

# THE Hindu Organ.

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## Faith and Society

(By ANTHONY ELEN IITAM)

(Continued from our last issue)

FAITH is essentially one, although its expressions are different. Like all men, although essentially of one nature, are one different from the other. A sufi like Omar Khayyam may sing of the masjid he built in his heart. But all are not Omar Khayyams and hence for others masjids built of brick and mortar may be needed. A stern theistic reformer like Ram Mohan may inveigh against all religious images and idols; but a seer like Ramakrishna may worship the image of Kali as his Mother; or Vivekananda may inveigh against the iconoclasts in his zeal to restore the Indian spirit back from the superficial imitation of the West.

The catholicity of the humanistic and psychological faith, far from emptying out the wells of nationalistic and racial differences, only integrates and perfects them. An Englishman by building his edifice on the rock-bottom of Man, the Catholic, the Universal, the Eternal, he thereby becomes more an Englishman. The ancient Druids are invisibly aiding him to grow on his national roots. The Iliad and the Odyssey are as much part and parcel of a Greek as the Ramayana and the Mahabharata are for an Indian although every Greek and every Indian living today need not necessarily be conscious of his or her national heritage. But that national heritage is there submerged, which, when the winds blows favourably, will surge up to the surface and constitute the personality of the given man or woman.

The living faith by which a person discovers himself and integrates himself is not closed within any scripture or within the jurisdiction of any mortal being on earth. After God-confidence it is self-confidence that is needed. Nor are these utopian dreams. There have been, and are still men and women of living faith, who grew beyond the necessities of sensual life and have become free. If he and she could do it, why cannot I? Why cannot any Tom, Dick and Harry, if only they have the enough will-power and the right stuff within themselves? God helps those who help themselves.

Our society needs some ideal to live by and die for. The easy gospel of the shallower communists and epicureans cannot attract the attention of any serious mind. During the last Calcutta riots, a young man, belonging to a particular community, affiliated to a particular political party, was telling me: "During the

next retaliatory conflagration I will go to their quarters and abduct the fairest girl under eighteen and take possession of the richest treasures from.....and I will reign like a king". Like a king! I told him: "But the flowers fade when the sun sets and the cheeks of the abducted girls likewise." He answered: "But then I also will fade with them and die with them, for life ends there". The life ends there! He could not see anything beyond Why? For lack of ideals, for lack of a living faith.

No the life does not end there. The born beings are dead; the dead beings are born anew. But alas human beings are born like rates and die like flies. There is hardly any one to make the village to village tour and walk house by house and instruct the rabble on the profound human truths; priests must defend their creeds and systems. The businessman must add to his millions. The writer should acquire fame. The politician should one day wield the sword. But man dies—I mean the mental death. To understand these saying truths about man and living faith no academic degress are needed. Buddha and Jesus went to the poor and their gospel was accepted by the simple and lowly of heart. The glamour boy has his film star, the millionaire has his banking accounts, the politician has his passion for power that stand in the way of seeing himself, as if in a mirror, and enable him to acquire that faith which alone makes life worth living for the thinking brain. But the empty brains or puffed-up hearts rush and run, struggle and strive, but in the end achieve nothing. They miss the aim of a human being, the significance of the pilgrimage of man on earth. Life is serious and the mission of man on earth is sacred.

The sanctity and seriousness of life is to be restored at least in those fertile minds and receptive hearts where the seeds of living faith could be sown. These human and psychological factors. I am ever-growingly convinced, are absolutely necessary, for the building up of the society, for the creation of a strong and progressive State. India, while emulating ancient Sparta, should be true to her genius. Sacredness, sanctity, a sense of awe and mystery—sense, that unsophisticated, but too sensible and vivid, imaginative people of the Vedic times are still inhabiting this wonderland. India's cultural heritage is there as a perpetual eye-opener, a perpetual challenge to fashion-mongers from with-

(Continued on page 6)

## Buddha Gaya Temple

### To be Managed by Hindus & Buddhists

The restoration of Buddha Gaya to Buddhist management would be accomplished when the Bill which seeks to remove the control of this Buddhist shrine from the Mahant is approved by the Indian Legislative Assembly", declared Mr. Rajah Hewavitarne, who arrived from India on Monday last.

Mr. Hewavitarne led a deputation of the Maha Bodhi Society to Sri Krishna Singha, Prime Minister of Bihar, early this month and requested that the management of Buddha Gaya should be in Buddhist hands.

Speaking to a Press reporter Mr. Hewavitarne said that with the passing of the Bill a Committee of ten—five Hindus and five Buddhists representing the Buddhist countries—would manage the shrine.

The Bill is expected to come for discussion at the next session of the Assembly.

Mr. Hewavitarne said that the Hindu emblem of worship, the 'jingam', was to be found in the shrine room. The statue of the Bud-

## FOUR HOLIDAYS FOR INDEPENDENCE

The question of Public and Bank holidays in connection with the Independence celebrations has now been finally decided. Four holidays are to be granted.

The Minister of Home Affairs and Rural Development has declared that Wednesday February 4, and Tuesday, February 10 will be declared Public and Bank holidays, while Wednesday February 11, and Thursday February 12 will be observed as Public holidays only.

dha had been made to look like Hindu gods.

The Committee of Management would endeavour to restore this place so that Buddhists could worship there in their own way", declared Mr. Hewavitarne.

He said the Buddhist world should be thankful to the Prime Minister of Bihar and those associated with him for taking steps that Buddha Gaya be restored to the Buddhists.

Referring to the Vihare at Sanchi he said the shrine-room would be ready by next year in time to enshrine relics. The dome of the new Vihare would be of the same shape as the old one.

## THE NEW ORDER - IN - COUNCIL

### To Come Into Operation on Feb. 4

THE text of 'the Ceylon Independence Order in Council, 1947 which gives effect to the Ceylon Independence Act passed by the British Parliament, was issued on Saturday midnight in a Gazette extraordinary.

The essential purpose of the new Order in Council is to remove from the present constitution all provisions which are inconsistent with independence within the Commonwealth.

