

Continued on page 3

THE JAFFNA URBAN DISTRICT COUNCIL NOTICE

Applications for the post of Assessors for the Town of Jaffna for the year 1935 will be received by the Chairman, Urban District Council, Jaffna, till 12 noon on Thursday, the 20th June, 1935.

Applicants should be residents of the Jaffna Urban area and should possess a fair knowledge of English and Tamil and experience in the valuation of properties.

A remuneration of Rs. 180/- will be paid for each assessor.

R. R. NALLIAH,
Chairman, U. D. C.
Office of the Jaffna Urban District Council,
Jaffna, June 8, 1935.
(G. 16 10-6-35)

WANTED

A Motor Car Driver immediately. Applicants to submit written applications with testimonials in person. Knowledge of motor mechanism required. State salary required.

Neeraviady, S. Ponnusamy
Jaffna, 9-6-35
(Mis. 7)

Hindu Organ.

MONDAY, JUNE 10, 1935.

HINDU BOARD OF EDUCATION

THE ADMINISTRATION REPORT OF the Hindu Board of Education for the years 1933 and 1934 which was presented to the general meeting last Saturday has been in the hands of the public for sometime now. The Hindu community, therefore, cannot plead ignorance of the great responsibility the Hindu Board has undertaken nor refuse to support its activities. Despite scurrilous criticisms indulged in by certain interested persons in the press and even on the platform, it must be said to the credit of Mr. S. RAJARATNAM that he has placed the Tamil community under a deep debt of obligation by his continued and single-minded devotion to the cause of vernacular education for Tamil boys and girls. This is not to say that the management of the Board is not open to improvement in certain directions. But, Mr. RAJARATNAM having practically dedicated his life to the service of the cause of education, fair-minded people will be justified in asking for credentials in the shape of service from those who regard mud-slinging as a form of service and expect to receive the plaudits of a grateful public.

The progress and prosperity of the Tamil community are bound up with the banishment of ignorance which holds down the whole community with fetters invisible but no less strong. The emancipation of the Tamil race and, more especially of the Hindus, will depend on the measure of success achieved by the Hindu Board to broaden the facilities for education and enlarge the opportunities of the youths of the country to shoulder the responsibilities of life unhampered by excessive deference to traditions hallowed by time. The spirit of true democracy cannot assert its beneficent influence until the people are educated enough to discriminate between right and wrong and are equipped to take up their destiny in their own hands.

Let us not delude ourselves with the fiction that the conferment of the privilege of sending one's twenty thousandth part of a master of tongue-fence to National Palaver" (as Carlyle put it)—the adult franchise—has solved the disabilities of the community. Indeed, adult franchise has proved to be, if anything, a snare and a burden to the illiterate in this province as elsewhere.

Education is the only key by which we could unlock the potential capacity of the community and lead it along channels of cultural, social and economic fructification. Every effort to uplift the masses, other than by education in the mother tongue, is bound to result in defeating the very purpose of the effort. The only approach to the many and perplexing problems facing the country is through education.

The great NAVALAR by whose magic touch the Tamil race was awakened from its slumber of self-forgetfulness always held that Tamil education for Hindu children in Hindu Schools was the only remedy to save the Tamils from extinction. In a passage, stirring and inspiring, the great NAVALAR disburthens his soul where he reveals the reasons which impelled him to abjure the world and its delights and devote himself to the cause of Tamil education. This passage occurring in his "Life-sketch" has been a beacon unto those after him who have laboured in the field of education.

The life and work of ARUMUGA NAVALAR inspired the late SIR P. RAMANATHAN to forsake the ease and dignity of retirement and consecrate his time and treasure to the advancement of Tamil education. He organised the Hindu Board of Education and implanted the ideals for which the Board has consistently striven these many years past. After the demise of SIR P. RAMANATHAN, MR. W. DURAISWAMY stepped into the breach and having strengthened the organisation passed on the responsibilities to MR. RAJARATNAM who continues to this day to shoulder the burdens of the Board with willing hands and a trustful heart.

The concluding paragraphs of the report cannot but give rise to the thought: "Begging bowl again." But we feel sure no Tamil will withhold his gratitude to the Board for the great work done on his behalf or refuse to co-operate with it to ensure the success of its plans for the future. MR. RAJARATNAM is not exacting in his demands. He asks only for a ten-rupee contribution to strengthen the funds of the Board and enable it to carry on its many-sided activities. Vernacular, English, and Bilingual schools, a Training Institute for Teachers and, last but not least, the Saiva Orphanage are institutions that cannot grow in strength or usefulness unless every Tamil, wherever he may be, realises the importance of these institutions in the regeneration of the community.

