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A. V. Kulasingham

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NO. 56.

VILLOONDY CREMATORIUM

The following statement was made by the Chairman Jaffna Urban Council, at the Council's meeting on the 27th inst:—

In view of the recent Villoondy shooting incident and the publicity given to the fact that Villoondy crematorium has been used exclusively by high caste Hindus there seems to be a general impression that "depressed classes" of Jaffna are not afforded facilities to cremate their corpses.

There is a crematorium within the Urban area at Colombuthurai (near Arialai) where all classes (including depressed classes) can cremate their corpses. This crematorium is generally used by the "depressed classes". There are two crematoriums just adjoining the Urban area where depressed classes from the Urban area cremate their corpses. I refer to the Chemmani and Arialai crematoriums. At these crematoriums (Chemmani and Arialai) high caste Hindus from the Urban area cremate their corpses and the depressed classes also cremate their corpses - separate portions are used for the sake of convenience. In one of the crematoriums, viz. Arialai, a depressed class "Sannyasin" has erected a well by collecting moneys from all classes of people.

The Chemmani and Arialai crematoriums (just outside the Urban Area) and Colombuthurai crematorium (within the Urban area) are used by the depressed classes of the central and eastern parts of the Town.

The depressed classes of the western part of the Town have been cremating their corpses at Thookumarakkadu on the Jaffna-Kayts Road just outside the Urban area. This crematorium is just outside the Urban area just as Chemmani and Arialai crematoriums. Thus all the depressed classes are having crematoriums to cremate their corpses. This has been the custom and practice for a long time.

After the cremation of the corpse of a depressed class woman's body and the consequent shooting incident certain sections of the depressed classes resident within the Town are attempting to cremate their corpses at the Villoondy crematorium.

I may mention that in many villages in the peninsula same crematoriums but different portions are used both by the high caste Hindus and the depressed classes.

Custom is recognised throughout the world and as long as man exists there is bound to be class distinction in some form or other.

Objection to any portion of the Villoondy crematorium being used by the depressed classes is based on custom and we cannot expect people to act contrary to custom

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EARLY IDEAS OF GOD IN INDIA

REV. FR. HERAS'S LECTURE

WHAT BUDDHA DID

The fourth in the series of "Sir P. T. Rajan Lectures" under the auspices of the Cultural League, Madura, was delivered by Rev. Fr. Heras, on October 15, at the A. R. High School premises, Mr. A. S. P. Aiyar, I. C. S., presiding.

Speaking of the religion of the Proto Indians as was revealed by the discoveries of Mohenjodaro, Rev. Fr. Heras said that the main dogma of the religion of the Mohenjodarians was the one-ness of God who was called the "Aun", which probably corresponded to the present 'Andavan'. All other supernatural beings were considered to be under the law. The term Kadavul did not mean God. God was the only Being without beginning or end and Who was never changing. God was also called 'Vidukkan' as one whose eyes were always open, thereby signifying His omniscience. And God's eyes were compared to the eyes of the fish. Another name by which the Proto Indians denoted God was "Per Per Kadavul" or "Pel Al". The name of Siva was described in Tulu as one of the Eight. The Proto Indians were also known to have identified God with the Sun, and though it was not clear what was the nature of the identification, the lecturer's view was that they believed that "Aun" was in the Sun. This belief was given expression to in the Upanishads also. Since God was light, the imagination of man made it that God dwelt in the Sun, and that dwelling in the Sun, He was supposed to pass through the eight constellations (according to Mohenjodarians) of the Zodiac.

Proceeding, the lecturer said that it was clear from the inscriptions that the Lord was considered to be the Lord of the "Ram" and the "Fish". One inscription, which was full of interest and rather puzzling, contained a reference to "the united life of the three great Kadavuls put together". The lecturer believed that the explanation for this could be obtained from a carving in Mahabalipuram, where the figures of Siva, Parvati and Kanda seated on one throne were seen. After referring to Sukta 169 of the 10th Mandala of the Rig Veda wherein God was described as the "Breathless One" the lecturer went on to point out that the 'Vak' or the word of God was the prototype of the whole creation. According to one inscription, the son of God was named 'Murugan', which the lecturer said could well be compared with the Sanskrit word 'Kumara'. The speaker was of the view that

the word *Anil* meaning the son of God might possibly have been read as *Yanil*, and some imaginative person might have drawn the figure of Ganapathi as being the son of God. In his view, there was only one son of God, and that Murugan and Ganapathi were one and the same. He was confirmed in this view because the Son of God was the embodiment of God's wisdom, which was the attribute people gave both to Muruga and Ganapathi. The third person of the Triad was known as "Amma" or "Amba", meaning the mother.