Under the new Order in Council, the Governor-General will not represent the Government of the United Kingdom as well as His Majesty the King. He will represent His Majesty alone.

Among the powers of the Governor which disappear under the new Order in Council is that of reserving Bills of special classes for His Majesty's assent.

The Order in Council also abolishes completely the power of the King in Council to legislate in Ceylon in respect of defence external relations and constitutional amendments.

Ceylon will consequently have complete control of its own legislation.

### Accordance with Convention

In many cases, provisions of the principal Order in Council (1946)

requiring the Governor to act "in his discretion" (i. e., obliging him to refer the matter in question to the Prime Minister for advice, but not binding him to accept such advice) or to act "on the recommendation of the Prime Minister" are deleted; e. g., in appointing members to the House of Representatives to represent interests not already represented; in the appointment of Judges of the Supreme Court and of members of the Judicial Commission; and in the appointment of the Auditor-General.

The Governor-General will, however, exercise all powers, authorities and functions vested in the King or the Governor-General "As far as may be in accordance with the constitutional conventions applicable to the exercise of similar powers, authorities and functions in the United Kingdom by His Majesty."

(In the exercise of all his functions the Governor-General will accordingly follow the advice of the Prime Minister or any other Minister specified.)

The new Order in Council will come into operation on the 'appointed day' for the purpose of the Ceylon Independence Act, i. e., February 4, 1948.



## NOTICE

The Offices of the "Hindu Organ" and "Inthusathanam" will be closed on Monday the 26th inst. on account of the Thai Poom festival. There will be no issue of the "Hindu Organ" and "Inthusathanam" on 27-1-48.

Manager.



## Hindu Organ

FRIDAY, JANUARY 23, 1948.

## THE NATIONAL FLAG

THE DEBATE IN THE UPPER House of the Ceylon Parliament regarding Dr. E. M. V. Naganathan's motion is an index of what the majority community in the island is determined to do. The voting shows that the Tamils are dissatisfied with the way things are being done. The hoisting of the National Flag on Independence day is an important ceremony. What was done in Burma recently and a few months ago in India on Independence Day shows how thoughtful people in those countries have been in evolving their country's National Flags. The tricolour flag in India with the charka was the flag of the Indian National Congress. It was representative of all the communities in India; when Independence came, the charka was replaced by Asoka's wheel of Dharma. The charka which was so dear to Mahatma Gandhi in particular and to all Khadi lovers in general does not find a place in India's National Flag today. In Burma the flag that has been hoisted on Independence Day is representative of tribesmen also. In the old National Flag of Burma, they (the tribesmen) did not find a place. It is the National Flag that should be hoisted on Independence Day and not the Royal Standard of some king who believed in the Divine Right to rule, probably, not according to the wishes of his people.

Besides, the days of the Divine Right of kings have gone. People all the world over believe in Democracy. As we have stated in these columns before, the emblem of the Lion deserves veneration. The Tamils or the other communities in the Island have all agreed that the emblem of the Lion may be accepted as the emblem of the Sinhalese in Ceylon. It behoves the leaders of the majority community to be magnanimous and to give a place in the National Flag of Ceylon to the other communities in Island.

The argument that this Lion Flag of Sri Wickrema

Raja Singha which was hauled down in 1815 should be hoisted on Independence Day does not bear scrutiny. The leaders of the majority community appear to have made up their minds, so far as we can see, to hoist Sri Wickrema Raja Singha's Flag at Kandy on Independence Day. It is poor consolation for the Tamils to note what the Prime Minister and the Leader of the House in the Senate have stated regarding the National Flag. They have said that the Royal Standard of Sri Wickrema Raja Singha, hauled down at Kandy in 1815 will be hoisted and should be hoisted at Kandy to mark the attainment of Independence in Ceylon, but Parliament will decide the question of an appropriate National Flag on a later date. It is to be hoped that no foolish decision will be made in this connection. It is our fervent prayer that the Prime Minister and other leaders of the majority community forget for a while communal sentiments and be large hearted enough to consider dispassionately what place the minorities in the Island should have in the country's National Flag.

## The Lion Flag

## Will be hoisted on the Independence Day

Sir Oliver Goonetilleke, the Home Minister and Leader of the House in the Senate, declared in the Senate on Monday last that the Government was not prepared to utilise any flag other than the Lion Flag on the occasion of the Independence Celebrations. This declaration was made by Sir Oliver during the adjourned debate on Dr. E. M. V. Naganathan's motion for a National Flag that would be acceptable to all sections of the people and in keeping with present day ideals. The motion was put to the House and lost, four voting for and 18 against. Five Senators declined to vote.

The voting was as follows:

AYES: Senators C. Coomaraswamy, S. Nadesan, Peri Sunderam and Dr. Naganathan.

NOES: Sir Oliver Goonetilleke, Dr. L. A. Rajapakse, Senators H. E. Jansz, Cissy Cooray, C. A. M. de Silva, Cyril de Zoysa, Dr. Frank Gunasekera, Senators J. Kotlawala, Adeline Molamure, D. W. J. Perera, Dr. M. G. Perera, Mudaliyar Rajendra, Barnes Ratwatte Dissawe, Senators W. A. B. Soysa, J. A. D. Victoria, C. Wijesinghe, E. A. P. Wijeratne and Col. T. Y. Wright.

DECLINED TO VOTE: Senators A. Gardiner, W. K. Jinadasa, A. R. A. Razik, Sir John Tarbat and Sir Mohamed Macan Markar.

## The Auspicious Hour

Sounding of sirens and the swearing-in of Sir Henry Monck-Mason Moore as the first Governor-General of Ceylon at the auspicious hour of 7.30 a.m. on February 4 will mark the birth of Independent Lanka which becomes an equal partner of the British Commonwealth of Nations on that day.

## GANDHIJI TO GO TO PAKISTAN

## Hint at Prayer Meeting

IF the pledge communal unity given to him by leaders of all communities in Delhi was fulfilled it would revive with redoubled force his intense wish and prayer to God that he should be enabled to live the full span of life doing service to humanity till the last moment, said Gandhiji in a message read at the prayer meeting on Sunday.