The record of success detailed in the Report before us should entitle the Board to the unstinted support of every member of the Tamil community who feels proud of his country, his race and religion. Our countrymen in the Malaya have responded to the Manager's appeal with a generous donation and it remains for our countrymen here to emulate their example and consider it a privilege to extend to the Hindu Board the hand of helpful friendship.

The formal opening of a branch office in Jaffna of the above institution is fixed for the 13th inst. Referring to the proposal

sometime ago, we had occasion to state our apprehension that the Bank was likely to take up the business of advancing money to tobacco cultivators with a view to capturing the export trade in Malayalam tobacco which the Malayalam Tobacco Co-operative Sales Society has already made its especial concern. We now understand that our fears in this direction were ill-founded. The Colombo Agent of the Bank has written to us to say that the branch office in Jaffna will do nothing to harm the business of the Society. Says the Agent: "We may assure you and the public of Jaffna through your valuable Journal that it is far from our desire or policy to interfere in any way with the Jaffna Malayalam Co-operative Sales Society's business and it is also far from our intention to do anything prejudicial to the welfare of the cultivators. In fact, we do not expect to handle any tobacco business at all." We accept this assurance of the Agent and welcome the spirit of helpful co-operation which the Bank holds out to trade and industry in the district. We need scarcely point out that no true son of Jaffna will encourage either directly or indirectly any move on the part of any institution or individual to hamper the growth of the Sales Society which is entirely an organisation of cultivators who have joined hands on Co-operative basis and are prepared to share the profit and loss of their efforts. It should be the duty of every patriotic Tamil to see a chance is given to the Society to vindicate the co-operative ideal as a potent means for the solution of the problems of the small producer.

Barber Saloon Regulations

ENFORCEMENT DEFERRED BY U. D. C.

Barbers' Petition To Council

The "petitioners are your 'Adimais' and 'Kudimais' and as such your slaves and your despised children, and it is not very kind of you to trample them down and make them groan under an uncalled for and iniquitous tax."

Thus runs a paragraph in the petition submitted to the U. D. C., by the barbers resident in the Urban area. They protest against the proposed enforcement of the licensing of Barbers' Saloons and shops. The petition points out how hard it will be for them to obtain the required licences and to conform to the regulations.

The petitioners throw out a veiled challenge to the Council to quote a single instance where public health or public safety has been jeopardised by the existence of hair-dressing saloons in Jaffna. Not a single instance can be quoted, they assert.

This petition was considered at Saturday's meeting of the Council and the Council decided to defer the operation of the by-laws and to refer the matter to a special committee consisting of the M. O. H. and Messrs. Sam. A. Sabapathy and C. Ponnambalam to revise the rules and offer suggestions.

Eleven Years Of Successful Life

THE PRIDE OF EVERY HINDU

Annual Meeting Of Hindu Board

"The Hindu Board has completed eleven years of successful, though strenuous life. Planned and begun by the leading Hindus of Jaffna under the guidance of Sir P. Ramanathan, the greatest Hindu Educationist of modern Ceylon, the Hindu Board has before it a most brilliant and ever-widening future, until the object of our educational savant, Sri La Sri Arumuga Navalar, that 'every Hindu child should receive its education from Hindu teachers in a Hindu school in a Hindu atmosphere,' is really realised and maintained," observed Mr. S. Swaminathan, Secretary of the Hindu Board of Education, in his annual Report, presented, and adopted at the General Meeting of the Board held on Saturday last.

"The day is dawning" the Report continues "and before long this ancient Tamil land shall witness the rising sun in all its glory. We have the State's decision to pay the teachers' salaries in Tamil schools monthly to the joy of all educationists working for the revival of our culture and the uplift of our race. It is for the Hindus to control the education of their children by establishing Hindu schools for their children."

