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Temples in Ancient and Medieval India

Centres of Intellectual and Spiritual Life

By Prof. K. S. Srikantan M. A.

THE temples in ancient and medieval times were great centres of learning. The Saubhas, the Parishads, the Samitis and the Sabhas, the Samitis and the Sabhas appear to have met within the four walls of the temples. Scholars from foreign universities carried on their disputations with local professors in the spacious halls of the temples. It was again in the temples that the Gurus chanted the Vedas. In short, from these temples radiated all that was spiritual and intellectual. It is indeed unfortunate that such temples which were once upon a time the meeting-places of men of intellectual eminence should now have been reduced almost to the position of fish markets. Coffee hotels, fruit stalls, and tailoring marts are seen in the very places where a hundred years ago scholars studied and priests chanted the Vedas. In place of religious and intellectual discussion, we have in modern temples, higgling and haggling. It is no wonder, therefore, the spiritually inclined avoid the temples altogether. In the words of Fergusson, "the outer enclosure (of Srirangam temple) is practically a bazaar, filled with shops, where pilgrims are lodged, fed and fleeced. At Rameswaram and more so at Madura, barbarous vulgarity has done its worst and the traveller is only too fully justified in the contempt with which he speaks of these works of a great people, which have fallen into the hands of such unworthy successors."

In Ancient and Medieval Times

It may be useful to know the position and status of temples in ancient and medieval times. We are indeed fortunate in having numerous copper plates and several inscriptions giving us a graphic account of the influence of temples on society and of their management. The social and religious life of the people centred round the local temple. The kings lived with one another in building temples. Krishna of the Rashtrakuta dynasty, Raja Raja and Rajendra of the Chola dynasty, Vishnu Vardhana of the Hoysala dynasty, to mention only a few, were some of the greatest builders of temples.

Lands granted to the temples were exempt from all assessments. As it is to-day, the management was in the hands of a committee. But funds meant for special religious services were left with the priests alone. The temple committee was constantly subjected to royal inspection and audit. Kings like Uttama Chola, Parantaka and Raja Raja took particular interest in the efficient management of the temple. The committees seem to have discharged their sacred trust to the satisfaction of all. An inscription from Tirukoilur mentions that a temple committee recovered from a person ten cows on the evidence of an entry in its accounts that his grandfather had received ten cows from a chief

for the purpose of supplying curds for feeding Brahmins in the Mutt.

Use of Temple Funds

The temples in ancient and medieval times were expected to devote a major portion of their funds to social services. Almost all the inscriptions refer to the facilities provided in the temples for feeding the poor and the helpless. An inscription of Rajendra Chola registers the gift of a land for feeding Srivishnavas in the Mutt called after the King's aunt Kundavayalar. It is impossible to think of a worthier channel of expenditure for the temple funds than that of feeding the poor and the destitute.

The purpose of ancient and medieval times was to provide for the purpose of university education. Most of the Chola inscriptions refer to the purposes of temples for philosophical discussions, Liberal Education, Grammar, Medicine, Philology, etc. Science seem to have been subjects of study in these temples. In the grants belonging to Thiruvottiyur temple, reference is made to the study of Rupasatara, Ramayana and Mahabharata, Manu, Vaikhana Sastra and the Vedas. A number of inscriptions record the provision in the temples for reciting hymns from the Tevaran and the Nalayiram. An inscription at Sendalai makes mention of provision for the reading of the Mahabharata in the Sundareswara temple. Similar provision was made in the Nageswara Swami temple at Kumbakonam for expounding philosophy. Again, a Thiruvottiyur inscription records the gift of sixty velas of land for maintaining the Vyakarana Dana Vyakhyanas Mantapa and for worshipping the God who appeared before Panini and taught him the 14 aphorisms in fourteen days. The Venkateswara Perumal temple at Tirukkudal near Kanchipuram maintained a hospital, a hostel and a college. We learn in the Pattinappalai that men of learning and reputation put up flags inviting combatants to challenge their scholarship. The Gurus who expounded the various systems of philosophy were presented with large areas of land. A Vatteluthu inscription of Thirukoshtiyur mentions such a gift in the 11th year of Raja Kesari Varman. The Gurus or teachers occupied a very important position inside the temple. With the birth of Saivism and Vaishnavism, the propagators of these faiths began to hold an honoured place in society. The Vaishnava Alvars and the Saiva Nayanars sang about the temples in their hymns. These Gurus exhibited such a profound faith in God that they themselves came to be worshipped. Their hymns became highly popular and were often set to music, and special provision was made for singing them in the temples. The temples themselves thus became institutions where music was encouraged as a fine art. It is needless to mention that the hymns of saints like Manikkavachagar, Appar, Thirugana Sambandar and Sundarar have almost attained the status of a Veda. But for the encouragement given to these saints in the temples, South India would have lost some of the finest pieces of her literature. Competitions were held in the temples among the reciters of the sacred hymns.

