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THE GANGES AND THE JUMNA

SACRED 'MOTHERS' OF THE HINDUS

By Dr. Dharendra N. Roy, Ph. D.

THE mythical origin of these two most sacred rivers of India points out the highly devotional spirit with which they are regarded by the Hindus. Whoever has seen them at some considerable length, especially where amidst the deep silence of the great Himalayas they glide straight down like two strings of sparkling silver, must have noticed the imposing grandeur which Nature has poured upon them. It is so profoundly mystical that it never fails to impress the Hindu mind. But this is not the only reason why the Hindus look upon these two rivers with a lofty spiritual feeling.

The river Ganges represents wisdom. Most of the ancient Rishis of India used to live in the Tapovanas (lit. forests for meditation) upon the banks of the Ganges. There they underwent the long austere life of meditation to develop their inward power of intuition so that they could know about the truth of things and life. There they freely and boldly discussed what they came to know, and having satisfactorily explained their points of view they put them into comprehensive systems so that others might study, understand, and profit by them. They lived in the thought world and their lives fully reflected the nature of their thoughts. The sacred memories of these Rishis who still inspire and guide the Hindu life is so intimately associated with the Ganges that when one pays homage to the former by one's daily life, the latter is invariably included in them. The Ganges comes along in the mind with the thoughts of the Rishis. What is more important to understand the highly spiritual feeling of the Hindu for the Ganges is that while the great Rishis of old are living only in his lofty principles of life, the Ganges still flows on as mystically and inspiringly before his physical senses as she did fifty centuries ago. She is not only in his thought and in his ideal world, she is also in his actual world of today. She is still the Mother-Ganges of India's millions. Many of them still choose to live by her sides and thus sanctify their mind and body in the blessed atmosphere she emits.

The Jumna

Similarly, the river Jumna represents devotion. It was on her luxurious banks that the most perfect form of devotion showed itself in all its five possible manifestations. Our devotional spirit is manifested in five different ways which in India are called Santa, Dasya, Sakhya, Vatsalya, and Madhura. The devotional spirit which characterizes the joy of the Great Realization following the attainment of inward peace is termed as Santa Bhava. The Dasya form of devotion is found in the devotee's joy to eagerly serve his beloved. The Sakhya form is what exists between two real friends. The Vatsalya form is in the sublime feeling of the parents for their child. The Madhura form is in the sweet

feeling that characterizes the relation between husband and wife. All these five forms were perfectly manifested in the devotional spirit with which Krishna, the God incarnate of the Hindu, was treated. Man cannot think of a finer example of emotional refinement. The whole atmosphere on both sides of the Jumna was so surcharged with the deep spirit of devotion that even birds and animals were imbued with it. Love in its purist form poured itself upon every heart making all men totally forgetful of themselves. In that extreme suffusion of love all things glowed with the hallow of sacredness. These places are now holy and things there are sacred. How can anybody think of violence of any sort at a place where Nature herself has shaken off her usual grimness, as if to remind India perpetually that here was performed that ineffable episode of love and devotion so exalted, abundant, perfect, and touching in all its varied manifestations that nothing but the purest forms of feeling can characterize this place? When a Hindu thinks of real love he has before his mind's eye that Braja Lila (divine play at Braja) of Krishna. He is reminded of the self forgetting devotion of Nanda and Yasoda, of Radha, of the shepherd boys and girls, of Arjuna and Bidura. And when he thinks of them, the river Jumna comes along with them in his mind, for she is the living witness of these golden days. The Jumna is sacred for she represents that divine spirit of devotion. And does not the great Tajmahal, that ever-white mausoleum, stand on the bank of the Jumna as the purest picture of conjugal devotion? Let anybody watch that Jumna as she flows on quietly through the district of Mathura or by the side of the Tajmahal and let him tell us how he feels. We will not need any explanation then as to why the Jumna is said to represent devotion.

The Ganges and the Jumna flow on quietly a long distance and finally meet at Allahabad from where they flow on together for another long distance till they lose themselves in the sea. In a like manner wisdom and devotion invariably meet somewhere and then move on together for some time until the two in one is lost in the sea of truth. Neither wisdom nor devotion alone can reach the goal. Wisdom is dry by itself continually soaking and sapping its own sweet fluidity. Devotion, of course, contains an inexhaustible fund of fluid faith but is itself blind, and needs the guidance of wisdom. The Ganges of wisdom and the Jumna of devotion must meet together in order to flow as one finally to reach the eternal sea of truth.

More than Rivers

The wonderful mysticism which seems to surround these two great rivers has also some other reason which is supported by modern scientific investigation. The Hindus think that the Ganges and the Jumna are not just rivers. They are more than rivers. They are possessed of mysterious powers which are not found in any other rivers of the world. That this is true is borne out by renowned scientists of our time. For instance,

A NASTY MOTOR ACCIDENT

HEAD-ON COLLISION AT MANIPAY

TWO PASSENGERS SERIOUSLY INJURED

A serious motor accident in which a passenger had his neck cut open by the broken windscreen and another who sustained a cut on his face, occurred on Sunday at Kaddudai, one mile from Manipay. The injured men were brought to the hospital and one of them is in a critical condition.

