

THE Hindu Organ.

(The Only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY TUESDAY AND FRIDAY

JAFFNA, FRIDAY, MARCH 16, 1951

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VOL. LXII.
NO. 92

PRICE
10 CENTS

GNANAPRAKASAMUNIVAR

THE STORY OF HIS LIFE

Remarkable Example of Rigid Bakthi

By M. SABARATNASINGHE

The story was first related to me at Chidambaram, some three and a half decades ago, by the learned commentator Madduvil Sri K. Vetpillai Upadhyar Avgl. It was an Ardra Darshanam day. About nightfall, the Upadhyar was seated as usual on the front verandha of his cottage which stood then to the east of the Seklar Temple on the north-eastern corner of Guanaprakasa Ganga. Having gone to Chidambaram on pilgrimage, I was staying at Sivapuri Madam, with the Thambiran from Karainagar, who looked after the Chidambaram Trust paddy lands in Vaddukodai. Earlier in the afternoon Ambalavana Navalay Swamigal had, before a crowded audience at Chidambaram Arumuga Navalar Prabhakar Vidhyasalai, delivered a stirring lecture on the life of his Guruman, Sri La Sri Arumuga Navalay in the course of his lecture, he had referred to Gnanaprakasa Munivar as a pupillary successor in the direct line of Tiruvavaduthurai Mutt Santhana Paramparai. I was anxious to learn something more on this point and so I approached the Upadhyar, but, when he saw me, he himself opened the subject. He had by that time nearly finished writing his noteworthy Eelamndala Sahakan. Before writing it he had collected a lot of material relating to the lives of the Munivar and Thillainatha Thambiran. He was therefore in a position to tell me a good deal about both these saintly personages.

Pedigree

Some historians have advanced the view that at one time (very probably the 10th century A. D.), Jaffna was so much overrun by Sinhalese that many Tamil families of noble descent left Jaffna and went over to South India. There were some nobles, however, who braved everything and stuck to Jaffna. Of these, special mention has been made of Ponpatyur Verl Pandimalavan. It is their view that it was Pandimalavan, whose flag symbol was the plough and whose birthplace was Venkatagiri, that went over to Madura and invited the Chola prince, Singai-Aryan, a grand-nephew of Thissaiukirasingham, king of the Chola country, to come over to Jaffna. It was this Singai-Aryan that was subsequently crowned as king of

Jaffna under the name of Vijaya Kulankai Chakravarty. But according to tradition however, Gangakulathilakan Ponpatyur Vellalan Pandimalavan was one of the dozen Vellala chieftains, who accompanied Singai-Aryan when he crossed over to Jaffna and whom the Ariya Chakravarty settled in different parts of Jaffna. The residential area selected for Pandimalavan was close to the royal palace, in that quarter which is now comprised in the village of Tinnevely. Gnanaprakasar was a direct descendant of this famous Pandimalavan. He is said to have been born at Tinnevely some three and a half centuries ago. Very little is known about his early life. It is reasonable to presume that he led the life of a young scion of a noble family dividing his time between his studies and social functions.

Eventful Incident

Eventually his marriage also took place. A few days after his wedding he was returning to his father-in-law's place after a walk when he happened to notice a cow tied to the gate-post. He inquired from his wife what it was for and she told him that it was her father's turn that day to supply beef for the Dutch Garrison stationed in Jaffna Fort.

It seems that about that time there was a shortage of cattle owing partly to the outbreak of cattle disease and partly due to the fact that the Dutch Government did not succeed in their attempt to procure cattle for slaughter from Kodikarai. The Dutch Commandant managed for a time with presents of cattle made by Mudaliars and bidders for Mudaliarship. When this source dried up, he instituted a system of levying forced gifts of cattle from the leading inhabitants of Jaffnapatam in turns. Many leading Hindus meekly submitted to this outrage on their conscience, but there was at least one Mudaliar who had the courage of his convictions and threw up his job rather than be a party to what he believed to be a heinous offence against the Saiva religion. Sanmuganayaga Mudaliar was the name of this hero.

Life's Turning Point

Some events happen by destiny. To Gnanaprakasar,

the mere sight of a cow about to be led to slaughter proved to be such a shock that his life changed entirely from that day. He told his wife that he was determined not to reside in a land where cow-killing was practised and that he wished to cross over to India. His wife, having been brought up in the traditions of a typical Hindu home, raised no obstacle.

In those days, there was regular and unrestricted traffic between Jaffna and Kodikarai and single-masted sailing vessels known as vallams used to ply daily between Kayts and Kodikarai. The fare was only a rupee or two. One got into the vallam at nightfall and landed on the shores of India at day break. There was no quarantine regulations, no passport regulations, no exchange control and not even Customs examination except at recognised ports.

Gnanaprakasar crossed over to India in one of these vallams and landed near Vetharaniam. His desire was to reach Chidambaram, where, he hoped, he would find a teacher who could help him with his Sanskrit studies so that he may become learned in the Shastras.

Study of Sanskrit

In those days, scholars pursued higher studies, which also included the mastery of the Sanskrit language, not for the sake of bettering their worldly prospects but with the sole object of studying the sacred writings in their original text. No one was considered a really learned scholar unless he was equally well versed in both Sanskrit and Tamil. The tendency to neglect the study of Sanskrit at the present day is very much to be deplored. There are in the Tamil vocabulary as many words of Sanskrit origin as there are words of purely Tamil derivation. Enthusiasts of pure, unadulterated Tamil scholarship may know a lot of Tamil but the extent of their knowledge of our religion will be extremely limited. I have read English translations of the Vedas but I have never been able to get even a sight of the copy of a Veda in Tamil. Of the Agamas even, only a few have been rendered into Tamil but even they, I am told, are not true to the original. It is said that even the great Arumuganavalar had to sit down and master the Sanskrit language before he started on his mission. He had a remarkable memory and could quote verse, in any assembly, im-

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Manipay Welfare Society

Annual Meeting

The third annual General Meeting of the Manipay Parish Welfare Society was held on Saturday the 10th instant at 5 P. M. at Memorial School Hall with Mr. S. H. Perinbanayagham President in the Chair.