Continuing, the lecturer dwelt at length on the nature of God as was understood by the Proto Indians of Mohenjodaro and also by the Upanishadic Rishis of the Aryans who, the lecturer held, were quite receptive to the influences of the Dravidian dogma of religion. God was described as "Anisha" (one who has no God) meaning one who was Supreme. He was also described as the Boktha 'Bhogyam' and 'Prartharam'. Constant activity was one of the attributes of God, and both in the Hindu scriptures and in the Christian scriptures. He was likened to the consuming fire.

The lecturer observed that the "Maenas" of Mohenjodaro who lived in caves were the first ascetics of India and the wisdom of the Upanishads was only a continuation of their wisdom. The Buddha, he declared, was not an Aryan at all, as some people imagined, but a Dravidian who hailed from the mountains of Magadha. The Buddha did not preach anything new, but only continued some of the ideas of the Upanishads and the only innovation that he made was the organization of asceticism in a collective way by the creation of a Sangha. The lecturer believed that some of the wrong ideas about the Buddha should be dispelled, one such idea being that he was an atheist. In conclusion the speaker said that it was clear from the beliefs of the ancient Proto Indians, as well as from the teachings of great men like Sankaracharya, that it had always been recognised that man was less than God, he could not be God and that all men were but the servants of God.

Funeral Rites of Ancient Indians

Speaking of the funeral rites of the Proto Indians (the subject of the fifth lecture in the series of "Sir P. T. Rajan Lectures" on Indus Valley Civilisation) at the

(Continued on page 4)

TAMILS OF CHILAW SUPPORT THE ALL-CEYLON TAMIL CONGRESS

On Monday, the 23rd instant, the Udappu Tamil Sangam celebrated its 15th anniversary. Mr. G. G. Ponnambalam was invited to preside. The proceedings began with the chanting of sacred hymn by Mr. Sinnadurai. The President of the Sangam proposed Mr. G. G. Ponnambalam to the chair. Amidst cheers, Mr. Ponnambalam was garlanded and took the Chair.

Mr. Rubesingam outlined the aims and objects of the All-Ceylon Tamil Congress and emphasised the immediate and urgent need for the co-operation of all Tamils in the Island towards the attainment of the ideals for which Mr. G. G. Ponnambalam had so bravely and honourably fought on all platforms.

The Secretary then read the Annual Report which was unanimously adopted.

The Sangam then presented an address to the chief guest of the evening and eulogized Mr. Ponnambalam's activities in the State Council. The Sangam assured him of their whole-hearted loyalty and support in the cause of the Tamils of Ceylon. They acclaimed him the champion and saviour of the Tamil community.

Mr. Ponnambalam then rose amidst a din of cheers and said that he was very much moved by the kind words in the address. "It was a great turning point in the history of the Tamils. No one should be afraid of asserting his right. The majority community could not coerce the minorities. If our voice is not heard, we should continue to agitate. We hate none. We fear none. We bear no illwill towards the majority community. It is the duty of all Tamils to unite together irrespective of caste or creed and achieve the main object. The happiness and well-being of the peoples of the Island depended on a true democratic government based on the principles of "Balanced Representation and Non-Domination". He wound up by saying "I am eagerly looking forward to the dawn of that happy day when our Mother Lanka will attain independence with the Grace of God and your co-operation".

Mr. N. S. Ramasamy Iyer, the founder of the Udappu Tamil Sangam and a great social worker, then moved the following resolution:

"That this meeting of the Tamils of Chilaw District in general and Udappu in particular is in full sympathy with the aims and objects of the All Ceylon Tamil Congress and whole heartedly supports the demand for 'Balanced Representation' and further affirms that the Tamils of Chilaw have full confidence in the leadership of Mr.

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Hindu Organ.