It appears car H. 524 driven by Seenivasagam Ponnar was going along Manipay road to Ilavalai. Car G. 1040 driven by Selliah Selvadurai was returning from Ilavalai. The latter overtaking a bus which was going ahead had a head-on collision with the other car. One of the occupants of car H. 524 sustained a nasty cut on his neck. A passenger in the other car had a cut on his face. Other occupants of both the cars escaped with minor injuries.

The Police are making inquiries.

the distinguished bacteriologist, Dr. F. C. Harrison, Principal of Macdonald College, McGill University, Canada, writes in an article, "Micro organisms in water": "A peculiar fact which has never been satisfactorily explained, is the quick death (in three to five hours) of the cholera vibrio in the waters of the Ganges and the Jumna. When one remembers that these rivers are grossly contaminated by sewage, by numerous corpses of natives (often dead of cholera), and by the bathing of thousands of natives, it seems remarkable that the belief of the Hindus, that the water of these rivers is pure and cannot be defiled, and that they can safely drink it and bathe in it, should be confirmed by means of modern bacteriological research. It is also a curious fact that the bactericidal power of the Jumna water is lost when it is boiled; and that the cholera vibrio propagates at once, if placed in water taken from the wells in the vicinity of the rivers."

Mystery of Ganges Water

A very well-known French physician, Dr. D'Herelle made similar investigations into the mystery of the Ganges. He observed some of the floating corpses of men dead of dysentery and cholera and was surprised to find "that only a few feet below the bodies, where one would expect to find millions of these dysentery and cholera germs" there were no germs at all. "He then grew germs from patients having the disease and to these cultures added water from the river (Ganges). When he incubated the mixture for a period, much to his surprise the germs were completely destroyed."

A British physician, Dr. C. E. Nelson, F.R.C.S., tells us of another striking fact. He says that "ships leaving Calcutta for England take their water from the Hughli River which is one of the mouths of the filthy Ganges and this Ganges water will remain fresh all the way to England. On the other hand, ships leaving England for India find that the water they take on in London will not stay fresh till they reach Bombay, the nearest Indian port, which is a week closer to England than Calcutta. They must replenish their water sup-

(Continued on Page 3.)

A Short Story

THE HARIJAN BHAKTA

BY KISHEN KASHMIRI

MUNSHI stood outside his hut. It was a crystal of cleanliness today. The picture of Shri Rama on the wall lay adorned with garlands. The Harijan had returned early. He cleaned the latrines. That over he took a dip in the Vishwamati. A beautiful bouquet of flowers in his hand, a sacred *chanda tilak* on his fine forehead, Munshi in his changed white clothes looked the picture of happy expectation. 'Rama, Rama,' he kept on repeating the holy name. Only fifteen minutes more! Gandhiji was coming to his Harijans of Sirmoor. There was a happy look about the *basti*. It was the day of their lives for the assembled Harijans. Dressed in spotless *khaddar*, men and women, all waited expectant. Munshi moved to join them. "Rama, our Shri Rama, has, indeed, sent Bapu Gandhiji. Our sorrows are his own. Our troubles trouble him. After all these centuries of suppression he shall raise us, make us men again. He is doing that already. Silent and busy, like the Gods who have sent him. Gandhiji is performing the greatest miracle of all times. At last! The Sanatan temples of Rama shall be open to us once more. Bhagwan's water of the wells shall not be denied us long. Our resurrection is Gandhiji's."

There was a run. A cry of *Bapu ji ki jai* rose triumphant to the skies. Sirmoor had never known such a day.

In a *chappal* and loin cloth stood God's frail messenger of human peace. His bony hand rested on his big staff. Gandhiji looked like a lover at these oppressed sons of Hinduism. His heart ran out to them. He talked to them of their sorrows. He spoke to them in their small groups. He gave them his message. He carried consolation and a hope for the morrow. "My friends, Hindus need your compassion. Sanatanists more so. You have suffered long and patiently. That suffering will be at an end soon. The blot of Hinduism is in the bleaching. It will vanish, God is with us. Let us pray that the eyes of those who seeing see not may open..... Live pure and clean lives. You who keep the cities clean should keep yourselves more so." Munshi touched Gandhiji's feet. It gave him a divine joy. He snatched to preserve the dust these feet had touched.

The grateful Harijans promised patience and cleanliness. They vied with one another. Their love was overflowing. In this Rama avatar lay their hopes of the millennium.

Such love! It touched Gandhiji's heart. He looked at the sweet fruits and the fragrant garlands. These were offerings. Like Shri Rama with Bellani, Gandhiji ate of the presents of love. "Friends, be brave and pray. Let your conduct put to shame those who think it shame to mix with you."

The words of Bapuji rang in the ears of Munshi. He thought of them again and again. Indeed Shri Rama had at last taken mercy on them!

Parasram was walking a slow pace. His forehead was a stretch of *chandan*. He was chanting *mantras*. He looked up. Hari! Hari! He was approaching the *chandal* colony. The Pandit gathered his *dhoti* about himself. His hand with its handkerchief ran to his

nose. He at once quickened his pace. Rama! He must not pollute. Oh! Why had he not by the outer lane? He, a *sat* S. of, and in the Sudra mohalla. Hari!