The minutes of the last annual General Meeting was read and adopted by the house. Then Mr. T. Rajandram the Secretary presented his annual report which recapitulated the various important activities of the Society during the year 1950. The sports meet organised by the Society and the drama written and acted by the members were a great success. Then the election of new office bearers took place and resulted as follows:-

New Office-Bearers

V. Veerasingham, J. P. President. S. Rajendran, proctor S. C. V. Mahesan, Chairman, Manipay V. C. V. Sundarampillai, R. et d. Post Master Vice-Presidents T. Sanmuganathan, Teacher, Kaddurai Organising Secretary R. C. Chelliah, Head Master, S. Rajah, F. M. S. Pensioner, Joint Secretaries; R. Gnanasambandan, Teacher, Treasurer; S. Muttumaraswamy, Registrar of Marriages, Asst. Treasurer; R. S. Sivathanan B. Sc., Sports Secretary; S. V. Alagaratnam Drama Secretary.

Besides the above office bearers, a committee of twenty was chosen from the parish to form the Executive Committee. Messrs T. Tillainathan and A. S. Thambiratnam were elected Auditors.

Relief to Farmers

After the election of office-bearers, Mr. S. Rajendran Proctor; S. C. moved a resolution requesting the Minister for Agriculture to give immediate relief to the farmers of the parish who had suffered immensely due to the failure of paddy crops. This was seconded by Mr. V. Mahesan and passed unanimously. At the suggestion of Mr. Handy Perinbanayagam a committee of five was elected to take steps to implement the resolution. Then Mr. V. Veerasingham the newly elected president offered remarks and congratulated the society on the excellent and unostentatious work done by its office bearers.

Mr. T. Sanmuganathan proposed a vote of thanks. The meeting terminated at about 6-30 p.m.

WEALTH OF THE WORLD

Rich and Poor Countries Contrasted

How sharp is the contrast between rich and poor nations in the world today has been disclosed in some extraordinarily interesting statistics contained in the United Nation's World Economic Report for 1949-50, writes London correspondent of the *Amrita Bazar Patrika*.

Two sets of figures are given, the first a classification of 70 countries by the size of their income per head of population, he adds. These countries are divided into eight groups, the lowest with annual per head incomes of under £15 and the highest incomes over £320 a year.

At the top of the list is the United States. Britain is bracketed with six other countries, among them Australia, Canada, Sweden, Switzerland, in the second category having incomes of between £214 and £320. Lower down the scale comes Russia, which is placed in the fourth category of incomes between £107 and £144 per head bracketed with Germany, Argentina and Czechoslovakia. The Union of South Africa is lower than this—in the £71, £17 group, resulting from averaging the incomes of the coloured with that of the white population.

India, Afghanistan, Pakistan, Iran and Iraq are in the second from the lowest category, with incomes per head of between £18 and £36

Lowest

In the lowest category of all with the pathetic 'per capita' income of under £18 a year come such countries as China, Indonesia, South Korea, Burma.

The second table shows how production has developed in about 30 countries since 1937. Here again the United States is top with a latest available index of 185 (1937-100), while Canada runs close with an index of 133. Soviet Russia is well in the running, too, with an index of 170.

India's Progress

India shows an increase of only 7 per cent over the past 3 years. Latest index of production for Japan is given as only 66, which is two-thirds of the pre-war rate.

Britain lags behind with

Village Committee Status For Town Council Wards

A largely attended meeting of the Rate Payers, Associations of Kaddurai and Kelankamam wards of the Town Council Manipay was held at the Elumuli Vairave temple on Thursday the 8th March, when several speakers condemned the action of the Chairman and other members of the T. C. Manipay in persisting in these two wards remaining under the T. C. in spite of the wishes of 95 per cent of the payers and voters who have requested for the reversion of those wards to their former status as part of the V. C. Manipay.

The meeting was presided by Mr. S. Nagalingam.

Resolutions were passed unanimously, requesting the Honourable the Minister of Health and Local Government to take the necessary steps for the reversion of these two wards to their former status as part of the V. C. Manipay.

Another resolution requested the Chairman and other members of the Town Council Manipay to suspend the collection of rates and taxes from these wards till a final decision on the matter is made by the Minister of Health and Local Government.

an index of 123, which is an increase of production for not more than 23 per cent over the pre-war figure.

The United Nations report links these two sets of data when it points out that "the economic development of the under-developed countries remains the most important single long run economic problem confronting the world. Its solution calls for a rapid expansion of the world economy."

"Such an expansion could, if appropriately oriented, provide the goods and services needed to raise the living standards of two-thirds of the world's population as well as the possibility of achieving, without undue strain the economic adjustments that will be needed in all parts of the world."



Hindu Organ

FRIDAY, MARCH 16, 1951

Treasure These Thoughts

Satyameva jayate, nantram
(Truth alone triumphs, not untruth.)

—UPANISHAD.

UNESCO EDUCATION EXPERIMENT

THE INAUGURATION OF THE Fundamental Education Centre at Hingurakoda is an event the importance of which cannot be over emphasized. Dr. Jamie Torres Bodet, Director General of the United Nations Educational, Scientific and Cultural Organisation, in outlining the aims and objects of the said Centre stated that Fundamental Education was not a matter of mere literacy alone; nor was it a matter of mere culture alone; it was the basis for social harmony, material progress and economic advancement; it was meant for adults who had had inadequate schooling and was intended to help them to deal with the problems of their immediate environment; and the problems in Ceylon were such as could not be solved without the co-operation of the teacher, the doctor, the agricultural instructor and the labour expert.

