

IN DEMOCRACY NO ONE IS INDISPENSABLE

NEED FOR A SOCIAL SENSE

A feature of democracy is that everybody knows his interest. It presumes a certain training of mind. The fact is that if we are really going to build up a true democracy there are many things that we have to learn and acquaint ourselves with said Mr. Sri Prakasa, Governor of Madras, in the course of a lecture on 'A Positive approach to Democracy' in Bombay last week.

Continuing Mr. Sri Prakasa said, "It seems to me that there are many axioms governing democracy and we must accept them so far as democracy goes. The first is a truism that all men are mortal. The second is that no one is indispensable. It is a sad fact in India's history that we have gone from one great individual to another great individual, with centuries of darkness in between, that some great figures arise among us, who have done wonders of which you can find records both on stone and on paper. When those great individuals are gone, we have sunk into sleep. Then every single individual that has come to the earth is bound to die some day or other. Therefore, let not our lives depend upon a single individual and let us not suffer when that individual goes."

"Along with democracy no man is indispensable. A super-human person is not wanted in democracy. It also seems to me that in conglomeration of human beings such as we have in every country, there is bound to be at any moment some persons who can at least carry on the work successfully."

Churning Process

Continuing further he referred to elections and characterised them as a "veritable churning of human beings and in that process of churning we get gems of human beings."

Mr. Sri Prakasa, proceeding, said: "In a democratic State the individual must be a sportsman, for he must know the maxim that the victor and the vanquished must shake hands. If we do not learn this, democracy will be a failure. If we can carry on a discussion without raising our voices or coming to blows, then we can work democracy. I am not against shouting where shouting is necessary or even against coming to blows where fist-cuffs are good for our health. But the use of these in de-

mocratic elections and in Parliament are undesirable.

Majority Verdict Binding

"When everybody has a vote and the right to help in the election of a person who, he thinks is most desirable and most worthy, then there is no cause for a quartel and the final verdict—the verdict of the majority—must be binding. The majority verdict must be accepted as the arbiter in all matters. If a large number of people wield sticks, then the smaller number will be defeated". Why not accept the principle and count heads rather than break them?

"Democracy also requires a very high standard of citizenship. A citizen must

Soul-Word Of Sociology

"Dharma was declared for the advancement and growth of all creatures. Therefore that which leads to the advancement and growth is Dharma. Dharma was established for restraining creatures from injuring one another. Therefore that is Dharma which prevents injury to creatures."

—Mahabharata.
Santi Parva

know his rights and duties. We have to take in hand a vast propaganda, so that the ordinary citizen may know what exactly his duties are.

"Democracy also presupposes the simple truth that all professions are important and all professions should be equally honoured. Another great thing which democracy has given us is the conception that in democracy we should have the social sense. Human beings cannot live alone. A man is a social animal. He must live in society. Individualism cannot adjust itself to the needs of the present-

SYLVAN SHRINE OF SKANTHA

SPORTING ON THE HILL

(The longest period of prayer at the Shrines of Skantha is now on. Pilgrims by the thousands plod their pious way to the historical temple on the magnificent banks of Menik Ganga. Here is a rendering of the 4th canto in "Tirumrukattupadai" into English by the late Sir P. Arunachalam, reproduced to give our readers an idea of Sylvan Shrines of which Katsragama is one.)

"While cruel forest men, slaughterers with the spring bow, their breasts bright with the hue of the daubed, fragrant sandal paste, revel with their little hill-clan in the honey strained from combs ripened on the tall bamboo and dance to the little Thendaka drum the Kuravai dance with their modest damsels whose gait is as the peashoots, and round whose tresses are wound wreaths of beeblossoming buds from the deep pools with pistils of fragrance changed for being with finger opened, and whose waists are decked with masses of cool beauteous leaf, white clusters of red stemmed Kadambri amid consummate kullai and leafy scented flowers strung together for bees to feed; the Lancer, wearing wreaths of wild jasmine and white Kuthalam mixed with scented berries of the green creeper and nutmeg, fair of hue, red robed, cool tender leaves of the red-trunked Asoka hanging from His ears, skirts tucked, warrior anklets on His feet, Vetchi wreaths on crown, blowing the horn, playing gentle notes, ram following, riding peacock, raising glorious banner of the chanticleer, growing at will (from childhood to youth) shoulders with armlets adorned, soft cool scented robes tied round the waist trailing along the ground, roving with bands of singers sweet voiced as the music of the lute-strings, clapping in His hands big as the muzhavai drum, the banes of soft shouldered fawn-like maids—He loves to sport upon the hills."

day society. In democracy every little thing counts. It is no good to blame that thing have gone wrong because he is in charge. Every single individual has to share the blame. Every single person must perform his duty properly; then only will we be able to establish democracy."