Appealing to the citizens of Delhi to release him so that he might go to Pakistan to continue his work there, Gandhiji said there must be sincere friendship between Hindus, Muslims and Sikhs in the Union and a similar friendship in Pakistan. "If the first is assured", he said, "the second must follow as surely as day follows night. If there is darkness in the Union it would be folly to expect light in Pakistan. But if the night in the Union is dispelled beyond the shadow of a doubt it cannot be otherwise in Pakistan."

Mahatma Gandhi, in his post prayer speech, declared that if the pledge for communal unity given was fulfilled, it would revive with redoubled force his intense wish and prayer to God that he should be enabled to live the full span of life doing service to humanity till the last moment. "That span" Mahatma Gandhi said, "according to learned opinion is at least 125 years—some say 133 years."

Gandhiji said: "I embarked on the fast in the name of Truth whose familiar name is God. Without living Truth, God is nowhere. In the name of God, we have indulged in lies and massacres of people, without caring whether they were innocent or guilty, men or women children or infants. We have indulged in abductions and forcible conversions, and we have done all this shamelessly. I am not aware if anybody has done these things in the name of Truth. With that same name on my lips I have broken the fast. The agony of our people was unbearable."

"Rashtrapathi Rajendra Babu brought over 100 people, representing Hindus, Muslims, Sikhs, representatives of Hindu Mahasabha and Rashtriya Swayam Sevak Sangh, and representatives of refugees from the Punjab, the Frontier Province, and Sind. In this very representative company were present Zahid Husain Saheb, the High Commissioner for Pakistan, the Chief Commissioner of Delhi, and the Deputy Commissioner and General Shah Nawaz Khan, representing the Azad Hind Fauj (I. N. A.) Pandit Nehru sitting like a statue, was of course there, as also Maulana Saheb. Rajendra Babu read a document in Hindustani signed by these representatives, asking me not to put any further strain on them and to end the agony by breaking the fast. Telegram after telegram have come from Pakistan and the Indian Union urging me to do the same. I could not resist the counsel of all these friends. I could not disbelieve their pledge that come what may, here would be complete friendship between Hindus, Muslims, Sikhs, Christians, Parsis, and Jews, a friendship not to be broken. To break that friendship would be to break the nation."

"As I write, comforting telegrams are deluging me. How I wish that God will keep me fit enough and sane enough to render the service of humanity that lies in front of me! If the solemn pledge made to-day is fulfilled, I assure you that it will revive with redoubled force my intense wish and prayer before God that I should be enabled to live the full span of life doing service of humanity till the last moment. That span, according to learned opinion, is at least 125 years—some say 133. The letter of my vow has been fulfilled early beyond expectation through the great goodwill of all the citizens of Delhi, including the Hindu Mahasabha leaders and the Rashtriya Sevak Sangh. The result could not be otherwise when I find that thousands of refugees and others have been fasting since yesterday. Signed assurances of heart friendship have been pouring in upon me from thousands. Telegraphic blessings have come from all over the world. Can there be a better sign of God's hand in this act of mine? But beyond the letter of fulfilment of my solemn vow lies its spirit without which the letter killeth. The spirit of the vow is sincere friendship between the Hindus, Muslims, and Sikhs of the Union and a similar friendship in Pakistan. If the first is assured, the second must follow, as surely as day follows night. If there is darkness in the Union, it would be folly to expect light in Pakistan. But if the night in the Union is dispelled beyond the shadow of a doubt, it cannot otherwise in Pakistan. Nor are signs wanting in that direction. Numerous messages have come from Pakistan, not one of dissent. May God, who is Truth, guide us, as he has visibly guided us during all these six days."

## Batticaloa And The National Flag

At a largely-attended public meeting, representing the various communities in the Eastern Province, held at the Batticaloa esplanade with Mr. R. B. Kadiramer, Urban Councillor, in the chair, Mr. Sivarajah Kandiah, a fellow-Urban Councillor proposed that "the people of Batticaloa assembled urge on the Government to make suitable alterations to the Sinhalese Flag, so that it may be acceptable to every section of the Ceylonese nation".

This was seconded by Mr. M. Sivanesarajah, also an Urban Councillor, and the resolution was unanimously carried.

Mr. A. P. Rajaratnam, Mr. T. Manuel, Mr. A. Thavarajah, Mr. P. V. Kanapathipillai, Mr. M. L. Buhari, Mr. S. M. Leena and Mr. S. Saverimuttu also spoke.

## Mr. Dahanaike And The Lion Flag

Mr. W. Dahanaike M.P., presiding at meeting of the Galle Electricians Union held on the Galle esplanade, said he would vote against the resolution of Mr. Sinna Lebbe, M.P., that sought to adopt the Lion Flag as the national flag of Ceylon. He would not be intimidated by the anonymous letters he had received, he said, and he was prepared to resign his seat and contest again provided there was a U. N. P. supporter of the Lion Flag to contest against him.

## No Alcoholic Drinks At Parties

The Government of India have asked all their employees to refrain from serving alcoholic drink at official or semi-official parties given by them in view of the general policy of Prohibition.

The use of alcoholic drinks would be permissible only at social functions of a private nature, though it is hoped that on these occasions also such drinks would be avoided or at least reduced to the minimum.



A Modern Singapore Girl Asks—

# How Big is Your Dowry?

"OH, they are the Scotsthen of Ceylon," the rest of Ceylon, with bantering envy, say of the Jaffna people, who live in the Peninsula which is in the North of Ceylon

The Jaffna soil is limestone, which needs to absorb so much and gives so little in return, and so we find that the Jaffna man, or the Ceylon Tamil as he is better known, has a hard life.

Money is not plentiful and the average man is no lavish entertainer or "splasher," though he is a kind and sound fellow. Like the Scot he has plenty of intelligence and integrity and may be found in the key positions of the Government of his country.

In addition to the changes, materialistic and abstract, which both make and mar the world today, the Ceylon Tamil has a nerve-wracking mill stone round his neck.