Referring to the proposed activity at the newly established Centre, Dr. Spencer Hatch said that the plans had not been fully made but the Centre however would be a work of the local people, by the local people for the local people; the entire responsibility would be placed on them (the local people) who were expected to tell which they wanted, what were their felt needs, what things were bothering them or worrying them and then the International Organisations, their technicians, the Departments of Government and their officers would try to help the people; it was going to be a real demonstration of co-operation and co-ordination of the different International (United Nations) Organisations, and technicians of W. H. O., I. L. O., F. A. O. and U. N. E. S. C. O. would jointly work with each other in the project.

The words uttered by both Dr. Bodet and Dr. Hatch reveal the nature of the work which is proposed to be done at the newly opened Centre. Ceylon has been lucky in having been chosen for the establishment of such a Centre. The U. N. O. appears to have selected Ceylon as it is a comparatively small country where the standard of literacy is not bad and the success of such an activity can be phenomenal. The Minneriya Scheme has cost the Island several millions which cannot be considered

ill-spent when one sees and realises how backward economically the Island is in regard to its food requirements. Up to now, as a rule, the less educated alone took advantage of Government sponsored agricultural schemes, and it is fit and proper that Hingurakoda has been chosen for the establishment of the Fundamental Education Centre. From what the U. N. E. S. C. O. Experts have said, it appears that the funds at their disposal are limited. It is to be hoped that more funds would be forthcoming when the need arises either from the U. N. O. or the Ceylon Government, and that the experiment will be a success.

It has been stated that the U. N. E. S. C. O. does not seek to recruit supporters for any particular philosophy or economic system; it seeks rather to avert conflicts that might arise as a result of differences in ideas and creeds and unite peoples of widely different religions, cultures and social systems, in activities for the good of all; tolerance, mutual respect and the desire to help each other are foundations of its work; and that it aims at making moral and intellectual solidarity of the peoples a reality. There cannot be any doubt that the aims and objects as so set out are lofty and inspiring. Ideologies by themselves cannot be of any great value. What is preached has to be practised, and the goal reached.

Northern Assizes

Naddankandal Murder Accused Not Guilty

The Jury did not wish to proceed with the trial after two witnesses for the prosecution had given evidence of the case in which Asai and Tholias of Naddankandal in Mannar were charged with having committed murder by shooting one Meerasa of the same place with a gun on 5th July 1950.

His Lordship thereupon acquitted and discharged the accused.

Mr. M. Balasundaram instructed by Mr. V. A. Alagacone appeared for the 1st accused, Mr. J. Rajaratnam instructed by Mr. V. A. Alagacone defended the 2nd accused.

Mr. Alagu Subramaniam and Mr. V. A. Durairappa were assigned as Counsel for the accused.

Eluthumadduval Attempted Murder Charge Fails

Selvadurai and Alagaratnam (sons) and Kanapathypillai (father) of Eluthumadduval who were charged with having attempted to commit the murder of one Karthigesu of the same place were acquitted and discharged by Mr. Justice H. A. de Silva when the Jury, after His Lordship had concluded his charge to the Jury, expressed the opinion, without retiring, that they held the accused not guilty of the charge.

The story for the prosecution was that the 3rd accused was insulted by the injured man who belonged to a different caste and the 1st and 2nd accused joined in the fray to safeguard their father.

Mr. M. Balasundaram instructed by Mr. C. R. Tambiah defended the 1st accused, Mr. J. Rasaratnam instructed by Mr. C. R. Tambiah appeared for the 2nd accused.

In the House of Representatives

GOVT. ACCEPTS PRINCIPLE OF BILINGUALISM

'FOSTER NATIONAL UNITY'

—Mr. V. Kumarasamy

'Confusion worse confounded' that was how the approach to the language question seemed to have deteriorated if one could read between the lines of the several speeches condemning the following motion of Mr. V. Kumarasamy M. P.

"That this House is of opinion that the Government should consider the desirability of taking early steps to make Sinhalese a compulsory second language in all Tamil schools and Tamil a compulsory second language in all Sinhalese schools in order to foster national unity and encourage national culture"

Mutual understanding between the Sinhalese and the Tamils was what the member for Chavakacheheri aimed at. As for feasibility of the proposal the mover pointed to the example of Switzerland where 72% of the people studied German as a compulsory language.

Mr. A. K. A. M. Aboobucker seconded the motion.

Mr. K. Herat (Nikaweratiya) agreed with the mover in his proposal.

Medium should be One Language

The member for Galle could easily recall to his mind the fact that he had made the same proposal much earlier. But the U. N. P. his hereditary enemy would not care to work out his plan. But his nationalism could not be disguised and so he wanted the Government to accept his contention that either Sinhalese or Tamil should be the medium of instruction and not both!

Warning to Govt.

Mr. I. R. M. Iriyagolle (Dandegamuva) went one step further and cautioned the Government against accepting what appeared to him as foolish. He again wanted a national language and not more than one.

To Mr. P. Buddhasara (Polonnaruwa) the time was not opportune for such a system to be introduced.

Mr. J. A. Rambukpota (Haputale) doubted whether unity could be achieved that way.

Mr. S. Chandrasiri (Moratuwa) who wanted the immediate introduction of the national languages now feared chaos resulting from the present proposal.

Communist Suspicion

Mr. Premlal Kumarasiri (Hakmana) thought it was a design to bypass the introduction of national languages!

Mr. A. L. Thambyayah (Kayts) reiterated the decision of the Government to recognise both Tamil and Sinhalese as the national languages and supported the motion.

Minister's Explanation

Mr. K. Kanagaratnam Acting Minister of Education explained that it would not be possible to introduce more than one compulsory language at an early

age of a child's educational career and promised consideration of the proposal.