The influence of the temples in ancient and medieval times was en-

(Continued on page 4)

CEYLONESE NOT INDIANS

SELANGOR INDIANS' PROTEST

NO ILL-FEELING FOR CEYLON TAMILS

Kuala-Lumpur, June 12.

The Town Hall of Kuala-Lumpur was crowded to overflowing yesterday when a mass meeting of Selangor Indians adopted three resolutions, one of which referred to the State Council resolution which brought Ceylon Tamils within the definition of the word Indian. Mr. L. R. Chandran, President of the Selangor Indian Association, occupied the chair.

The Resolution

Mr. R. Ramani proposed the following resolution:

"This public meeting views with grave concern and misgiving the action of the Government of Selangor in interpreting the term 'Indian' as including persons of the Tamil Race whose fathers or more remote ancestors were born in Ceylon. This public meeting protests against a heterogeneous classification of this nature, especially in view of the fact that such a classification has been and can be used to destroy in practice the right to an Indian representative on Government and other public bodies, achieved by the Indian community in their own right as an integral and homogeneous community.

"This public meeting while not denying the Ceylonese Tamils any right to representation to which they may be entitled, calls upon the Government to preserve whole and entire the right of the Indian community to be represented in public bodies by their own Indian representatives; and requests the Government to withdraw this new interpretation of an Indian."

No Ill-feeling

He prefaced his remarks on the resolution by assuring their friends, the Ceylon Tamils, with whom the Indians had had the privilege, and still hoped to have the privilege of, their cordiality and association in this country, that these resolutions did not come from any ill-feeling against them. It was not against them, as a Tamil race that the resolution was placed before any public meeting and, secondly, he wished to state categorically that this resolution was not placed before the meeting as a sort of counter-blast.

In April, 1935, in the year of our Lord, the British Government, through the British Resident, moved a resolution suggesting that the term "Indian" for the purposes of that Constitution includes persons of the Tamil race whose fathers or more remote ancestors were born in Ceylon.

Mr. K. N. Iyengar who spoke next had written seven years ago in the English supplement of the *Tamil Nesan* as follows:

Unhappy Consequences

"We are also doubtful whether the Indians at any time will make up their mind to submit to the idea of a Ceylonese being deputed to represent the interests of the Indian community in the local legislature if such a contingency were to occur. Therefore it is that we feel constrained to suggest that the Ceylonese should not through any false conception of their position agree to an arrangement which how-

The Cause Of Sorrow

HOW TO REMOVE IT

By J. Krishnamurthi

ALL men desire to discover for themselves, with certainty, what is the purpose of life. This discovery can only be made by living and not only by mere intellectual theorising. After the discovery of that purpose they can work for it one-pointedly. But to do this they must be rid of all philosophies, dogmas, creeds, religions, particular rites—everything, because no one can, for a single moment, discover his true purpose in life, or life itself, with all these unessential things. When man has completely detached himself from all unessential things he can begin to discover what that he is seeking. It is as an individual, that he must make the discovery.