GOAL OF LIFE

Love God And God Alone

TO think that this world is the end and aim of life is brutal and degenerating. Any man who starts in life with that idea degenerates himself. He will never rise higher, he will never catch a glimpse of what is behind, he will always be a slave to the senses. Better die than live that life. Slaves of this world, slaves of the senses, let us rouse our selves: there is something higher than this sense-life. Do you think that man, the Infinite Spirit, was born to be slave to his eyes, his nose and his ears? There is an Infinite, Omniscient Spirit behind that we can do everything, break every bond; that Spirit we are, and we get that power through love. We cannot do otherwise get it in a day. We must take man where he stands and help him upward. Man stands in materialism, you and I are materialists. So we have to take ourselves where we are as materialists, and accepting the help of matter go on slowly until we feel ourselves Spirit, understand the Spirit and find that this world which we call infinite is but a gross external form of that world which is behind.

But something besides that is necessary. We read in the Sermon on the mount: "Ask and it shall be given, you seek and ye shall find, knock and it shall be opened unto you." The difficulty is, who seeks, who wants? Let us ask ourselves this question every day: Do we want God? We may read all the books in the universe, but this love is not to be had by the power of speech, not by the highest intellect, not by the study of the various sciences. He who desires God will get love, unto him God gives Himself.

If you want to love, love God. Who cares for these things of the world? God is the Goal of our life. This world and this body have their own value, a secondary value, as a means to an end. Unfortunately too often

we make the world the end and God the means. We find people going to shrines and saying: "God give me so and so. God heal my disease." They want nice healthy bodies and because they hear—that someone will do this work for them, they go and pray to him. Bhakti has a higher ideal.

How To Reach God

We have slowly to work through the world and the senses to reach God. As oil poured from one vessel to another falls in an unbroken line, as chimes coming from a distance fall upon the ear as one continuous stream. We should not only impose this practice on the mind but our senses too should be employed.

[SIVATHONDAN]

Instead of hearing foolish things, we must hear about God. Instead of talking foolish words, we must talk of God. Instead of reading foolish books, we must read good ones which tell of God. The mind too must be cheerful. Despondency is not religion, whatever else it may be. Being pleasant always and smiling take you to God, nearer than any prayer. How can minds that are gloomy and dull love? Every man has his own burden to bear. If you are miserable try to be happy, try to conquer it.

Never be weak. You must be strong, you have Infinite strength within you. How else will you come to God? Be strong; stand up and seek the God of love. This is the highest strength. This love of God cannot be reached by the weak; therefore be not weak, either physically, mentally, morally or spiritually. The Lord alone is true, everything else is untrue; everything else should be rejected for the sake of the Lord. Vanity of vanities all is vanity, Serve the Lord and Him alone.

NOTICE

Applications are invited for the post of Junior Clerk.

Apply:—

MANAGER,
Hindu Organ,
Vannarponnai.



Hindu Organ

FRIDAY, AUGUST 1, 1952

Treasure These Thoughts

Let me not deviate a bit
From the path of righteousness
or Dharma;
Let me be established in
Brahma Nishta

FOOD SITUATION

FLUCTUATION of prices is a prominent characteristic of commerce and trade. True to this tradition, the food supply of this Island—being an item of commerce and trade—has oscillatory tendencies. The swing of the pendulum of the import of articles of food has been so irregular that no diviner can make bold to forecast accurately the prospects of the food situation in this country where self-sufficiency in the supply of articles of food is far below a reasonable standard.

It has to be admitted that an ever increasing growth of world population necessarily calls for a greater demand for articles of food than ever before and therefore creates a dearth of this commodity. But against this it must be said that the progress of scientific discoveries has been keeping pace with the natural increase of population. In such a set-up man should have found out ways and means to meet such situations with confidence. The production of enough quantities of food grains is certainly within the physical capacity of man in this machine age where scientific inventions have enabled the conquest of time. In these circumstances it is surprising to find that the world as a whole is unable to produce sufficient quantities of rice and wheat. The position is this. The entire globe is engaged in a feverish effort in the production of war materials with the result that the maximum energy has not been spent on the cultivation of food grains

and that the scientific resources have not been fully utilised in this direction. It may be that the Governments of the different nations are spending on food production more than during previous years but it cannot be that the fullest efforts have been made to ensure greater production of food grains.