Munshi noticed the Harijan. He understood. It was a Sanatani. The eyes of the Harijan spoke pity. "Hey, Rama, are we a plague, nay worse." He remembered Gandhiji. Involuntarily he cried out. "Panditji Maharaj, Rama Rama. Pray walk slowly. Gandhiji sat with us yesterday. Why do you run? Are we not Hindus?"

The hurrying Pandit got ignited. A Sudra talking to him, and in that way!

"Gandhi! Dare you, you human dog, talk to me of that poacher in Dharma. He has undermined all *varna*. He has almost dealt death to the Hinduism of centuries. He is making Hindus un-Hindu. Gandhiji! Gandhiji." The orthodox fist shook in the air. "And dare you say you are a Hindu? Rama, Rama. What is the world coming to! *Kali yuga* is in full swing. You are a *molech*, a *chamar*, a Sudra, not a Hindu. Walk my way and I shall teach you what you are." Orthodox ran mad. Panditji started running.

Munshi got up. With dignity he stood in the way of the outraged Sanatani. "Teach me what I am, Panditji? We owe you Brahmins all respect." God! Parasram's lips dried. He saw Munshi standing so near, oh! so very near. It was terrible. What if the *chamar* touched him? *Narak*, *Narak*, *Parasa*, beware! Like an arrow the Pandit shot away. He looked back to heave a sigh of relief. He had avoided *Narak*. Munshi gazed at the figure of retreating religiosity. He laughed. Was that Dharma? What had Hinduism come to?

It was early morning. Coloured *saris* fluttered about the Mother. Some stood pouring water at Durga's feet. Others were burning incense. The temple bells called their call to *pooja*. The prayers from within rose in unison. Their sweet chant and the temple music sent a thrill to Munshi's heart. He was just near the outer door. He stood dumb. For the first time Munshi was looking at the inside of a great temple. The sweet fragrance of incense and flower got into his very being. He felt an ecstasy. With folded hands the Harijan bent in reverence to the Goddess within. He invoked Rama. He thought of Bapuji. With a courageous heart he took a step inside. The Harijan stood in God's temple!

There was a cry and confusion. Munshi did not feel it. He thought of the Goddess within. He walked on in the marble court. His basket of flowers was a burden of love. He was chanting a silent prayer. No *Rishi* ever walked a house of worship with more devotion.

Thump! The Harijan raised his hands to his head. Blood was running out. Thump, Thump, Thump! wooden slippers and *kamandals* were raining on the devotee's head. Munshi looked up. Love for the mother and pity for her Brahmins shone clear through the wet gaze. Parasram stood an enraged demon. So also many Pandits. They were hurling all things imaginable on the head of Durga's worshipper in Durga's temple.

Munshi staggered. He fell down "Rama, Rama. But I have had a *darsan*. Oh! Our Bapuji."

He was unconscious. The rain from Brahma's Brahmins still continued. The Harijan's blood rendered red the marble court of Goddess Durga. The basket of flowers lay upturned. The *gulab* and *chambeli* the bell and *mandal*, stood with the blood of Munshi. (Roy's Weekly)

NOTICE

"Commencing on Friday 30th August 1935 a weekly fair will be held every Friday at Oddusundam, Mullaitivu District, near the Oddusundam Hindu Temple."
 E. D. S. JAYARATNE,
 Chairman, D. R. C.
 District Road Committee's Office,
 Mullaitivu, 5th August 1935.
 (G. 28. 8-8-35)



Hindu Organ.

THURSDAY, AUGUST 8, 1935.

NATIONAL FESTIVALS AND
NATIONAL EDUCATION

THE KATARAGAMA FESTIVAL IS come and gone, the Maviddapuram festival is come and gone, and the Nallur festival is going on. What have we learnt from these festivals, what use have we made of them? Year after year they come and go, but we seem to be none the better for them, either as individuals or as a body corporate. The reason is that our understanding of things has become perverse, narrow and superficial. To most of us, temple festivals are mere sensational shows, or occasions for making a public display of our piety, which ought to be an inward and secret glow. A few people, under the influence of genuine emotions, may fast and pray and torture themselves without end in the hope of achieving the grace of God. But none bestows a moment's thought upon the real significance of these festivals. This is so because we have been taught to form novel opinions on the character and scope of religion. We have been taught to forget that religion permeates every bit of our life—personal and national—that religion is, in fact, life. Hinduism has never drawn a hard and fast line between matter and spirit, between body and soul, between Church and state, between secular and sacred. According to Hinduism, matter is evolved out of spirit; the body is accidental and the soul essential, but the soul cannot function without a body; the state, quite as much as the Church, stands for the achievement of the highest good; and even secular things are not without a tinge of sacredness which elevates and purifies them. Life, therefore, must be viewed as a whole, and its activities regulated on the basis of such a view. The celebration of our festivals was ordered on this wise basis by our ancestors whose insight was marvellously clean and clear. Every sphere of national endeavour was brought into close relation with the celebration. The temple and its neighbourhood were buzzing with commendable activity day and night. There were fairs and exhibitions where all arts and industries were duly represented. There were also puppet-shows, rides on merry-go-rounds, dramatic performances, and matches in wrestling and fencing with sticks and clubs. Above all, there were recitations from the Puranas and Itihasas, and lucid expositions of the Dharma Sastras. Sometimes, even kings took part in these recitations and expositions. The great king Rishabh—*an avatar of Vishnu*—is said to have given an illuminating exposition before a huge concourse of people at Brahmapur. He touched upon several points in his address