MONDAY, OCTOBER 30, 1944

TAMILS AND SELF-HELP

THE INAUGURAL AND FIRST business meeting of the All-Ceylon Tamil Congress was held yesterday (29-10-44) at the Colombo Town Hall. Among its objects, as set out in the draft constitution, are the attainment of Swaraj for Ceylon, the recognition of the right of self-determination not only for Tamils but for all the peoples in the island, the preservation and development of Tamil language and literature, the spreading of Tamil culture and ideals, the promotion of the agricultural and industrial development of Ceylon based on a scientifically planned and co-ordinated economy; to obtain a living wage for labour, to raise the standard of living of the people, to establish social security and equality of opportunity for all people without reference to caste, creed or colour and to work for universal free education are among its aims. In short the A. C. T. C has for its aim and object the social economic and political advancement of Ceylon. Nobody can gainsay the usefulness of such an organisation. The attitude of the Sinhalese Ministers and leaders have made the Tamils from all parts of Ceylon rally round together for their self-preservation. Some of the promoters of the A. C. T. C. appear to think that there have been The European Association, The Burgher Association, The Malays Association etc. to look after the interests of the Europeans, Burghers, Malays respectively but there has been no association in the past to protect the interests of the Tamils and therefore the need for an organisation of this kind was very great. While we are inclined to think that there is the need for such a congress, we do not quite agree with the promoters of the A. C. T. C. in saying that there has been no association to look after Tamil interests. The Jaffna Association has been in existence for several decades. Jaffna has been synonymous with Tamils in Ceylon. The Jaffna Association has done very useful work in the past. Whenever questions of importance arose in the Legislative Council, the Tamil members used to cause a meeting of the Jaffna Association to be convened, address the meeting, ascertain its views and agree on a common course of action. For example, when the Donoughmore Scheme of Reforms

was considered by the Legislative Council, the Council members elected by the different constituencies in Jaffna addressed a meeting of the Jaffna Association held at the Ridgeway Hall. That was the state of affairs when the A. C. T. C. was formed. The promoters of the A. C. T. C. must have taken care to see that the Jaffna Association was merged in the A. C. T. C. As it is, some self-seeking individuals may create a rift between the two organisations. We cannot but emphasise on the need for united and concerted action at this moment. The Tamils should not be divided among their own ranks. The Jaffna Association and the All-Ceylon Tamil Congress work, so far as we can see, towards the same goal. There should be no disagreement, difference or discord between the two bodies. If the Jaffna Association wants to have a separate existence for itself without becoming merged in the All-Ceylon Tamil Congress, it is at least necessary that prominent members of the two organisations meet at some conference and agree on a common course of action. The political situation in Ceylon demands that the Tamils should be united in whatever action they take. The Royal Commission to investigate and report on Reforms is expected to arrive in the island before the end of the year. No time should be lost or no pains spared to see that the Tamils are united in their demands for Reforms.

Begging to be Made An Offence

Legislation by Bombay Govt Likely

The Government of Bombay is considering legislation to make begging in the province an offence, and has suggested that beggars be housed in the three Government chawls at Worli, the Chembur evacuation camp and other institutions willing to receive them.

The scheme, which it is stated, will be run by the Government in co-operation with the Bombay Municipality, aims at the training of able-bodied beggars in industry and farming at Chembur and the teaching of trades to others according to their physical and mental capacity.

The Municipal Corporation has asked the Government not to penalise begging as a crime, and has suggested that money confiscated from beggars be handed back to them on their discharge, as it will be open to the Chief Inspector of the beggar's institutions to ask Government to release beggars for good behaviour or on any other satisfactory ground.

Beggars not belonging to the Bombay Province it is stated, will be sent back to their places of domicile.—A. P. I.

Sir Oliver Reviews His Mission Shipping Space Promised

Amplifying the brief statement he made to a "Times of Ceylon" reporter on his return to Ceylon yesterday (already published) Sir, Oliver Goonetilleke, Ceylon Food and Civil Defence Commissioner, later said: I have just concluded four weeks of discussions with Commonwealth authorities and commercial interests regarding essential food supplies required by Ceylon. I had the privilege of two long interviews with the Commonwealth Minister of Agriculture, Mr. Scully.

The concluding discussions with the Controller-General of Food, Mr. Murphy lasted two whole days. At this meeting the results of my discussions with various boards and controllers in charge of specific items were examined in detail and agreed to by the Controller-General on behalf of the Commonwealth. Ceylon can never be sufficiently grateful to him for his sympathy and his anxiety to assist us.

I had two meetings with Sir Thomas Gordon, the representative in Australia of the Ministry of War Transport. I am very thankful to Sir Thomas for his prompt appreciation of our case and his assurance that he would find the shipping space if I secured the supplies.

