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WHAT IS RELIGION?

THE BREATH OF ALL LIFE

By Bulusu Venkateswarlu M. A.

(Special to the "Hindu Organ")

IT has become a fashion with some sections of people to say that they have dispensed with religion altogether. But to affirm the needs of religion, without an honest practice, has become a worse fashion. Mere talk in the form of denial or affirmation, is no better than the muttering of a day-dreamer. Though there are very few religious people in the strict sense of the word, all creatures are unconsciously religious in a different sense.

They say that religion, till now has been the cause of so many atrocities among mankind, and ask, "why not dispense with such an evil-influencer?" The statement is too true but also too shallow. No religion on earth, however crude it may be, has ever asked people to wage war against some sections of God's own children. "Love all," is the dictate of all religions. "Hate all or even a single soul," is the dictate of the devil which has nothing to do with religion. Those who profess that they were disgusted with the outcome of religion, were disgusted not really with religion as such, but with the results of irreligion. To mistake one for another is the way of shallow thinking.

What is Religion?

Right thinking will dispel all foolish notions about religion, because right thinking is religion itself. A good friend told me once, that he had felt a shivering sensation which one feels when a worm crawls upon one's body, at the very mention of the word religion. I remarked that my friend was perhaps suffering from some sort of hook-worm disease! Another friend, describing to me of a gentleman X, remarked, "My friend! Mr. X is a Vedantin, do you know? He is as ignorant, as innocent as God Himself!" My friend meant that there are two fools, Vedantin the first, and God the biggest! Of course, my friend has been a fool as I knew him on many an occasion. But, my dear brothers, religion is not a worm, not certainly an evil spirit which was created by a thoughtless God, with the express purpose to hunt after us. Religion is not anything that goes against the best, nay even of the worst cravings of humanity. It is not something thrust on man from without, but it is the very craving of every creature, without exception.

All Activity is Purposive

Lord Krishna says in the Gita, "None can sit even for a single moment, without doing Karma." Life means activity; a movement which can never stop. According to all schools of Vedanta and according to the latest conclusions of science, not even the dead or lifeless particle of dust, is really dead or lifeless, because all that there is, is the manifestation of spirit according to the former view, and the manifestation of an indefinite energy according to the latter. In what is dead, there is really life which our naked eye may not enable us to see. Rest is not really rest but a lower kind of activity, and stop is not a stop but the lowest kind of movement. Coming to the plane of visible life, we

find two things, that every creature is always active, and also that all activity is motivated by a purpose.

The Ultimate Purpose of All
Just as all rivers run, murmuring "where is our mother, sea," so also, deep in the hearts of living creatures, to the constant murmur which anxiously asks, "where is our mother from whom we have come? where is the sea of infinite bliss for which our hearts are ceaselessly beating?" The Lord in the Gita says, "All people are following my path."

A simple analysis of all the activities of mankind will prove that the motive power which supplies energy to all activities is desire for freedom. What is that? It is the desire to be free from all the driving forces which drive us ever onward, risking our lives in darkness till we find the light of his lady love? What is that which seems to enhance the pleasure of the king of millions when he succeeds in adding a few more coins to his treasury? In a word, what makes the limbs of all creatures do some work everyday, all minds think out plans of infinite varieties? Every individual can easily answer these questions. Hope and expectation for something more happy in the days to come drive all living beings to do work, both mental and physical. Certainly no man undertakes even a minute's work if he feels certain that either his physical, mental, or moral self was not going to be satisfied. Every creature has got its own catalogue of desires, aspirations, and ambitions only to make the coming moment happier than the passing one. The senses, the mind, and the intellect of all beings, are ever working factories where all the materials that the world can supply are always thrust in, with the express desire to get only one product, the product of satisfaction, Sukhama and Santi.

Enemies of Our Aspirations

We have seen that life means activity, activity implies a purpose or an aspiration, and all of us aspire for a better future, a happier next day and a more satisfactory coming moment. Every one of us feels that present position is not what he desires it to be. Life is a travel from moment to moment, from hour to hour and day to day, but no moment, no hour, and no day takes us to the limit which we have set for our enjoyment. We feel, at every moment, and at every stage of our travel, that something is wanting. Some obstacle to our achievement, some grave defect in our method, and some factor working against our plan, will always present itself before us. The poor man will have no sleep because of his empty stomach, and sound sleep departs the rich man because of his fear of robbers. The man in a petty job weeps when his efforts for promotion of a rupee fail, and the head of a big department equally sighs when his salary was not enhanced by a few hundreds more. The aspirations of youth are thwarted by disappointment in love by broken health, or by scorching poverty. Thus we find that there are infinite factors which positively work against achieving our aspiration. The man of keen experience will easily see that very few or no

DISTRESS IN BATTICALOA

SERIES OF CROP FAILURES

Relief Measures And Future Safeguards

Batticaloa which has all these years been self-contained in regard to its paddy and rice supplies, has of late been reduced to the plight of having to import foreign rice for consumption. The prolonged drought and the consequent failures of crops have thrown the peasantry into a state of distress.

Relief work in this district as well as in the Trincomalee District which is also in a similar plight was organised by the Commissioner for Relief, Mr. H. E. Newnham.

After discussing the nature of relief and the duration of relief work in these districts, the Commissioner concludes his Report thus:—

No other part of Ceylon is so dependent as is the Batticaloa District on paddy and paddy alone. In such circumstances it seems clear that if it is to be saved from a periodical famine such as is now afflicting the people, much larger storage of water is necessary to obviate the vagaries of the North-east Monsoon weather. Also for both economic and dietetic reasons other crops such as vegetables should be grown, possibly under irrigation. These would enable the people to have a greater variety of diet which many of them now clearly need and would also prevent their entire dependence on the success of their paddy.