Age-old social customs have decreed that a system known as the "dowry" system should play a most important part in his life.

Long ago this "dowry" was really a gift given to a daughter by her father on her wedding day—to be put by in case of hard times, or for the education of her children—a sort of standby for the daughter and her family when either her husband or father was no more. (The Jaffna woman is not trained for any independent career other than house-keeping).

To-day, this beautiful custom has been so abused that it has come to a most disgraceful condition. The man who "bids" the most gets the "prize" for his daughter!

Glancing through the matrimonial columns of the newspapers one is sure to see that "the engagement is announced and the marriage will take place between..." two people who have not set eyes on each other prior to a couple of days of their engagement.

Among the lesser educated even this little privilege does not exist. The young couple do not see each other until at the actual wedding ceremony.

Even then they will be able to take only surreptitious glances at each other as the young bride is heavily veiled.

A proper observation of each other can be made only when the "thalikodi" (i. e. the nuptial chain made of gold, the solidity of which depends on the position of the young man), an equivalent in significance to the Western wedding ring, is put on her by the young husband, and the veil is lifted!

Marriage among the Ceylonese, except for rare instances, is not dependent on God but on the parents of the respective "contracting" parties—and, most important, the marriage-broker.

Marriage brokers, who are not often heard of in the Western world, are much sought after in Ceylon.

It is they who put the marriage proposal through, speaking for this side and the other side, a go-between for both parties to come to terms over that very delicate, but oh! so important, question of the dowry.

When everything has been settled to the equanimity of both sides the marriage-broker gets a stipulated percentage of the dowry as a reward—from the grateful father

(BY RANJI M. HANLEY)

of the young bride!

Nowadays, this "reward" has gone out of date, as these marriage-brokers are relatives who are anxious to see their young cousins or nieces or nephews and such-like married off.

In the good old days, and to a certain extent even now among the lesser educated, the broker was none other than that welcome gentleman—the dhoby!

The dhoby you ask? Yes, the dhoby, for no other reason than that he either daily or weekly goes from house to house with his washing and so gets a fair idea of each family's doings—how many daughters there are and how many

These are approximate rates of the dowry scale which the Jaffna father has to pay for his daughter:

Clerk	Rs. 5,000-10,000
Teacher	Rs. 10,000-15,000
Businessman (on a small scale)	Rs. 15,000-20,000
Laywer	Rs. 15,000-30,000
Doctor	Rs. 25,000-50,000
Engineer	Rs. 25,000-50,000
Businessman (on a large scale)	Rs. 35,000 upwards
Civil servant	Rs. 40,000 upwards
Lecturer in a University	Rs. 50,000 upwards
High Government Post	Anything that he demands!

sons, whether they are working, what positions they hold, whether they are monied people, and, lastly, whether this family or that is anxious for marriage.

To think that the fate of my grandparents was actually in his hands!

The Ceylon Tamil is essentially a lover of children, and he has many. If he has boys it is well for him, but if he has girls then woe to him! For how in heaven is he going to obtain dowries for all of them? His utter love for them gives him no rest until he has got all of them married and settled.

And that is why he stints and saves and scrapes and leads a quiet and simple life—so that he can amass enough money—for his daughters!

The immense problem of the dowry being found and settled and the young man pinned down to an engagement, the harassed father is now faced with yet another problem—the wedding expenses.

Apart from the bride's trousseau, he has to buy the bridegroom his wedding suit!

On the wedding day, which must necessarily be an auspicious day after due consultation with the "Panjankam," the laws of which are as rigidly kept as those of the Medes and Persians, the father of the bride has to invite all his relations to a function as that will be the last time the young girl will eat with her people as an unmarried woman.

Later, there is the reception and finally, on that day, a grand dinner has to be given by the father to not only his relations but also his new son-in-law's relations, as a sign of unity and goodwill.

After this dinner the bride and groom depart to the bridegroom's house where they stay for three days and during which time the young husband gives a luncheon party to which he invites his close

## Pandateruppu English High School J. S. C. Pass List

The following candidates from the Pandateruppu English High School have been successful in the J. S. C. (English) Examination conducted by the N. P. T. A. in December 1947:—

- D 299 Balaratnam, C. (Distinction in Arith.)
- D 301 Kanagaratnam M.
- D 302 Murugesu P. (Distinction in Arith.)
- D 304 Sanmugusun heram K.
- D 305 Sivapalasingham T.
- D 306 Thuraiingham P. (Distinction in Arithmetic).

Letter to the Editor

## Over-Age Students

Sir,

May I crave the hospitality of your columns to address a question to the Director of Education as to whether assisted schools can discontinue students who are over 19 years of age but not over 21. An elucidation of this point by the Director through the press will enlighten principals and students of the real position and thereby save much heart-burning.

Now that schools are re-opening for the new academic year, many students who have passed 19 and some who are only 18 are being asked to leave in certain schools in Jaffna.

This is not all. To add insult to injury, students over 19 are being admitted.

But such admissions are not motivated by seasons of charity. There is hard cash behind them. These admissions are made only after the new students have contributed anything from Rs. 50 to Rs. 250 to the College building fund. This practice has become so rampant that there has been created a new class of students popularly known as B. F. Students and Building Funders.

In addition the principals or clerks of these money making colleges request the students who are leaving school not to remove their deposit moneys but to have them behind as donations to the building fund. For publication of this letter, many students who have hitherto been inarticulate will be grateful.

Yours etc.,  
S. K. Mahalingam.  
Secretary.  
North Lanka Students' Organisation.

## MR. JAYAH'S ADVICE TO MUSLIMS

### To Join the Other Communities

THE advice that Muslims of Ceylon should join the other communities in all the movements for the progress of the country was given by Mr. T. B. Jayah, Minister of Labour and Social Services, when he opened a Mulip College at Jaffna.

The Building of the College has been donated by Mr. M. L. Meerapillai Hadjiar. The College will primarily cater to the needs the Muslim population of Jaffna.

