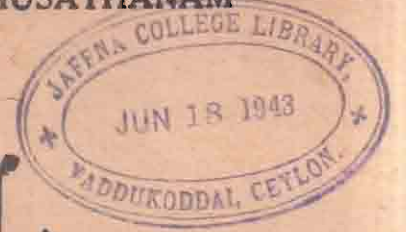


THE Hindu Organ.



The Only Newspaper in Ceylon for the Hindus

Editor:
A. V. Kulasingham, Advocate.

PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LV.

'Phone 56.

JAFFNA, THURSDAY, JUNE 17, 1943.

Price 7 Cts.

NO. 20.

NEWS FROM FAR AND NEAR

Sugar Factory

A sugar factory is shortly to be started at Nagoda near Baddegama, in the Southern Province. It is proposed to start a factory for producing refined sugar on a small scale to start with.

C-in-C's Visit To Jaffna

On Saturday June 19 there will be an inspection of the Civil Defence Services, including the A. R. P. and the A. F. S. at 4 p. m. by His Excellency the Commander-in-Chief at the Jaffna Esplanade. Members of the public are invited to be present.

Mutinies in Italian Navy?

The diplomatic correspondent of the newspaper "People" reports that there have been such serious mutinies in the Italian navy since the Allied victory in Tunisia that the Duce's fleet may never sail again except to surrender. The mutinies, he says, were quelled by machine-gun fire, resulting in the massacre of several officers and men.

U. S. Contribution in 18 Months

Addressing the British Legion conference, the United States Ambassador, Mr. John Winant, said that in 18 months America had sent more than 2,000,000 men into the fighting zones overseas. Referring to the United Air Transport Command, he said that it had developed into a global organisation and would soon be flying 3,000,000 miles daily over routes 90,000 miles long.

Budget Preparation

The Board of Ministers will sit daily this week for the consideration of the draft estimates for the next financial year. The expenditure for the coming year is likely to be more than that for the current year in that the cost of increased war allowances, feeding of school children and hospital diet is considerably higher than before. Besides these items there are hardly any other heads which will swell expenditure. The Budget will be introduced by Mr. D. S. Senayayake about the third week of July.

THE ANTIQUITY OF INDIAN IMAGES AND TEMPLES THEIR PLACE IN HINDUISM

BY RABINDRA NATH ROY

II

Apart from the two forms of worship—Saguna and Nirguna Brahmapasana—there is a very significant passage in a Shilpa-shastra text, not generally known to scholars, which classifies the Great Divine Principle (Parameshvara) under three aspects:

The Great Divine Principle has three 'bodies', the image-form, the bodiless-form, and the immanent-form.

The Buddhistic formulations of anthropomorphic images (the image of the Buddha in later Hinayanist conception and the whole hierarchy of gods in the luxuriant pantheon of the Mahayanist conception) are similarly defined and explained.

Those who look at earthen images do not honour the clay as such, but without regard thereof, honour the deathless principles referred to in the earthen images. (*Divyavadana*, ch. xxvi).

This principle is illustrated in the famous legendary episode where Upagupta compels Mara, who as a Yaksha has the power of assuming shapes at will, to exhibit himself in the form of the Buddha. Upagupta bows down in ecstatic devotion to the form, and Mara, shocked at this apparent worship of himself, protests, and Upagupta has to explain that he is not worshipping Mara but the person represented and impersonated by Mara.