"If lovers of Hindu culture and religion will come forward from various villages to provide the Board with the necessary buildings and furniture, the task will be easy at the present time. The salaries of teachers are to be paid back by the Director of Education at the end of the 15th month has been removed. To day, after 11 years of active efforts the Hindu Board controls the education of nearly 11,000 children with 400 teachers in 67 schools, with lands and buildings worth over 2½ lakhs of rupees. The Hindu Board which is admittedly the biggest Hindu educational organisation in Ceylon will yet grow from strength to strength to fulfil the mission for which it was started. This is an end which is easily achieved if every Hindu will contribute his mite small or great towards the growth of this national institution which should be the pride of every Hindu and which in the fulness of time must be able to radiate the light of Tamil culture and learning far and wide. Will every Hindu help the Hindu Board by contributing at least, 2½ cents a day (or Rs. 10/- a year)?"

ANNUAL MEETING

The annual general meeting of the Hindu Board of Education was held in the Saiva Training Institute, Tirunelveli, on Saturday at 3 p.m. Mr. R. Sivagurunathan, President, occupied the chair.

The minutes of the last annual general meeting were read and confirmed.

All the directors in set C on the Directorate who were due to retire were re-elected except Mr. A. Mahadeva for whose place Mr. S. M. Visuvalingam was elected.

Office-Bearers

A meeting of the newly elected Directors was then held and the following office bearers were elected: President—Mr. R. Sivagurunathan. Vice-President—Mr. M. Krishnar, J. P.

Secretary—Mr. S. Swaminathan P. A.

Treasurer—Mr. V. Shanmugalingam.

General Manager of Schools—Mr. S. Rajaratnam.

Committee—Messrs. P. K. Somasundaram, V. Ramaswamy, V. Veerasingham and Dr. S. Thuraiappah.

NEWS IN BRIEF

Sir T. B. Sapru as Privy Councillor.—The King held a Council on the 6th instant at which Sir Tej Bahadur Sapru was sworn in as a Member of the Privy Council.

Jubilee Medals F. M. S.—The following are amongst those who have been awarded the King's Silver Jubilee Medal in the Federated Malay States: S. Kandiah, Assistant Auditor, M. Ponnampalam, Accountant, Treasury, Dr. A. Saravanamuttu, Senior Deputy Medical Officer and S. Sinnadurai, Office Assistant, Chief Secretary's Office.

Archaeological Commissioner.—It is understood that Dr. A. G. Mackay, who was offered the post of Archaeological Commissioner in Ceylon has declined to accept the post. The Executive Committee of Education has, it is learned, requested the Public Service Commission to offer the appointment to Mr. S. H. Longhurst who retired from the Indian Archaeological Service four years ago.

Dr. E. A. Cooray elected unopposed.—Dr. E. A. Cooray was returned unopposed to the Colombo South seat in the State Council which was rendered vacant by the death of Mr. S. W. Dassanaike. Addressing those present at the Registrar General's Office Dr. Cooray said, "I will endeavour to do my duty to the best of my ability, irrespective of caste, creed, or community."

Privy Council Appeals.—The Lord Chancellor delivered last week two very important judgments in the Privy Council, the effect of which is that Canada has right to abolish appeals to the Privy Council in Criminal matters and that the Irish Free State has the power, since the passing of the Statute of Westminster, to abolish the right of appeal to the Privy Council from Southern Irish Courts.

To Revoke Customs Tariff.—"In view of the reduction of the taxable limit of income to Rs. 2,400 and the accumulation of surplus balances during the last two years, this Council is of opinion that the increase of Customs Tariff as a revenue increasing measure during the period of depression on articles such as foodstuffs, petrol, kerosene, sugar, manure, machinery, fish, cement, metals, etc., should now be revoked." Thus runs a motion, notice of which was given on Saturday by Mr. D. J. Wimalasurendra in the State Council.

Bodh Gaya Bill.—Messrs. U. Thein Maung, Bar at Law, U. Ba Si and Dr. U. Thein Maung, M. L. A's from Burma, have signed their consent to suspend the introduction of the Bodh Gaya Bill in the Assembly till the end of this year, in deference to the resolution, passed at the Gawnpore session of the Hindu Maha Sabha, so that the Committee appointed by the Maha Sabha may now go on with their work to bring about an amicable settlement of the dispute between the Buddhists and the Mohunt of Bodh Gaya Temple.

Negombo as a Sea-plane Base.—A survey of the Negombo Lagoon will shortly be made with a view to ascertaining its suitability for the purpose of a sea-plane base. Similar surveys, it is understood, are to be undertaken in the Panadura and Kalutara Lagoons. The most suitable of these places is to be used as a base for a future direct air service to Australia via Singapore. A flight of Singapore flying-boats to Colombo is due to take place in September.