A largely-attended public meeting followed the opening ceremony presided over by Moulana Fauzil Al Haj M. M. Abdul Careem, who stressed the importance of religion in education.

Mr. C. Ponnambalam, Chairman of the Urban Council, Jaffna, said that the Tamils should emulate the example of the Muslims and co-operate with the Sinhalese; otherwise they would be "committing suicide" if they, for instance, pressed for partition. He was sorry that the Tamils were being misled by leaders who were sacrificing the real interests of the community for attaining leadership and popularity.

He said the Tamils should follow the example of the Muslims and take to trade, industry, etc. In the past the object of Jaffna parents was to educate their children in

English to make them clerks, lawyers or doctors. The Tamils then had very little competition and had the monopoly of the public services and the professions, as the Sinhalese did not have the advantages of an English education which the Tamils had.

Now the Sinhalese had schools all over the Sinhalese districts and their children were receiving good education and were able to compete successfully with the Tamils and enter the public services and the professions. This fact was being made use of by Tamil communal leaders to allege discrimination by the Sinhalese in the public services and the professions and to fan the flame of communalism which they had kindled for selfish reasons.

Mr. Jayah said he was pleased to see the friendship that prevailed between the Tamil and Muslim communities in Jaffna. Such harmonious relations augured well for the future of the country. He advised the Muslims to join the other communities in all the movements for the progress of the country.

Mr. M. Abdul Cader, the manager of the school, proposed a vote of thanks.



## Be Polite

### Medical Chief's Circular

A warning that all Government doctors should be polite towards the public has been made by Dr. S. F. Chellappah, Director of Medical and Sanitary Services in a circular issued recently. In the circular Dr. Chellappah draws attention to complaints made by members of the public regarding the unsatisfactory manner in which they are treated at Government medical institutions.

"Various allegations are made and one of the most frequent is that of lack of courtesy on the part of the hospital staff. There is also a fairly general complaint that prompt attention is not paid to patients who are admitted to an institution. There have also been at various times allegations that better attention is paid to those who are able to pay a fee for it", Dr. Chellappah says.

"Many of these allegations are doubtless incorrect and are based on ignorance of hospital routine, personal pique or other similar causes. But there still remains a fair number of genuine complaints, especially regarding lack of attention on the part of people like attendants, nurses and other hospital staff.

"From experience I have found that the tone of an institution depends very much, if not entirely, on the standards set by its head and the other medical officers attached to it. If the doctors are prompt in attention to patients, punctual in arriving at the institution, invariably polite and patient in dealing with relatives and friends of the inmates, it has been found that the other staff take their cue from this example.

"I do not by imply that doctors should relax hospital rules and regulations at the request of the public. Politeness is compatible with firmness. But only too often there seems to be an erroneous impression that rudeness is the complement of efficient administration. I must state emphatically that allegations of rudeness and impolite behaviour will continue to be promptly investigated with a view to meting out adequate punishment. Please, therefore, bring to the notice of all staff working under you the absolute necessity for polite treatment to members of the public.

"We are all public servants and it is our duty to treat people with

## How Big is Your Dowry?

(Continued from page 3)

to her father's roof again.

The happy couple then depart to their new home, the bride all smiles and tears, leaving her mother to weep copiously while her father retires to a well-earned sleep, the sleep of a proud and happy man and wakes up on the morrow—to face the nightmare of readjustments and debts—and marriage preparations for the next daughter!

Quite a modern few rush off to the Registry these days and lately the Western honeymoon has been adopted, but the father of the bride has nevertheless to undergo all the nerve-racking tortures that his father and his father's father and so on had to go through in his day, so that he will not lose face and suffer the disgrace of having an old maid in the family.

## Nationalist Tamils' Deputation to Premier

The Prime Minister Mr. D. S. Senanayake received at "Temple Trees" a deputation from the All-Ceylon Nationalist Tamils' Association on the question of the National Flag. The deputation pressed for a modification of the Lion Flag so that it might be acceptable to all communities in the Island.

Mr. Senanayake promised to give the representation his earnest consideration.

## Government Servants & Independence Day

At the next meeting of the House of Representatives, Mr. K. Kanagaratnam M. P. for Vaddukoddai will ask the Minister of Finance whether he will consider the payment to all monthly paid and daily paid Government servants and Pensioners drawing salaries and pensions of Rs. 500/- and under of a bonus equivalent to the amount of the living allowance paid to them for November, 1947, to enable them to rejoice in a fitting manner on the Independence Day which is to be celebrated in February, 1948.

consideration. The fact that the majority of the people in this country have not in the past been accustomed to prompt and efficient service together with considerate treatment cannot be accepted as an excuse for continuing such unjustifiable practice."

## S. K. V. INSTITUTE JAFFNA

The S. K. V. Institute, Jaffna, is being re-organised with a view to providing facilities for completing their education to students who have been denied that opportunity by Government.

Fees, in future, will not exceed amounts charged by schools in Jaffna before the advent of Free Education.

The subjects that will be taught are:—Tamil (Language and Literature), English (Language and Literature), History, Geography, Civics, Mathematics (Ordinary and Advanced), Physics, Chemistry, Botany and Zoology.

The members of the staff are:—Messrs. S. Sivapathasandram, M. A. (Cantab), B. A. Hons (Lond); M. Mahadeva, B. A., (Ceylon); S. Chidambarampillai, B. A., B. Sc. (Lond); M. Karthigasan, B. A. Hons (Lond); N. Vythilingam, B. Sc. (Lond); I. R. Ariaratnam, B. Sc. (Lond); and Mr. P. S. Menon, B. Sc. (Madras).

Classes begin on Wednesday, 4th February 1948.

For particulars write to: The Registrar, S. K. V. Institute 120/4, Arasady Road, Kantharmadam, Jaffna.

## VEDANTA MOOLA SARĀM OR THE ESSENCE OF THE UPANISHADS

(By A Science Graduate)

(Continued from our issue of 9-1-48)

LXXXV

### XIX. THE PRASNA UPANISHAD.

This is generally classed as one of the twelve (so-called) principal Upanishads. But there are some scholars who treat it as a sort of supplement of the Mundaka Upanishad, both being attached to the Atharva Vedam. It contains 67 suties, divided into six Prasnas (அறிவுநெயர், questions) or sections, and hence its name.