(which was ostensibly meant for his sons) and the most important of the points were these:—

"The service of the great is called the doorway to salvation, and they are great whose mind is balanced and serene, who are free from anger, who are friendly and gentle to all, who are more attached to Me than to people addicted to the pleasures of the senses, who love Me more than they love their homes, wives, children and riches, and whose interest in temporal concerns is limited to the most necessary minimum. The world is naturally blind to its own welfare: out of avarice it seeks to pile riches upon riches; and, for the sake of an iota of happiness, it indulges in mutual hatred, ignorant of the eternal misery that is bound to result from it. Which wise man of mercy, then, who knows the truth, and sees the world thus plunged in darkness, would seek to plunge it into deeper gloom by encouraging it to cling more tenaciously to sordid material interests? Death is imminent to every mortal; and no one who does not know how to keep it out deserves the name of teacher, relation, father, mother, god, or husband. And you, my sons, must at every step, look upon every creature as My abode, that is the only way of honouring Me"

The account of our national festivals given here contains, in the briefest outline, a scheme of education which we can truly call national, which is best suited to our racial genius, being part and parcel of our unique heritage. The people of those days, as one can easily infer from this outline, received their knowledge, culture and wisdom, their inspiration and devotion—not from the dead leaves of machine-made books—but from direct contact with life in all its varied aspects of goodness, greatness, earnestness, industriousness and godliness. Our national festivals preserved their animation and their capacity for sustained inspiration even late in historic times. They lost these virtues only when Hinduism itself lost its vitality, by losing its power to digest and assimilate the vast series of foreign influences brought to bear on it in the course of its long and chequered history. Unless and until our religion is vitalized once again, our national festivals will remain no more than pious pomposities if not worse. The most urgent need of the hour, then, is the revitalization of Hinduism. When will that need be satisfied? The answer depends upon the earnestness, the sincerity, and the vigour with which we—the votaries of this ancient faith—strive to discharge our individual duties and obligations as living units of Hindu Society.

Mr. G. K. W. Perera who represented Ceylon Buddhists at the Buddha Kataragama Gaya Committee is reported to have expressed his satisfaction at the agreement arrived at in regard to the proposed management of the Buddha Gaya Temple: a Committee composed of Hindus and Buddhists will be in charge of the management of the Temple. Kataragama, the Hindu shrine in Ceylon, is almost in the same position as the Buddha Gaya, and is under Buddhist management. Diwan Bahadur K. S. Ramaswami Sastri, whose article on Buddha Gaya we took over in our last issue, enquires if there is

any demand for Kataragama being handed over to Hindu management. There is a demand, by Ceylon Hindus, for a voice in the management of the Temple. For, as the late Sir Ponnambalam Arunachalam observed, "this old and once wealthy foundation has for years been in a woeful plight, from loss of the state patronage and supervision which it enjoyed under native rule and owing to the corruption and dishonesty of the Sinhalese trustees and priests in whom under the Buddhist Temporalities Ordinance its administration is vested". What the Hindus are more concerned with is about the daily services in the Temple, which are reported to be precarious; they want facilities for worship, and for that a voice in the management of the temple. The present administration is "scandalous" and the Hindu pilgrims who continue to flock in thousands pour "their offerings without stint.....wistfully looking forward to the day which will see the end of the scandalous administration." A representation has been made to the Buddha Gaya Committee by Ceylon Hindus to consider the Kataragama question along with that of Buddha Gaya. The Committee does not appear to have gone into the question of the restoration of the Kataragama. The agitation will not rest at that. Quite recently a meeting of Hindu pilgrims at Kataragama decided on the formation of a Committee of management composed of Hindus and Buddhists. We hope the Buddhists will see the justice of this demand.

"DEAD" ACCUSED
IN COURT

Process-Server who Reported Accused 'Dead'

An accused in a case, whom a process-server had reported as dead was discovered to be living in a different place, and on a summons re-issued, appeared in the Police Court yesterday and pleaded not guilty to a charge of possessing a car without obtaining a licence for same.

The accused was Mrs. Nagalingam Suppiah. The Chairman of the Jaffna U. D. C. filed a plaint charging her with possessing a car, C. 7316, without obtaining a licence. Summons was issued on the accused, but the process-server reported that the accused was dead. On this report, the magistrate struck off the case.

The Chairman caused enquiries to be made as to the whereabouts of the accused and reported to the Court that the accused was living at Pt. Pedro. Summons was again issued, and the accused appeared before Mr. K. Alvapillai, Police Magistrate, yesterday, and pleaded not guilty. Trial was fixed for the 20th instant.

THE JAFFNA HINDU
COLLEGE

Annual Prize-Giving

The Annual Prize-giving of the Jaffna Hindu College comes off on Monday, the 12th instant, at 6.30 p.m. The Hon. Mr. Justice L. M. Maartensz will preside and Mrs. Maartensz will give away the prizes.

Mr. K. S. Arulnandhy, M. Sc., Divisional Inspector of Schools, N. D., will be the speaker.

NEXT VICEROY
OF INDIALord Linlithgow
Appointed

The Marquess of Linlithgow has been appointed as the next Viceroy of India, in succession to Lord Willingdon whose term of office is due to expire in April, 1936.

