sacred duty to give a liberal hand to promote its interest and achieve its aims—to have the country in Hindu atmosphere.

Continued.

WHAT THE VICEROY SAID.

There is another school of thought which thinks that all schools in Ceylon should be Government schools. I think the best thing would be for each denominational body to teach the children of their own denomination. The second next thing is Government schools where Government does not teach religion but allows each denomination to teach its respective religion in each school. That is how I look at this question. I do not think it is necessary for me to say that education must be founded on religion. About a month ago the Viceroy of India at a prize distribution or other big function said that education must be founded on religion otherwise there was no foundation whatever. Our education will not lead people to the right path. I agree with him, and there are others too who are of that way of thinking.

I cannot accept the theory of the Hon. Tamil Executive Council Member that religion cannot be taught in school, especially in small children. By religion he perhaps means complicated ideas which can be discussed so to the point of making every one confused, and would include the different dogmas. That is not what is intended by the master. What is intended is the religion that is taught to children. In secular education lives of great men are taught and are useful why should not the lives of saints etc. be equally useful to children. The teaching of Kaunapram or of Periyapuranam to Hindu children or Bible stories to Christian children will be of great help in after life.

CAMOUFLAGE SHOULD NOT BE TOLERATED.

I have great pleasure in supporting the motion although it does not go far enough, and I hope that Government will not say that it is not able to make provision because the motion does not say that Government should make it. The ground must be prepared by the authorities for each denomination to send its own teachers to the schools requiring them. The motion should be interpreted in that light. It will indirectly affect schools like St. Thomas' College. I mention the fact because I do not want the statement of the First Burgher Member to go unanswered. I do not want it to be understood that once a boy enters that College he must follow all the rules of the College. The College cannot compel a boy to attend the religious knowledge class or the chapel because boys are at perfect liberty to take advantage of the conscience clause. I hear some one say that the College does not compel boys to learn religion. Then the College does not teach any religion to some boys. But why should it not allow those boys to be taught their religion by well known teachers whom the different denominational bodies will appoint who will conform to the rules of the College? If institutions are genuine in saying that they desire to help others let them make provision for what I have suggested, otherwise their pretensions are mere camouflage and let not the Council help them to carry on what they are doing in the name of their religion.

Hon. Mr. C. W. W. Karangara moved an amendment to refer the motion to the Education Committee now sitting.

Hon. Mr. B. B. Tambimuthu seconded.

Hon. Mr. W. A. de Silva replied. He said the object of his motion was important and deserved very careful consideration. The system of education in the country at present encouraged the religious education that was seen in the country, where village lads were taught. They must change the system. It was deplorable as it was. He did not believe in the secularisation of education. They must tackle the problem. If they did not and tried to bring excuses that only indicated their incompetence. If they could not then it was time the country was governed by an autocratic king and they must see that he did his duty. If he did not let them either shoot or hang him. He brought up the motion mainly to discuss the subject in all its bearings. He was glad they had a fruitful debate. He accepted the amendment.

The amendment was put to the House and carried.

CORRESPONDENCE.

REMEDY FOR UNEMPLOYMENT.

To The Editor, "Hindu Organ".

Sir,
One cannot read the letter headed 'Unemployment in Malaya' appearing in your issue of the 17th Feb. 1927 without a feeling of pity for the grievance stated therein and without a feeling of gratitude for the kind and valuable instructions it conveys whatever may be the motive which had given rise to that letter.

The correspondent laments at the disappearance of the 'already employed' factor in their soaring to the giddy heights and is of firm conviction that their prospects could not have been marred and their name destroyed if only the influx of people in search of employment and the 'superannuated' service had not depreciated their 'meritorious service'; and in seeking a remedy to this he appeals to the Ceylonites to instill into their minds the words 'Malayan doors are now closed'. This philanthropy, if ever it could be called so, is so partial and limited that it goes to the extent of selfishness. He sympathises with those who want good flavour (perhaps he may be one of them) rather than with those who starve.

May I with your kind permission suggest a remedy for unemployment through the medium of your valuable journal?

It is indeed greatly felt that Ceylon especially Jaffna does not give sufficient scope for the inhabitants to profit by any local business. The fertility of the soil is so poor that it baffles the most persevering hands and intelligent heads. If any thing could be gained it would be by large capitalists.

