

AN INTERESTING LETTER FROM COLOMBO, CEYLON

DESCRIBING A RELIGIOUS CELEBRATION HELD BY BUDDHISTS

Mrs. Mabel Bradsher Docherty, a Native of Person, Gives a Vivid Description of Religious Celebration.

The Perahera is a religious celebration which the Buddhists hold each year during a certain full moon, the idea being that it acts as a preventer of all illness as plague, etc., protecting the people during the forthcoming year. The sight itself is most gorgeous and truly wonderful in every sense of the word. Leaving our bungalow at 7.15 p. m. we walked through the old Kandyan king's palace, the present home of the Government Agent, the verandah of which is almost three-quarters of a block long and opens into the temple court. The court itself is enclosed in a stone wall built several hundred years ago, the old palace itself having been built in the 16th century.

Proceeding through the court we came into the office of Mr. Meedeniya who is Chief Guardian of the Temple and who is the highest of the native Ceylonese in the Island, corresponding to the Indian Princes. Mr. Meedeniya Adigar being highly educated, a conversation with him is full of interest, the subjects dwelt on being clerical, caste, elephant kraals etc. While conversing with him the remaining Kandyan Chiefs were in the adjoining room dressing for the actual parade. In the meantime the native Buddhists had gathered all along the route of the procession some having taken up their positions always before hand. Of course there were a large number of pilgrims and the Adigar stated that there would be approximately 60,000 from outside of Kandy in attendance.

The appearance of the Head Chief whose name is Mr. Nugawela and whose official title is Diyawadana Nilame, was so gorgeous that I think it wiser to describe it in detail. His shoes were shaped like a boat and made of cloth of gold and set with jewels. His sarong or skirt was of a thin white material with a border of gold, ten yards of which were wrapped around his body in a marvelous manner, giving him a large bay window effect. His coat is of a most unique cut more like the Basque of women worn in 1850-60, having leg o' mutton sleeves etc. It was made of gold cloth and embroidered with more gold and jewel buttons. His hat was perhaps the most gorgeous part of the costume, made of solid gold and quite high, with four elevated corners studded with precious stones, the tassel itself being made of rubies. His hands were covered with rings and a jewel-studded dagger was held in the top of his sarong.

Being his guest along with Mr. and Mrs. Turner he gave us the honor of showing us personally through the temple accompanied by Mr. Meedeniya. Proceeding we walked in through the court which was lighted by flaming torches held high by the Buddhists in attendance and different people who took part in the Perahera. The place was simply teeming with people all dressed in their bright sarrees waiting for a glimpse of the relics. Finally after a very circuitous route we reached a room guarded by the Priests. Here we were requested to remove our shoes and then proceeded up a very narrow and steep stair to the outer chamber which holds the famous tooth of Buddha and the most sacred of all Buddhist relics in the Island. Only royalty have ever seen the tooth but we were shown into the sanctuary where the caskets which held the relic are guarded. The tooth itself is in the seventh casket of the seventh casket, the number seven having some significance. The casket themselves are all of hand-wrought gold and silver and are studded with precious stones and are undoubtedly the most gorgeous and beautiful things I have ever seen. The casket containing a relic which is supposed to benefit the people was taken out after Mr. Nugawela had purified his hands by washing them in flower water and performing the ritual. He then showed us the jewels in the casket pointing us some of the most important ones, weighing many carats.

Having completed the survey Mr. Nugawela dismissed us to the care of Mr. Meedeniya, who took up through the library on to the octagon built primarily as a post of honor from which the King could view the procession. Mr. Meedeniya spent the time with us and told us in very choice English the interpretation of the procession and its units. Each temple was represented and each had its own howdah and elephant coming according to the rank. The first of importance in the parade is the Dalada Maligawa or Temple of the

Tooth and now I will give you a short view of the procession.

First come the torch-bearers in large numbers followed by the elephants gaily decorated, the mahouts dressed in flaming colors. Following them come the tom-tom beaters and devil dancers, the latter covered with paint, jingling coins and tiny brass bells on the arms and legs. Their dancing itself is really a science and while their movements are grotesque, still they are extremely fascinating and rather interpretive. The whip lashers were extremely good, while the man and woman on stilts representing the last king and queen of Kandy created no little amusement.

The Kandyan chiefs were all dressed more or less gorgeously and followed each temple procession. There were altogether about seventy-five or eighty elephants to the eight temples represented.