SUSPECTED THIEF
TRAVELS WITHOUT
TICKETRemanded for Suspected
Theft in Jaffna

A Sinhalese man named Podiappu, alias, John was charged before the Police Magistrate of Anuradhapura with having travelled from Jaffna to Anuradhapura without a ticket. The accused having pleaded guilty the Magistrate fined him Rs. 5/-.

Sub-Inspector Rasanayagam filed a report stating that the accused was suspected of theft at Jaffna and moved that he be remanded pending inquiries. The Magistrate remanded the accused.

STOLE MONEY IN
FATHER'S ABSENCEWarrant Issued On
Son

A father preferred a charge of theft of Rs. 150 and three dhoties against his son, before Mr. K. Alvapillai, Police Magistrate of Jaffna on Tuesday.

The father, one Murugar Ramupillai of Sandilipai, stated that, in his absence, his son Selvadurai, got over the door-post into the room, and stole Rs. 150 and three dhoties.

Atputham, an eight-year old daughter of the complainant, giving evidence stated that when she was at home her brother, the accused, came and asked for the key. Witness had said she did not know where the key was. The accused got over the door-post into the room and came out with a bundle, and walked away with it. When her father returned after a funeral she informed him about that.

The Magistrate issued warrant on the accused returnable on the 12th instant.

The Lanka Ayurvedic
Medical College JaffnaRESULTS OF MARCH
EXAMINATIONS

The following candidates have passed the Examinations mentioned below:

Pr. A. M.		
1. K. Nataraja	III Dn.	
2. S. S. Nathan	III Dn.	
3. A. J. Rajendram	III Dn.	
S. A. M.		
1. K. Kandiah	II Dn.	
2. S. V. Sreenivasagam	II Dn.	
3. V. Vijayaratham	II Dn.	
4. C. Kandiah	III Dn.	
5. A. Krishnar	III Dn.	
6. K. Daarmalingam	III Dn.	
I. A. M.		
1. K. Ponnambalam	I Dn.	
2. J. Navaratnam	III Dn.	
3. K. Kumaraswamy	III Dn.	

Assize Session
Opens in Jaffna

—O—
14 CASES ON CALENDAR

Brother's Attempt To
Murder Brother

The Assizes commenced yesterday in the Jaffna District Court-house. The Hon. Mr. Justice L. M. Maartensz mounted the Bench at 11.10 a.m. A posse of constables under Inspector J. H. A. Fernando, presented a guard of honour. Mr. E. T. Dyson, Fiscal, N. P., handed the mandate. There are now 14 cases on the calendar, of which 8 are murder.

Attempt to Murder

The first case taken up for trial before His Lordship and an English-speaking jury with Mr. K. Ulaganathan as foreman was from Karainagar, in which Kanapathipillai Kandiah and Velayuthar Nagammuttu of Karainagar stand charged with attempt to murder Kanapathipillai Ambalawanan, a brother of the 1st accused. Crown Counsel, Mr. Nihal Gunasekera, prosecuted.

Mr. S. D. Tampoe with Mr. Advocate Kandiah instructed by Mr. H. R. Ariacutty defended the accused who pleaded "not guilty".

The complainant had eight injuries, the one on the neck was a grievous one, others non-grievous. He was in danger of life for five days. He was in hospital for 25 days.

The story for the prosecution was that the complainant was a cigar trader at Pasara. He, his wife and his mother lived in one house and the 1st accused, his brother, lived about one-fourth of a mile away. The second accused was a nephew of his. On April 2nd when he was going along the Village Committee Road towards Kovalam to answer a call of nature, the two came from the opposite direction. He asked the 1st accused what he had complained to the Police Vidhan about him that day. The Vidhan told him the complainant that his brother, the 1st accused, had complained to him, that he had locked the door and taken the keys with him, and that he (1st accused) was not able to remove his things.

When the complainant questioned the accused about it the latter got him round the waist and pushed him down. The 1st accused was on top of him. The 2nd accused sat on the complainant's hip and pressed him down. The 1st accused stabbed him on the neck and the back. In all he was stabbed eight times. He cried out, and his father-in-law came up. The 1st accused ran away. Sanmugam Saravannamuttu came and seized the 2nd accused. The Vidhan came later. His father-in-law then took him to hospital. At the time of the assault the 2nd accused had 3 bottles of arrack. The injury on the complainant's neck was giving pain even now. He could not carry any heavy things.

Kanthar Arumugam and Sanmugam Saravannamuttu were next examined, and the case stands adjourned for today.

Malaria Situation Better

A press communique issued by the Ministry of Health on Monday states that the improvement mentioned in the communique of July 17th continued during the latter half of that month and dispensary attendances in the epidemic area have decreased by about 25 per cent. during the past month and are now fewer than at any time during the present year. A large number of temporary hospitals and treatment centres have been closed as they were no longer needed.