Education in this country is having its long and fast strides that the children of the poorest families are having English education. It is indeed of great necessity to them in order to get an employment in the subordinate service as they have no capital to do any business. But the curse has come by allowing those of rich families who could well afford to do independent business to take to seridom and to stand in the way of the poor young men. To remedy this the rich fathers should be appealed to educate their children either for higher services or for independent business.

One imitates his neighbour and increases his wants and one is ambitious to be better off than his rival. Thus one neighbour getting employed and leading a luxurious living is the curse to the contended villagers. As such it is impossible to divert the projects of the younger generation who follow the footsteps of their elders. To remedy this the gentleman in the top services ought to be appealed to retire from their slavery making room for the younger generation and to enter independent business such as agriculture, industry etc. It is they who, having gained experience in all walks of life, should be the pioneers and guides directing their children and neighbours in right lines without launching them into serfdom. In case their ripe services are indispensable in any line of service it is their duty to help and encourage undertakings of their countrymen without hoarding up their money in a corner of the room or without depositing it in banks to the benefit of foreigners or without wasting their hard-earned money, having been duped by the glow of western (material) civilisation, and thereby reduce their condition below the level of that of paupers, never contented. They always go beside their aim which is contentment, "absolute bliss."

We all work and all Hindu shastras say we all work for renunciation. Renunciation is the first step in Religion without which one cannot boast of being a religious. We realise by experience that working or earning any amount of wealth for ourselves do not gain us lasting pleasure, but that renunciation of wealth and service for the common good without even the desire for reward help us towards "absolute bliss." Non attachment is the high way to bliss says 'Bagavat Gita.'

In conclusion I beg to state that the memory of their past should sting the correspondent and those of his way of thinking and the rich, patriotic, philanthropic gentlemen of our country to make up to a sense of duty to the country and pave the way for the younger generation who are at their mercy by putting the suggestions to immediate action rather than philosophising all the time.

"Example is better than precept."

Jaffna, Yours etc.
19, Feb. 27. A philanthropist.

Y. M. H. A. ANNUAL CONFERENCE.

To The Editor, "Hindu Organ".

Sir,
I was very pleased to read in your valuable paper of 24-1-27, that it is proposed to hold the Annual Conference of the Y. M. H. A. soon in April 1927. May I suggest the desirability of inviting any one of the following great Hindu leaders of India to preside at the conference and to deliver a series of lectures on Hindu Religion and philosophy. The leaders whose names are household words in every Hindu home, are Swami Abhedananda, Pandit Madan Mohan

Continued up.

Padre Denounces Gossip.

LETTER TO HIS CONGREGATION.
'Lies—Yes' Lies."

The following passage appeared in two recent consecutive issues of the "Times of Ceylon."

A clergyman in Colombo in a pastoral letter to his congregation writes he could persuade them all to make a resolution and keep it for a year. "I should like to have a growing number of people who would definitely give up all gossip, who could readily shut his talk and write in a great cause, and who would set their faces uncompromisingly against it. I think I have found more lies—yes lies—circulating in..... than I have ever found in my life before, I am not going to trouble to refute them, I can leave people to find out the truth for themselves. Sarcasm is not lessened by trying to trace it to its source, it is better ignored. But I will say this, that people who spend their time inventing and circulating false rumours have little Christianity above them."

Commenting editorially on the above pastoral letter of the Padre the paper says:

"Lies—Yes, Lies"—In connection with the reference of a Colombo Padre, in his pastoral letter, to "lies—yes, lies" which he had heard from parishioners, it is interesting to note that Sir Alexander Wood Rawson condemned the use of the word "lies" by a Magistrate. His Lordship pointed out that the English language was not lacking in suitable synonymous. Flogging "Tom Jones" contains the following passage:

"There was much reason to imagine that there was not the least truth in what Mr. Western affirmed. In fact the good name was a little too apt to indulge that kind of plausibility which is generally called rhoedmonte; but which may, with as much propriety be expressed by much shorter words; since very much of what frequently passes in world for wit and humour should, in the strictest purity of language, receive the short appellation which, in conformity to the well-established laws of custom, I here suppress."

Continued.

Malavia and Lalai Leipat Rai. It would give a tremendous impetus to the Y. M. H. A. movement if any one of the above three leaders could be persuaded to attend the conference and deliver a series of lectures. I throw out the suggestion for the earnest and serious consideration of the organisers of the conference.