This fundamental recognition of the actual relationship of the Divine Principle to Its Saguna or aspectual representations is clearly expressed in the dual ceremonies of invocation and immersion practised with reference to the images in Hindu-brahminical and Buddhist formulations, and these practices are sanctioned by the respective ritualistic texts. The image as such is a mere fetish before the Divinity is induced by the necessary meditation to come and dwell in it for the time being for the purpose of receiving the adoration of the worshipper. Therefore, after the sculptor has finished his task of completing the image, it is consecrated by ceremonies

with sacred meditative formulas known as invoking the Divine Consciousness and auspicious 'opening' of the eyes. Corresponding to the Pauranic rituals, there is an analogous Sinhalese Buddhist text for consecrating Buddhist images, so that the basic ideas of image-worship are identical in Hindu-brahminical and Buddhist practices. Therefore, we find, that the image both in the brahminical and the Buddhist forms of worship is not regarded as the deity itself in which case it would have been a fetish—but as a symbol or a support of contemplation, a symbol or instrument, or a diagram for invoking the spirit of the Divinity—by contemplative and ritualistic processes. As the late Mr. Gopinath Rao has pointed out:

It may be said that images are to the Hindu worshipper what diagrams are to the geometrician.

They are only means to an end, not the end itself—not the Divinity Itself. And images have been used with a full recognition of the fact that the All-pervading, Unique, and One Immanent Principle—the Brahman—is the source and inspiration of all the universe. Even the most ill-educated and ignorant image-worshippers never ignore this fundamental fact. And the great sages who have themselves worshipped images and encouraged image-worship and composed hymns for their worship, have frequently reminded the common worshipper not to forget the monotheistic conception of the universe. Thus the great South Indian saint, Manikka-Vachaka, himself an ardent worshipper of images, and composer of thousands of hymns, has explained the character of the Great Divinity whom we worship in diverse images:

He is beyond the description of words, not comprehensible by the mind, not visible to the eye or other senses.

There is really no essential contradiction in an iconic and an an-iconic conception of the

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CO-OPERATIVE STORES CONFERENCE

DISSATISFACTION WITH SYSTEM OF DISTRIBUTION

"Profound dissatisfaction and disappointment at the inadequate assistance given by the Food Controller's Department and the Co-operative Department in regard to the supply and distribution of essential commodities to the various Co-operative Stores Societies which were organised mainly relying upon the support and patronage of the Government," was expressed in a resolution passed at a Conference of Members and representatives of the Co-operative Stores Societies of the Jaffna Division held on Saturday, the 12th instant, at the Sanmarkana Bhothana Vidyasalai. This resolution was proposed by Mr. C. C. Somasegaram, Proctor, and seconded by Mr. S. Patanjali, Proctor. Mr. S. R. Kanaganayagam, Advocate, presided at the Congress. The following resolutions were also passed by the Congress:

"This Congress deplores the unfortunate delay on the part of the Maniagars and Revenue Officers in regard to the transfer of rice coupons and token coupons of applicants desiring such transfers to Co-operative Societies, and requests the authorities to facilitate the immediate and easy transfer of these books to Co-operative stores." Proposed by Mr. A. Arulambalam and seconded by Mr. A. S. Rasiab.

"This Congress appeals to the Government to allocate a larger quota of supplies sufficient to meet the demands of consumers of Co-operative Stores Societies which are engaged in genuinely catering to the needs of the members and thereby eliminating the black market and profiteering." Proposed by Kathi S. M. Aboobucker, J. P. and seconded by Mr. T. Seenivasagam.

"That whereas the various Co-operative Societies are experiencing great hardship, delay and difficulty in getting regular and sufficient supply for the consumer on account of the Societies being required to indent direct from the Central Co-operative Wholesale Establishment in Colombo; and whereas further difficulties are experienced on account of lack of co-ordination between the Central Co-operative Whole-

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Hindu Organ.

THURSDAY, JUNE 17, 1943.

GRIEVANCES OF CO-OPERATIVE STORES

THE LARGE NUMBER OF Co-operative Stores that have sprung up of late is certainly a boon to the public who have suffered immense hardship in the matter of procuring articles of food and other household necessaries on account of the uncertain and dubious ways of the market. The latter has found alliance with black market more profitable than the normal course of business. Though the black market still exists and flourishes, the several Co-operative Stores throughout the Island have succeeded to some extent in diminishing its chances by distributing to the public goods at controlled prices. These Stores have Government support and patronage and are thus enabled to perform this public service. They have given very necessary relief to the public who have learnt, by experience, the advantages of Co-operative enterprise. This has encouraged the people to start Stores in good number, and the Government feels all the happier for it. These Stores rely solely on the Food Controller's Department and the Co-operative Department for the supply of goods.