Factors which make for success are under his control, while an overwhelming number of factors can never be controlled by him. Weakness, disease, death are the common foes of all living beings. They kill our aspirations, they destroy our desires, and add a drop of poison to every cup of our seeming pleasure. The man, stationed at a seeming pleasure moment, may say that all this is a pessimistic reading of life, but before he comes to the last word of his remark, he will pass to the next moment which invites him and embraces him with the hands of sorrow!

What Shall We Do?

We know we desire for a happy or a happier future, and we know, too, that such a future is never resulting, owing to causes and factors which are out of our control. Desire always begets a two faced child, one face smiling and the other weeping. We want a child always of a single smiling face but what a curse! the weeping face is ever inseparably tacked on to it! We wish for an undiluted cup of milk, but lo! it is never left uncontaminated.

What shall we do? For a human being to entertain certain desires and aspirations, is not at all wrong. An unambitious creature is already dead. Desire is the sign of life. No true religion ever asks us to kill desire. On the other hand, it says, "By all means, entertain as many desires as you like." But it only adds, "Be sure of what you desire, know what you ought to desire, and carefully observe whether your line of work in life is the proper approach to the desired end, or whether you have to alter your desire as well as the method of approach, the mode of your

A Short Story.

RATHER A THRILL

By Arjun Dev

THE editor of the *Weekly* shifted slowly in his chair and looked about him in an attitude of annoyance and a sort of helplessness.

"This infernal heat!" said the editor, wiping a hand across his face.

There was *khus khus* on the doors and windows, and the breeze that enveloped him from a large fan above, were both insufficient, so it seemed of taking away that prick in the neck so irksome to one who is giving away his all for work in ease and comfort.

"This infernal heat!" Mr. Kapoor pressed the bell on his table and, taking a dip of his pen, was again absorbed in the article he was composing.

The office boy who answered his summons bore some correspondence in his hand as he entered and putting the lot before him on the table, Mr. Kapoor delivered his order for an iced lemonade. He took a sip of the cool beverage, a minute later, and opened the letter that lay on top for inspection. He finished with it and was proceeding with the next.

"Articles, articles, Berlin letter, now oh, God!"

Impatiently, Mr. Kapoor threw down the manuscript he had just opened and with a further curse, had passed on to the other items in his afternoon *dak* which claimed his attention for the next few minutes.

"When a man," muttered Mr. Kapoor, as he laid aside the heap of papers just dealt with, "asks for Thrilling episodes he means, of course, thrilling episodes! Not," he added, following his train of thought, "empty mush collected in the classroom. Thrilling episodes! The dam! fool thinks I was asking for a chat on the benefits of seafaring."

It was exactly three weeks ago that Mr. Kapoor, editor of the *Weekly* in Lahore, had announced a thrilling series competition in true life stories. The first entry to this had been from an individual named, A. Bhatnagar, who described himself as a youngman with limited means, but fired with a strong desire to make his name in the realm of fiction.

"I am a new one to the profession," ran the communication, "but I could make a good success as the little bit herewith ought to show. Hoping you would remit cash at your earliest."

The 'little bit' showed many things, the principle among these being the writer's inclination to talk mostly of himself with little or no emphasis on the incident noticeable only here and there.

"I went into the inn and had a conversational talk with the proprietor who seemed to me to be the kind of man who could attend to my need. 'Do you know a fellow here,' I asked, 'by the name Karim Ilaqi?' Because if you do, it would be helpful to me quite much. And I am need of help, as I would tell you right now. You could trust me, couldn't you? I happen to be the sort of fellow—"

Mr. Kapoor had read the first fifteen lines and transferred the whole to the basket under his table. No stamps had been enclosed for return.

III

A week passed after the inception

into the office of the *Weekly* of this unique contribution, and then came another.

"I am sure," went on the accompanying few lines, that you will find this a much better and superior effort. It abounds in romance—"

The editor, who was a busy man, looked at the signature and dropped the voluminous sheets out of his sight.

"Damn fool!" had said Mr. Kapoor. But the sender, apparently, was made of sterner stuff. Before the expiry of the second week, a fat envelope with crinkling paper inside, was handed to the editor and, unaware of the change of material, the latter opened it and glanced at the heading.

"Oh, God!"

Mr. Kapoor almost jumped out of his chair in his annoyance and flung the bundle in his hand into the middle of the room.

"What the hell—" cried the editor, sitting back.

IV

At six o' clock that evening, Mr. Kapoor stepped out of his office and, going into his car, told the driver to proceed to the Mall where he had some purchases to make at a bookshop. He stopped the car outside the Oxford Book Depot and walked in. There was nobody visible at the counter and turning, the editor perceived a youngman, bareheaded and in a grey suit, handling some volumes across the shelf nearby.

"Er—just a minute," began Mr. Kapoor, addressing the youngman from behind.

"Sir?" said the youngman, dropping a book in confusion.

"I want a copy of *The Tragedy of Gandhi* by John Bolton. Have you got it, please?"

"I'll see," answered the other, after some hesitation and moving in the direction of *Latest Fiction* standing in the middle of the room.

He was busy for a minute looking up the rows of books on shelves here and there and raised his head finally with the volume in question in his hand.

"Yes, sir," he said, passing it across. This is one. Thirteen eight will be its price, sir."

"Thirteen eight?" Mr. Kapoor raised his eyebrows in surprise. "You're quite sure?"

"Naturally, sir," answered the youth, in a perky manner something seemed to tickle his sense of humour. "We never alter our price list."

"Oh, very well."

Mr. Kapoor paid out the cash and it was while the youngman was writing out the receipt on his memo book that another youth appeared from inside, somewhat ruffled of aspect, and started looking on at the transaction with bulging eyes.