There are two more questions which deserve consideration at the hands of the conference authorities namely the printing and distribution of leaflets on religious and social subjects and the enlistment of volunteers to do social service. The first of these needs no commendation. It is very essential to educate the Hindu masses on the tenets of their religion, their duties and responsibilities for the propagation of their religion and the upholders of their co-religionists. The printing and distribution of leaflets and the holding of lectures are valuable means of attaining this object.

The appointment of volunteers who will perform every description of social service needs no elaborate plan. How much simpler will be the task of holding lectures, Katha-prasangams etc, if there is a band of enthusiastic and sincere volunteers?

I earnestly hope that these questions will receive the early consideration of the authorities concerned and that requisite steps will be taken to give effect to the suggestions as far as practicable.

I shall be glad to have your views on the subject. Mr. Editor, and if possible, your valuable support.

Thanking you for the space,

Kuala Lumpur, Yours etc.,
15th, Feb. 1927. S. PONNU SWAMY.

THE MAILS.

(G P O Colombo.)

DESPATCHES

London Mails per the P & O "Kalyan" will close on Wednesday, March 2nd; per a P & O Steamer leaving from Bombay will close on Tuesday, March 8th and per the R L "Patria" on Thursday, March 10th.

Straits & China Mails per the M M "General Metzinger" will close to-day (Monday).

RECEIPTS.

London Mails per the P & O "Mooltan" will arrive on Saturday, March 5th and per the O L "Ostend" on Saturday, March 12th.

Straits & China Mails per the M M "Sphinx" will arrive to-day (Monday).

Trincomalee News.

Trincomalee, Feb. 22.

WEATHER.—We have had no rain for the last four or five weeks. The heat is unbearable. Of course, this is said to be the hottest town in Ceylon.

TRINCOMALEE TOWN CLUB.—The fortnightly meeting of the Town Literary Club was held on Wednesday last with Dr. Amarasinha in the chair. The subject of the day was a debate on "Ceylon is ripe for a University". Mr. O. Katsirappillai, Teacher, Hindu College, proposed while Mr. S. Veluthampillai, Postmaster, took the opposition side. Mr. C. Arulappan of the Navy, Mr. Sivapalan of the Kochcheri, Mr. Balasubramaniam, Member, Local Board, and others spoke. The house voted and the result was a tie. The Chairman gave the casting vote in favour of the proposition.

PERSONAL.—Mr. G. V. Chithampatappillai of the Forest Office, Kandy, is transferred to the Forest Office, here.

—Mr. N. S. Samuel, Inspector of Schools, has come here and is supervising the Vernacular School Leaving Certificate Examination.

—Dr. Amarasinha has been appointed Additional House Surgeon to the Hospital.

—Hon. Mr. F. A. Stockdale, Director of Agriculture was here accompanied by Mr. T. Ramamathan, Agricultural Instructor, Trincomalee, on circuit.

—Mr. G. S. Woodman, Deputy Excise Commissioner, inspected the office of the Asst. Superintendent of Excise and the Warehouse Office on Friday last.

—Mr. Somaithapillai, Proctor, S. C., is again sick and confined to his room.

—Mr. C. Mallivaganam, Proctor S. C., Point Pedro, has come down here to practice in the Courts.

—Mr. R. K. Arulampalam, Registrar of Lands, and Rev. A. Haw, Principal, Central College, Batticaloa, passed through Trincomalee this week.

—Mr. V. Chaitramby, Apothecary, is relieving the Apothecary at Mucur.

—Mr. V. Kandiah, Apothecary has been transferred to Kalpitiya.

OFFICIAL.—Mr. B. G. de Gianville, A. G. A., Trincomalee, has been appointed to act as Principal Collector of Customs, in succession to the Hon. Mr. F. G. Tyrell who will act for the Hon. Mr. Alexander. Mr. W. E. Wait is at present acting for the Mr. Tyrell and will soon go to the Treasury act for the Hon. Mr. W. W. Woods and Mr. de Gianville will relieve Mr. Wait. Mr. J. R. Walters, District Judge, Matara, will succeed Mr. de Gianville here.

PROMISE ABOUT THE RULERS OF CEYLON.—Students of Archaeology will be interested to read the following four lines which are supposed to be inscribed on the stone gate at the entrance of Fort Frederick which contains the famous Koneswaram Temple. The history of the gate and the lines are as follow:—

“முனை குந்தகோட்டை முட்டி
திருப்பள்ளை
பின்கே முற்குமித்துக்கே மன்றகோட்
புதைக்கண் செங்கண் புதைக்கண் வை
ஊந்தில்பு
மாடை வர்காவ ஏதில்.”