Reductio Ad Absurdum

The former Director of Education now a member of the opposition grasped the opportunity to attack the White Paper on Education and said that the acceptance of the motion would simply mean the teaching of 3 compulsory languages. Was it a joke he enquired?

The motion was accepted.

Atom Bomb Significance

Moral Collapse of Humanity

Prime Minister Nehru on March 13 reiterated his opposition to atomic warfare expressed at previous Press conferences and said that any step of that type "cannot lead to any satisfactory result or relation of any realisation of any objective whatever it may be."

Mr. Nehru was commenting on the reported statement of Gen. Eisenhower, Supreme Commander of the Atlantic Pact Army, that he would use the Atom bomb "instantly" if war came and if he was convinced it would bring sufficient destruction to the enemy.

Humanity In Danger

Mr. Nehru said he had expressed himself on the subject of atomic warfare more than once. According to such knowledge as he had obtained from experts in regard to the use of atom bombs if the bombs were used "in a big way" by all the parties concerned who could use it, apart from the direct damage done, the radio active waves would surround the world and to a greater or lesser degree affect every human being.

Provided it was used in a big way apart from plant life being affected all over the world the two thousand million human beings would be affected. Mr. Nehru said, This was an extreme view. The moderate view was that one thousand million people would be affected. One could take one's choice.

Mr. Nehru asked: "Exactly what are we trying to do by indulging in atomic warfare? What is our objective? After all wars are fought for some objective in people's minds and not for mere destruction. They are not fought for the sake of war. They are fought to remove obstructions in the way of attaining an objective. I cannot for the moment think of any objective which would not be swept away by a thousand million people being destroyed or disabled, apart from other dangers. Any step of the kind taken leading to a tremendous physical collapse of the world and what is no doubt worse, an even greater moral collapse of humanity, it seems to me, cannot lead to any satisfactory result or realisation of any objective whatever it may be."

GNANAPRAKASAR UNIVAR

(Continued from page 1)

promptly.

Before proceeding to Chidambaram, Gnanaprakasaram prepared himself by receiving initiation at the hands of Peria Annasamy Sivachariar of Tirupubalur. Then he travelled to Chidambaram.

Caste Rigidity

It so happened that in those days that the only men of Sanskrit learning that were to be found in Chidambaram were, without exception, all brahmins. Owing to the rigid caste rules then prevalent they were not permitted to teach the Shastras to non-brahmins, especially strangers whom they suspected to be sudras. Gnanaprakasaram protested that he was a vellala vaisiya and that he had been initiated by no less a person than Peria Annasamy Sivachariar. Even that failed to move them.

It may be noted that even in Jaffna we have a section of brahmin priests who call themselves Vaidhics (i. e., who are learned in the Vedas or who follow the precepts laid down in the Vedas only). These brahmins generally regard even vellalas as sudra untouchables. The rituals which they would consent to officiate at on behalf of the vellalas are believed to be those that are prescribed for sudras only. Arumuganavalar was dead against this type of brahmins officiating in Saivite temples and in initiation wedding and funeral ceremonies of Saivites. He was all for true Saiva Acharyas. He was a most sincere believer in the rules and regulations as laid down in the Saiva Agamas. Once, it is said, he had raised a storm among the Dhikshitaras of Chidambaram by boldly stating that the temple of Nadarajamoorthy was not exactly a Saivite temple in as much as the sacred image had not been consecrated and immovably fixed according to the rules laid down in the Agamas and the ceremonies were vedic and not agamic. He made it seem a similar protest against the Nallur Kandasamy temple also. But the fact remains that he never denied the sacredness of these temples and never failed to worship at both these temples with all the humility and true fervour of a real bhakta. He had no quarrel with the Deity. His differences were only with human beings.

Fruits of 'Faith'

Gnanaprakasaram came to realise that his circumstances were getting more and more desperate as time passed on. To return home was out of the question. Like Julius Caesar of old, he had burnt his boats. Day after day, he would bathe in Sivaganga, the Pushkarani within the Chidambaram Temple, prostrate himself before the image of Sivakamiyamman at Her temple which was just by his side and pray to Her to guide him and show him a way out. A day came when he could no

more tolerate his unhappy situation. As a last resort, he made a vow before the Goddess that unless his prayer was granted he would put an end to his life and he began a fast unto death. For forty-nine days and forty eight nights nothing passed his lips except a little water from the Sivaganga now and then. On the forty ninth night, he was reclining as usual on the flagstones outside the portal of the Amman Temple having made up his mind to throw himself into the Sivaganga as soon as the Aththajama pujah was over and the Temple doors were shut. Past midnight he heard the doors being shut and stood up to offer a final prayer before he took the fatal plunge. Even before he moved from the place the image of the Goddess made its appearance before him and glided in an aura of radiant light northwards Nandanar's portal beckoning to him to follow. Speechless and drunk with ecstasy he followed the Divine Apparition. After leading him beyond the northern gopuram, the Goddess beckoned to him as though instructing him to follow a northward course and faded out of his vision. His faith now fully established, Gnanaprakasaram pushed on treading on foot by day and stopping at night in wayside chatrams which were then to be found all along the route from Rameshwaram to Gaya. Whenever he was in perplexity as to which path he should take, he would invoke the name of the Goddess and behold! She would appear and beckon to him. In this manner, days and even months passed till he came to the district of Gour in Central Bengal and arrived at the gateway leading to a Sanskrit seminary. When he arrived there, he instinctively knew that he had reached his journey's end.

Divine Mother as Guide

That Sanskrit seminary had been established by the Rajah of the place for teaching the vedas and agamas to young brahmins before they were ordained priests. It was a Pracheena Padasalai. Gnanaprakasaram lost no time in contacting the Mahopadhiyaya who was in charge of the institution and expressing his wish to be admitted as a pupil there. But great was his disappointment when told that the seminary was exclusively for brahmins and that no non-brahmin would be admitted. He, however pleaded that he had come from so far and begged to be allowed at least to stand at a respectable distance and listen to the lessons. His request was peculiar but it was granted.