"What are you doing with that?"

"Eh?"

The youngman at the counter seemed disturbed, a bit terrified, perhaps, at this apparition from apparently nowhere.

"I am writing out a receipt for this book," came his answer, in a shaky voice. "this gentleman has been buying it."

"Oh, yes?" cried the other. "And who the hell are you standing here writing receipts? Come on! What's the idea?"

"Oh, I beg your pardon," began the youngman with the book, "I thought I was doing you a good turn. This gentleman here wanted that book and since you weren't here, I considered it only right to act in your

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Hindu Organ.

THURSDAY, MAY 30, 1935.

NATIONAL AWAKENING

IT IS TIME THE TAMILS DEFINITELY abandoned the MICAWBER-like attitude of waiting till something turned up, and addressed themselves seriously to the task of national regeneration. The fact that they are a minority community need not discourage them in their effort to organise the forces of the people with a view to regaining lost ground. For centuries past we have been hypnotised into the belief that our security lay in hanging on to the apron-strings of the politically dominant community. What this has cost the community morally and spiritually, we need not pause to consider. Suffice it to say, that it has bred corruption in the community, perverted its ideals and sapped the manliness of the race and starved the virtues of self-reliance and self-respect. Our eyes instinctively turn in the direction of the power which alone we fondly imagine is capable of redressing our grievances or doling out justice as between ourselves and our aggressors. Supplication for favours and boons has become the accepted method to help us out of our difficulties. The psychological effect on the community of this attitude of mendicancy has been most disastrous. The life of every individual in the community has degenerated into an egoistic struggle for the acquisition of means to satisfy the ever-increasing demands of bodily comforts and convenience. Thus, it is not surprising that the Tamil Community has cut the painter and is drifting helplessly and aimlessly.

It is a matter for congratulation, however, that a section of public opinion in the country is beginning to realise the futility and danger of dependence and is awake to the immense possibilities for good arising out of self-reliance. There cannot be the least doubt that we could in a short time win inwardly what we have lost outwardly. But, this involves the shedding of certain national weaknesses which we have hitherto nursed. For instance, the idea that posts in Government or Mercantile services will solve our economic problem must go. Let us realise that a community which attaches undue importance to public services and the learned professions and despises other walks of life will in the long run go to the wall. It is not to the economic salvation of any community to look to the public services and the learned professions for making a living. Our educated youngmen should be helped to go into trade, industry and agriculture.

It must be admitted that the change-over in the out-look of the community will entail some discomfort, even some sacrifice, on the part of some of our educated youngmen. But, this is the penalty which some day we shall have to pay for our indifference in the past. The clamour for Government appointments, more appointments for Tamils, is the underlying cause of much of our political discontent. Let us recognise the fact that despite all the special powers of the Governor and the safe-guards, in the

present constitution to protect minority interests, the chances of the Tamils to join Government service are becoming more and more restricted. No Government can undertake to provide jobs for all educated young-men. Moreover, the communities which till now were not attracted by Government service are now out to compete with the Tamils among whom Government service had attained the proportion of an industry.

Every one feels the necessity for a readjustment of capacities to national needs. Educational reform in the right direction will go a great way to bridge the yawning gulf between capacities and opportunities. In the meanwhile, it is the duty of the leaders of the community to awaken the dormant power of the people to help themselves. The greatness of this community was never achieved in the past by the number of men who held Government office. It was won by the few men who lived up to their highest vision and who raised the ideals of the people from the sordid levels to which they had sunk. The community has almost forgotten them and their ideals. Once again we have need to revive their memory and lift up the ideals and standards of the people.

Let us bear in mind the fact that our greatest obstacle to progress is our moral and spiritual illiteracy, towards the liquidation of which the best efforts of the community must be directed.

WELFARE WORK AT MOOLAI

IF JAFFNA IS THE STRONGHOLD OF Co-operation, the village of Moolai could fairly claim to be the inspirer of the movement. In and around Moolai we find a number of Co-operative Societies doing excellent work to instil into the minds of the people the advantages of co-operative effort. It is a pity that the Weaving School started some years ago had to close down owing to lack of enthusiasm among students. We feel sure the idea of reviving the institution has not been given up. There is every prospect of the idea receiving the full support of the village leaders in the near future.

We understand efforts are being made at present to strengthen the Reading Room and extend its usefulness. This is, certainly, a step in the right direction. A scheme to supply good books to every home in the village should be welcome to the people whose devotion to Tamil learning is almost traditional.

It is scarcely necessary for us to point out that the well-being of the community is intimately bound up with the prosperity of the country-side. Our people live in the villages. That the Tamil village was once in a flourishing condition is admitted on all hands. The village was a self-sufficient unit with its council of elders on which were represented the best brains, character and wealth of the village. That the Village Council had its full development in Tamilnadu is evidenced by the records of the Chola, Pandiya and Vizayanagaram dynasties. Unfortunately, the old autonomous village system has almost disappeared. The community sense is very much lacking in the village today which is often torn up by factions. Various causes have contributed to weaken the foundations of the old village

system but the roots have not yet become quite dry.

It is gratifying to note that there is now a disposition on the part of educated people in the villages to discard old prejudices regarding sanitation and the treatment of the depressed classes and to compare the stagnation of this country with the progress of other countries. This augurs well for the future of our villages. There is a wide field for uplift work of every kind in our villages. Reading-rooms and libraries constitute but one item in the programme. We would suggest to the leaders at Moolai to take steps to open a Co-operative Consumers' Store for the cheap supply of all provisions to the village folk. We trust the good people of Moolai will set the example in self-help to the neighbouring villages as they have done in respect of many others.