Origin of Tamils.—A certain section of the Tamils came from the North, perhaps from about the centre of Asia, and another section came from a country which was south of India, and which is now under the sea; and that the present Tamils were a mixture of those two races—That was the theory that found favour with him said Mr. C. R. Namasivaya Madaliyar addressing a meeting at Ootacamund presided over by the Hon. Dewan Bahadur S. Kumaraswami Reddiar Minister of Education, Madras.

Acting Assistant Directors of Education.—The following acting appointments in the Education Department have been made, with effect from May 20, during the absence on leave of Mr. R. Patrick—Dr. I. Sandeep: Mr. W. R. Watson as 2nd Assistant Director of Education and Mr. J. C. Wirekoon as 3rd Assistant Director of Education.

New Cabinet In England

MR. BALDWIN AS PRIME MINISTER

Secy. for Colonies: Mr. Malcolm MacDonald

Rugby, June 7th.

Mr. Ramsay MacDonald, in company with the King's Private Secretary, Sir Clive Wigram, drove from the Prime Minister's official residence in Downing Street to Buckingham Palace to-day and was immediately received in audience by the King, to whom he tendered his resignation.

Mr. MacDonald remained with the King for about one hour, and shortly after the audience concluded, Mr. Stanley Baldwin was summoned to the Palace and accepted the invitation to take over, for the third time, the office of Prime Minister.

Later, it was officially announced that the King had approved the following Cabinet appointments:—

Prime Minister and first Lord of the Treasury: Mr. Stanley Baldwin.

Lord President of the Council: Mr. J. Ramsay MacDonald.

Chancellor of the Exchequer: Mr. Neville Chamberlain.

Lord Chancellor: Viscount Halsbury.

Secretary of State for Home Affairs and Deputy Leader of the House: Sir John Simon.

Secretary for Foreign Affairs: Sir Samuel Hoare.

Lord Privy Seal and Leader of the House of Lords: The Marquess of Londonderry.

Secretary for War: Viscount Halifax.

Secretary for Dominion Affairs: Mr. J. H. Thomas.

Secretary for Air: Sir Philip Cunliffe List.

Secretary for India: The Marquess of Zetland.

Secretary for Scotland: Sir Godfrey Collins.

Secretary for the Colonies: Mr. Malcolm MacDonald.

President of the Board of Trade: Mr. Walter Runciman.

First Lord of the Admiralty: Sir Bolton Eyres-Monsell.

Minister without Portfolio for League of Nations Affairs: Mr. Anthony Eden.

Minister without Portfolio: Lord Eustace Percy.

Minister of Agriculture and Fisheries: Mr. Walter Elliot.

President of the Board of Education: Mr. Oliver Stanley.

Minister of Health: Sir H. Kingley-Wood.

Minister of Labour: Mr. Ernest Brown.

First Commissioner of Works: Mr. W. Ormsby-Gore.

Major G. C. Tryon (Minister of Pensions) has been appointed Postmaster General. This office does not carry Cabinet rank.

The Coiled Kundalini

(Continued from page 1)

brows. He gets the vision of the Paramatman and remains always in Samadhi. There is only a thin transparent veil between this and the Sahasrara or the highest centre. He is then so near the Paramatman that he imagines he is merged in Him. But really he is not. From this state the mind can come down to the fifth, or at the most, to the fourth centre, but not below that. The ordinary Sadhakas, classed as 'Jivas,' cannot come down from this state. After remaining constantly in Samadhi for twenty-one days, they break that thin veil and become one with the Lord for ever. This eternal union of the Jiva and the Paramatman in the Sahasrara is known as going into the seventh plane."

(Prabuddha Bharata)

KATARAGAMA

(Continued From Page 1).

the machinations of the devil dwelling there.

During the Portuguese and the Dutch times all pilgrimages to Kataragama were conducted through Jaffna and Kandy or through Jaffna and Batticaloa. Having heard that great crowds of yogis and fakirs were going to Kandy through Jaffna, and suspecting that they were soldiers in disguise proceeding to swell the forces of the king of Kandy, the Portuguese authorities prevailed upon their protégé, Edirmannasina Pararajasekara, who reigned at Jaffna about 1600 A.D., to stop such pilgrimage, and nearly 300 of them were sent back to India.