We now learn that there is "profound dissatisfaction and disappointment" among these Co-operative Stores in regard to the supply and distribution of essential commodities by the authorities concerned. Considerable hardship, delay and inconvenience are experienced by these Stores in getting regular and sufficient supplies on account of the arrangement by which the Stores are required to indent direct from the Central Co-operative Wholesale Establishment in Colombo. In these days of transport difficulties the problem of regular and prompt supply of goods to Stores outside Colombo can never be solved to satisfaction. Sufficiency of supplies to the Stores is a matter which depends on the stock available for distribution. Both these problems, if not tackled in time, will tend to defeat the very purpose for which the Co-operative stores have been established. It is foolhardy to suppose that a single wholesale supply establishment in Colombo will be able to meet the increasing demands of the rapidly growing number of Stores throughout the Island. Even one wholesale supply establishment for each province would find it diffi-

cult to cope with the work. Red-tapism, which is also the cause of many of the complaints in this connection, is an enemy of business which requires expeditious handling. The business of the Wholesale Supply Establishment is almost a superhuman task that can never be performed to the satisfaction of everyone, however efficient its management may be. The need for decentralisation, therefore, of the functions of this Establishment is imperative: branch establishments—the more the better—should be had in every province so that distribution of commodities might be effected with the least possible delay. The inadequacy of supplies is a serious complaint which, if not attended to in time, will undermine the faith people have in the Co-operative Stores and drive them to the black market, for the suppression of which these Stores have been established. We would, therefore, urge on the authorities concerned to take steps betimes to rectify the defects against which there is an Island-wide complaint.

We wish, in this connection, to sound a note of warning to the Co-operative Stores. There is a serious complaint against certain Stores of shady transactions and partiality in the distribution of goods to customers. It is reported that in some Stores, goods supplied to some persons are denied to others on the ground of inadequacy of stock, and the quantity of the self-same commodity so saved is passed on to the black market. Whom does this transaction profit—the manager or the officials of the Stores? There thus seems to be a systematic defrauding of the public by certain Stores. The Co-operative Department should take serious note of these complaints and check with an iron hand such fraudulent transactions. It is also the duty of members of these Stores to see that their Stores are not made the hunting ground of designing individuals who will not scruple to profit themselves at the expense of the Stores and the public.

THE THESAWALAMAI

I

The laws and customs prevalent in any country reflect the mental and moral advancement of the people living therein. The Thesawalamai is the customary law of the Jaffna Tamils; the word is composed of the two words தேசம் (country) and வழக்கம் (custom), and such customs of the Tamils as are recognised in Ceylon as having the force of law are known as the Thesawalamai. It remained unwritten until the Dutch commander-in-chief then governing Ceylon thought it was unsafe to let the law remain in that state and had it compiled and codified. It is a personal law because the Jaffna Tamil is governed by it wherever he