The alarming increase of crime in the District is causing uneasiness among the public. There

The Local Police. was a time, not many years ago, when Jaffna was practically free from crime of the sort which is a common occurrence today. There are many factors which have contributed to this state of affairs. Not the least among them is the laxity on the part of the local Police. We are aware that the Superintendent of Police is keen on putting down crime. But, his efforts in this direction are necessarily limited by the short-comings of his staff. We have had occasion in the past to point out how efficiency is affected by officers being allowed to continue for years in a station. This is particularly so in the case of Police and Excise officers. Even Railway gate-keepers are transferred from time to time, but an Inspector of Police has somehow managed to be with us for the past twelve years and more. We do not say the local police force is the poorer for his continued presence here, but we do say that his transfer from this station is long overdue. He may be a capable officer, but stagnation in any one station has a very injurious effect on the efficiency of any officer, especially in the Police Department. We trust the Inspector General of Police will look into this matter.

THE HINDU BOARD OF EDUCATION

Annual Meeting

The Eleventh Annual General Meeting of the Hindu Board of Education will be held on Saturday, 8th June, 1935 at 3 p.m. at the Saiva Training Institute, Tirunelveli.

Agenda

1. Ratification of the postponement of the Annual General Meeting.
 2. Adoption of Secretary's Report.
 3. Treasurer's statement of accounts.
 4. Election of Directors (Set C.)
- A meeting of the Directors will be held at 2.30 p.m.

After the annual meeting a meeting of the New Directors will be held to elect office-bearers.

Every Hindu who pays an annual subscription of Rs. 10/- is eligible to take part at the annual meeting.

S. SWAMINATHAN,
Hony. Secretary,
Hindu Board of Education.

Jaffna,
27-5-35.

Obiter Dicta—XLVI

The Rights And The Wrongs Of The Road

That Temple Car

A LONGISH car. It belongs to a local temple-manager. Main Street does not belong to the car, or owner, or driver. On schooldays, during the hours of opening and closing of school, this car goes like lightning by Main Street. The reason why the police have failed to teach the driver a little law is that, owing to its terrific speed, no constable has been able to read its number. I don't know it either. Its rush through space is very remarkable, and rumour associates it with a temple-manager. It is probably in perpetual motion, and so the number of this thing which is being driven through the heart of the Town, in reckless disregard of the rights and the wrongs of the road, is very elusive to police vigilance. This brazen defiance of law and order must stop.

And Straying Cattle

ANOTHER public affliction is the leisurely strolling of cattle on the public thoroughfares. The U. D. C. is supposed to have powers to catch stray cattle and punish the owners. The Chairman and members don't, of course, themselves in person chase stay cattle, but have delegated their powers to certain very corruptible persons called cattle-seizers. From the number of cows and calves and bullocks in Main Street alone it does not seem much seized being done. A cow or two is being done by a constable or a policeman. Are the seizers engaged in other public duties to the neglect of their more legitimate ones? It is permitted to me to suppose that there are owners who do not pay anything to seizers, and such cattle as happen to be seized once in a way must be belonging to such singular owners. Will those who let their cattle stroll out at night please tie red-light lanterns round their necks for the benefit of pedestrian humans?

A Model Road?

OLD Store road is a very much used thoroughfare. It is a relic of antiquity. It is being preserved in its primitive condition of ruts, holes, dents, declivities and pure white dust. The road is a feeder to Main Street. By day it is a disgrace, by night it is a danger. You don't get such fine dust anywhere in the neighbourhood as that with which you can fill your lungs when walking, or driving by Old Store road. People squat on the sides of this road—it is narrow enough without any obstruction—in groups of politically minded citizens who resent the right of a vehicle to pass them raising clouds of dust. The odour of the drains (by a drain is meant the space on either side of the road) is not delicious. Somebody's duty it is to make the road a bit modern, but who is that body? Whenever obliged to use Old Store road I feel as if I were doing penance for my sins.

Where Are The Vidhans?

STARTING from the Tellipalai end of the Kankasanturai road after it got fairly dark I have once or twice counted nearly seventy to eighty vehicles without lights. At Chunnakam junction near the market place, lightless vehicles should not be seen. The exception to this rule is the scandalous number of lightless carts, cycles and occasionally even motor cars which one encounters at that spot. Are there police vidhans at Tellipalai, Mallagam, Chunnakam, Kondavil, Nanthavil, Kockuvilla? Cant they set apart a night, say the night before a Mallagam Court day, to spot lightless vehicles and prosecute the drivers? Till you pass Kockuvilla

into the Urban Area lightless vehicles can be counted ever so many, and there are police vidhans who don't care a fig about this state of things. The vidhans are probably busy in the evenings with bigger game than catching the drivers of lightless vehicles.

How much is the Road?

FOR purposes of punishing persons offending against laws for the protection of roads the definition of a thoroughfare takes in the drains and open spaces belonging to a road. From the point of view of the tax payer a road in Jaffna may be defined as a narrow ribbon of tarred discomfort with jagged edges devised for the destruction of motor wheels and tyres. In Kurunegala, Colombo and other civilized urban places a road is tarred and kept in good order and condition from drain's edge to drain's edge. In Jaffna the tarred portion, a narrow width, occupies a raised middle of the road, with jagged edges of tar. On either side are parallel strips, untarred, and on a lower level. Of two passing vehicles both, or oftener one, must get into the untarred lower level with a jolt and a jerk which cannot conduce to a vehicle's longevity. There are places where this state of the road has made the untarred lower-level strips a kind of preliminary drains. The drain or ditch proper is supposed to be below; in most places it has to be supposed. The untarred strips often develop road carbuncles. There are two such ulcerated cavities near the Kachcheri and one near the Police Station, all in the heart of the Town! False economy in the use of tar (or embezzlement of tar money by some overseer or supervisor) is responsible for a state of things about which nobody has so far made any public complaint, comment or criticism. The Jaffna man is used to taking things lying down and he fears that it is useless to complain. I don't agree with this backboneless philosophy. We must make a lot of noise to have wrongs righted.