All these arrangements have now to be finally approved by the British Food Council and by the Ministry of War Transport in England. The Government of Ceylon has therefore asked the Secretary of State for the Colonies that I should be allowed to proceed to London to present Ceylon's case. I hope to leave for England by air within a day or two.

I had a strong case to place before the authorities in Australia. No visiting representative of the Government could ever wish for greater kindness than I have had the good fortune to receive from Commonwealth Ministers, State Premiers and from the various officials whom I have had the privilege of meeting. My mission therefore has been most successful.

It has also been a great privilege to have been in Australia even for a short time during the present period. I have had a glimpse of Australia at war. I do not think it is adequately realised how magnificent is Australia's war effort today. We do not always remember in this connection that her population is not much larger than that of little Ceylon. We do not also note that this population is scattered over a vast continent nearly 3,000,000 square miles in extent. I have seen at closer quarters Australia's effort on the food front. This is truly a triumph of determined planning.

I have also had the opportunity of talking Ceylon to many groups and to many individuals who are taking an important part in Australian life today. I have secured from all such quarters a most generous appreciation of Ceylon as she is today and her anxieties as to the future.

In my broadcast to Australia I asked her to remember that Cey-

New M. S. C. Walks Out

Following Rebuff by Minister

Mr. D. S. Senanayake, Minister of Agriculture and Leader of the State Council, took the chair at a session of the second conference of the Uva Co-operative Movement held at the Dharmadutha College hall, Badulla, last Wednesday.

A member wanted to move an amendment to one of the resolutions before the house. Mr. Senanayake said that an amendment could not be allowed, whereupon Mr. W. Dahanayake, M. S. C. for Bibile, said that there were certain resolutions which affected his constituency about which he would like to suggest an amendment. If no amendments were allowed he felt it was a meaningless assembly.

Mr. Senanayake said that Mr. Dahanayake could not take part in their deliberations because he was not a member of the conference. He added that even members of the Conference were precluded from moving amendments without due notice.

Mr. Dahanayake retorted that he had been invited to the conference by the department and he felt that an M. S. C. had a voice in such a conference whether it took place in Jaffna or Dondra. He asked whether he had been invited there to sit down and do nothing for exhibition, or to be insulted.

He was a great supporter of the co-operative movements and he would endeavour to do his best for it in the State Council. If the Chairman did not permit him to have a voice in that conference he had no alternative but to leave the hall. He remarked: "There will be a place elsewhere for me to expose everybody," and he left the hall, followed by a few others.

The Minister said that he would give his sympathetic consideration to the resolutions which, in due course, would reach them. In spite of all obstacles the co-operative movement had made good progress and success of such movements depended largely on the interest they took.

Eighty per cent of the trade of the country was in the hands of outsiders and the Ceylonese should try to organise to make the movement a success even after the war. A few years ago they had only 23 co-operative societies and now they had 4,000 all over the island.

One thing he was glad to remind them of was that in Ceylon so far nobody had been allowed to die of famine.

In answer to a question why no paddy that was collected under the internal purchase system was distributed to those areas where it was collected, instead of rice, he said that most people were under the impression that such paddy was given to the military. It was not so. It was given to those areas where no paddy was available at all.

London was Australia's gateway to her motherland, her proven link with the territories of the British Commonwealth in the west and the outpost on her left flank. I think Ceylon will always have a warm corner in Australia's heart.—Times.

AN INTERESTING CONSTITUTION

Responsible Government
For Porbandar

Decendant of Hanuman

(From an article by Mr. Robert Stimson in the Illustrated Weekly of India.)

The Maharajah of Porbandar state in India, His Highness Rana Sahab Shri Sir Natwarsinhji Bahadur, K. C. S. I., the 179th ruler of his line which has occupied the *gadi* for nearly 2000 years, is in the news because during the Dasara festival he formally inaugurated a highly interesting constitution giving his subjects a popular Assembly (24 out of the 30 members are elected) and a Cabinet with a majority of popular ministers, Mahatma Gandhi, the Rt. Hon. V. S. Srinivasa Sastri and many other great statesmen of India have warmly congratulated the Maharajah on his go-ahead policy.

The constitution is interesting because eleven out of the twenty-four elected members of the Assembly represent social units—the Brahmins, the Rajputs, the Khojas, the Memons, the Parsis, the Bohras, the Banias and so on. The remaining thirteen represent occupational and economic units so that the agriculturists, the cattle owners, the artisans (made up of masons, potters, coppersmiths dyers, tailors, shoe-makers, blacksmiths, carpenters and goldsmiths), sailors, weavers, industrialists and one or two other interests have a member each.