In Sri Lanka the food situation is at present threatening to worsen and should that happen then the evil forces of reactionary politics would find a happy hunting ground for the dissemination of disruptive tendencies. The Government should, therefore, not merely give priority to the question of food production but pay its whole attention to this matter even at the sacrifice of other projects.

In Parliament

'Dull And Un-Inspiring Budget'

—S.W.R.D. Bandaranaike

Verdict: 63 to 22

Mr. B. H. Alavihare continued the Opposition attack and concluded by appealing to both the Government and the opposition parties to join hands at a time of national emergency to ensure the survival of the Island.

The Communist Leader, Mr. P. G. B. Kenneman ridiculed the Finance Minister with the taunt that budgetary proposals were not like election proposals where anything could be promised.

The Premier in his defence of the Budget hastened to remind the members of the fact that it had to be prepared in a hurry in unusual circumstances. He, however, admitted that the economic situation was a little grave as pictured by the Opposition. Mr. Dudley Senanayake did a bit of plain-speaking and finally assured the House that all steps would be taken to ensure enough stocks of rice whether the purchase be from China or Chile.

The Leader of the Opposition could not get any inspiration from a dull and un-inspiring budget. He requested the Government to get away from the rut and work for the welfare of the country.

The Finance Minister wound up the debate and the second reading of the Budget was passed by 63 votes to 22.

SAMPLE SURVEY OF THE
LANDLESS

Meagre Extent Of Land Ownership

IN 1950 an Economic Survey of 108 villages was carried out by the Department of Census and Statistics. One village was selected from each Divisional Revenue Officer's division. The villages were purposely selected by the Divisional Revenue Officers as being representative of their divisions. However, it should be noted that the samples are not truly random and in reading the consolidated figures for districts and the whole Island as representing such areas, one should do so with caution. Moreover, the sample is sufficiently large to enable estimates to be made for the whole Island with high precision. That is not true for districts as the number of villages included are not sufficiently large to enable accurate estimates for the districts to be made. Altogether 17,594 families were investigated.

The families investigated were first divided into agricultural families and non-agricultural families according to the main occupation of the members of the family.

Plight of Agriculturists

It will be correct to say that landlessness affects the agricultural families primarily. The table shows that in the rural sector of Ceylon 26.3 per cent of agricultural families have no land, 42.3 per cent have less than half an acre and 51.1 per cent have less than one acre. The corresponding figures for all families are 37.7 per cent 59.3 per cent and 70.6 per cent, respectively. The position varies from district to district. It should be repeated that the district figures are not sufficiently accurate in many cases in view of the smallness of the number of villages investigated. The position in the Western, North-Western, Southern and Sabaragamuwa Provinces are similar except to Hambantota. The Eastern Province shows a striking difference. The holdings are very large compared to the other parts of the island. But the ownership of these holdings is confined to a comparatively few, leaving the majority landless. In the Batticaloa district 57.8 per cent of the agricul-

tural families have no land whatsoever and 62.9 per cent of all families have no land. The striking difference in the frequency distribution between Batticaloa and the rest of the Island would be apparent from the tables. In the case of Anuradhapura, all the villages surveyed were "Purana" villages. The position of landlessness does not appear to be worse than elsewhere but it should be noted that only five villages were investigated and these figures should not be taken, therefore, as conclusive and applicable to the whole district.

So far the problem has been approached from the direct angle, examining the people in the village to ascertain how many families possess land and how much. That obviously is the direct approach to the problem. But, unfortunately, the information is available only for 108 villages in Ceylon. As one village in each Divisional Revenue Officer's division has been investigated and as these villages were selected by the Divisional Revenue Officers as being representative of their divisions, the results may be taken to be generally representative of the Island as a whole.

The material reviewed in this report brings out forcibly the meagre extent of land possessed by the majority of the agricultural population and also the high percentage of the agricultural population which possesses no land whatsoever. The large extent allocated to new colonists under the various colonization schemes stands out in striking contrast. More detailed information with regard to holdings and the fragmentation thereof are being collected as part of area sampling in several districts including Anuradhapura. Lack of provincial statistical staff is, however, hindering the rapid completion of this work. Basic agricultural data is now available and the answer to any specific problem with regard to landlessness can be quickly answered by means of a rapid sample survey.

(Report submitted by the Director of Census and statistics).