Is This True?

ONE of the most refreshing sights on the Kankasanturai road is to see a policeman having a chew and a chat with a bus driver in the middle of the King's highway. They appear to be so friendly and accommodating that an ordinary passer by may infer much from the situation. This is the picture in a setting of probabilities. An overloaded bus comes rushing. The representative of law and order puts up his hand. There is a halt. The policeman's book and pencil are out; so is the driver. They talk a while and the pencil and the book disappear into the Policeman's pocket as the effect of this parley. A silver coin changes hands. The high contracting parties chew the chew of peace and part in good glee. Is there any truth in this picture of a wayside scene?

The Beastly Bus

IF there is anyone in Jaffna who claims a downright monopoly of the highway it is the driver of a 'bus'. His road-hogs in front of private cars till the pertinacity of their drivers hoots the huge beast of an obstruction out of the path. All drivers are not tenacious of their rights; they therefore get the full measure of the dust raised by the road hog. It is not an exaggeration to say that a local 'bus' breaks not only all the rules as to speed but violates also every conceivable obligation the law lays on its driver on the high-road. Vigilant unaccommodating constables and vidhans can reform this bad set.

THEFT AT VANNARPONNE

In P. V's. House

Information is to hand of a case of theft on Monday night of a gold waist-band and a pair of bangles from a child of the Police Vidhan of Vannarponne West. The culprit has not been traced.

DIRECT PAYMENT SYSTEM

To Commence from
1st June

The Director of Education states in his circular No. E. 17.—It is proposed to introduce the new system as from 1st of June, which means that the first payment in respect of June salaries will be made early in July. In order to make this possible it will be necessary for Managers of schools coming under this system to forward on or before the 3rd of June a Requisition Form in duplicate in respect of each school under their management. Supplies of this form will be forwarded separately together with full instructions regarding the preparation of this form.

Board of Education

A meeting of the Board of Education was held at the Education Office on Saturday, when the Board recommended that in all Assisted Schools the number of teachers eligible for grant during any school year should be based upon the average attendance of eligible pupils for the previous school year.

A special meeting of the Board was fixed for Friday to consider whether it is desirable to modify the original recommendations of the Board in regard to direct payment of teachers' salaries, by the payment of grant quarterly or half-yearly to schools under recognised Societies.

VERNACULAR SCHOOLS CONCERT

DISTRIBUTION OF CERTIFICATES OF MERIT

This annual event organised by the Inspecting officers of the Northern Division under the auspices of the North Ceylon Oriental Music Society came off on Saturday the 25th inst. in the St. Patrick's College Seminary Grounds before a crowded house.

Sectional concerts had been held at Pt. Pedro, Tellipallai, Vaddukkottai and Trincomalee and about 14 schools were selected to participate in this concert which was run in the form of a competition. Among the schools participating were Shri Shanmuga Vidyalayam from Trincomalee and R. C. Tamil School Vedattalivu, Mannar, Dr. T. K. Jayaram, Medical Inspector of Schools, Mr. K. S. Arulnandhy, Divisional Inspector of Schools, and Mr. M. S. Param. Hon. Supervisor of Musical Education acted as Judges. Mr. S. U. Somasegaram was in charge of the stage arrangements.

Mr. K. S. Arulnandhy in a short speech made during the interval explained the educational value of these concerts and expressed his thanks to the schools for their co-operation and to the public for their generous response.

At the end of a varied and interesting programme the Judges commented on the generally high standard of acting and singing and placed the contributors in the following order of Merit.

The Thirunelvely Saiva School's item, a "Scene from Valli Thirumanam" was adjudged easily the best performance of the evening. The folk dance of St. James, Karayoor girls school, was placed second and scenes from "Shakuntala" by the Neervely Hindu School third. Honourable mention was made of Shri Shanmuga Vidyalayam, Trincomalee, whose scene from a local drama "The Step-mother's Cruelty" set the whole audience rolling with laughter. Of the individual pupils who took part Master K. Satkurnathan of the Thirunelvely school who represented Subramania was adjudged the best actor of the day and the third place was given to Master C. Gnanesegaram who took the title role in the same scene. Master A. Suppiah of the Kondavil school who performed the Carnatic Dance was placed second. Honourable mention was made of the solo singing of Mrs. R. Nadarajah of the Hindu College Preparatory School.

The certificates of merit were distributed to the respective winners at the end of the performance by Mrs. Coomaraswamy, wife of the District Judge Jaffna.

MURDER AT MANIPAY

Victim Dies On
The Spot

News is to hand of the alleged murder of a young man, named Namasiyayam, at Manipay last evening.

It is alleged that a few hours prior to the incident there was a row between Ratnam and Selvadurai on one side and a school boy named Thyagarajah of Sandilipay on the other. Later at 4 p.m. when Namasiyayam, Amirthalingam and Seenivasagam were standing near a cycle shop at the Manipay market, Ratnam and Selvadurai came and alighted from a cycle at the spot. Some words passed and blows were exchanged between the parties and it is alleged that Selvadurai pulled out a kris from his waist and stabbed Namasiyayam on his side. The latter fell down dead. Ratnam and Selvadurai were subsequently assaulted severely. They were removed to the Jaffna hospital. The Police went to the spot immediately and held an inquiry.

What Is Religion?