Now, in the teaching of Sanskrit slokas, the proper intonation of every syllable is of the utmost importance on account of their mantric virtue. When correctly pronounced, Sanskrit words have a richness and melody of their

(Continued on page 4)

IN THE SENATE

FEDERAL FORMULA FINESSE

'Unitary System Irrational'

—Dr. E. M. V. Naganathan

Standing alone, in the opinion of his friends, like Daniel in the Lion's den, Dr. E. M. V. Naganathan exhaustively explained by a motion why he and his colleagues wanted a Federal Form of Government. The conspicuity of the subject explained the complexity of the motion which read:

"Whereas the Unitary system of Government imposed on this Island under the present Constitution is totally unsuited to this country, in as much as the Unitary system of Parliamentary Government is irrational and will function undemocratically if instituted in any country inhabited by two or more distinct linguistic nationalities; and because under the present Constitution the Tamil-speaking people in Ceylon will be perpetually dependent on the goodwill of the other linguistic nationality for their day to day existence and must therefore inevitably suffer whenever their economic, cultural or political interests are at variance with those of the dominant linguistic group and further because the continued dependence of the Tamil-speaking nation in Ceylon on the Sinhalese-speaking nation must result in the denial of self-rule and self-respect to the former and ultimately lead to its existence in Ceylon as an inferior race, the Senate of Ceylon is of the opinion that immediate steps should be taken for the early convocation of a Constituent Assembly so that the people of this country may themselves devise measures for the establishment of a Federal System of Government (a Federal-Union of Ceylon based on the bi-linguistic composition of its population as the only Constitutional means

of securing justice, freedom and self-respect to all sections of the people whilst ensuring true unity, peace and progress in the Island".

Language Makes National Entity

The Federalist Doctor did not ask for a Sovereign State through fundamental facts like history and territory govern his party's policy. Language made the entity of a nation and the Tamils who had an ancient language and a great culture as their own wished to preserve their possession and hence the demand for the only rational and democratic form of government

for a nation having a bi-linguistic composition of population.

Segregation and Subordination

Tamil was ignored, alleged the Federalist spokesman and suspected segregation and subordination of the Tamils as the policy of the Government. The flag controversy showed how disdainfully the Tamils had been treated and so was the expunging of several Tamil voters from the electoral lists.

Proof of Descent

The mover then challenged the Premier to prove satisfactorily whether his parents and grandparents were born in Ceylon. Why then impose this burden on non-Sinhalese asked Dr. Naganathan himself suggesting the answer, the salvation for Tamils is a Federal Form of Administration.

Senator Nadesan seconded the motion. The debate will be continued today.

Quick Freezing Effect On Human Beings

The possibility of suspending human life by a quick-freeze process has been raised by the extraordinary case of the 23-year-old Negress, who has frozen still while lying flimsily clad all night in a Chicago street in 48 degrees of frost.

It is already a simple process to freeze rudimentary organisms like viruses and some insects and to throw them out alive. Quick frozen fruits and vegetables also preserve a remarkable freshness when thawed out.

Would it be possible to quick freeze a higher organism? The necessity is to freeze the whole body at once, so bringing the various functions to a simultaneous halt. Unless this could be done a process of decay would set in the parts which continued working. If breathing stops for between five and six minutes the supply of oxygen is cut off and the brain cells which go on functioning are burned out and irreparable damage is done.

Amazing Experiment

It is this which makes the case of the Chicago Negress so remarkable. The doctors were amazed that her brain should continue to function normally.

Theoretically it is quite possible to quick-freeze an animal or a human being. Temperatures not far from absolute zero can be artificially produced. Absolute zero is about 460 degrees below zero Fahrenheit and at this intensity of cold all molecular movement stops. So if a human being could be quickly frozen at this temperature, all the cells would be halted. The real problem would be in the thawing out. All the cells would have to be unfrozen simultaneously, and at the same time the heart and lungs set in action.

If some such process should ever become a matter of practical science then it will be possible for a human being to have his life suspended and brought back for him to observe the ways of later generation.

Hindu Ladies College

Hostel Building Fund

We thankfully acknowledge the following contributions from friends towards the College Hostel Building Fund

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Dr. V. P. Chelliah	5	00
Mr. S. Navaretnam	10	00
" K. Swaminathan	10	00
" M. Ariyaseelan	2	00
Miss. N. Sundaram	10	00
Mrs. S. S. Nathan	10	00
Mr. Sidambaranathan	5	00
" C. Thiagaraja	10	00
" M. Sathasivam	25	00
Miss. S. Manonmany	10	00
Mr. N. Poothipillai	100	00
Hostel students	82	25
Miss. S. Nallamma	100	00
Mr. V. Sabapathy	20	00
" S. K. Bagavathar	5	00
" V. Kanagathipillai	20	00
" R. Chelladurai	10	00
" T. Muthucumar	20	00
Miss V. Sethambigai	5	00
" A. Muthulakshmi	10	00
" P. Manonmany	15	00
Pasupathy Chettiar	50	00
Mr. S. Kandiah	50	00
" S. Kathiravelu	10	00
" V. Selvadurai	200	00
K. Thangamma	50	00
Panchacharam	50	00
Dr. Miss. O. Mathai	50	00
M. Ganesarane	100	00
Mr. K. Kanagasabai	10	00
Mr. R. Kanagasundaram	10	00
" A. Ponnambalam	10	00
" A. Karthigesu	10	00
Miss K. Ganeswary	50	00
Mr K. Sivasubramaniam	20	00
Boards	2	00
Mr. M. A. Kandiah	35	00

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 1240

In the matter of the intestate estate of the late Ranchithapoo-shany wife of S. K. Subramaniam of Nallur, Jaffna

Deceased.
Selvanayagam Albert Gunaratnam of Station Road, Kokuvil, Jaffna

and Petitioner.