The Maharajah, who himself worked the constitution out, has tried to accommodate the best ideas in Western political science to the conditions of an Indian State whose population still tends to fall into clearly demarcated segments.

Porbandar is a small but prosperous 642 square mile State in the Kathiawar Peninsula, and in it can still be seen the 300-year old house in which Mahatma Gandhi was born 75 years ago when his father was Dewan of the State. The present Maharajah, a Jethwa Rajput, is at once the embodiment of Hindu tradition and all that is modern in the West. He claims that he is a lineal descendant of Hanuman, and a Crimson Hanuman on a white ground is the State Flag. He is an outstanding cricketer and a better-than-amateur performer on the violin. He has composed a number of Western dance tunes. He daily goes to the outlying villages to talk to the farmers—whose buffaloes produce the choicest ghee in India—and returns in the evenings to the Club to dine and chat with his urban subjects. His Palace clocks flatly refuse to acknowledge the new advanced Indian time.

INCREASED GRANTS TO JAFFNA HOSPITALS

The Executive Committee of Health has recommended that the grant to the Green Hospital, Mannay, be increased from Rs 4,500 to Rs 7,500 and that the grant to the Co-operative Union Hospital Society Ltd, Tholpuram, for the hospital at Moolai, be increased from Rs. 500 to Rs. 2500 in recognition of the valuable service rendered by these institutions which relieved the Government Hospitals in the district of an appreciable amount of work.

THE JAFFNA ASSOCIATION

The Annual General Meeting of the Jaffna Association will be held at the Jaffna Town Hall on Saturday 4, November 1944 at 3-30 p. m.

After the business meeting the members of the State Council representing the Northern Province will address the Association on the "Present Political Situation".

NEERAVIADY YOUNG MEN'S ASSOCIATION

A free reading room was opened under the auspices of the above association by Messrs. K. Ayathurai and P. Thampu on Saturday the 28th inst. After a few speeches by the above patrons and some members of the association, the meeting came to an end.

PERSONAL

Mr. S. Subramaniam B. A., (Lond) of the staff of the Manipal Hindu College has been appointed Principal of the Mattugama Govt. School, Kalutara from 1st Nov. 1944.

MATRIMONIAL

Kailasapillai—Mankayakarasi. Mr. K. Kailasapillai, V. C. Chairman Mandaitivu was married to Miss Mankayakarasi Sinnathurai on Saturday, 28th October 1944 at Thirunelvely Jaffna.

V. V. C. IN JAFFNA

Two V. V. Centres have been organised at Pandaterruppu and Chavakachcheri by Mr. C. Thiagarajah, District Organiser, War Publicity. Mr. P. N. Vethanayagam is the Chairman and Mr. S. Ganesaretnam the Secretary for the Pandaterruppu Centre, and Messrs. K. Saravanamuttu, Principal, Driberg College, and S. Kanapathipillai Chairman, V. C., are the President and Secretary of the Chavakachcheri Centre.

NEWSPAPERS OVER THE RADIO

Startling Scientific Developments

London, (By Mail)

Future wonders of the Radio were described in the House of Commons the other day by the Scientist Member of the House Aviation and Radio expert, Leonard Plugge, M. P. for Chalfont.

"Radio is going to become a new method of travelling", he said. "It will be quite obsolete to pack your bag and go into a train, ship or aeroplane. You will be able to detach your mind completely from your body and park your body by the seaside in sunshine, extract your mind from your body and send it with the speed of light, through ether, carry out your business and bring back with the same lightning speed".

He predicted that we shall have television in colour and three dimensions. "The newspapers of the future will be printed in our own home by the Radio when you go to bed you will switch on the button of the radio and according to your taste you will bear off your newspaper with its items and up to the minute news, its features and photographs ready to read".

—Indian Press Service.

SERVICE DISPLAY FOR SAVINGS WEEK

C-in-C. To Attend Galle Face Parade

The National Savings Week will be launched in Colombo by a military display on the Galle Face Green on Saturday, 11th November. His excellency the Commander-in-Chief, Ceylon, will attend the display which will include exhibitions of Naval, Army and R. A. F. equipment and probably a fly-past by aircraft of the R. A. F. The bands of the Royal Marines, the Dogra Regiment and the C. L. I. will play during the afternoon, and representative Units will make a flag march from C. R., V. R. Headquarters to the Galle Face Green through the Pettah, led by the Royal Marines Band.