(Continued from page 1)

activity. See that the means you choose meet the end you ought to cherish." A systematic and correct thinking about these questions, and a moulding of an attitude of life quite in keeping with the conclusion arrived at, is called religion. Religion is only a real estimate of our present position, and a right forecast of what our future position ought to be.

Let Every Breath be Religious

In the light of what we have seen, there is no doubt that religion is a very post-ive making for progress and for the well-being of the world.

Let us not be misled by being terrified by the religion of our own condition, and an honest attempt to see if it can be bettered.

If those who were frightened by religion, say now, "this we want, but not anything of religion", we need not quarrel with them, because a deeper thinking will set them right. All religions are always correct, but what may be called "interpreted religions" by interested parties, have all along been the cause of disaffection created against religion itself.

No Vedas, no Bible, no Quran, no holy book, need come and tell us of the need for religion. There will always be people ready to exploit, if there are people willing to be exploited. A calm consideration of simple facts which we observe every day will teach us the best form of religion. We must not forget that religion is primarily a subjective reaction to happenings outside. Since every life acts, every life reacts to certain occurrences without. What mode of reaction on our part will exactly ensure us an unmixed joy, is the problem that we have to face and solve. If religion tells us anything about this, let us make use of it, but let no outside force rule us against our will.

Purged of its external dross, pure Hinduism, as taught in the Upanishads and the Gita, has always emphasised this one point, namely, of the necessity for an urgent reconsideration of our present status, and to so act or behave as to achieve what secures us real peace and joy. Hinduism has never placed books and commands above the freedom of the subject's personal enquiry. Describing the secular and the sacred learning, the Upanishads say: "The four Vedas, the Rik, the Yajus, the Sama, the Atharva; the Six Sastras, Siksha, Kalpa, Vyakaramam, Nirukta, Chhanda, Jyotisha, all these come under secular knowledge. (Apara Vidya). That by which the indestructible is achieved, is the transcendent knowledge (Para Vidya)." (Mund Up 1-5)

Whatever may be the means, says Hinduism: let the individual wake up and take up the burden of his own life. Let him do this, his very breath becomes religious. Let every individual stand upon his own legs, and resist all those influences that suppress his God-given freedom to mind his own business and following his Swadharma. "Death is better in Swadharma, and Paradharmam is always dangerous."

A SHORT STORY

(Continued From Page 1.)

place and save a customer. Don't you understand?"

"And then sneak away with the money yourself, eh?" shouted the owner, in a voice of thunder, "Well, you stay right where you are, mister! I guess I could deal with you! Ramu! Oh, Ramu!"

V

An unkempt-looking individual in a coat and pyjama emerged from somewhere inside and stood looking at the gathering in mild surprise.

"Take hold of that!" directed the youngman in charge, "I mean that blighter by your side. I'll ring for the police!"

The editor of the *Weekly*, who had watched in spell-bound silence the proceedings of the last few minutes, moved a pace and looked at the new businessman with an enquiring gaze.

"Er—" said the editor, in an uncertain manner, "Isn't this youngman a friend of yours? I had thought he belonged to the place."

"Belong to my foot!" raged the other, unable to control his temper. "He's no more in the place than that lamp post outside! Hullo! hullo! Police Station? Well, I'm speaking from—"

The speaker finished his conversation on the telephone and turned back to the culprit.

"Now, then," he began, strating afresh "how much money did you realise from this gentleman? Can I see the volume, please?" turning to the editor.

"Sure," said Mr. Kapoor, passing the article in question. "I have just finished paying him rupees thirteen and eight annas in exchange for this work on Gandhi. Is that all right?"

"All right?" shouted the young manager, "All right? Good God! The book is worth only nine three! Where's the cash, you—"

"It's on the counter," answered the captive, in an embarrassed tone, "I say, you really ought to let me go. I didn't mean mischief, honest! I was—"

"Shut up!" snarled the manager, "The sergeant will look to that part of it, see?"

"I don't!" With a sudden wrench of his arm the youngman had freed himself from Ramu's hold which was still light, and was making for the doorway at top speed.

VI

"Get him, please!"

Mr. Kapoor, who was in the way, extended a hand and before he had quite touched the approaching figure in front he received a blow in the face which sent him reel back, half blind and dazed, against the wall.

"Golly!" said Mr. Kapoor. It had been a hard blow.

"Hey, thief. Thief, thief!"

Ramu darted forward with a loud curse, but the victim had already cleared the thoroughfare and Ramu's chase came to a short end as he returned five minutes later, breathing heavily and muttering curses to himself.

"He's gone, sir!" said Ramu, coming to a halt before his chief.

"I know!" said the manager. "Shut up! I'm so sorry," he added, apologetically, turning to Mr. Kapoor, "for the injury caused to you, sir, I hope—"

"Oh, that's all right!" replied Mr. Kapoor, making for the door. "It was rather a thrill."

The editor of the *Weekly* boarded his car and went straight home, his hand still nursing that part of his face where a fleeing fist had landed with such force.

"Thrilling episodes!" moaned the editor, as the car hummed along. "Bhatnagar could have made something out of that!"

Mr. Kapoor was in office at ten the following morning and a quarter of an hour after his arrival, the office boy brought to his room an open envelope with typed script inside. Mr. Kapoor took out the sheets in his usual, care-free manner and had a look at the top. The was no signature and, without pausing, the editor began to scan the pages before him.

VII

"A thrilling episode," ran the heading, and then in smaller type, "I have looked for adventure and thrills, like many another in my position of a youngman at large and without visible means of a livelihood, for quite a long time. Idleness, in our age, does not fit so well against our nature and the need for ups and downs has always been on the increase for me in the past few years. I tried being an artist in painting but was a failure, a comoraman in a film company, a dental surgeon, and a

BARBER'S SUSPICIONS LEAD TO ARREST

Theft and Murder
at Mallakam?