The best part of the ritual is the loading and unloading of the casket holding the relic, the guarded elephant which bears it being brought into the temple and on no occasion is he allowed to put foot on the earth, rolls of cloth being spread under his feet.

Following this we inspected the Oriental Library which contains very many old books, one, Ceylonese Buddhist Bible eight-hundred years old, being written on talap leaves with the aid of a steel pencil, following which an ink or dye is brushed over the scratching. Others are written on silver sheets which are still very much older.

Mabel Bradsher Docherty.

SOCIAL EVENTS.

The Music club had its first meeting of the year Wednesday afternoon, with Mrs. Preston Satterfield. Only a short program followed the roll call, which was responded to with current musical notes. Mrs. K. L. Street gave a piano selection and Mrs. T. C. Bradsher, a vocal number. Various matters of importance to the club were discussed for the coming year, after which the meeting closed. The members present were: Mesdames E. C. Long, T. C. Bradsher, K. L. Street, W. O. Sample, Sallie Morris, J. B. Hurley, Preston Satterfield, and Miss Caudia Carney.

The Woman's Missionary society of the Methodist church had its regular meeting Tuesday afternoon with Mrs. Laura Long. After the business part of the program, which was added to by short talks from the different members, and Rev. J. B. Hurley, a delightful course of refreshments was served from a prettily appointed table.

Mrs. J. A. Beam was hostess to the teachers of the graded school and a few friends, Wednesday afternoon, at the home of Mrs. R. A. Spencer, on Reams avenue. Two interesting contests, interspersed with animated conversation furnished the entertaining feature. At the close of the afternoon, the hostess served block cream, and cake and mints. The teachers present were: Mesdames W. H. Long, Josephine Parker, Misses Mildred Satterfield, Katie Lee Matthews, Clara Edwards, Mary Hardy, May Wilson, Sue Merritt, Ethel Newton, Helen Leary, Louise Thompson, Rosalie Woodlief, Della Bryan with Mesdames R. A. and R. M. Spencer, and A. R. Warren as additional guests.

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PRESBYTERIAN BAKING DAY.

Let the Presbyterian women do your baking for this week-end. Phone your wants to Mrs. W. O. Sample BY THURSDAY NIGHT. Money made goes to the Manse Fund.

(Continued from Page One)

In having it published instead of getting the average price that this association had netted its growers, and compare it with the price that non-members had received for the same crop on the auction floor? But since you preferred to use individual bills instead of dealing in averages, why was it that you did not take one of the many bills made out at Winston during the last two years, which failed to pay the warehouse charges, and publish it along with your bill from Virginia?

12. Will someone tell us just why tobacco doubled in price in Kentucky last year over the previous year?

13. Why is it that tobacco should bring three times as much in South Carolina this year as it did last year when the crop this season is much larger than the one last season?

14. If our association is a "peanut" game, rotten as dirt itself, and sure to go "coflunk" in less than six months, why would the War Finance Corporation trust us with thirty millions of dollars? Or why would such men as Mr. Patterson leave the American Tobacco Co. and come with us?

15. In case you are so sure that it will not last more than six months at the most why are you spending so much time and cash in fighting it? (Perhaps I should answer this one for you because modesty on your part might make it slightly embarrassing for you). Of course it is all because you are such a true, warm, loving and affectionate friend of the farmer and hate so much to see us gouged for this one year. You have cared for us so tenderly during the past twenty-five years that you know that we are not at all accustomed to pinches and in case we should get slightly pinched for this one year it would be so new and so strange that we would not be able to stand the shock.

15. Why is it that our entire State Department of Agriculture, our entire U. S. Department of Agriculture, every farm paper and journal throughout the entire country, nine-tenths of our Congressmen and Senators and our President himself endorse co-operative marketing with the strongest terms at their command, and along with them such farmers as the late John Galloway and hundreds of thousands of other farmers who read and think for themselves? While on the other side we find warehousemen, warehouse pets, pinhookers, speculators, suctioneers and along with them the noted Dr. A. Q. Alexander, ex-president of the Farmers' Union, who has always been noted for knocking everything in sight that was progressive?