Desire Is Life

Each man is seeking to free himself from sorrow. Desire is life, and that desire is constantly battling against limitation. It seeks to be free. In search for happiness it is constantly breaking away from limitation.

Men are all the time looking for perfection. Imperfection is a limitation, and the individual life, which begins in limitation, which goes from corruption to corruption, is ceaselessly seeking incorruption and freedom. So long as there is limitation there is sorrow, and it is from sorrow that all would escape. They are trying to find a way out of suffering, out of their entanglement in the wheel of sorrow and pain. In the attainment of perfection is liberation to be found, and in nothing else.

"The One Problem"

Seek perfection therefore rather than philosophies, theories, dogmas, religions and objects of worship—which are all unreal, childish, unessential. Men, distracted by all these, do not attack the one problem which lies at the root of all that suffocates them, which creates havoc in their individual growth.

Do not waste time with shadows, which vanish as the morning mist.

All Gods False

So, we come back to that dynamic thing which is desire. You may worship false gods—and all gods are false—you may cling to the unreal, but desire will grow and overwhelm you, unless you encourage that desire towards perfection. With the thought of perfection alone you must dwell, because that is life; that alone will overcome the chaos, the unrealities to which men cling, instead of to the real.

True Perfection

What is the cause, therefore, of

ever pleasing temporarily is fraught with unhappy consequences to the two communities concerned. Our ideal should be to co-operate willingly and rightly and never to compromise our permanent interests in a foolish endeavour to create a temporary atmosphere of make-believe or doubtful security. Only a wholesome sense of satisfaction and trust can engender perfect concord and fellowship. Anything else will only postpone the day of true realisation of genuine communal solidarity.

The resolution was put to the meeting and carried.—(Cor.)

sorrow? We concern ourselves with pain and pleasure, are the same as pleasure. It is useless to try to escape from either. Only when you are absolutely undisturbed by either will true perfection arise in your heart and mind.

Cause of Sorrow

The self is ever climbing towards perfection by self assertion. It asserts "I am," as it climbs the mountain of experience. That self-assertion of "I am," creates echoes and those echoes return as sorrow, pain, pleasure. That self-assertion of "I am" is inevitable. You cannot escape from it. Self-assertion in imperfection creates individuality. You are all the time asserting "I am," "I" think so and so, "I" feel this, "I" am much greater than some one else. The "I" is all the time creating this whirlpool of echoes which return to you and bind you. But when you have attained the fulfilment of life, your "I am" will no longer create echoes, no longer create whirlpools. In the process of self-assertion, the love of life which is the whole—to which all life individual or universal must come—is forgotten.

Self-Expression

What is self-expression? You express yourself, not knowing your true self. You express whatever comes into your mind, and hence there is this combative chaos of the different selves. As a tree in the forest steals the light of its neighbour, so do you in your self expression steal the light, the understanding, the happiness of another, and so create sorrow, misfortune, weariness. True self-expression must be the outcome of the love of life, which is freedom, which is perfection. Then you cannot come into conflict with another. Then you will have true friendliness for your neighbour. Then you will know that unit of which you speak so glibly. The moment you lose the love of life and interpose your self-expression of the moment between you and the eternal, in your limitation you are bound to suffer, to create pain for yourself and others. For that reason you should know what is the final fulfilment of all life. When once you have a vision of perfection, as part of yourself, in translating that vision—which again is self-assertion—lies true creation. Creation to most people means building houses, painting pictures, writing poems. That is not true creation, that is only the creation of the self in limitation. True creation is the outcome of that harmony which is perfection, the delicate poise of reason and of love. Life itself is creation, life itself is the greatest artist. Directly you are able to attain perfection, you are also becoming the true creator because you are one with life itself.

You cannot escape from self assertion, because existence itself is self-assertion. But the self must be made perfect through self-assertion, through the realisation that as long as that self-assertion is within bondage, within limitation, it is bound to create sorrow and pain. When you break that limitation, because you have understood, you will have fathomed the love of life.