The suspicions of a barber led to the arrest on Tuesday of a Sinhalese youth and to connect him with the death at Mallakam of a woman who, it was believed, died of heart failure.

The barber's suspicions were roused at the behaviour of the youth while he changed his clothes in the barber's shop. The barber informed the Udayar who, with Police Sergeant Ansa, arrested the man. Several gold ornaments are reported to have been found on the man. After questioning him, they proceeded to Mallakam to the house of a woman named Jane Thangaminah, widow of Sannappu. The coroner was at that time holding an inquest on the body of the woman and it was reported that her jewels were missing.

The man is under arrest. The Police are making further inquiries.

salesman in the Singer Company, only the last of which I could maintain for two months. At the end of that period I was turned out because the manager, who was a Sikh, objected to my habit of smoking cigarettes at the same table with him and arranged my transfer to a locality which was not at all in my best tastes.

I wandered a bit after that and an acquaintance of mine once mentioning to me the great possibilities of journalism in our country I thought of having a try at this also. A certain competition in the columns of our local *Weekly* attracted my attention soon after that and the next day I had sent in a yarn about being stranded alone on the sea shore near Burma for three whole years. The competition in question demanded thrilling episodes from life, and while the one I had sent in was quite imaginary, the one was still hope that I might gain something from this new experiment. It was little use, however. The editor was not encouraging a bit, and I sat down to write another. This went the same way and a third which I forwarded a week after brought no reply either.

It was disappointing, a failure in every line with little prospect of success anywhere. Lonely and helpless, my parents being dead in my childhood, and only a poor uncle to look after my welfare, I wandered the streets looking for something to turn up and show me a ray of hope. I tried the riverside for drowning cases where I might be of help—I have been an expert swimmer for years—but there was little doing in that line. In vain I wished for some building in my neighbourhood to catch fire in the middle of the night and bring me some material for a thrilling episode. I seemed to have come to the end of my career.

Walking along the Mall last evening, I passed by the Oxford Book Depot and the thought of the picture magazines inside made me halt and go in a moment later for a look at the film stars and their doings. I turned the pages of one of these and it was while I was thus engaged that a tall gentleman stepped up from behind and asked me if I had *The Tragedy of Gandhi* in stock.

"Hullo," he said, addressing me. "Have you got *The Tragedy of Gandhi*? I am in need of a copy."

He had plainly made a mistake, but I could not decide immediately what to say. Adventure had gone through my mind like an arrow and I walked up and gave him all there was of my ears. The proprietor himself was in side, chasing a cat or something, and hoping he would take more time coming out I thought of attending to the gentleman myself.

.....And now if this particular effort of mine succeeds in its great object which is about my future career as writer, I could let my readers know more about myself, I hope it does!"

The editor of the *Weekly* finished reading, and placing the manuscript on the pad opposite him, had a long look at the lines in front.

"You have clicked, Bhatnagar," said the editor, massaging his cheek with a forefinger, "I'll take this one." (Roy's Weekly)

NEWS IN BRIEF

Duff House Case Appeal.—Steps are being taken to appeal to H. E. the Governor for the release of Stephen Seneveratne. Stephen Seneveratne has obtained leave from the Privy Council to appeal to that tribunal from his conviction on a charge of the murder of his wife at Duff House.

I. C. S. as Audit Examiner.—Mr. P. H. Wickremesinghe I. C. S. who resigned his post in the Indian Civil Service within a few weeks of assuming duties, last year, has been appointed Chief Audit Examiner in Ceylon. He has succeeded Mr. D. G. Singanayagam of the Audit office, who has been appointed Assistant Rubber Controller.

Governor's Assent to Coconut Bill.—His Excellency the Governor has given his assent to the coconut bill, which will now become law, and the Minister of Labour, and commerce will proceed to appoint the Board under the Ordinance and bring the Bill into operation.

Ethnological Assistant.—In regard to the appointment of Ethnologist on the staff of the Colombo Museum, it has been found that the local applicants to the post lack the requisite practical experience in ethnological field work. It is therefore, understood, that the post would be advertised in India and the United Kingdom with a view to securing a capable officer. An ethnological assistant will be appointed locally so that he could gain the necessary experience of field work under the officer recruited from abroad and would be in a position to fill the place of the latter in course of time.

Colombo Milk Supply.—The Colombo Co-operative Milk Union has appealed to the Municipality for a grant of Rs. 15,000 and a loan of Rs. 25,000 to found a scheme to establish a Central Market Depot, whereby the city will be assured of a supply of milk both regular in quantity and of guaranteed purity. The scheme attempts to bring Colombo into line with modern methods of supply in large cities of the West and even in India. The preliminary work for launching the scheme has already been done. All the principal dairy owners now supplying Colombo have agreed to co-operate in the venture. Mr. W. G. Mack, Chairman of the Managing Committee of the Colombo Co-operative Milk Union, has addressed a memorandum on the subject to the Colombo Municipal Council.

Personal

Mr. A. T. Saravananmuttu, B. Sc. son of Mr. and Mrs. J. K. Saravananmuttu of Manipay, has been transferred to Pallai as District Engineer.

Mr. V. K. Nagarathnam of the Anti-Malarial Department, Senior Inspector, Kuala Kangsar, Perak, F. M. S., British Malaya, has left for Alavaddy, Jaffna, on a short holiday and will be at his premises "The Kuala Kangsar House," Alavaddy, till he returns to resume his duties in July 1935. Mr. Nagarathnam is the son of Mr. K. V. Kandiah Pillai, Licensed Ayurvedic Physician of Alavaddy. (Penang Cor.)