goes, provided he has the intention of returning to his home (Jaffna). It is also a local law as all people who come to Jaffna be they Singhalese, Indians, Muslims, Burghers or Europeans will be subject to certain provisions of the Thesawalamai. The old code which was prepared by the Dutch and adopted by the British still remains; it has been in some respects modified by Ordinance No. 1 of 1911. We shall now deal with certain aspects of the Thesawalamai which call for reforms. Regarding Thedia Theddai i. e. property acquired by the spouses during the subsistence of marriage, the law as set out in Ordinance No. 1 of 1911 and interpreted by the Supreme Court in the case Avichechi Chetty vs Rasamma appears to be very unsatisfactory. In all advanced systems of law the right of a married woman to own and possess and deal with her separate property is recognised. In Roman Dutch law, which is applicable to Ceylon, until 1923 property owned and possessed by a woman was no longer her separate property the moment she married. The Tamils rightly felt that they should not subscribe to such a system. They insisted that the rights of separate property should be recognised. The Thesawalamai of which all Tamils may feel legitimately proud recognised the rights of either spouse to his or her separate property. Under Ordinance No. 1 of 1911 the separate property of a husband includes all property which he has inherited from his parents or other relatives or acquired before marriage or received by way of gift during marriage. It excludes the kind of property known as Thediatheddai which is supposed to be property acquired during the subsistence of marriage and probably by the joint efforts of the spouses. Similarly the wife's separate property consisted of her dowry property or property which she got by way of inheritance or gift. A married woman has full right of disposal regarding the moveable property. She can receive money due to her on mortgage bonds or other securities, receive rents on her lands and give valid discharges therefor. She cannot however dispose of her immovable property without the written consent of her husband. The law as regards Thedia Theddai is rather intriguing. Thedia Theddai has been defined under the 1911 ordinance as property acquired for valuable consideration during the subsistence of marriage and also includes rents and profits accruing from the separate property of either spouse; it is liable for seizure and sale for the debts of either spouse. The Supreme Court has held that Thediatheddai includes property acquired for valuable consideration during the subsistence of marriage

even though such consideration was found from dowry money or mudusom money exclusively or with proceeds realised by sale of dowry lands or mudusom lands. That property bought during marriage with dowry money exclusively should continue to be treated as dowry property is what the Thesawalamai people strongly feel. We urged in these columns the need for legislation to cure the hardships caused by the decision of the Supreme Court in Avichechi Chetty vs. Rasamma. A Commission was appointed about five years ago to go into the question and make its recommendation. Some evidence was recorded by the Commission and nothing has come out of it. We strongly urge that no time should be any longer lost and our legislators should take up the matter forthwith and remedy the evil caused by this decision. The Thesawalamai never intended that any property acquired with dowry money exclusively or mudusom money exclusively should change its nature just because it was purchased during the subsistence of marriage. Lands brought with dowry money or money realised by sale of dowry lands should continue to be treated as dowry property. Regarding the liability of the income or profits accruing from the separate property of one spouse for the debts of the other much may be said for and against. Our legislators should give this matter also the careful consideration it deserves.

PANNAI CAUSEWAY NECESSARY

HISTORY OF THE AGITATION

That when the Tamils or other minorities demanded increased representation in the Legislature of the Island the Singhalese Ministers and Leaders appealed to the Tamils and the minorities to trust them (the Singhalese) and stated that their (Singhalese) good-will was the best safeguard for the minorities; that this good-will and trust should be rendered in practical form and it was only by their acts and deeds the Singhalese could win the confidence of the minorities, so observed Mr. C. Ponnambalam, in moving the main resolution at a public meeting held at the Town Hall, Jaffna, on Saturday, to request the Government to construct immediately the Pannai causeway connecting the Jaffna Peninsula with the Island.

Mr. A. V. Kulasingham, Crown Advocate, presided. There was a large and representative gathering present.

K. R. S. M. Aboobacker, J. P., was elected Secretary of the meeting.

Mr. A. V. Kulasingham addressing the meeting said that the agitation for the construction of the causeway commenced so early as 1867 and the necessity for the causeway has been repeatedly pointed out in the addresses to Governors on their visits to

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PANNAI CAUSEWAY NECESSARY

(Continued from page 2)

North. In 1926 the Ceylon National Congress passed a resolution demanding the construction of the causeway. The Jaffna Association has been consistently agitating for it. The causeway would benefit the Catholics, Muslims, Hindus and even Buddhists as there were spots or places sacred to all the religionists in the different parts of the islands. Before concluding Mr. Kulasingham said that the Government was spending lakhs and lakhs of rupees in various projects all over the Island and the sum to be spent on this causeway would be comparatively negligible.