Wanted

"A dwelling house and compound for occupation from 1-8-35 within a radius of 3 miles from Jaffna town preferably in good healthy locality with easy access and water facility. Please apply with full particulars of rent required, stating assessment, light, conservancy charges, etc. if any, to Mr. K. C. S. Muthoo, C/o "Hindu Organ," Jaffna."

(Mis. 88. 24-6 to 1-7-35.)



Hindu Organ.

July 1935.

OUR TEMPLES AND THEIR TEMPORALITIES

THE ARTICLE APPEARING ON THE front page today cannot fail to bring home to the thoughtful reader the need for action to extend the scope of the usefulness of our Temples to spheres other than the purely spiritual. In olden times, the Temple occupied a unique position in society. It was all in all to the villager and constituted the outward symbol of the bond of fellowship between man and man and inspired the progress of the community along lines of spiritual endeavour. There was hardly any activity in the village in which the Temple did not exercise its direction or influence. The distinction between the material and spiritual concerns of life had not become so sharply defined as today and all life's activities were viewed as one indivisible whole and centred round the Temple. With the passage of time, however, and the break-up of the old solidarity as a result of social and political changes, the village Temple was relieved of many of its functions by secular institutions.

The Temple is today left with the sole duty of inspiring and sustaining the piety of its devotees. That our Temples continue to minister to the spiritual needs of the people cannot be denied, though it is possible to heighten their influence in this direction by appointing priests who excel in piety, learning and character, than in their hereditary claims to officiate in a particular Temple. The priest in the village Temple should be a father unto the whole village. He was responsible for the prosperity of the village and as such occupied a pre-eminent position in the village where he lived. We are apt to complain of the rarity of such priests today. Hindu Society is much more to blame than the priests themselves for this state of things. There was a happy time when every Hindu deemed it his duty to seek the assistance of priests to practise worship and devotion. Many amongst the higher classes lived a life which was rather religious than a purely social one. It was, therefore, incumbent on the priest to render

himself a being higher than those around him. But the Hindu having considerably receded from such an ideal of life, there was little demand for the services of priests.

That the priestly class still exists is due to a large extent to our love for the husk with which we fill our social granary. The priestly class, moreover, is not well supported by the discipline which accounts for many families giving up their profession. It is the paramount duty of the Hindus of the present generation to reform the priestly community and this can be easily effected by fostering the growth of a sincere and earnest desire to learn and live the religious life with the help of the priestly class. The Priests' School at Chunnakam is doing good work in teaching members of the priestly class their special duties. Our Temple managers would do well to encourage those who have had training at this school by offering them office in their Temples.

While the functions of our Temples have become restricted, their incomes would seem to be growing by leaps and bounds. Temple managers do not seem disposed to regard the offerings made by devotees in the light of a trust for the community. Incomes are disbursed according to the sweet will and pleasure of the individual manager and no thought is given to the needs of the community. The manager of a Temple looks upon the income of his Temple as his private property and expends it in the manner he thinks best or hoards it up to swell the dowry of his daughter or the patrimony of his son. In this manner, enormous sums of money which might have been available to the community have been annexed by private individuals.

There is, no doubt, provision in our law to restrain the extravagance and cupidity of the manager. But the Trusts Ordinance is expensive and cumbersome and leaves many loop-holes for the unscrupulous manager to embezzle temple-funds. A Temporalities Ordinance on lines similar to those of the Buddhist Temporalities Ordinance should answer our purposes well. Provision should be made for diverting surplus funds of a Temple for educational and other community services.

The present opportunity of uncontrolled exploitation of the temporalities is responsible for wasteful and protracted litigation among parties claiming management of Temples and Madams. There are on the files of the District Judge no less than 33 suits in which rival claimants are out to try their rights to hold the office of Manager. There are numerous instances where the poojas in the Temples have been suspended at the instance of rival parties for months, while the claimants to the Temple-key fought their battle in the courts. Such conduct proves beyond doubt the denial of the community's right to the temple built at public expense or dedicated to the public for worship.