- 1 S. Kathirgamar Subramaniam of Waiman Road, Nallur, Jaffna
- 2 Sittampalam Murgesu Selvanayagam of Kokuvil, Jaffna.
- 3 Murgesu Selvanayagam Ariyanayagam of Kokuvil, Jaffna
- 4 Murgesu Selvanayagam Manickaratnam of Kokuvil Jaffna
- 5 Murgesu Selvanayagam Balasubramaniam of Kokuvil Jaffna presently of Tele-communication Department, Batticaloa
- 6 Nagammah widow of Kathirgamar of Waiman Road Nallur Jaffna
- 7 Visaladchy widow of Velupillai of Waiman Road Nallur Jaffna

Respondents.

This matter of the petition of the petitioner abovenamed praying for grant of letters of administration over the estate of the abovenamed deceased coming on for disposal before William Gunam Spencer Esqr. Acting District Judge, Jaffna on the 3rd day of November 1950 in the presence of Mr. S. Cumarasuriar Proctor on the part of the petitioner & the affidavit of the petitioner dated the 2nd day of November 1950 having been read: It is declared that the petitioner is a brother and 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 abovenamed or any other person shall on or before the 4th day of December 1950 show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of November 1950

Sgd. S. S. J. Gunasekara
District Judge

12-2-51

This Order Nisi is extended for 9th April 1951.

Sgd. S. S. J. Gunasekara,
District Judge.

(O 135. 16 & 20)

" P. Subramaniam	10	00
Miss G. Vallipuram	10	00
" P. Subramaniam	10	00
Mr V. Vinayagamoorthy	100	00
Miss G. Annamalai	10	00
" S. Valliamma	1	00
Mr V. Murgesu	20	00
Miss K. Manickavasagar	10	00
Mr. A. S. Ratnam	20	00
" R. N. Kumaravelpillai	50	00
Proceeds for the Raffle	298	00
		17672 75

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S. Nadarajah,
K. V. Mylvaganam,
Secretaries.
(Carnival Committee)

Jaffna.
12-2-51.

Our Astrological Feature

WEEKLY FORECASTS

"SRIPATY"

FROM 18-3-51 TO 24-3-51

ARIES Aswini, Barani, Kartikai 1st part—[Medha Rasi]

There will be some official troubles this week. Mental peace also will be disturbed. Avoid quarrels and arguments in the family circle.

TAURUS Kartikai 2, 3, 4, Rohini, Murgasirisha 1, 2—[Idapa Rasi]

A promising week. New ventures should bring forth the desired results. Fresh helps will be available if planning any changes. Financial luck promised week end.

GEMINI Murgasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3—[Mithuna Rasi]

A pleasant week. Most of your troubles will disappear. You may have to plan for some changes very soon. Friends of the opposite sex will help you a good deal.

CANCER Punarpoosa 4, Poosa, Aylha [Kataka Rasi]

Personal life will be very happy after mid week. You may begin some new ventures. Promise of some help from foreigners also shown.

LEO Maha, Poora, Uttirai 1 part—[Singha Rasi]

You will find it difficult to make both ends meet this week. Be on your guard against secret enemies. Dangerous to commit yourself in writing these days.

VIRGO Uttirai 2, 3, 4, Attai, Chittirai 1, 2—[Kanni Rasi]

Financial outlook excellent but some worries in family affairs shown. You will be able to triumph over your competitors week end.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Decide to act on any vital affairs before Friday. Be on your guard against official troubles, secret enemies and be wary for some time to come.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Sunday morning must be spent with care. Except for petty official troubles and minor ill health the rest of the week looks promising.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Thamu Rasi]

The first three days of the week must be spent with care. One of your most trusted friends may betray you. Second half of the week favourable for new transactions.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

You won't be at ease in your affairs throughout this week generally. Tuesday evening Wednesday and Thursday are the worst out of the lot.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3, [Kumbha Rasi]

Don't trust any spoken promises this week. Vital decisions can wait for next week. Friday and Saturday must be spent with care.

PISCES Pooraddati 4, Uttiradati, Revathi [Meena Rasi]

Financial outlook promising this week. Be careful in dealing with foreigners or overseas correspondence. Health also must be given particular care for some time to come.

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you can jot it down clearly, briefly in readable, interesting language, readers of the Hindu Organ will appreciate it. Let the News be authentic. When you have it please send it quick to The Editor, Hindu Organ, Jaffna. Regular correspondents in important places are also welcome.

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(M 235. 16-3-51)

GNANAPRAKASAMUNIVAR

(Continued from page 2)

own unsurpassed by the words in any other language, whether dead or alive. That is why in Sanskrit schools it is invariably the practice for the teacher first to utter the slokas in a sing-song manner and in a fairly loud and clear voice and then the pupils to repeat after him in the same manner and voice. Such was also the practice in the Sanskrit seminary to which Gnanaprakasas had been guided by the Divine Mother. Even the viyagnams were sung loud in a sing-song manner. This practice proved very helpful to Gnanaprakasas who had to listen to everything from his stand in the outer courtyard and, being more earnest and perhaps more intelligent than the young brahmin pupils, mastered everything and missed nothing. Out of school hours, he stayed in the portico. Thrice a day he would go out to the riverside to perform his ablutions and Sandhya. The brahmins treated him kindly, hospitably feeding him once a day.

Once a year, the Rajah used to pay an official visit to the Seminary. During his visits he used to put questions to the pupils to find out the progress they had made in their studies. It so happened that, during one of his visits, none of the brahmin pupils was able to answer the question put to him by the Rajah. Thinking that the portion on which the question was put might not have been taught by the teacher, he asked the latter whether it had been taught. He assured the Rajah that he had taken special pains to teach that portion and pointed out to him the Dravida young man that stood out in the courtyard and told the Rajah that that stranger would testify that he spoke the truth. The Rajah's curiosity was aroused and he gave orders that Gnanaprakasas be summoned and when he came near enough he put to him the same question which he had put to the brahmin pupils earlier.