Local Government Board.

MINUTES OF SEVENTIETH MEETING.

The following are the Minutes of the seventieth meeting of the Local Government Board held at the Colombo Kachcheri on Tuesday, February 27, 1927, at 10 a.m.

Present:—The Hon. Mr. R. N. Thainie, President, The Hon. Mr. W. J. Thornhill, the Acting Director of Public Works, Messrs. A. H. G. Dawson, Acting Surveyor General, and J. H. Mendis, Adigar.

The minutes of the sixty-ninth meeting having been circulated were confirmed.

The budget of the Matale Council for 1927 was tabled.

Considered Circulation paper No. 43 of 1926 2nd audit inspection of the Chilaw Council for 1926. It was resolved to bring the matter up again when the reply of the Chairman is received.

KALUTARA BY LAWS RE LATRINES.

Considered Circulation Paper No. 2 by-laws made by the Kalutara Council relating to privies, cesspits, latrines, catchpits and septic tanks. The Board approved certain amendments to by-laws 16 and 18, and resolved to consult the Attorney-General in regard to by-law 10.

Tabled Circulation Paper No. 8—reply of the Chairman of the Matale Council to Colonial Auditor's letter No 1764/108/25 of the 10th June, 1926. (Assessment tax account : 1st inspection, 1926).

Considered an application from the Ratnapura Council for the acquisition of land for a park and play ground. Resolved to refer the papers to the Government Agent, Sabaragamuwa, for his opinion.

G. A. AS JAFFNA U. D. C. MEMBER.

Read Colonial Secretary's letter No. U. 22/1927 of the 11th February, 1927, relative to the appointment of Mr. T. B. Russell, Government Agent, Northern Province, as an ex officio member of the Jaffna Council for 1927.

The Board approved a further amendment in the form of budget prescribed for District Councils necessitated by certain revenue being now collected in money instead of in stamps.

It was resolved to hold the next meeting of the Board on Tuesday, March 10, 1927, at 9.30 a.m.

NOTICE.

DRAFTS on Colombo Banks can be cashed in my office either at Grand Bazaar, Jaffna or at Tondamanar at any day between 8 a.m. and 6 p.m.

S. VEERAGATHIPILLAI.

H. 50.

Mahatma's Auto-Biography.

The following is a further instalment of Mahatma Gandhi's auto-biography appearing in "Young India" of last week:—

I have always found it impossible to reconcile myself to any one member of the body politic remaining out of use. I have been always loath to hide or connive at the weakness of the community or to press for its rights without having purged it of its blamable. I had therefore, set about, ever since my settlement in Nasik, clearing the community of a charge that had been levelled against it not without a certain amount of truth. The charge had been of course made that the Indian did not keep his house and surroundings clean and was slovenly in his habits. The principal men of the community had therefore already begun putting their houses in order, but house to house inspection was undertaken only when plague was reported to be imminent in Durban. This was done in consultation and with the approval of the city fathers who had desired our co-operation. Our co-operation made work easier for them and lessened our hardships. For whenever there is an outbreak of epidemic, the executive, as a general rule, get impatient, take excessive measures and behave in such as may have incurred their displeasure with a heavy hand. The community saved itself from this oppression by voluntarily taking sanitary measures.

But I had some bitter experiences to do. I saw that I could not so easily count on the help of the community in getting it to do its own duty, as I could in claiming rights for it. At some places I met with insults, at some with polite indifference. It was too much for them to bestir themselves to keep their surroundings clean. It was out of the question to expect them to find money for the work. That without infinite patience it was impossible to get the people to do any work was the lesson that these experiences taught me better than ever before. It is the reformer who is anxious for the reform, and not society from which he should expect nothing better than opposition, abhorrence and even mortal persecution. Why may not society regard as retrogression what the reformer holds dear as life itself.

Nevertheless the result of this agitation was that the Indian community came to recognise more or less the necessity for keeping their houses and environments clean. I gained the esteem of the authorities. They saw that if I had made it my business to ventilate grievances and press for rights, I was no less keen and insistent upon self-purification.