We trust public opinion will express itself strongly on the almost scandalous state of affairs of some Temples and press for early legislation to protect our Temples and their Temporalities from spoliation by unscrupulous Managers and enable the community to reap the full benefit of the temporalities belonging to the Temples.

In another address again, Mr. W. R. C. Paul, Divisional Agricultural Officer, has pointed out the exceptional advantages this district offers for the cultivation of mangoes and citrus fruits. There can be no doubt that the Department of Agriculture is keen on encouraging fruit cultivation but the people seem to be indifferent and apathetic. The Tamils, at any rate, should realise that complete reliance on their own exertions would secure for them the solution of their problems than hankering after jobs or seats. A fruit-tree planting campaign during the July New Moon week which is considered an auspicious time for tree planting, is certain to stimulate enthusiasm for fruit cultivation. We would suggest that the opportunity should not be allowed to slip by. A tree planting festival should be organised in every village and hamlet and students encouraged to take part in it. Who will give the lead?

LETTER TO THE EDITOR

RENAMING THE JAFFNA U. D. C. LIBRARY AFTER A GREAT TAMIL

Sir,—I understand that the motion of Mr. V. A. Duraiappah, Member, U. D. C., Jaffna, to rename the "Central Free Tamil Library, Jaffna" as "Sir Ramanathan Public Library, Jaffna" has been referred by the Urban Council to the Library Committee of the Council and that the motion will be brought again in the next Council for final decision.

This is certainly a matter in which the public of Jaffna should have a full say and I am sure you will allow your columns for a full expression of opinion. The Library Committee and the Council will be greatly influenced by the nature of the public opinion expressed. The Council must ultimately respond to public opinion.

There is no legal objection to name or rename a library or a street or building by any name. In the Colony's Municipality, there are several buildings and roads named after several great men. It is the same case among the Urban Councils.

I have before me a notice signed by several responsible and most prominent gentlemen of the Jaffna Tamil community some 20 years ago. The notice called upon the public of Jaffna to do something to recognise the valuable services rendered by the late Sir P. Ramanathan. But I find nothing has been done. Thereafter attempts were made twice to collect funds to erect a statue to honour this great man. The organisers of such moves have not carried through their programme and the matter appears to have been neglected. If ever we had a great man in Ceylon, the greatest man of the Tamils of Ceylon, the greatest patriot and philanthropist, it was the late Sir P. Ramanathan. If we cannot be grateful to our great man, we are certainly then traitors to our country and culture. His educational institutions for both girls and boys stand as his benefaction towards his community. Let us name the public library of Jaffna after this great man. I am sure the public will support the move of Mr. Duraiappah.

Yours Truly,

K. M. CHELLAPPAN,
Jaffna, 19-6-35.

TWO HOME PICTURES

By Miss Thanga Lakshmi

THE MANSION

THE man was needlessly bullying. The effects of last night's drink were still upon him. His wife kept away, for on such occasions he was mercilessly harsh on her.

"Where is Kamala?" he was yelling, "Gone to the neighbour, eh? She is always there. I shall teach her a lesson, I shall positively—"

He hastily rushed to the door but recoiled and supported himself on the hand of the chair.

That is Kamala's life at home. And yet there are many in the Club to envy her clothes and her car and fine ornaments. She is a rich woman, being the wife of a rich man.

II

That low moan, issuing from inside the room—it is Kamala's. She has had a sound thrashing. It was all due to the dressmaker's bill having been presented when Kishen was drunk. A mischievous servant did it, against strict injunctions of the lady of the house that no such bills should be presented to the master, except by herself.

Kishen simply left his friends with whom he was drinking, walked up to Kamala's room and thrashed her to his heart's content. But that Kishen's mother happened to be by to rescue Kamala from a drunkard's ire, she might have been even killed.

"My daughter—" kindly whispered Kishen's mother, "I am sorry for you. Have you no influence on him to make him desist from drinking."