The Upanishad starts by mentioning a class of six Brahma students approaching the sage Pippaladar with Samid (sacrificial fuel) in hand and, after spending a year of apprenticeship as Brahmacharies with austerity and faith, asking whence these creatures (in the world) are born. The Rishi's reply is briefly as follows: Prajapati (Brahma) was desirous of progeny and created a couple, Rayi and Pranan. Rayi is identified with matter, the moon and food; while Pranan is identified with spirit or energy, the sun and fire. The glories of the Sun are then set forth and brief references are made to the Northern and Southern paths (the Devayanam and Pitryanam of the Chandogya, Kaushitaka and other Upanishads), the bright and dark fortnights, the day and the night &c, and the sermon winds up by saying: Food verily is Prajapati, hence is the seed produced and from seed the creatures (sruti 14),—thus answering the first disciple Katyayana's question. Among memorial verses quoted in this section is the following from the Rig-Vedam (1161-12): Some call him (the Sun) the father (creator with five feet and twelvefold form excreting from the higher part of the sky, while others call him the all-seer seated in a chariot with seven wheels (horses) and six spokes (sruti 11). The five feet mentioned here probably refer to the Pancha-angas (பஞ்சாங்கம், five members) of the almanac (தினம், திதி, நட்சத்திரம், காரணம், யோகம்). The twelvefold form refers to the twelve suns pictured as dwelling in the twelve signs of the Zodiac. The excretions are the rains from the clouds formed by the evaporation of water due to the sun's heat. The seven wheels or horses are the seven-coloured rays of the sun as manifested in the rainbow (violet, indigo, blue, green, yellow, orange and red). And the six spokes are the six seasons. The first section concludes: Therefore, those (house-holders) who follow the rule of Prajapati produce a pair (son and daughter), theirs is this Brahma world. Those (Sannyasies, &c) who practise austerity, abstinence and truth and in whom there is no deceit, lie or guile, theirs is that Brahma world which is pure (sruties 15 and 16).—The words *this* and *that* in these sruties seem to indicate that two Brahma lokas are pictured here, the Chandra-lokam or world of the manes of the Pitryanam and the Surya-lokam or world of the Devas of the Devayanam.

Section II is in praise of Pranan (life-breath) and its pre eminence over the other bodily functionaries. Like ordinary bees entering or leaving the beehive following the queen bee, the organs of speech, sight, audition, &c, enter or leave the body following Pranan.

Section III continues the investigations as to the Pranan and other vital airs. In speaking about Vyānān, mention is made of 101 principal arteries or nerves arising from the heart where the Atman (presumably identified with Pranan here) resides, the existence of 101 smaller veins in every one of the 101 nerves and of 72,000 sub branches in every one of the 10,100 branch arteries. In these the circulating air moves. The Sruti proceeds: Then, the Udanān rising, leads (the soul) through one (of the arteries) to the virtuous world by virtuous deeds, to the sinful world by sinful deeds, and by both verity to the human world (sruti 7).—There is evidently some confusion here. The particular artery referred to here is evidently the Sushumna Nadi (சுஷுமன நதி, the coronal artery ending at what is called Brahma-ranthirām (பிரமரந்திரம்) the opening at the crown of the head, through which the virtuous man reaches the Deathless (Sivam) as stated in the Chandogya Upanishad (VIII, 6, 6), the Katha Upanishad (VI, 16), &c. But it is other arteries that serve for departing in other directions according to those Upanishads. We suspect a slip here in our Upanishads similar to the slips noted in the cases of the Taittiriya (II, 4, 1), the Katha (III, 1) and other Upanishads. Perhaps the word "one" (of the arteries) in our sruti does not mean one and the same artery in all the three cases, but "one" leads to the virtuous world, "another" to the sinful world and yet "another" to the human world. But this would be too forced an interpretation.

The next sruti reads: The Sun verily is the external Pranan, for he rises for the benefit of the (internal) Pranan in the eye. The presiding deity of the earth controls (or attracts) the Apanān in man... (sruti 8).—The law of gravitation rediscovered by Sir Isaac Newton in the seventeenth century appears to be no other than the attractive power of the earth mentioned in this ancient sruti of p.e-historic times. Cf. also the idea underlying the following argument of our Lord Meykandan (who lived hundreds of years before the time of Sir Isaac Newton) in proof of his fourth proposition in the eighth Sūtram of the Siva Gaana Bodham that the soul attains the Feet of God when it relinquishes the world: ஊரல் கயிறு அற்றல் தாய் தகையாய் தூணாயல் (if the rope of the swing breaks, mother earth is the support, similarly...). Here the attractive power of God's Grace is compared to the attractive or gravitative power of the earth.

(To be Continued).



# Hindus Weakened

## A. I. Hindu Leader Speaks Out

Mr. Ashutosh Lahiry, General Secretary, All-India Hindu Mahasabha, in a statement says:

"A good deal of confusion has been created amongst the public owing to the report published in the Press that amongst the persons present to request Mahatma Gandhi to break his fast, were also representatives of the Hindu Mahasabha. I made careful enquiries and found that two representatives of the local Hindu Mahasabha were present on the occasion at the pressing request of some Congress leaders, but they refused to be signatories to the pledge for implementing the sevenpoint programme chalked out by Gandhiji which was his condition precedent for breaking his fast.

"It is, however, a matter of great satisfaction that Gandhiji has abandoned his fast and relieved his countrymen of the great anxiety that had over shadowed for the time being a lot of other issues in the country. It is obvious that the fast failed in its main objective. The response to his fast has been wholly one-sided—the Pakistan Government still persisting in its attitude of truculence as is evident from the speeches of its Prime Minister at Peshawar and its Foreign Minister in the UN. The net result of the fast has been a weakening of the Hindu front and strengthening of the Pakistan Government. The unexpected reversal of the previous decision of the Government of India in respect of payment of 55 crores of rupees to Pakistan—which is the one concrete achievement of the fast—has roused the deepest resentment throughout the country and an open outburst of opposition had been prevented only owing to considerations of safety of the Mahatma's life."