Mr. C. Ponnambalam, Advocate, moved the main resolution:

"That in view of the highly unsatisfactory nature of the Pannai Ferry Service through a long crossing and the consequent,

(a) great hardships and inconvenience caused for generations to the public

(b) risk and danger to life as evidenced by the recent tragedy costing 19 lives

the inhabitants of the Jaffna District in public meeting assembled request the Government to commence the construction of the Pannai Causeway immediately.

Mr. Ponnambalam said that in 1926 the Legislative Council had passed the necessary vote for the construction of the causeway but the causeway was not constructed as there was difference of opinion over the venue. Now there was unanimity of opinion as regards the route, and the estimates were prepared and all necessary preliminaries had been gone through. But the Minister for Communications and Works seemed to be of the opinion that as there were already two causeways under construction in the North a third causeway could not be taken up.

The speaker then made the remarks quoted above and stated that it was not a question of number of causeways but whether there was necessity for this causeway. Even if there was necessity for 10 causeways they should be constructed. The speaker observed that the needs of the Jaffna District were being neglected and it was by improving and developing their District the Sinhalese could win the confidence of the Tamils.

Karthi S. M. Atobucker in seconding said that the Muslims also would benefit by the construction of such a causeway. There was a Muslim "samathy" at Mankumpan and every month worshippers from all parts of Ceylon flocked to the holy shrine. The speaker assured the gathering that he would do his best to secure the support of the Muslim members of the State Council for the project. Mudaliyar V. Ponnambalam, President of the Jaffna Co-operative Central Bank, supported the resolution. The resolution was carried unanimously.

Mr. A. R. Subramaniam, retired District Judge, moved the following resolution: "That in order to implement the first resolution this meeting requests the Government to obtain a supplementary vote in the State Council or at least make provision in the budget for 1943-44.

Mr. C. Balasingham seconded. Mr. Ariya Pathirana in support-

Letters to the Editor

SCHEME OF RESPONSIBLE GOVERNMENT FOR CEYLON

SIR—The Secretary of State has requested the Board of Ministers and also the public of Ceylon to prepare a scheme of responsible government in the internal administration of Ceylon for adoption by the British Government. It will be useful to place before the public various points of view so that the Board of Ministers may be assisted to take a proper view of the public opinion and formulate a Scheme that the country will finally accept as satisfactory.

The first issue before the country is whether Ceylon should have a unitary type of Government or a federal type of Government based on the Swiss Model. It cannot be forgotten that this country has had in the past three different entities, viz, the Tamils, (2) The Kandyan Singalese (3) and the Low Country Singalese and each of which had its separate kings and rule. Under the unitary form of Government with its capital in Colombo, the Low Country Singalese Districts prospered while the Kandyan and Tamil Districts suffered. While an attempt has been made to unite both the Kandyan and the Low Country Singalese to form one entity, the Tamils will have to stand out for the reason that they belong to a different race and religion and speak a different language. Secondly, the representation of Kandyan and the Tamils in the Legislature of this country is very much less than, and more dominated by, the Low Country Singalese owing to the economic and other benefits received by the Low Country Singalese owing to the close proximity to the capital, sea-ports and other facilities. These are not stated to keep the communities separate but to find out how far the unitary system should be revised to meet the needs of Ceylon and how far the Federal System will be more useful than the unitary system. In discussing this question, the interest of the whole of Ceylon and its peoples should be considered and from the point of view of Ceylon as one nation contributing and retaining unity among them for all times.

The second issue before the country is whether, if the system of government is unitary or Federal, it should retain the present executive committee form of Government or adopt a Cabinet form of Government. In this matter, I am certain that we shall have a Cabinet form of Government. Then the further issue in this matter is whether the

ing said that there was hardly any one in Jaffna who was in disagreement with the object of the meeting and there was bound to be a great deal of dissatisfaction if the construction was not commenced immediately. A start had to be made and made immediately (applause).