The Ascetic

The answer which Gnanaprakasas gave was so astonishingly satisfactory that the Rajah was induced to make further inquiries as to how he happened to be there. On learning from the lips of Gnanaprakasas the story of his life so far, the Rajah, who was dissatisfied with the progress of the brahmin pupils had made, sent them away and installed Gnanaprakasas in their place till he completed the full course of studies at the seminary. The brahmin teacher was grateful to the stranger who had saved his reputation. So he gave of his very best to the new pupil.

The Scholar

Nothing stands in the way of those on whom the Divine Mother has bestowed Her Grace. Gnanaprakasas established his name as a vedagama pundit in due course and burdened with praises and presents from the Rajah, he bent his steps towards the South, till he reached Tiruvannamalai. Here he donned kasbayam of ascetics and took up his residence in the murti as a thaubiran, dividing

his time between the performance of religious duties and writing learned treatises in Sanskrit on religious topics and commentaries on the Shastras. Among the works traced to his authorship may be mentioned "Sivayogasaram", "Sivagamathimabammiyasangraham", "Sivayogarithnam", "Sithanthasihamany", "Pramanatheepikai", "Anjanavivesanam", "Omathirikatpam", "Powskharagamaviruthi", and "Prasathatheepikai".

As in the case of his spiritual descendant Arumuganavalar in later times, Gnanaprakasas was also not without his detractors. Some of them went out saying, that he knew nothing but Sanskrit and that he was incapable of producing any learned work in Tamil. To prove to the sceptics that the sons of Jaffna never neglected their mother tongue, he wrote a high class commentary in Tamil on Sivaganasitthiyar Supadham, which is regarded by scholars who have read it as one worthy to be ranked among the classics. But he did not, however, escape criticism. One Sivagnana Thambiran brought out a pamphlet entitled "Sivamathavathamaruppu". A disciple of Gnanaprakasas thesiker suitably replied to it with his "Vajjirathandam". It seems pamphleteering was an amusing pastime even among scholars of olden times.

Temple Restoration Work

As Gnanaprakasas advanced in age, he wished to spend his last days in the holy city of Chidambaram. So he left Tiruvannamalai and settled at Chidambaram. Thillanatha Thambiran, whose native place was Varani in Jaffna had also very early in life accompanied a Vetharaniam Saivakurukkal as his chela and settled in Vetharaniam, of the temple of which he became the managing trustee later on. Having heard of Gnanaprakasas thesiker, he went over to Chidambaram and was ordained Thambiran by the former. It was while Thillanathambiran was staying with the Thesiker that a portion of Sivakamiamman toppled down. It was a daily practice with the Thesiker to bathe at Sivaganga and perform his Sivalingspoojah on its banks and also worship at the Amman Temple. One day, in the company of Thillanatha Thambiran, even while they were prostrating themselves before the Goddess, the building crashed down. Then and there, the Thesiker made a vow that with the help of the Divine Mother, he would restore the building before his death.

Now it so happened that a rich komutti from Chettinad, who was on his way to Negapattam carrying a bag of gold mohurs to pay for certain merchandise that had arrived for him, stayed for the night in one of the madams at Chidambaram. He was sleeping with his bag of gold mohurs under his pillow. Great was his consternation when on awaking from his deep slumber in the morning he discovered that his bag of gold had been stolen. Obviously some thief had walked away with it. The Chettiar announced that he would offer a handsome reward to any one who could trace and restore to him the lost bag of gold. When the Thesiker heard of this, he thought that if he could only win that reward he would be able to restore the ruins at the Amman Temple. So he joined the others in the search for the lost treasure without any success. He then went up to the Amman Temple and fervently prayed to the

Divine Mother who had so miraculously helped him in the past to help him in this quest also. That night while he was sleeping, the Goddess appeared to him in a dream and told him that the thieves fearing detection had buried the bag of gold in the marsh of the water hold which was on the southeastern corner of the area now covered by Gnanaprakasanga. When he awoke he hurried to the spot, searched and unearthed the bag of gold, which he at once restored to the Komutti. On hearing from the lips of the Thesiker the full details of how he made the discovery and what he proposed to do with the reward the Chettiar put the whole bag of gold into the hands of Gnanaprakasas and told him to proceed with the work of restoration of the Amman Temple and devote whatever was left over to charitable purposes. Gnanaprakasas thesiker came to be known as Gnanaprakasamunivar from that day.

After restoring the Amman Temple, the Munivar thought of constructing a tank on the very spot where the bag of gold was found buried. So he had the water hole enlarged into a big tank so that at any time any number of people could bathe and perform their abutions. Till the provision of pipe-water supply by the municipality this tank was the chief source of water supply to the whole city of Chidambaram. Even Dhikshitar and their wives used to come to this tank for their baths.

At first the tank was known as simply Gnanaprakasas tank. It came to be called Gnanaprakasanga only after the Chenguntha community of Chidambaram were able to persuade the Dhikshatar to conduct the annual Therpai Festival of Saanthanayaki-ametha Sandramowlesan on the waters of the tank. The tank is now in a semi ruined condition. It was partly esorted by the efforts of the Jaffna Saiva Paripalana Sabai a few decades back. All the madams built by Jaffna philanthropists are on the northern and eastern sides of this tank, with the exception of Pannyanachchi Madam which is only about 50 yards on Maalaikaddi-theru. The latter, which was originally intended to be a sort of

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refuge to stranded pilgrims and destitutes, whose homes were in Jaffna, has now been rebuilt and enlarged so as to serve as a lodge for all classes of pilgrims from Jaffna. The Pannyanachchi Trust Charities are now being administered by the Jaffna Saiva Paripalana Sabhai. All madams endowed by Jaffna devotees are in fairly good state of repair, but of the madam that Gnanaprakasamunivar himself built, only a portion of the foundation still remains to mark the spot.