He adds: "It is manifest that the Hindu Mahasabha can never be a party to the implementation of the seven-point programme and indeed, it is amazing that any political leader having a practical grasp of the realities of the present political situation, can be a party to such a short-sighted policy. What we oppose is the basic policy of Mahatma Gandhi and the followers of his way of thinking that whatever might be done to the Hindus in Pakistan, Muslim minorities in India must be treated equally like other minorities. This is a policy which the Hindu Mahasabha can never accept and we dissociate ourselves completely from this suicidal policy."

### Muslims For Co-operation

A public reception under the auspices of the Jaffna Muslim League was accorded to Mr. T. B. Jayah, Minister for Labour and Social Services on his first visit to Jaffna as Minister.

Kathy S. M. Aboobucker, who presided, and Mr. S. A. Razeem and Mr. S. H. Haja Alaudeen paid tributes to Mr. Jayah.

Mr. Jayah in thanking the League, said that at the general election the Muslims had adopted the attitude that all communities in the island should cooperate and work together for the achievement of independence for Ceylon. After February 4, the British Government would have nothing to do with the affairs of the country, and any internal difference

### Indian Congress President

#### Will Visit Ceylon

Dr. Rajendra Prasad, President of the Constituent Assembly and President of the Indian National Congress, will represent the Dominion of India at the independence celebrations here next month.

During his stay in Ceylon he will be the guest of the Prime Minister, Mr. D. S. Senanayake.

It is also definitely known now that Lord Soulbury and Colonel the Rt. Hon. Douglas Clifton Brown, the Speaker of the British House of Commons will attend the celebrations.

Colonel Clifton Brown will bring with him the gift of a mace and a chair from the House of Commons to the Speaker of the Ceylon House of Representatives. He will stay with Mr. Molamure.

Lady Soulbury, it is understood, will not accompany Lord Soulbury owing to ill-health.

### N.P.T.A. — J. S. C.

#### Examination

R. K. M. Vaidyashwara  
Vidyalaya Prasanthi

H. 387 Abdul Gaffur P.M.L. Dist. Arith.

388 Ansari C. M.

389 Annalaxumy S.

390 Ariyanayagam A. T.

391 Balasubramaniam K. S.

392 Kamaladevi M. Dist. Arith.

394 Kanthimathinathan S. First Div. Dist. Arith.

395 Karthigesu V. Dist. Arith.

396. Kathirgamanathan K.

397 Mary Gertrude W.

398 Nadarajah T. Dist. Arith. Maths.

399 Nagarajah S.

403 Thaha M. A. Dist. Arith.

404 Thangaratnam A.

405 Thirunavukarasu S.

407 Abdul Razool N. M.

### Chavakachcheri

S. Kanapathipillai (First Division)  
Dist. English Language, Arith., Mathematics.

M. Karthigesu Dist. Arith.

K. Lambodharam

M. Mutiah (First Division Dist. Arith. English Literature.

S. Ponnampalam (First Division)  
Dist. Arith. Sanskrit, Botany.

V. Rasiah Dist. Arith.

A. Sinniah

E. Velautham

M. Vaithilingam Dist. Arith.

### WANTED

"Wanted for the Jaffna Hindu Ladies' College Graduates and Trained teachers. Apply Manager, Jaffna Hindu College and Affiliated Schools on or before 31-1-48".  
(Mis. 220 13, 16, 20, 23, & 27.

would have to be settled among themselves.

In independent Ceylon, he added, there would be no chance for sending petitions or appeals to the Secretary of State. Their own Government would decide their fate. In the scheme of things in future Ceylon the Muslims had an important part to play. There was no use in saying any longer that they were a backward community. They were now free citizens in a free country.

### OBITUARY

#### MR. K. SUPPIAH

The death occurred on Monday last at Koddady, Jaffna of Mr. K. Suppiah, landed proprietor at the ripe age of 80. The deceased was the father of Messrs S. P. Kandiah, Manager, Hindu Organ; S. Kanagasabai B. Sc., Training College Palaly; S. Kathiresapillai of Faculty of Agriculture, Ceylon University; S. Thillampalam, Landing Contractor H. M. Customs, Jaffna. Besides he leaves two daughters Mrs. C. Guruswamy wife of Dr. C. Guruswamy, the popular Medical Superintendent of Jaffna, and Mrs. A. Tharmaratnam wife of Mr. A. Tharmaratnam of the Colombo Municipality and a host of relations including 12 grand children and 3 great grand children to bemoan his loss. The deceased gentleman was of a genial temperament and was loved and respected by all who came into contact with him.

The funeral rites were performed by his four sons, and the body was cremated according to Hindu rites the next day at the Villoondy Crematorium in the presence of a large number of friends and relatives of the deceased.

#### MR. C. PARARAJASINGHAM

We regret to record the death due to heart-failure of Mr. C. Pararajasingham of Navaly on the morning of the 17th inst. The deceased belonged to an influential family in Valigamam West, having descent from Vettivelu Mudaliyar of Sardiappai. His father Mr. M. Channugam Pillai was a popular Notary in his time. Mr. Pararajasingham served for many years as the Vidhan of his village and was one of the Trustees of the Kalvalai Vinayagar Temple at Sandilipay. He was a staunch Hindu and a devoted social worker.

We extend our sympathy to his only son Master P. Punniasingham and the members of her family.

### FOR SALE

Land called Thiruthampalay and Yampurai extent 117 lms. V. C. on Keeramalai-Maviddapuram Road, close to Government Cement Factory; entirety or in blocks to suit buyers. Offers before 25th January 1948 to Sri Namasivayam, Rosmead Place, Colombo 7.