The resolution was carried unanimously.

Mr. K. Aiyadurai, the Chairman of the Urban Council, assured the meeting of his whole-hearted support.

Mr. V. Pasupathi pillai proposed a vote of thanks to the chair and the speakers.

Cabinet should be formed regardless of nationalities or whether it should include at least a member of each of the predominant communities like the Kandyan, the Low country, the Tamils and one for other minorities. The Cabinet should be composed of 5 or 7 or 10 members. The member who commands the majority in the State Council should be called upon by the Governor to form the Ministry and such Ministry shall contain a member at least of each of the predominant communities of this island. If it is a federal form of Government, the Provincial Councils shall elect their representatives to the Federal Council, other factors remaining the same.

The third issue before the country is whether, under the unitary form of Government, there should be one Council as at present or whether we should have a Second Upper Council to prevent hasty legislation and to provide for representation which one does not find in the Lower Chamber.

The fourth issue before the country is whether it should retain the present form of costly adult franchise or less expensive representation through Village Councils retaining adult franchise, preventing manifold elections in the country.

The fifth issue before the country is the abolition of the State Officers and the eligibility of a Ceylonese to become the Governor of Ceylon.

The sixth issue is whether Ceylon should retain the English language as the language of the state in all Councils and Departments of Government or whether Sinhalese or Tamil or both should be used as the language of the State. The language of the people should find expression when responsibility in governing is enjoyed. Hitherto the English language kept the majority of the people of this country as a separate and illiterate entity from the English educated classes. The position must be reversed to the natural form. The languages of the country should take the place of English while English shall play hereafter a secondary position in this country. It should be the settled policy of the country that every Ceylonese should be compelled to study both Sinhalese and Tamil while English should be studied as an optional or additional or secondary language. It should be possible for a member of the Council to speak in Sinhalese, Tamil or English in the Councils while the vernaculars will be used as the official recording language.

The seventh issue is the reformation of the services and the fixing of salaries on Ceylon and rupee basis. The highest office shall be held by the Ceylonese. The recruitment of Europeans or other foreigners for service in Ceylon shall cease except those recruited temporarily for expert work and such men shall not find permanent employment in Ceylon. The Civil Service in its present glamour must cease. In reorganising the services, the salaries must be so fixed that there should be no great difference between the salaries of the superior and subordinate services. The present unimaginable position of a superior officer drawing as much salary as that of 50 or more subordinate officers shall be no longer a feature of

Ceylon's administration. Social justice shall be meted out to the subordinate officers and the salaries shall be so revised.

The public services shall be administered by an independent Public Services Commission composed of three members who shall not be government servants or connected with politics. This body shall lay down the rules and regulations for the recruitment of officers to the various services and also deal with promotions, punishments, dismissals and reinstatements. The present unsatisfactory position of heads of Departments framing charges, proving the charges and the three State Officers serving as the Public Services Commission and acting on the confidential reports of Heads of Departments must cease. It shall be the settled policy of Government not to recruit persons to service under Government, unless they have passed certain school examinations both in Sinhalese and Tamil.

Yours Etc.,
"RATIONALIST"

THE TELLIPPALAI V. C. ELECTIONS

Sir,— It is a matter of common knowledge that the V. C. elections for the 19 wards of the Tellippalai Parish took place only a few days ago. The people of Tellippalai should be proud of the fact that about a dozen candidates of the different wards out of the 19 were returned uncontested. There was unfortunately some disturbance in the middle of the polling in Ward No. 7, and the Presiding Officer thought it fit to stop the polling shortly after the commencement of the polling, when the crowd became uncontrollable. The Government Agent of the province has made an announcement that a suitable member will be nominated for this ward, evidently as there is no provision in the V. C. ordinance for a re-election in the event of a disturbance during the polling. It is reported that a suitable person will be nominated by the authorities for the ward from among the residents of any one of the 19 wards and that he may not necessarily be one of the three candidates who contested for the seat. It is also rumored that a number of persons from the various wards have sent in their claims for nomination through the D. R. O. of the Division. It is strange why some of these gentlemen who have now been able to realise their fitness did not contest for the seat when there was nothing to prevent them from doing so, except perhaps their consciousness that they could not command the confidence of the residents of this particular ward. Whatever it may be, it is hoped that the authorities will give the residents of the ward entire satisfaction by nominating a suitable member to represent them in the Village Committee. It is also hoped that some suitable means will be resorted to in order to gauge the wishes of the residents of the ward in the matter of nominating a member. The people of the place have absolute confidence in the Government Agent of this Province and have, therefore, every reason to hope that he will never be a party to the nomination of any unsuitable person for the ward.