LETTER TO THE EDITOR

VACCINATION FOR CHILDREN

Sir,—There is considerable ignorance prevalent among the people of this country in regard to the advantages and after-effects of vaccination for little children. There is also a certain amount of ignorance or a willful neglect of their duties on the part of certain irresponsible vaccinators who sometimes vaccinate little children carelessly or in the wrong way with the result that they suffer from very high fever for a number of days shortly after vaccination. One or two days after the vaccination the whole arm or arms which contain the vaccination marks become swollen eruptions appear on all sides of the vaccination marks and the amount of suffering the children undergo in consequence of this is indescribable. If there is bad blood in the body of any child or if it is subject to any other ailments, it suffers untold misery for a fairly long period after the date of vaccination. Some children aggravate the situation by scratching with their finger nails the vaccinated parts at night or even during day time when no elderly persons are by their side. Certain ignorant people make the state of affairs still worse by the indiscriminate external application of some injurious drugs or leaves of plants on the affected parts, when they cannot bear the pathetic sight of their children's acute suffering.

It is a great pity that vaccinators do not give the necessary instructions to parents or guardians of children as to what they should do in the case of their vaccinated children, if they are to be free from the unbearable pain which they generally have after vaccination. Even educated people cannot be expected to know all that they should know in regard to vaccination, unless the vaccinators or some others interested in the cause give them the necessary information. The chief headmen and minor headmen of our place are very particular to see that children are vaccinated when they are very young, but do not put forth any efforts to see that something is effectively done with the co-operation of vaccinators and medical officers in order to relieve the children of their intense suffering owing to wrong vaccination or as the result of some undesirable external application to the vaccinated parts. There is a feeling among our people that they are forced to get their children vaccinated when they are too young or too ill to be fit for the purpose. It is our common experience that in some villages people are compelled to get their children vaccinated, when they are about three months old, whereas in some other villages children of even five years of age remain unvaccinated. This is due to the severity or leniency of the headmen of the place. Whoever may be responsible for this invidious distinction, it is but proper that the same privilege should be extended to every body, regardless of any other considerations. There is a general feeling in this country that the age of vaccination should be raised at least by a few months, as it is now too low.

There have been not a few cases in certain villages in Jaffna very recently where, owing to some unknown cause, the children who were vaccinated were subject to very great suffering for a number of days from the third or fourth day of vaccination. On account of the unbearable suffering of the children due to vaccination, some people stealthily apply lime juice and cold water to the vaccinated parts of the arms, as soon as they are out of sight of the vaccinators, and consequently the children are free from all suffering. They get their children vaccinated for fear of being fined by the authorities, but are compelled to

WAYLAID AND ROBBED

Two Men of Anaicottai Charged

Before the Police Magistrate, Jaffna, the Police Vidhan of Anaicottai charged two men Thambipillai and Kandiah of the same place with having on the night of Saturday last, waylaid and robbed two young men, Sinnathamby Kanagasundaram and K. W. Mendis, of one coat, two shirts, two sarongs and a bicycle lamp.

The two young men who had gone to witness the all Jaffna Inter-collegiate Sports on Saturday, on their return journey bought the things mentioned above and were going along the Chankanai road, when the accused, it is alleged, waylaid and relieved them of these articles.

The Ganges And The Jumna

(Continued from page 1)

ply at Port Said, Suez, or at Aden on the Red Sea."

Sacred Mothers

When the veteran scientists of the West upon whom the sacred tradition of India has no influence at all, are surprised by the peculiar qualities of the Ganges and the Jumna waters, it is no wonder that the Indian people in general should hold that these rivers are sacred and possessed of mysterious powers. It may be that some day some scientist will be able to explain this mystery, but a mere scientific explanation of it will not be enough to detract from the sacredness of the two rivers, just as the explanation of the special qualities of a genius does not divest him of his high distinction.

No wonder, then, that, to a Hindu the Ganges and the Jumna are not simply rivers, they are his sacred mothers whose very touch purifies not only his body but also his soul. Wherever a devout Hindu may go to take his bath, he does not fail to invoke first the Ganges and the Jumna and feel their presence in the water before he takes a dive in it. If his home is far away from these rivers, it is his ambition to see them some day and bless his being by taking bath in their sacred waters. He will also like to carry home some water from them and save it carefully in a bottle so that he may use it for purposes of purification. To some foreigners it may seem going to the extreme—almost verging on superstition, but those who are apt to go beneath the surface of things and observe the fine spirit with which they are looked upon and the good effects resulting from such a spirit, will certainly be slow to indulge in any rash judgment.

(Prabuddha Bharata)

have recourse to some effective method of freeing their children from suffering, even though they are aware of the fact that the advantages derivable from vaccination are thereby lost.

Medical men of undoubted ability state that it is quite sufficient for a child to be vaccinated successfully in two places in the arm instead of four, as is being done now by vaccinators, in spite of the fact that the parents and guardians of children protest strongly against this kind of vaccination. May we hope that the proper authorities will do all that is in their power to get children vaccinated at the proper age, but at the same time see that the children have as little suffering as possible after, and on account of, the vaccination? Some literature on the subject by one who knows all about vaccination will be a great boon to a large number of children, the ignorance of whose parents or guardians is chiefly the cause of their suffering after vaccination.

Pro Bono Publico.

Tellipalai,
3-8-1935.

RAMANATHAN COLLEGE

Old Girls' Day

Saturday, the 20th of July, was a day of great rejoicing in the annals of Ramanathan College. It was the tenth anniversary of the Old Girls' Union—a day of lingering sweetness to the Old Girls' and of jubilant merriment to the Present Girls.

The proceedings commenced at 8 a.m. with Abhishekam in the College Temple and at the Samadhi of Sir Ponrambalam Ramanathan.