The target for the week will be shown on a barrage balloon flying over the Green. That target is Rs. 25 million, and Colombo is hoping to provide Rs. 1 million in Savings Certificates alone. Other districts covering the rest of Ceylon all have their targets, and strenuous efforts are being made to make the Week really an island-wide event this year. Apart from the drive in the towns, the Government is authorizing Headmen to help the villagers to buy Savings Certificates. The Hon. Mr. D. S. Senanayake, Leader of the State Council, will deliver an inaugural broadcast address on the evening of November 11th, and other Ministers and Dr. Ivor Jennings, Chairman of the Advisory Committee, will also give broadcasts during the week.

There will also be displays by the Services at Kandy and Trincomalee, as last year the Savings Week target of Rs. 10 million was hit in record time, it is hoped to do the same this year.

ORIENTAL MUSIC ACADEMY

The Urgent need for a true presentation of Oriental Music was emphasised on the occasion of the opening ceremony of the above Academy, at the Priore College premises, Kotabera on Wednesday the 18th October 1944.

A large gathering was present which included the Tamil and Sinhalese citizens of Colombo. The proceedings began with Devotional Music chanted by the students of the Academy with the accompaniment of Veena and Mirthangam. Prof. C. R. Maharajah explained the objects of the Academy touching on the development of Oriental Music.

A delightful recital of Oriental Songs and several excellent items were contributed by the members of the Staff, well-wishers and the eminent musicians of Colombo. M. K. Kanagaratnam (Asst. Auditor General) gave a short speech exhorting the people of Colombo North to give every support and co-operation to this newly established Academy. "The main object of the founder, Karagambhai Ammal", he said "was to promote the study of Oriental Music. She had been successful in her endeavour at Welawatte before and has now turned on to Colombo North. Let us all wish this Oriental Music, in this Scientific age, a success it deserves."—Cor.

FAREWELL TO CO-OPERATIVE OFFICER

At the rousing farewell function held in the Kuchchaveli Tamil School, organised by the residents of Kaddukulam Pattu, Trincomalee, presided over by Mr. T. Balasandran D. R. O., many glowing tributes were paid by some of the prominent members of the above Pattu, for the pioneer work done by Mr. P. Selvaratnam sub-inspector of co-operative societies who is going on transfer.

Mr. Balasandran while describing the difficulties experienced by Mr. Selvaratnam in the early days of the organization of co-op. stores societies Union in the various remote villages and expressed his appreciation as the President of the co-operative stores societies union in having found an efficient tactful and enduring organiser in Mr. Selvaratnam.

Messrs V. K. Subramaniam, R. D. C., K. Ponnambalam, Chairman V. C., Mr. Caffoor, D. R. C., K. Kanapathipillai, P. Rajaretnam, K. Retnarajoo, and P. Selvanayagam, spoke in appreciative terms and an address was presented by Mr. Sivalingam—Cor.

DR. TEMPLE TO BE CREMATED

The Archbishop of Canterbury Dr. Temple who died on the 27th inst was one of the most progressive and vigorous leaders of the Church of England, and a Christian Socialist and will be the first Archbishop to be cremated.

After the cremation his ashes be interred at a private ceremony in Canterbury Cathedral, where his father, the Archbishop is buried.

Death of Mr Stanley Obeyesekere

We regret to have to record the death of Mr Stanley Obeyesekere, K. C. at the age of 62 which occurred on the 26 inst' at his residence "Suriyala" Charles Place after a brief illness.

NOTICE

Issue of Subsidiary Foodstuffs

Substitute Foodstuffs (i. e. Wheat, Wheat Flour and Kurakkan) will be issued only on the surrender of substitute coupons; subsidiary foodstuffs (i. e. Sugar, chillies etc) will be issued on the production of ration books, but no coupons need be surrendered in the case of these where substitute foodstuffs are not drawn.

Ration book holders who do not wish to draw their substitute rations are requested to cut out and destroy the substitute coupons of the week before they send their ration books to authorised distributors. All persons who hand over coupons without drawing rations in exchange, and authorised distributors who accept coupons without issuing rations, are liable to prosecution.

G. Oumaraswamy,
Deputy Food Controller,

Kachcheri,
Jaffna, 25th October, 1944.
(G. 80. 3-10-44.)