JUSTICE,

THE ANTIQUITY OF INDIAN IMAGES AND TEMPLES

Continued from page 1

Divinity. If that were so, there would have been no room for the composition and use of hymns also, and hymns themselves would be pieces of theological solecisms. In a famous verse Shankaracharya himself apologizes for praising in hymns 'One who is beyond the reach of words' and he characterizes also the practice of composing hymns as a piece of perversity. By offering oblations and prayers to the thirty-three gods, in the *Rigveda*, the Vedic Rishis may be said to have been guilty of a 'perversity' in the sense indicated by Shankaracharya. As a matter of fact, the two positions are not contradictory, and the early Vedic texts contain a good deal of evidences to show that images were actually made of some of the gods such as Vayu, Agni, Rudra, and Indra. Agni is regarded as the medium or agent for conveying to the gods the hymns and gifts of the worshipper. In Christian mysticism the worship of images is justified by similar conceptions:

All honour that we pay to the image, we refer to the Archetype, namely Him whose image it is ... In no wise honour we the colours or the art, but the Archetype in Christ, who is in heaven. For, as Basilus says, the honouring of an image passes over to its prototype. (Hermeneia of Athos).

From an analogous position, the great Shankaracharya himself, one of the most brilliant intellects the world has ever known, interpreter of the Upanishads and creator of the Vedanta system of pure monism, was a devout worshipper of images, a visitor to shrines, and a singer of devotional hymns. It is unlikely that he should have indulged in such things if they were opposed to Vedic thoughts and conceptions. Several scholars have brought forth unimpeachable evidences to establish the fact that the *Rigveda* itself, the oldest record of Vedic culture, contains indisputable references of worship of images. I shall refer here to the conclusion of only one scholar, Dr. Bollensen:

From the common appellation of the gods as Diva-narah, 'Men of the sky' or simply Narah 'Men' and from the epithet Nripesah, 'having the form of Men' (R. V., III, iv. 5) we may conclude that the Indians did not merely in imagination assign human forms to their gods, but also represented them in a visible manner. (E. D. M. G., Vol. XXII, p. 587).

Besides the Aryan gods from the Vedic pantheon, various other forms of gods and demi-gods were worshipped in temples and holy shrines. Of this class of demi-gods, the most important was the series of Yakshas worshipped as guardian deities of every region and city in India. Sylvain Levi has brought forth valuable literary evidences to prove that every city in ancient India had its Yaksha shrine or temple, and he has compiled a complete list of the names of the various Yakshas worshipped in each city. To one such Yaksha temple, which was the shrine of the guardian deity of the Sakyas, Buddha, immediately after his birth, was presented by his foster-mother Gotami, at the request of king Siddhodhana. This goes to establish that

CO-OPERATIVE STORES CONFERENCE

Continued from page 1

sale Establishment and the local depot this Congress requests the Government to authorize the Assistant Registrar of Co-operative Societies, Jaffna, to scrutinise our indents and supply." Proposed by Mr. T. Annamalai and seconded by Mr. V. Thambirajah.