By two o'clock in the afternoon, one could hear the loud laughter and chorus of voices exchanging news and recalling the past days that are no more. At 3 p.m., the members of the Union assembled in the School Hall. They missed the genial presence of the President, Lady Ramanathan, and that of Mrs. Natesan.

Annual Meeting

Miss C. F. Carleton M. A., Principal of the College and Vice-President, presided over the Annual General Meeting. The telegram conveying the greetings from the President was read, after which a vote of condolence was passed to be forwarded to Mr. V. Canagaretnam J. P., U. P. M. and the relatives of the late Mrs. Canagaretnam who was Secretary of the Old Girls' Union.

Miss R. R. Chelliah, M. A. paid a glowing tribute to the memory of Mrs. V. Canagaretnam who was one of the most distinguished Old Girls' of Ramanathan College.

Then Mrs. K. V. Mylvaganam, the acting secretary, read the annual report followed by the Treasurer's report, Miss C. Rajarajeswary, the Treasurer, appealed to the members to place the finances of the Union on a sounder basis by punctual payment of their subscriptions.

Election of Office-Bearers

The Election of Office-bearers took place:

President: Lady R. L. Ramanathan.

Vice-Presidents: Miss C. F. Carleton M. A. and Mrs. S. Natesan.

Secretaries: Mrs. T. Muttucumaru and Miss C. Rajarajeswary.

Treasurer: Mrs. K. V. Mylvaganam. Committee: Mrs. K. Alvapillai, Mrs. H. R. Ariakuty, Mrs. V. Balasundaram, Mrs. A. Cumarasamy, Miss. R. R. Chelliah, Mrs. C. N. Devarajan, Mrs. K. Gnanaasundaram, Mrs. S. R. Kanaganayagam, Mrs. R. Kanagasabai, Mrs. T. Nadarajah, Mrs. S. Nagarajah, Mrs. R. R. Nalliah, Mrs. V. K. Nathan, Mrs. V. T. Pasupathy, Miss. V. P. Padmavathy, Mrs. C. S. Somasegaram, Mrs. Sam Sabapathy, Miss. S. Sabaratnam, Miss A. M. Sivakolunthu, Miss. K. Sathasivam and Mrs. S. Thiagarajah.

Swaminathan Scholarship

Mrs. Thiagarajah next spoke on Mr. C. K. Swaminathan's faithful services to the College. As his student, she admired him for his wonderful patience and diligence and disinterested service. She requested the members to contribute liberally for a scholarship in his name as a memento of his work to the College.

The business meeting terminated after Mrs. Kanagarayar had appealed to the Old Girls for the Prize Fund. Tea was then served by the Guides to the Old Girls assembled in the open air where the Net-ball match between the past and the present girls was in progress. The present girls won.

Variety Entertainment

At 6.30 p.m., the variety entertainment commenced with a welcome item by the Guides greeting the Old Girls with songs and dances. The scenes from *Thiruvilaiyadal Puranam* depicting the episode of the grinding stone, well and Lingam were staged in Tamil with a pleasing mixture of melodious music. The ball dance, the dream of Fair women with their charming dresses, the Violin Solos by two of the old girls, the Village School by the Training School and the Old Girls' Orchestra were greatly appreciated by the audience. The programme for the day terminated with Thevaram.

MOTOR ACCIDENTS

Car Dashes Against Tree

Mr. Felix S. Paul, Police Magistrate, Pt. Pedro, recorded the dying deposition, at the Puloli Hospital, of one Antonipillai who met with a motor accident at Thondamanar.

The injured man stated that he was travelling in one Joseph's car driven by a Sinhalese man of Colombo whose name he did not know. He (the injured) was taking fish from Pt. Pedro to Mylitty and was seated in the front with the driver. At the Thondamanar junction the driver turned the car towards Mylitty. The car went and dashed against a coconut tree. The wind-screen broke and cut him on his right cheek, forehead, lips and face. He was not thrown out of the car. The car was travelling at a moderate speed. He was dazed. The car remained at the spot where the accident occurred. The Police Vidhan of Thondamanar took him to the hospital. The driver was not to blame for he was not driving fast. The other occupants of the car were Joseph, the owner of the car, and two others who were seated in the rear seat. Police are making inquiries.

Car-Bus Collision

Sinnathangam wife of Selvadurai, with her daughter Pakkiam and two others while returning in a car G. 887 driven by S. Rasamany from Dr. S. Subramaniam's dispensary met with a nasty accident yesterday morning on the Karacheri—Nallur road. Bus No. H 1033 driven by Saverimuttu Jacob came by a cross road and dashed the car on the side, with the result the car was badly damaged and the rear wheel came off, and one of the doors wrenched out. The headlights of the bus broke and glass pieces struck the woman Sinnatangam in the face.

The bus driver was charged on Monday before Mr. Simon Rodrigo, Additional Police Magistrate, by Court Sergeant K. C. V. Nayar with reckless driving, driving the bus on a prohibited road, failing to report the accident, failing to remove the injured to the hospital and driving with ineffective brakes.

The accused pleaded not guilty allowed bail in Rs. 150/- Trial was fixed for the 9th instant.