A Kashmir Pilgrim's Experience

During these troublous times, the most pious and the most adventurous only among the Hindus dared to make their pilgrimage to Kataragama, and one of them was Kalyana Natha or Kalyanagiri, a brahmin of Kashmir, who came with the intention of persuading the God Kanda to desert Kataragama and go to Kashmir. During his sojourn of 12 years, finding that persuasion by prayers and practice of austerities was of no avail, he made a gold Yantra in which, by spells and incantations, he imprisoned the spiritual essence of the God and packed it in a box to be removed with him to India. When all was ready, a Vedda girl who was his servant, taking advantage of his momentary absence, picked up the box in which the Yantra was packed, ran away with it and entering the temple disappeared. Kalyana Natha raced after the girl into the temple and stood awe-struck when the God and his wife Valli appeared before him. The old sage fell prostrate at his feet and begged of the God to grant his desire and accompany him to India. But the goddess appealed to the sage not to let her Lord go from her and to grant his desire. The old sage, seeing that he could not leave, decided to stay where he was. He worshipped under the tree where the goddess was called Kalyana Madam. It was the story told me by Kesapuri Swami alias Palkudi Bawa whom I knew very well during the 1896 and 1897. He passed away in 1898 at a ripe old age. But the version given by Sir P. Arunachalam is slightly different.

The King of Kandy who heard of this miracle helped the Swami to build the present temple which has no architectural pretensions of any kind. The Yantra made by Kalyanagiri is now the object of veneration there. An image of stone or metal which existed previously was hidden in the jungle during the Uva rebellion of 1817 and has since disappeared. The king of Kandy who had the present temple erected is traditionally known as Raja Sinha and Sir P. Arunachalam identified him as Raja Sinha II of 1634 A.D. His identification appears to be correct, as Jayasingiri Swami, one in the line of Kalyanagiri's disciples and not his disciple, as incorrectly supposed by Sir P. Arunachalam, met Governor Browning and Dr. Davy who visited the place in 1819 A.D., and told them that some of the successors of Kalyanagiri had already attained Samadhi on the seat left by the Swami and he would be the next.

A Description

A few extracts are now quoted from the writings of Knox, Dr. Davy, Mr. Steele, Dr. A. Covington and Mr. J. Dickson, which will afford a better description of the place than any words of mine can, as the books in which they are contained are not easily accessible to every reader who is interested in Kataragama.

1. Knox who was a captive in the Court of Kandy for many years:—

"It (the salt lewaya of Hambantota) is very sickly, which they do impute to the power of a great God, who dwelleth near by, in a town they call Cotteragon standing in the road, to whom all that go to fetch salt, both small and great, must give an offering. The name and power of this God striketh such terror into the Chingulays that those who are otherwise enemies to this king, and have served both Portuguese and Dutch against him, yet would never assist either to make invasions this way."

2. Dr. Davy who accompanied Governor Browning to Kataragama in 1819:—

"Kataragama has been a place of considerable celebrity on account of

THE JAFFNA ASSOCIATION

Memorandum On Reforms

A General Meeting of the Jaffna Association was held on Saturday, June 8, in the Ridgeway Hall. The Rev. Dr. T. Isaac Tambyah, President of the Association, took the chair. The memorandum on constitutional reforms drafted by the President was considered and approved. It is understood the meeting was representative of every party in the Province.

its Dewale which attracted pilgrims, not only from every part of Ceylon, but even from remote parts of the continent of India."

"The village, situated on the left bank of the Parapa Oya, consists of a number of small outcrops chiefly occupied by a detachment of Malays stationed here under the command of a native officer."

"Besides the temple of the Kataragama God, there are many others, all of them small and mean buildings within two adjoining enclosures. In the largest square are the Kataragama Dewale, and the Dewale of his brother Ganna; a shrine dedicated to Boodeho, in a state of great neglect, and a fine bogab; and six very small kovillas, mere empty cells, which are dedicated to the goddess Patine and to five demons. In the small square are contained a little Karandua sacred to Iswara, the Kalana Madima, a kovila dedicated to demon Bhyro, a rest house for pilgrims, and some officers. Opposite the principal dewale, both in front and rear, there are two avenues of considerable length, one terminated by a small dewale (Valli amman kovil) and the other by a very large dagoba (Kiriweshera) of great antiquity in a ruinous state."

"The Kataragama dewale consists of two apartments, of which the outer one only is accessible. Its walls are ornamented with figures of different gods, and with historical paintings executed in the usual style. Its ceiling is a mystically painted cloth, and the door of the inner apartment is hid by a similar cloth. On the left of the door, there is a small foot path and basin, in which the officiating priest washes his feet and hands before he enters the sanctum. Though the idol is still in the jungle, where it had been removed during the rebellion, the inner room appropriated to it was as jealously guarded as before; and as we cannot enter it without giving offence we did not make the attempt."