In conclusion let me suggest, fellow thinking farmer, that co-operative marketing has already made good here in our own state and many cases could be given where tobacco has been divided and the man on the inside got almost as much for his first advance as the man on the outside got altogether. And more than this we have seen that the first advances thru this association in South Carolina have been more than the crop brought last year. The biggest question, however, with me is not so much why I get for my tobacco, or what I fail to get this first year as it is which of these systems are the more businesslike? Which of these systems is the most nearly like the one that the R. J. R. and all other big corporations employ in disposing of their finished product? Study the two systems for yourself. Take an inventory and see where you are today? If you decide that you are as far up in the financial and social word as you should be considering all the hard work that you have done and considering all the risk that you have taken during your life; if you decide that your children have had all the advantages that they are entitled to in regard to education without undue sacrifice on your part; if you decide that you have always been able to give that loving wife and affectionate mother all the conveniences and advantages that she has been entitled to; if you decide that you have always felt yourself financially able to pay your preacher as you know he should be—then doff your hat to the Winston Salem Tobacco Board of Trade, embrace the auction system and send your children out into the world with great rejoicing, because you may rest assured that history will repeat itself and that this great institution, the auction system, if permitted to go on as it has in the past, will bring to the next generation just what it has brought to the present one—regardless of what may happen for this one year. Again, may I ask, Will you be one to try to kill the duck that is laying golden eggs with the hope that you may have two today, without taking any thought of the future?

J. H. SPEAS, East Bend, N. C., Sept. 11, 1922.

Mess. C. O. Crowell and J. B. Riggsbee were Greensboro visitors last Sunday.

FROM ALLENSVILLE.

I read last week a letter from Brother Jones of Shake Rag. I notice he says Richard has gone back to the church. I guess he is wondering why I ever withdrew, while I guess the people hereabouts are saying what in the world has he gone back for; there was little reason for him to withdraw and absolutely no reason for him to go back. But let the people say what they may, Richard is in one of the coldest and most indifferent churches that he knows of, and if any of the other churches of the County are in need of icicles please send your orders to Poor Richard.

On yesterday I seated myself to hear a great sermon from the Bible, if the preacher was able to deliver such, but instead he used much of his time eulogizing President Harding for vetoing the soldiers bonus bill and closing the door perhaps forever so far as the government is concerned from ever recognizing the great hardships and privations which our soldier boys underwent, while preachers like this one was on easy street drawing the largest salary of their lives. Then for him to want the President to slam the door in these boys faces is beyond my conception. He certainly is not in sympathy with these boys or their fathers and mothers.

He had had a boy over there and received a report from his boy, like Richard did from young Richard, of the account of the 29th of September in which he was litter carrier I feel sure he would be more in sympathy with these boys and the parents of these boys who's lives like Richard's has, to a certain extent, been wrecked for all time. Young Richard says of the 29th of Sept.: We were ordered just before day to lay flat along a tape. Soon the barage fire started and we were ordered to march, we knew not where, but knew we were expected to break the Hindenberg line or die. And on we went through smoke with shell and shrapnel singing by our ears. Soon we commenced to find our boys, some dead and some dying, with the wounded begging we carriers to carry them to a place of safety. My hands were as bloody as if I had been killing hogs from having handled my comrades which had fallen in battle. In this condition I had to snatch my breakfast and eat it, or go without. One poor boy as we passed with our litter already full begged us to do something for him and we hurried

back only to find he had shot himself and so relieved his pain. I divided my flask of water with the poor fellows who were bleeding to death, having no idea where the next would come from. And the lice were so plentiful that we boys were as lousy as any hog you ever saw. But the preacher says this was the smartest thing he ever knew President Harding to do, vetoing the bonus bill, but parents like Richard and Mrs. Richard, who wept and prayed to God that their boys who had been carried against their will into a foreign land to be shot at, might be spared feel very deeply such insults as are being offered by men who never felt the sting of such things.

Brother T. B. Davis lost one of his little boys last week with scarlet fever.

Young Richard, the clerk, has taken a position with Mr. Phil Brooks

at Woodsdale and is liking it. That sure must be some corn that Crumpton and Montague are raising if 100 ears make a barrel. Richard thought it took 110 ears to make a bushel of most any corn raised in Allensville, but curious things are happening around here for Mrs. R. A. Yancey reports having a pear tree which has matured its second crop this year.—POOR RICHARD.

BETTER LOOK OUT.

Our good friend Mr. J. D. Long of Hurdle Mills was a caller at this office last Saturday. Mr. Long came in to lodge complaint about his Courier failing to come to his box. Look out some postmaster or rural carrier will get in trouble, for our subscribers will raise a fuss when they miss a good thing like The Courier.

NOTICE

To My Friends in Person and Near By Counties in N. C., Also Near By Counties in Virginia:

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