"None, mother—he is a drunkard now-a-days."

"She is Kishen's—" the whisper goes round the club, as Kamala gets down from her car. She is in the dress for purchasing which she had been thrashed only that morning. Her tears, however, are dry. The smile is on her face as she mingles with her friends who flock round her to admire her dress and her jewellery.

"How happy is she?" they whisper, "Life one round of joy! All she wants is hers."

For once the shade of sorrow flits on her beautiful face, but Kamala rallies at once. It is not for her to needlessly disillusion her friends. And yet how Kamala envies the poorest dressed member in the club as she hastily looks at the clock and hastens: "It is time for my husband to return. I must make his tea."

If only her husband would miss Kamala! But he does not. He has servants and valets and bearers and friends with whom he can drink and make merry when he is not driving his car or making purchases. Kishen is a wealthy man and Kamala had been given in marriage to him by the exchange of a princely dowry.

"My father did for the best—and I am in the eyes of the public a happy woman worthy to be envied—but God knows that my burden is too heavy."

Personal

Mr. J. N. Culandaivelu Secretary of the Badulla District Court, is under orders to proceed on transfer to the Kalutara District Court in a similar capacity.

Mr. A. K. Alvapillai, Secretary and Interpreter of the Mannar Courts, has been appointed to Badulla in place of Mr. Culandaivelu.

Dr. V. D. Seevaratnam, of the Civil Hospital, Jaffna, is in the Planters' Ward of the General Hospital, Colombo, having undergone an operation.

THE MUD HUT

"I PROPHECY that you have had a good day. That smile tells me "

It is the voice of his wife that falls sweetly on the ears of the working man as he returns home, just as the sun beats down fire from heaven.

Savithri had been waiting for him at the door: he ought to have come ten minutes earlier, not that she has any watch with her, but she knows. Her daily work over, her house cleaned, her children fed and put to their moonday nap in these hot days, Savithri has nothing else to do but to sit at the door stitching her husband's clothes that she had carefully soaped and cleaned.

Yes, it had been a good day—and why should it not be, he asks, when he has an angel at home always praying to God? And he bends and takes her in his arms and gives her a kiss.

The supreme smile and happiness on Savithri's face as his lips touch hers!

II

"You are a wonder, indeed—" the fond husband exclaims as he eats off the plate handed by his wife. Yes, Savithri is a good cook and an economic housewife. It is Savithri's pride that she can make one anna go farther than a rupee in the hands of a wealthy woman—and that one anna brought better things to their children were healthy, their little house was clean—and who can describe the cleanliness and charms of the platform under the neem tree where they slept at night! Savithri called it "Paradise." It was the delight of the village to sit there and watch the children play. Savithri, though poor, divided her little with the children who came to play under her neem tree.

"Now, boys and girls," she used to say, "the fee to play here is that each of you eat a handful of leaves. And afterwards I give you sweets." The children did eat the bitter neem leaves. And they were the better for it, for the leaves protected them from contagion.

III

The wife of a cooly? Yes, that Savithri was. No one envied her. May be, as she went to the temple in her clean sari, her contented happiness radiating a sweetness from her face, her two lovely children clinging to her, some one enquired: "Who is she?" And then the answer came: "She is the wife of a cooly." There it ended. There was no one to envy her clothes or her ornaments.

But the happiness of her home and her heart? What would not Kamala, the wife of Kishen, give to experience one hour of that supreme pleasure of fond talk and smiling thankfulness from her husband to her?

Temple? What faith can do? Savithri prayed daily to God that her husband might be happy, that her children might be healthy. There was no prayer for herself. She never wanted wealth. She never wanted luxury. She prayed for the health and happiness of her husband and children.

She wanted nothing: she was the Mother. Her food was love. She lived for others. (Roy's Weekly)

Obiter Dicta

"EXIT THE TAMIL"
on Monday, July 1.

A Co-operative Medical Hall At Moolai.