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Auction Sale

IN THE DISTRICT COURT OF
JAFFNA.
No. 7007.

Sithamparappillai Arumugam of Kara-
tivu West Plaintiff.
Vs.
1. Murugasu Ampalavanar
2. Sinnappu Murugasu Defendants.

Under and by virtue of the commis-
sion issued to me in the above case I
shall sell by public auction the under-
mentioned mortgaged property to re-
cover the sum of Rupees 1711/- with
further interest on Rs. 1500/- at the
rate of 6 per cent. per annum from
24-10-34 till payment in full provided
that such interest does not exceed
Rs. 1289/- and costs Rs. 133/68 and
poundage etc. on Wednesday the 26th
June 1935 commencing at 2 p.m. at
the spots.

All that piece of land situated at
Thangodai in the parish of Karativu,
Islands division, Jaffna District, Nor-
thern Province, called Uppu Vayal and
Aththalai, extent 7 Lms, P. C. and
11 1/2 Kulsies with mangosa tree and
bounded on the East by the properties
of Murugar Kanapathippillai and Kana-
pathippillai Thillainathar, North by
the properties of Arumugam Vinayagu,
Sivampillai and Kanapathippillai
Kathiravelu, West by the property of
Arunasalam Maniar and on the South
by the property of Kanthar Ampala-
vanar. The whole hereof.

Land situated at—do—called Ath-
thai in extent of 9 Lms. V. C. with
share of well lying in the South
Western side and bounded on the
East by the properties of Kanaga-
Sivaguru and wife Manikam, North by
the property of Nagamab wife
Subramaniam, West by the property
of Kanthar Arumugam and on the
South by the property of Murugar
Sanmugam and shareholders.

Land situated at—do—called Moo-
kan piddu and Nadduppal in exten-
6 Lms. V. C. with palmryahs and
other cultivated and spontaneous
plantations and bounded on the East
by the properties of Parubathippilla
wife of Kandiah and Murugar Aru-
mugam, North by the property of
Murugasu Saravanamuthu, West by
the properties of Velupillai Sella-
thurai and his brother and on the
South by the properties of Arumugam
Velupillai and brothers and sisters
and Kanthar Velupillai. The whole
hereof with the lot path reserved for
the purpose of passing to the lot
path on the Northern side of the land
along the Western boundary limit of
the Northern boundary land.

S. ARUMUGAM,
Karainagar,
Commissioner
25-5-35.
(Mis. 72, 3C-5-35.)

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Y. 56. 8-2—7-2-36 (T.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8294.

In the matter of the estate of the late

Meenadchippillai wife of Nagalingham of

Karaveddy North Deceased.

1. Kandiah Thektanamoorthy and

2. wife Thegammah of Karaveddy North

Vs. Petitioners.

Sidamparappillai Nagalingham, Clerk Audit

Office, Colombo

This matter of the Petition of the above-

named Petitioners praying for Letters of Ad-

ministration to the estate of the above-named

deceased Meenadchippillai wife of Nagaling-

ham coming on for disposal before V. H.

Balfour Esquire District Judge on the 20th

day of February 1933, in the presence of

Messrs Kandaiya and Mallyaganam Proctors

on the part of the Petitioners and the affidavit

of the Petitioners dated 10th day of February

1933, having been read, it is declared that the

Petitioners are as heirs of the said intestate

entitled to have Letters of Administration to

the estate of the said intestate issued to them

unless the respondents or any other person

shall on or before the 17th day of March 1933

show sufficient cause to the satisfaction of

this court to the contrary.

This 1st day March 1933.

Sgd. D. H. Balfour,
District Judge.

17-3-33 Extended and reissued for 8-5-33.

Sgd. D. H. Balfour,
District Judge.

8-5-33 Extended and reissued for 24-5-33.

Sgd. D. H. Balfour,
District Judge.

24-5-33 Extended and reissued for 14-6-33.

Sgd. D. H. Balfour,
District Judge.

14-6-33 Extended and reissued for 18-8-32.

Sgd. D. H. Balfour,
District Judge.

18-8-33 Extended and reissued for 1-9-33.

Sgd. D. H. Balfour,
District Judge.

1-9-33 Publication due for 22-9-33.

22-9-33 Publication for 26-1-34.

26-1-34 Publication for 27-4-34.

27-4-34 Publication for 25-5-34.

25-5-34 Publication for 13-7-34.

13-7-34 Publication for 24-8-34.

24-8-34 Publication for 12-10-34.

Publication for 19-6-35.

Sgd. C. Cumaraswamy,
District Judge.

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary No. 77.

In the matter of the estate of the late Thangam-

maiah wife of Arumugam Thiagarajah of

Neervely Deceased.

Arumugam Thiagarajah of Neervely

Vs. Petitioner.

1. Analedchumammah daughter of

Thiagarajah

2. Thiagarajah Sachchithanathan

3. Thiagarajah Balasubramaniam and

4. Thiagarajah Kathirgammatham all of

do and

5. Ramalingam Kandiah of Point Pedro

The 1st to 4th respondents are minors

by their guardian-ad-litem the 5th

respondent Respondents.

This matter coming on for disposal before

C. Coomaraswamy Esquire District Judge

Jaffna on the 10th day of May 1935 in the presence

of Mr. S. Mallyaganam Proctor on the

part of the petitioner and the affidavit of

the petitioner having been read, it is declared

that the petitioner is the husband of the said

intestate and is entitled to have Letters of Ad-

ministration to the estate of the said intestate

issued to him unless the respondents or any

other person shall on or before the 19th day

of June 1935 show sufficient cause to the satis-

faction of this court to the contrary.

Sgd. C. Coomaraswamy,
District Judge.

This day of May 1935.
(O. 20. 30 & 3.)