"The only other objects that I think it necessary to notice, even in slight manner, are the Karandua of Iswara and the Kalana Madima. The former standing on a platform in a small room, is somewhat in the shape of a common oven, and contains a little image of the god and a diminutive pair of slippers, of which we were indulged with a sight through the door. The Kalana Madima is greatly respected and it certainly is the chief curiosity at Kataragama. It is a large seat made of clay, raised on a platform with high sides and back, like an easy chair without legs; it was covered with leopard skins, and contained several instruments used in the performance of temple rites; and a large fire was burning by the side of it. The room, in the middle of which it is erected is the abode of the resident brahmin. The Kalana Madima, this brahmin said, belonged to Kalana Nata, the first priest of the temple, who, on account of great piety, passed immediately to heaven without experiencing death, and left the seat as a sacred inheritance to his successors in the priestly office, who have used it instead of a dying bed; and it is his fervent hope that like them he may have the happiness of occupying at once and of breathing his last on it. He said this with an air of solemnity and enthusiasm that seemed to mark sincerity, and combined with his peculiar appearance was not a little impressive. He was a tall spare figure of a man whom a painter would choose out of a thousand for such a vocation. His beard was long and white; but his large dark eyes, which animated a thin regular visage, were still full of fire, and he stood erect and firm without any of the feebleness of old age."

"A yellow handkerchief girded his loins; a red robe was thrown over one shoulder; a string of large beads hung from his neck; and on his right arm he wore a bracelet of the sacred beads that are believed to

contain the figure of Lakshama."

"The Kataragama god is not loved but feared; and his worship is conducted on this principle."..... A merit was made of the hazard and difficulty of the journey through a wilderness, deserted by man and infested with wild animals, and the fever which prevails at the season was referred to the god and supposed to be inflicted by him on those who had the misfortune to incur his displeasure."

"In the adjoining country there are a few small villages which belong to the temple, whose inhabitants are bound to perform service for the lands which they hold. The officers of the temple, besides the brahmin priests, are a Basnaik rule, who has the superintendence of the temporal concerns of the establishment under the control of Agent of Government, and 12 kapuralas who do duty in turns. On our arrival they were all assembled. Their gloomy discontented appearance and unmannerly behaviour corresponded with their conduct during the rebellion in which they took a most active part."

"Before we had possession of the country, Kataragama was greatly frequented. The number of pilgrims is now annually diminishing, and the buildings are going to decay. In a few years probably they will be level with the ground, and the traveller will have difficulty in discovering their site."

Mr. T. Steele, A. G. A. Hambantota, in his Administration Report of 1873:—

"For 50 weeks in the year the hamlet (Kataragama) wears a very forlorn aspect, a few temple tenants being the only persons there. During the fortnight of the festival, however, crowds of pilgrims, not only from all districts in Ceylon, but also from distant parts in India, and occasionally some even from Kashmir, flock to the place. Until the Ceylon Government began 3 years ago to put up huts and provide magisterial supervision, medical attendance, police guards, and the like, the pilgrimage was falling off in popularity and consequence; and there appeared a prospect of its rapidly dwindling of its own accord into insignificance and disuse. Since, however, these steps have been taken the yearly concourse has been gathering strength, about 2000 persons having attended in 1871, 5000 in 1872 and from 6000 to 8000 in 1873. The pilgrims themselves now boast that the festival is under the special protection and encouragement of the Government and there seems ample reason to believe that in a few years not 5000 or 8000 but 20,000 will flock thither. What the consequences will then be in the event of an outbreak of disease, it is appalling to contemplate; and it is well that the impossibility should be faced in time."

"Singularly enough the Mussalmans of India also profess reverence for Kataragama and have built a mosque there, alleging that a Nabi of great sanctity discovered in the neighbourhood the fountain of life, of which whoever drinks becomes immortal! The fountain is now sealed, and its site unknown, which is the more to be regretted, as no fountain or well of any kind is to be found for probably 20 miles round about. The hamlet is solely dependent for water in the river; and this in July 1873, as occasionally in previous years, dried up completely. Fortunately by sending a special messenger express to Badulla and obtaining authority to deprive the land holders of Battala, higher up the stream, of the supplies needed to cultivate their fields, water for the pilgrims was this year obtained in time. Had this not been effected, the consequences would have been terrible, as fever and dysentery were both prevailing. On the hardship sustained by the people of Battala I do not dwell here. It may be mentioned that the mosque is visited by fakirs from India, but is not held in any reverence by Mohammadians of Ceylon."