A proposal is on foot to establish a Medical Hall at Moolai on co-operative basis. A meeting of the leading residents of the village is fixed for today at the Co-operative Union Hall to give practical shape to the proposal.

Temples in Ancient and Medieval India

(Continued from page 1)

hanced by their close co-operation with the Muttis. These Muttis were presided over by some eminent Sannyasis. The Muttis vied with the temples in their hospitality to the pilgrims. Often, in the early period, the Matathipathis occupied a good portion of the temple. It was only later, when the functions of the Muttis increased that they had establishments of their own. A Vaishnava Mutt according to one inscription appears to have been established at Thiruvadanai by the residents of that place and provisions were made for free feeding. Several scholars after their training in the temple appear to have secured decent positions in the Mutt.

Centenary Activities

The temple was the centre of all social and religious activities. Meetings were held and the young. There was hardly any activity with which the temple was not connected. Naturally, temple going formed a part of the daily programme of every villager. In Raja Raja's time we hear of a theatre and a dancing hall as adjuncts to the temple. One inscription refers to a gift of a piece of land to professional actor by a rural assembly for staging the seven Acts of the *Arya Koothu*. An inscription of Kullothunga III's time registers a gift of land for the maintenance of a *Nanavida Nataka Salais*. Music and Dancing appear to have been the favourite pastime of the people. The temples did their very best to develop aesthetic taste in the people. As evidence of their interest we have on the stone walls of the Tiruvannamalai temple beautiful sculptured representation of Bharata Natya. Raja Raja appears to have collected from all parts of South India as many as 400 dancers while his son Rajendra Chola made endowments for enacting a drama called Raja Rajeswara Nataga. An inscription of Raja Raja III refers to a dancing master who had to dance with appropriate gestures. As a result of this, dancing women were held in high esteem. They danced in the audience hall and feasted the eyes of Gods and men alike. Privileged as they were to dance before God, they were looked upon with awe and reverence. The contempt with which these are referred to day was conspicuous by its absence. We have today the same halls groaning under the weight of clubs and shops, and the dancing girls who once danced with joy are ashamed of their very profession.

Temple as Bank

The temple also acted as a bank to the poor people. We are told in one record that the village assembly of the place borrowed money from the temple treasury and purchased house-sites. Interest was paid on the amount borrowed. A record belonging to the 3rd year of Rajendra Deva tells us of the help given by the temple to the inhabitants of a famine-stricken village. Even temple jewels were sold to meet the needs of the people. In times of depression the temple authorities freely loosened their purse strings.

In the matter of management, the temples were free from petty fights. The village assembly was the supreme authority, while the minor details appear to have been looked after by a smaller committee. The accountant of the temple had the heaviest responsibility and he was subjected to constant supervision. Reference to mismanagement and embezzlements are far and few between.

NOTICE

N. Kandiah
LICENSED
AUCTIONEER
AND
Commissioner of
Sales

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

THE JAFFNA MUTUAL BENEFIT FUND LTD.

(Established 1918)

BANKERS.

Authorised Capital Rs. 8,00,000.00

Amount of Calls made Rs. 1,29,777.00

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Y. 27. 1-5-34—30-4-35

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Y. 56. 8-2—7-2-36 (T.)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 115.

In the Matter of the Estate of the late Theivanaippillai wife of Subramaniam of Maviddapuram Deceased.

Gnanasegarampillai Arumugam of Maviddapuram Petitioner.

1. Thangamuttu widow of Gnanasegarampillai
2. Velupillai Subramaniam both of Maviddapuram Respondents.

This matter of the Petition of the Petitioner praying for Letters of Administration to the estate of the

abovenamed deceased, coming on for disposal before C. Cumaraswamy Esquire, District Judge, on the 24th day of May 1935, in the presence of Mr. V. Coomaraswamy, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 20th day of May 1935, having been read, it is declared that the Petitioner is the brother of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 28th day of June 1935, show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 1st day of June 1935.

Sgd. C. Cumaraswamy, District Judge.

(O. 31, 24 & 27-6-35.)

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