IRANAMADU-KARACHCHI SCHEME

Advisory Committee

The following have been appointed to be members of the Advisory Committee, Iranamadu-Karachchi Scheme, to assist the Government Agent, Northern Province, to recruit suitable colonists and develop the Scheme:—

Messrs. G. G. Ponnambalam, S. Natesan, A. V. Kulasingham, P. Mortimer, and V. Muttucumaru.

Fined for Hiring Out Private Car

The conviction and sentence were confirmed in the Appeal Court in the case in which the Police Magistrate of Jaffna convicted one Karthigesu Nagalingam, a motor car driver for plying his private for hire, and fined him Rs. 50, and suspended his licence for three months.

The accused appeared in Court on Tuesday before Mr. K. Alvapillai, Police Magistrate, to receive sentence.

Tragic Sequel to Pleasure Trip

SCHOOL BOY DROWNED IN SEA

No Traces of Body Yet

A student of St. Patrick's College, who with four other fellow-students went on a pleasure trip to Kankesanthurai and had a catamaran ride was drowned on Monday last. His body has not been recovered yet though a diligent search is being made since the day of the tragedy.

It appears that St. Patrick's College was closed on Monday in rejoice over the Sports Championship won by the College. The students who took part in the Sports were taken out on a pleasure trip. Some students, it seems, were left behind in the College. A few of these, with the deceased joined a car and went out on a pleasure party and having enjoyed themselves, it is reported, with as much liberty as possible, boarded a catamaran at Kankesanthurai. About 100 yards from the Jetty the catamaran capsized and all the five were thrown into the sea. Four of them managed to scramble back on to the raft and made for the shore. The unfortunate fifth was drowned, the efforts of fishermen and divers to rescue him proved unavailing. The body has not been recovered yet.

The victim is D. Balasingham, 17 years old, student of St. Patrick's College, and son of Mr. L. Dorairajah of Anaipanthi, Jaffna, and of the Attorney-General's Department.

Kandy Advocate Appointed Judge

Mr. C. S. Rajaratnam, Advocate, Kandy, has been appointed Police Magistrate of Nuwara Eliya.

Ceylon Doctor's Success

Dr. M. J. A. Sandrasegara of the Department of Medical and Sanitary Services has obtained the degrees of L. R. C. P. and S. (Edinburg) and L. R. F. P. and S. (Glasgow). He will soon go to London to do Clinical work at the British Post-Graduate School of Medicine.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 8580

In the matter of the estate and effects of the late M. S. Mohideen Nachchia wife of Mohamed Meerappillai of Vannarponnai West in Jaffna

Deceased.
Mohideen Sabib Mohamed Meerappillai of Vannarponnai West, Jaffna
Petitioner.

Vs.
1. M. S. M. Pathumma Nachchia daughter of Mohamed Meerappillai
2. Mohamed Meerappillai Mohamed Sabul Hamid,
3. Mohamed Sulaitha daughter of Mohamed Meerappillai,
4. Mohamed Aleeppa daughter of Mohamed Meerappillai, and
5. Mohamed Sathakathulla Mohamed Abdul Latif Alim, all of Vannarponnai West, Jaffna
Respondents.

This matter of the petition of the above-named petitioner coming on for disposal before G. Coomaraswamy Esquire, District Judge, Jaffna on the 19th day of July, 1934 in the presence of Mr. K. Aiyadurai Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:—

It is ordered that the petitioner above-named be granted Letters of Administration to the estate of the late M. S. Mohideen Nachchia wife of the petitioner unless the respondents or any other person shall on the 15th day of July, 1935 appear and show cause to the satisfaction of this Court to the contrary.

The 15th day of July, 1935
Sgd. C. COOMARASWAMY,
District Judge,
Jaffna.
Time to show cause is extended for 21st August 1935.
& (O. 57, 5 8-2-35)

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

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(Mis. 111. 25-7 to 8-8-35)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA
Testamentary No. 8427.

In the matter of the estate and effects of
the late Sellamma wife of Ampalavanar
Arunasalam late of Japab in F. M. S.
Deceased,
Ampalavanar Kandiah of Karaidivu West
the attorney of A. Arunasalam of Karai-
divu West Petitioner.

Vs.

1. Puvanesary daughter of Arunasalam
of do
2. Meenadchy daughter of Arunasalam
of do
3. Arunasalam Kanagasalingam of do and
4. Ledchumy daughter of Arunasalam
of do and
5. Valliammai widow of Ampalavanar
of do

The 1st to 4th respondents are minors
by their Guardian-ad-litem the 5th
respondent Respondents.
This matter coming on for disposal before
C. Coomaraswamy Esquire District Judge
Jaffna on the 18th day of May 1934 in the
presence of Mr. A. Kanagasabai Proctor on
the part of the petitioner and the affidavit of
the petitioner having been read, it is ordered
that the petitioner as the attorney of the said
A. Arunasalam be declared entitled to have
Letters of Administration to the estate of
the said intestate unless the respondents or
any other person or persons shall appear
before this Court on the 20th day of July
1934 and state objection or shew cause to the
contrary.

This 31st day of May 1934.

Sgd. C. Coomaraswamy,
District Judge.

Extended to 20-8-35.

(Sgd.) C. C.

D. J.

(O. 56. 5 & 8-8-35.)

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(Mis. 119. 1-3 to 8-8-35)

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