Office Bearers

The following Office-bearers were elected:-

President: Mr. S. R. Kanaganayagam, Advocate; Vice-Presidents: Kathi S. M. Aboobucker, J. P.; Mr. C. C. Somasegaram, Proctor; Mr. S. Patanjali, Proctor; Mr. K. Nesiab, Joint Secretaries: Mr. M. R. Karalasingham, Proctor and Mr. T. Seenivasagam, Treasurer; Mr. T. Rajanayagam, Auditor; Mr. S. P. Kandiah.

A committee of 25, one representing each of the 25 Societies.

RAMANATHAN COLLEGE, CHUNNAKAM

Inter-Arts and University Entrance Examination Classes have been formed this term. Students wishing to take up these Examinations may join the classes now.

R. L. RAMANATHAN,
President.

(Mis. 57. 14 to 21-6-43.)

ORDER NISI IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 120
In the matter of the estate of the late Arunasalam Seeniappah of Chunnakam Deceased

1. Seeniappah Ponnaupalam and wife
2. Rasammah both of Chunnakam

Vs.

Annammah widow of Arunasalam Seeniappah of Chunnakam Respondent.

This matter coming on for disposal before G. C. Thambiah Esquire District Judge Jaffna on the 24th day of May 1943 in the presence of Mr. T. S. Kanagaratnam Proctor on the part of the petitioners and on reading the affidavit and petition of the petitioners.

It is ordered that the above named petitioners be declared entitled to Letters of Administration to the estate of the abovenamed deceased and that the same be issued to them accordingly unless the respondent abovenamed or any other person shall on or before the 25th day of June 1943 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 24th day of May 1943.

Sgd. G. C. Thambiah,
District Judge.

O. 12. 17 & 21-6-43)

this class of temples must have existed at least about the time of the birth of the Buddha (c. 550 B.C.). I have refrained from alluding to the references to images and temples in the *Ramayana* and in the *Mahabharata*, the texts of which are difficult to date with any degree of certainty. But more reliable and authenticated references to images and image-makers occur in the Sutas of Panini (datable about the eighth century B.C.), who in several of his aphorisms (e.g., V. 3, 99) refers to images. Patanjali (c. 150 B.C.) also refers specifically to the images of Shiva, Skanda, and Vishakha. (Prabuddha Bharata)

CEYLON ROYAL ARTILLERY

FOR

SERVICE IN CEYLON

ENGLISH EDUCATED YOUTHS ARE WANTED FOR THIS UNIT

Large numbers of such young men are now serving the guns defending our Coasts

MORE ARE WANTED

Take an example from the youths of the villages who besiege the Recruiting Office & Recruiting Centres in their hundreds

We require a satisfactory standard of English which is not high

RATES OF PAY

Daily rate of pay on enlistment is Rs. 1-33 per day with family allowances at the following weekly rates, provided the man himself makes a qualifying allotment of 33 cents per day.

Wife only	...	...	Rs. 8-33
Wife & 1 child	...	...	Rs. 11-50
Wife & 2 children	...	...	Rs. 14-33
Wife & 3 children	...	...	Rs. 16-83
Each additional child above 3rd child	...	...	Rs. 2-50

Candidates should be between 18 & 30 years of age with a minimum height of 5 feet 3 inches.

Applicants should apply personally at the Central Recruiting Office, 399, Galle Road, Colpetty, prepared for immediate enlistment, on any week day between 8-30 a. m. & 12 noon.

CHIEF RECRUITING OFFICER,
CEYLON.

TEA

MARKETING DEPARTMENT TEA

AVAILABLE AT

JAFFNA CO-OPERATIVE STORES, LTD.
SPECIAL DISCOUNT TO TRADERS

JAFFNA CO-OPERATIVE STORES, LTD.,
150, Hospital Street,
Grand Bazaar, Jaffna,

AGENTS FOR MARKETING DEPARTMENT TEA.

(Mis. 45. 3-28-6-43.)

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Interest charged at 9% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,

(Y. 164. A. 21-11-41-20-11-42.) (T's)

Shroff.