There was one thing, however, which still remained to be done, namely, awakening in the Indian settler a sense of duty to the motherland. India was poor, the Indian settler went to South Africa in search of wealth, and he was bound to contribute part of his earnings for the benefit of his compatriots in the hour of their adversity. The year 1897 was a year of famine followed by the still severer famine of 1898. South African Indians contributed gladly for famine relief, very much more in 1899 than they did in 1897. We had appealed to Englishmen also for funds and they had responded well. Even the indentured Indians gave their share in the contribution and the system inaugurated at the time of these famines has since been continued and we know that Indians in South Africa have never failed in sending handsome contributions to India in times of national calamity.

This service of the Indians in South Africa revealed to me over new implications of truth at every stage. Truth is like a vast tree which yields more and more fruit the more you cultivate it. The deeper the search in the mine of Truth, the richer the discovery of the gems buried underneath in the shape of openings for a greater variety of service.

Significance of Charka.

Mahatma Gandhi writes in "Young India":—

One thinks of the immense possibility of the Charka; it is surprising that its simple message is taking so long to become universal. 'Nothing comes out of nothing', says a Latin proverb, but the Charka would seem to falsify at least the latter of the proverb. For without destroying or replacing anything useful, it seeks to utilise the waste and idle hours of the nation.

This idleness, whether it be regarded as enforced or voluntary, is killing the very soul of the nation. The more I penetrate the villages the greater is the shock delivered as I perceive the blank stare in the eyes of the villagers I meet. Having nothing else to do but to work as labourers side by side with their bullocks, they have become almost like them. It is a tragedy of the first magnitude that millions have ceased to use their hands as hands. Nature is revenging herself upon us with terrible effect for this criminal waste of the gift she has bestowed upon us human beings. We refuse to make full use of the gift. And it is the exquisite mechanism of the hands that among a few other things separates us from the beast. Millions of us use them merely as feet. The result is that she starves both the body and the mind.

The spinning wheel alone can stop this recklessness. It can do that now and without any extraordinary outlay of money or intelligence. Owing to this waste we are living in a state almost of suspended animation. It can be revived if only every home is again turned into a spinning-mill and every village into a weaving mill. With it will at once revive the ancient rustic art and the rustic song. A semi-starved nation can have neither religion nor art nor organisation.

The only objection that has been urged by its critics is that the wheel does not pay. But even if it pays only one pice per day, it does pay when we remember that our average income is six pice per day respectively of the average American and the average Englishman. The spinning wheel is an attempt to produce something out of nothing. If we save sixty crores of rupees to the nation through the spinning wheel as we certainly can, we add that vast amount to the national income. In the process we automatically organise our villages. And as almost the whole of the amount must be distributed amongst the poorest of the land, it becomes a scheme of just and nearly equal distribution of so much wealth. Add to this the immense moral value of such distribution and the fate for the charka becomes irresistible.

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Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6812.

In the matter of the Estate of the late Yaco wife of Thommispillai Santhipillai of Mathagal

Deceased.

Santhipillai Soosalappu of Mathagal Petitioner.

Vs.

1. Thommispillai Santhipillai
2. Chalappakkalai daughter of Santhipillai
3. Setashampillai Basetatum
4. Thraemus daughter of Sebastianpillai
5. Vythy Santhipillai, wife
6. Mary Sukirhamma
7. Vythy Soosalappu, wife
8. Basamma
9. Pethurappillai Sebastianpillai and wife
10. Maria Manickam, all of Mathagal

Respondents.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before G. W. Woodhouse Esquire, District Judge, on November 22, 1926, in the presence of Mr. M. Vytihalingam, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated November 15, 1926, having been read, it is declared that the Petitioner is the lawful heir 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 March 1, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,

November 22, 1926. District Judge.

O. 1210.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6812.

In the Matter of the Estate of the late Anumispillai wife of Nagalingam of Anaiocoddai

Deceased.

Appacuddy Nagalingam of Anaiocoddai Vs. Petitioner.

1. Saravananthu Selappa and wife

2. Kangam of Anaiocoddai

Respondents.

This matter of the Petition of the above-named Petitioner praying for Letters of Administration to the estate of the above-named deceased coming on for disposal before A. Cathiresvula Esquire, District Judge, on January 20, 1927, in the presence of Mr. M. Murugesampillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated January 19, 1927, having been read, it is declared that the Petitioner is the lawful husband 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 March 15, 1927, show sufficient cause to the satisfaction of this Court to the contrary.

February 14, 1927. G. W. Woodhouse,

O. 1212. District Judge.

Path of Progress.

If we are to make progress, we must not repeat history but make new history. We must add to the inheritance left by our ancestors.

M. K. G.

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