"Besides the mosque there are the remains of a Buddhist vihara and dagoba which have long been in ruins. It is remarkable that even the Hindu worshippers who attend the festival are careful to make offerings on the site of the vihara."

"The civil guardians of the temple and temporalities including a domain of many thousands of acres is a Buddhist headman, the Basnayake Nilame, a resident at Badulla, chosen by the votes of certain electors in the Uva district. He has sole charge and draws a share of the offerings made by the pilgrims. The largest share of the profits of the establishment so to speak, is believed, however, to be netted by the loaders who organise the pilgrimages from Colombo and

STATE COUNCIL ELECTIONS

Kayts Seat

The "Hindu Organ" understands that in deference to the wishes of a large number of influential supporters, Mr. W. Duraiswamy, Advocate, will come forward as a Candidate for the Kayts Seat at the forthcoming general election.

Kandy, and who manage the fund raised for providing suitable equipment for the God on his yearly journey to Kataragama, and food for the pilgrims accompanying him. From the funds a handsome brick wall has this year (1873) been put up round the court yard, with an ornamental gateway, at a very considerable cost.

"Mortality caused by the festival. The scenes that occasionally occur in connection with the festival and pilgrimage are very distressing. Fifteen years ago, in 1858, a high time of it was stationed at Kataragama. A break took place, and perhaps, although it is an old story, be permitted to quote a passage made by me at the time. Pilgrims when at Kataragama, attacked by cholera and other epidemics, and great mortality ensued. Whether the diseases were brought by them to Kataragama, or sprang into sudden life and energy there spontaneously, all the predisposing causes of unhealthy locality, exposure, unwholesome and scanty food, bodily weakness and weariness and overstrung nervous excitement, being abundantly present, was disputed; but, once introduced their ravages were appalling. Regardless of the rites they have travelled so far to take part in, regardless of the closest ties of kindred or friendship, the panic stricken pilgrims fled for their lives, leaving in many cases their companions to perish by the waysides, and spreading pestilence wherever they went. Like wild fire cholera spread from hamlet to hamlet, from station to station. It was piteous to see forlorn women, forsaken by their husbands, their children dying beside them, wailing in all the agony—short-lived but incredibly passionate—of oriental grief."

Dr. M. Covington of Batticaloa in an article published in the *Orientalist* and quoted in the *Manual of Uva*:—

It is believed that the present temple was built more than 160 years B. C. by the conqueror of Elala and largely endowed with land revenues arising from several villages and fields set apart by him and his successors, in the South eastern division of the Island for the maintenance of the temple. These endowments were originally intended to be appropriated to the service of the temple in performing its daily pujas, conducting its periodical festivals, repairing its different buildings and maintaining its priests and attendants. A Basanayake Nilame, or manager, is now appointed to manage the affairs of the temple, to collect its revenue and control its expenditure; and I believe that a portion of the annual income, say at least £100, arising from the offerings of the people, is shared between himself, the kapuralas, and other male and female temple attendants, who are engaged in the due performance of its several rites and ceremonies. It is not unusual nowadays for the temple tenants to neglect their regular attendance on the festivals, as required by the tenure of the temple lands."

Mr. J. Dickson, the Service Tenures Commissioner, for 1871:—

"There is one question connected with the Vihar and dewale estates, which must before long force itself on the consideration of Government. There is no means of ensuring the due application of the rents from these estates to their legitimate purposes. The labour which should be employed on the repair of the ecclesiastical buildings is frequently taken for the erection of private buildings of the priests and lay incumbents, and the dues are often not accounted for. The complaints of misappropriation of the temple property are frequent. Even the land is sometimes sold to ignorant purchasers, and when the services are commuted, this misappropriation, if not checked, will increase to the serious demoralisation of the priests and Basnaikas. In a village near Badulla nearly the whole of the land is in the hands of one family, which holds the office of Basanayake of the dewale to which the village is said to belong. But the dewale is in ruins, the processions are not conducted, and the Government gives up its title only to enrich a private family."

(The second instalment of this article will appear in the next issue.)