WANTED

A Clerk for the Pandaterruppu Village Committee Minimum qualification J. S. C. (English) One with knowledge of accounts preferred. Salary Rs. 40.00 per month. Apply stating age and enclosing copies of testimonials before 15th November to the Chairman, (Mis 143, 26 & 30-10-44)

Villoondi Crematorium

(Continued from page 1)

suddenly. Owing to this objection based on custom we Tamils should not be libelled and charges levelled against us that we are not treating our own people fairly and justly.

If the depressed classes are not enjoying equal rights and opportunities as other high caste Tamils it is their own fault. I am personally aware that the depressed classes do not enter two temples within the Town owned & managed by them. When they do not want to assert their rights in respect of their own temples, it is clear that the high caste Tamils are not keeping down the depressed classes.

Assertion of equal rights or granting equal rights does not mean that the same crematorium should be used. Crematoriums are set apart for different classes or sections of people according to custom. The Hindus of Chundikkuli and Columbuturai will not allow a high caste corpse from Pettah to be taken to the Thundi crematorium at Columbuturai which is vested in the Council.

The depressed classes who claim the right to cremate at Villoondi allege that Thookumarakkadu crematorium is a private ground and the owners have prevented them from cremating at the said Thookumarakkadu crematorium. They are claiming the right as tax or rate-payers to cremate at the Villoondi crematorium and are seeking Police protection to assist their alleged rights.

Tax or rate-payers cannot act contrary to custom and wound the feelings and sentiments of any section of the people. At the conference held in the Committee Room of the Council on 27th September last, the question where the body of the person shot dead should be cremated was discussed and I ordered that the body could be cremated at the Columbuturai crematorium near Arialai. This crematorium can be used by the depressed classes who want to use the Villoondi crematorium until a suitable crematorium is opened for all classes.

A suitable crematorium for all classes cannot be opened in a day and time-honoured custom cannot be broken in a day. If any one acts suddenly against time-honoured custom, it is bound to lead to breaches of peace.

What the tax or rate-payers want is a crematorium and there is the crematorium within the Urban area at Columbuturai near Arialai.

But we shall open a crematorium at a more convenient spot for all classes as soon as possible and I have convened a meeting to consider the question. I have suggested many alternative sites. We shall consider the matter very carefully and decide.

I am making this statement so that the decision of the Council in approving my action may not be misunderstood or misinterpreted and to remove any erroneous impression that may be created that the Council has been discriminating against any class of its tax or rate-payers. Custom has been recognised all over the world and it was only a few years ago a European Government Agent of the Northern Province (Mr. E. T. Dyson) made an order based on custom as regards cremation of depressed class corpses.

I shall conclude by making the assurance that we are not discriminating against any section of the rate-payers.

Early Ideas of God In India

(Continued from page 1.)

American College Hall, on October 16, Rev. Father Heras said that dolmens and tombs found in Mohenjodaro were relics of the ancient burials. He believed that there were different forms of burial, adopted by the people of Mohenjodaro, and there was evidence to show that bodies were placed in big urns and buried. The Buddhist Stupas were all relics of the ancient tradition of burials of the Dravidians, and this was now acknowledged by the archaeologists. After the burial, those who were dear to the dead prayed for the salvation of the departed soul. It was recognised in those times that the final end of man was happiness and that the good and evil actions of men were judged by God, who was referred to as "the Lord of the Chariot and the cultivated fields". The day of death was looked upon as the day of God, the idea being that till the day when death struck a man, the latter could do what he liked.

Proceeding, the lecturer spoke of the conceptions and ideas of the ancients in regard to death and illustrated his views with reference to the inscriptions found in certain Sumerian seals and to passages in the Genesis and in the Upanishads of the Hindus. He said that inscriptions in the Sumerian seals depicted the idea of the Divine spirit fighting against the tempter, who led the original man to lose his immortality.

Prize Fund Instituted

An endowment of Rs. 1000 for a Prize Fund in honour of Rev. Father H. Heras, was announced by Sir P. T. Rajan at the meeting of the Madura Cultural League, last evening, at the American College Hall. Mr. A. S. P. Aiyar presiding. Sir P. T. Rajan, in making the announcement said that the visit of Fr. Heras to Madura was a historic one. By his lectures on the Indus Valley Civilisation, Rev. Father Heras had placed the public of Madura and of Tamilnad under a deep debt of gratitude by giving them a true picture and background of the civilisation of Dravidians and Tamilians.