Samadhi

Gnanaprakasamunivar attained samadhi at Chidambaram on a Poosam day in the month of Penguai. A grateful Saiva public have yet to raise a suitable monument over his samadhi. His is one of the most inspiring among the lines of illustrious sons of Eelamandalam. His spiritual successor Arumuganavalar learning from his example, resisted the lure of matrimony with its attendant worldly attractions, Gnanaprakasamunivar's tearing himself away from his loving bride reminds us of the great renunciation of Prince Siddhartha of old. His life read like the lives of some of the Nayans. From his remarkable life we learn that we are all simple instruments in the hands of the Divine Mother and that if we only open our hearts to Her and implicitly trust to Her Grace, She will not fail to guide us along the destined path.

A Navalar Memorial Hall has been built. One wonders if some memorial or other will ever be built over the samadhi of Gnanaprakasamunivar.

ORDER IN NISI DECLARING WILL PROVED
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1232
In the matter of the last will and testament of the late Aiyampillai Sivam of Analaitivu Deceased.
Setbupillai widow of Aiyampillai Sivam of Analaitivu
Vs.
Petitioner

I Aiyampillai Vaithianathan of Perungadu Pungudutivu; 2 Namasivayam Manikkavasagar and wife; 3 Sinnachchi of Analaitivu; 4 Suppar Velupillai and wife; 5 Aththai of P. W. D. Workshop Segamat Johore in Malay Union; 6 Vallipuram Sinnathurai and wife; 7 Ponnammah of Analaitivu; 8 Arumugam Kandiah and wife; 9 Nagamuttu of do; 10 S. Velupillai Muttucumar and wife; 11 Thillaimmah of 198/11 Panchigawatte Road Colombo; 12 Kanapathipillai Vaithilingam of PWD Workshop Segamat Johore in Malay Union; 13 Kanapathipillai Palani of Analaitivu; 14 Kanapathipillai Suppiramaniam of do; Minor 15 Kanapathipillai Tharumalingam of do; 16 Murugappan Suppiramaniam of do; 17 Murugappan Sabapathy of do; 18 Suppar Kandiah and wife; 19 Parupathipillai of do; 20 Velauther Suppiramaniam of do and 21 wife Visaladchchy of do; 22 Namasivayam Ponnampalam and wife 23 Sinnachchy of do; 24 Vaithilingam Kanapathipillai and wife 25 Selammah of do; 26 Vaithilingam Suppiramaniam and wife 27 Kamalam of do; 28 Muthiah Kumaraswamy of 198/11 Panchigawatte Road Colombo; Minor 29 Muthiah Thirunavukkarasu of Messrs Sivagurunathan and Sons; Yatiyanlot; Minor 30 Thilagawathy daughter of Muthiah & 31 Vinasi thambiy Muthiah of Analaitivu. 32 Nagammah wife of K. Palani (13th respondent) of do; 33 Visuwanathar Nadarajah of 198/11 Panchigawatte Road Colombo
Respondents

This matter coming on for disposal before S. S. J. Goonesekere Esquire, District Judge, Jaffna on the 6th day of December 1950 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the petitioner dated 5th December 1950 having been read:

It is ordered that the last will and testament dated 1st August 1943 and attested by A. Kanagasabai Notary Public under No. 8776 left behind by the deceased be and the same is hereby declared proved unless the respondents or others interested shall on or before the 7th day of February 1951 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said 15th respondent be appointed guardian ad litem over the minor the 15th respondent; that the said 31st respondent be appointed guardian ad litem over the minors 29th and 30th respondents and that the said 20th respondent be appointed guardian ad litem over the minor the 33rd respondent in court on the said date

ORDER ABSOLUTE IN THE FIRST INSTANCE
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 1266
In the matter of the last will and testament of the late Vaithianathar Arasaratnam of Karampan, Kayts Deceased
Vaithianathar Arumugam of Karampan, Kayts
Petitioner

This matter coming on for final determination before S. S. J. Goonesekere Esquire, District Judge Jaffna on the 17th day of January 1951 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 17th January 1951 and that of the attesting notary and witnesses to the last will dated 12th and 10th January 1951 filed of record having been read;

It is ordered that the last will and testament of the late Vaithianathar Arasaratnam the deceased dated 7th November 1949 and attested by Ramalingam Notary Public under No. 5502 and now deposited in this court be and the same is hereby declared proved and that probate of the said last will and testament be issued to the petitioner who is the executor named in the said last will and testament accordingly

This 17th day of January 1951
Sgd. T. Muttusamipillai
District Judge Jaffna
Drawn by
Sgd. A. Kanagasabai
Proctor for Petitioner.
(O 133 13 & 16)

pointed guardian ad litem over the minor the 33rd respondent and that the said Setbupillai widow of Aiyampillai Sivam the petitioner is the executrix named in the said last will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 7th day of February 1951 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 13th respondent do produce the minor 15th respondent; that the 31st respondent do produce the minors the 29th and 30th respondents and that the 20th respondent do produce the minor the 33rd respondent in court on the said date

This 6th day of December 1950
S. S. J. Goonesekere,
District Judge, Jaffna
Drawn by
A. Kanagasabai
Proctor for Petitioner

9-1-51
Time to show cause is extended to 18-4-51.
Sgd. T. Muttusamipillai
D. J.
(O 134-13 & 16)

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MANAGER,
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Printed and Published by S. P. KANDIAH, P. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna on Friday, March 16, 1951.
EDITOR-IN-CHIEF: T. Muttusamipillai.