NOTICE

N. Kandiah
LICENSED
AUCTIONEER

AND
Commissioner of
Sales

KODDADY, JAFFNA.
(M. 75, 1-6 to 31-12-35) (7)

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(Mis. 69, 23-5 to 22-6-35)

THE INDIAN BANK LTD.

(Incorporated in British India
In 1907)

The Public and Constituents of the Bank are hereby informed that a Branch of the Bank will be opened at Jaffna, at Grand Bazaar, on Thursday, the 13th of June, 1935.

(Mis. 78, 3-6 to 13-6-35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 90.

In the matter of the Estate of the late Ponnammah wife of Kandiah of Karaidivu East

Deceased.

Vettivelu Kandiah of Karaidivu East

Petitioner.

1. Kandappan Kanapathipillai and Sellammah daughter of Kandiah both of Karaidivu East. The 2nd Respondent is a minor appearing by her Guardian-ad-litem the 1st Respondent.

Respondents.

This matter of the Petition of the Petitioner above named praying for Letters of Administration to the estate of the above named deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 4th day of June 1935, in the presence of Mr. A. Kanagasalai, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 24th day of May 1935, having been read, it is declared that the Petitioner is the husband of the said deceased and is entitled to have Letters of Administration to the estate of the said deceased issued to him unless the Respondents or any other person shall, on or before the 10th day of June 1935, show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of June 1935,
Sd. C. COOMARASWAMY,
District Judge.

O. 25, 6 & 10-6-35.

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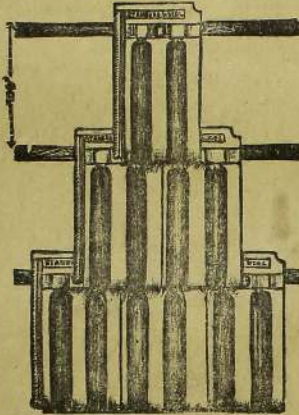
Y. 137, 1-11-34—31-10-35

(M)

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(M's)

Y. 27, 1-5 35—30-4-36

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(H. 50, 16-5 to 15-11-35.) (M)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 86

In the matter of the intestate estate of the late

Cathiresar Seenucutty Ramavel of Alaveddy

Deceased.

Eliachippillai widow of Ramanathar

Kathiresar Seenucutty of Alaveddy

Petitioner.

1. Sinnathampar Kandiah and wife

2. Nagamma Packialindchumi of Alaveddy

3. Kannamma Pooranathchumi widow of Thillaiampalam Penniah of Sandiruppay

Respondents.

This matter coming on for disposal before

C. Coomaraswamy Esquire, District Judge,

Jaflna on the 9th day of April 1935 in the presence of Mr. S. Dayatambi Proctor for

Petitioner and the affidavit of the Petitioner dated the 7th day of April 1935 having been read,

It is ordered that Letters of Administration in respect of the estate of the above named deceased be granted to the Petitioner unless the above named respondents or any other person shall on or before the 11th day of June 1935 show sufficient cause to the satisfaction of this Court to the contrary.

The 23rd day of April 1935

Sgd. S. Roparao,

District Judge.

(O. 21, 6 & 10-6-35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8607

In the matter of the estate of the late

Uthamippillai wife of Kanapathipillai

Pasupathipillai of Velanai West

Deceased.

Kanapathipillai Pasupathipillai of

Velanai

Petitioner.

1. Pasupathipillai Somasundaram

and

2. Sethupathy Vairamattu of

Saravanai

Respondents.

This matter of the petition of the above named petitioner coming on for disposal before

C. Coomaraswamy Esquire, District Judge, Jaffna on the 27th day of February,

1935 in the presence of Mr. K. Aiyadurai, Proctor on the part of the petitioner having

been read: It is ordered that Letters of Administration to the estate of the above named deceased be granted to the above named petitioner as the lawful husband of the deceased unless sufficient cause be shown to the contrary on the 12th day of June 1935.

This 14th day of May 1935.

Sgd. C. COOMARASWAMY,

District Judge.

(J. 21, 3 & 10-6-35)

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Y. 53 1-1—31-12-35.

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(Y. 32, 23-5 to 22-6-35)

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New Assurances	78,07,000	1,47,57,880
Total Assets	2,46,08,120	4,50,03,372
Assurances in force	6,95,93,793	11,56,12,828

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Y. 54 1-1—31-12-35

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(Y. 53, 1-1—31-12-35)

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