R. DEVAENAPATHY,  
Proctor & Notary,  
349, Dam Street, Colombo.  
(M. 222)

### VADAMARADCHY HINDU GIRLS' ENGLISH SCHOOL BUILDING FUND

The absence of a Hindu Institution in Vadamaradchy to impart secondary education to girls was long-felt and this institution was started for that purpose only 3 years back. Within this short period the College has made good progress; there are about 400 pupils on roll with classes up to the S. S. C. and London Matriculation. Today we are not only finding it difficult to enroll all the children who seek admission but also we are unable to impart proper education for want of sufficient accommodation, adequate equipment and Hostel facilities.

Our immediate needs are:—

- A Science Laboratory Block with equipment,
- A permanent structure for 10 more class rooms
- A Library and Reading Room, and
- A Hostel to accommodate at least 150 pupils.

A minimum of 9,000 rupees will be needed to meet these. We therefore appeal to all well-wishers to contribute liberally to this fund and help a deserving cause.

Those in Ceylon please send their remittances to Mr. S. S. Saravanamuttu, Point Pedro and those in Malaya through Mr. Thambiah, Malayan Union Secretariat, Kuala Lumpur.

Thank you.

S. S. Saravanamuttu  
Treasurer,

M. A. Thangaraja  
Secretary.

(M. 230 23 & 30)

### PAPER CONTROL

#### IMPORTANT NOTICE

The attention of Importers, Printers and the public generally is directed to the following points:—

1. PERMITS:— As from 1st February, 1948, permits will not be required to purchase any grade of paper other than newsprint (in flat sheets), and therefore no application for permits for paper will be entertained by this Department as from that date.

2. NEWSPRINT:— Newsprint (in flat sheets) may continue to be purchased from registered dealers by Printers and Publishers holding periodical permits. Quarterly quotas of this grade of paper will be issued to Printers etc., based on the quantities issued to them by this Department during the period 1st January to 31st December, 1947. The letter indicating the quota allocated will be sufficient authority to registered dealers to issue the quantity of paper indicated thereon.

3. PAPER STOCKS:— Stocks of paper will be allocated to registered dealers for as above, based on purchases made by them from this Department during the period 1st January to 31st December, 1947.

4. TEXT BOOKS ETC:— As from 1st February, 1948, permits will not be required to print any magazine, journal or ephemeral, or any book, brochure, pamphlet, price-list, sale catalogue or other similar matter; and therefore no applications for permits for such publications will be entertained by this Department as from that date.

5. INDENTS:— This Department will not be indenting for any grade of paper during 1948, other than newsprint (in flat sheets) and therefore Importers are advised to endeavour to obtain their future requirements of printing and writing paper through normal trade channels as early as possible to permit of any quota of these grades of paper allocated to Ceylon being taken up.

A. C. Richards,  
Controller of Paper.

Paper Control Department,  
Galle Face Hotel Annexe,  
Colombo. 19th January, 1948.  
(G. 148. 23.)



## FAITH & SOCIETY

(Continued from page 1)

in and traders in religion from abroad. Only an inferior civilization could be conquered by another, Indian culture, although has been enriched by other civilizations coming from outside, has never been conquered, much less supplanted, by them. Let us be on our guard, lest in moments of political intoxication, or material progress, in a highly industrial life, we lose our Indian soul, on which should be raised the Indian society. Our duty to defend and be true to our national heritage becomes all the more sacrosanct when we realise that our cultural heritage is basically humanistic and psychological, the common heritage of Mankind all over, but with the special stamp and imprint of India's mountains, rivers and skies. The disorganised Indian society can only be rebuilt, Indian nation can only rise by being true and truer to her ancient soul, with a living faith in God and Humanity.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 330

In the matter of the intestate estate of the late Arumugam Velupillai Charles of Naval South.

Deceased

James Chinnathurai Charles of Nallur, Jaffna Vs. Petitioner  
1 Velupillai Chelvadurai 18/3  
26th Lane, Green P. th Colpetty.  
2 Velupillai Thiraisingam, Inspector of Schools, Bar Road, Batticaloa.

Respondents

This matter of the Petition of the Petitioner coming on for disposal before R. R. Selvadurai, Esquire, District Judge, Jaffna on the 5th day of January 1948 in the presence of Mr. M. R. Karalasingam, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 16th day of October 1947 having been read.

It is declared that the Petitioner is entitled to have Letters of Administration to the estate of the above-named deceased issued to him unless the Respondents or any other person

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 829

Mary Theresa widow of Vaithiampillai Soosaipillai Samarakone of Siravilan, Ilavilai Petitioner

Vs.  
1, Elizabeth Ponnammah widow of Bastiampillai Soosaipillai of Siruvilan, Ilavilai

(Minor) 2, Mary Rita daughter of Samarakone of do

Respondents

In the matter of the Intestate Estate of the late Vaithiampillai Soosaipillai Samarakone of Siruvilan Ilavilai Deceased

This matter coming on for disposal before R. R. Selvadurai Esqr., District Judge Jaffna on the 22nd day of December 1947 in the presence of Mr. A. V. Sathasivam Proctor on the part of the petitioner and the affidavit of the abovesaid petitioner dated 22nd December 1947, having been read, and the evidence taken and all parties heard:

It is declared that the said Elizabeth Ponnammah, the first respondent, be appointed guardian-ad-litem over the second respondent and that the said Mary Theresa widow of Samarakone petitioner is the administratrix of the estate of her deceased husband Samarakone and that she is entitled to have Letters of Administration of the same issued to her accordingly unless the respondents or others shall on or before the 30th day of January 1948, show sufficient cause to the satisfaction of this Court to the contrary.

This 22nd day of December 1947  
Sgd. R. R. Selvadurai,  
District Judge.

Drawn by:

Sgd. A. V. Sathasivam  
Proctor for Petitioner

(O 137 23 & 30)

shall on or before the 30th day of January 1948 show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 5th day of January 1948  
Sgd. R. R. Selvadurai  
District Judge

Drawn by

Sgd. M. R. Karalasingam  
Proctor for Petitioner  
(136. 20 & 23.)

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Hindu Organ & Inthusathanam.

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Chief Editor: T. MUTTUSAMPILLAI