Sir P. T. Rajan said that a sum of Rs. 1050 had been collected and it was proposed to award two prizes every year out of the interest accruing from Rs. 1000 to two College students of Madura district for the best essays on subjects connected with the discoveries of Mohenjodaro or the ancient civilisation of the Dravidians or the modern Tamilians. The balance of Rs. 50 is to be utilised for awarding two prizes for the best summaries of the six lectures of Rev. Father Heras written by College students of Madura. —"The Hindu"

WANTED

A Manager and a Clerk for the Co-operative Wholesale Depot of the Vali-West Co-operative Stores Union Ltd, Changanai. Starting Salary Rs. 75/- and Rs. 50/-. Security in cash and land Rs. 2000/- and Rs. 1000/- respectively. Men with business experience only need apply before the 10th Nov. to Mr. A. T. Vethapatnam, President, Vaddukkodai. (Mis. 144 26 & 30-10-44)

Tamils of Chilaw Support The All-Ceylon Tamil Congress

(Continued from page 1)

G. G. Ponnambalam, the President of the All-Ceylon Tamil Congress."

Mr. F. T. Proctor, J. P., U P M and Crown Proctor, Chilaw seconded the resolution wholeheartedly and said that as the soul was necessary for the existence of the body, so also the Tamil Congress was necessary for the very life and functions of the Tamils of Ceylon. He further added that it was the courage and fearlessness of Mr. G. G. Ponnambalam that exposed the wrongs done to the Tamil community in the past both in and out of Council.

After this, a committee of 25 members was chosen as delegates to the All-Ceylon Tamil Congress.

The Chairman of the Sangam thanked Mr. Ponnambalam for having so kindly and readily consented to come there and addressed them. Mr. G. G. Ponnambalam was then taken in procession to the accompaniment of music to the different temples with great acclamation of "Ponnambalam Ki Jai". At every Temple, Poojaha, according to the ancient Hindu rites, were offered for the success of the cause for which he had sacrificed so much.

The proceedings terminated at 8 p. m. —Cor.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 323
In the matter of the Last Will and Testament of the late Kanammah widow of T. Cumarasamy of Suthumalai. Deceased.
Karthiyesu Visuvalingam of Suthumalai. Petitioner.

Vs.
1. Nageswary, 2. Sarvalogeeswary, 3. Rajaswary daughters of T. Cumarasamy, 4. T. Cumarasamy Ganesadanan all minors appearing by their G.A.L. the 5th
5. Karagalingam Thirunavukarasu of Suthumalai. Respondents

This matter coming on for disposal before H. A. de Silva Esquire District Judge Jaffna on the 13th day of October 1944 in the presence of Mr. E. M. Mathiparanan Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner and of the witnesses having been read:

It is ordered that the Last Will and Testament be declared proved

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA (Held at Point Pedro)

Testamentary Jurisdiction No. 258/P.T.

In the matter of the Last Will and Testament of the late Sabapathy Thambirajah of Valveddy.

Deceased. Alagammah widow of Thambirajah of Valveddy. Petitioner.

Vs.

1. Ratnammah daughter of Thambirajah of Do.
2. Thangappillai daughter of Thambirajah of Do, minors appearing by their Guardian-ad-litem Kathiravetpillai Ponnudurai of Valveddy. Respondents.

This matter coming on for disposal before E. Wijesawardene Esquire Additional District Judge on the 18th day of October 1944 in the presence of Messrs. Rajaratnam and Nadarajasingam P. Proctors on the part of the Petitioner and the affidavits dated 9th October 1944 having been read and affidavit of the Notary and attesting witnesses also read.

It is ordered that the will of Sabapathy Thambirajah deceased dated 7th February 1944 be and the same is hereby declared proved unless the respondents or any person shall on or before 16th November 1944 shew sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said Petitioner is the executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly.

The 18th day of October 1944.
Sgd. E. Wijesawardene, Addl. District Judge. (O. 94, 20 & 2)

and that Letters of Probate to the Last Will and Testament of the abovenamed deceased be granted to the Petitioner as the executrix named in the said Last Will and Testament, and that the abovenamed 5th Respondent be appointed Guardian-ad-litem over the minors 1st to 4th respondents for the purpose of watching their interests in these proceedings unless the respondents shall appear before this court in person on the 13th day of November 1944 and state objection to the contrary.

It is further ordered that the Petitioner should produce the minors on that date.

The 13th day of October 1944.
Sgd. H. A. de Silva, District Judge. (O. 93, 26 & 3)

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(Mis 140, 23-10-16-11)