Annual Report On
Motor TrafficMany Do Not Know
Road Rules

There has been a steady increase year by year in the number of applications for driving licences, and in the number of driving licences issued. The number of road accidents has been increasing in Ceylon. It is said that the accidents are due to the issue of driving licences to persons who are not aware of the rules of the road and who do not have sufficient experience in driving. Applicants for driving licences today undergo far more stringent tests than in the past. They are tested not only in driving but also on road rules and the mechanism of motor vehicles. Accidents are mostly due to carelessness, negligence and wilful disregard of the rules of the road. Accidents can be prevented by constant check of the vehicles on the road and by bringing to the notice of the drivers the rules of the road. Provisions has also been made in the new Act to cancel a driving licence if the holder suffers from physical or mental disability or fails to pass a driving test.

The number of complaints received during 1951 was very much the same as in 1950, although there has been a general improvement in the bus services during 1951. The travelling public has begun to realize their rights and to take concerted action to remedy the defects of the bus services. Rural Development Societies are taking an increasing interest in the travelling facilities provided for the members. The complaints made were mainly in regard to the inadequacy of bus services, irregular running of services, failure to run services according to the approved time-tables, charging excess fares and the behaviour of the drivers, conductors and inspectors.

It will be seen that the number of bus passengers is increasing at the rate of 20 per cent, per year while the number of buses is only increasing at the rate of 17 per cent, per year. It is because all the new buses are of larger carrying capacity and more miles are being run by each bus per day that it has been possible to provide even the present services. It is therefore necessary for bus companies to increase their fleets of buses to a very large extent if they are to hope with the demands of the travelling public. The Department has endeavoured to persuade the bus companies to buy the number of buses required for their services. Some companies have already imported additional buses including a number of double deckers for service on their routes. Other companies have placed orders for new buses or have buses under construction in their workshops. All have been warned that the continuance of their permits will depend on the arrangements made to provide

(Continued on page 3)

Kokuvil H. C. Old Students' Association

The 8th Annual General Meeting of the Kokuvil Hindu College Old Students' Association (Colombo Branch) was held at the Saiva Manayyar Kaazam Hall, Wellawatte on the 27th instant with Mr. Handy Perinpanayagam, the Principal of the College in the chair.

The following were elected office bearers for the ensuing year:

President: Mr. Handy Perinpanayagam (Ex officio)

Vice Presidents: Messrs: M. A. Nadarajah, V. Ramnathan, V. Suppiah, A. Kanapathipillai, A. Appothurai, S. Rajendram, T. Neethirajah and S. Balasubramaniam.

Hony. Secretary: Mr. A. Kanthaya.

Asst Hony. Secretary: Mr. N. Sivasubramaniam.

Hony. Treasurer: Mr. S. Ratnaprasadam.

Hony. Asst. Treasurer: Mr. T. Mahadeva.

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 474/T

In the matter of the intestate Estate and effects of the late Ambalavanapillai Ponnambalam of Point Pedro

Deceased. Theivanaipillai widow of Ponnambalam of Point Pedro

Vs. Petitioner

1. V. Chelliah and wife
2. Sivakolunthu of Point Pedro presently of Malaya
3. Ponnambalam Nagalingam of Point Pedro
4. Thavamani daughter of Ponnambalam of Do
5. Navamani daughter of Ponnambalam of Do
6. Rukkumani daughter of Ponnambalam of Do
7. Ponnambalam Sivalingam of Do
8. Thanasledchumy daughter of Ponnambalam of Do
9. Gangeswari daughter of Ponnambalam of Do
10. Theivappillai Nagalingam of Do.

This matter coming on for disposal before A. W. Nadarajah Esquire District Judge, Point Pedro on the 17th day of July 1952 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the Petitioner abovenamed and the affidavit of the said Petitioner dated the

Northern Province Teachers' Assn.

The Annual General Meeting of the Northern Province Teachers' Association will be held on 2-8-52 at 9-30 a.m. sharp, at the Jaffna Central College Hall.

3rd day of July 1952 having been read.

It is ordered that the 10th Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the minors the 3rd to 9th Respondents abovenamed and the Petitioner abovenamed be and she is hereby declared entitled, as widow of the deceased, to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any person or persons interested shall on or before the 7th day of August 1952 show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of July 1952 (Sgd.) A. W. NADARAJAH, District Judge.

Drawn by (Sgd.) S. Nagalingamudaly, Proctor for Petitioner (O. 55. 1 & 5.)

Annual Report On Motor Traffic

(Continued from page 2) adequate services on their routes and satisfy the legitimate requirements of the traveling public.

Road Transport Control

The Motor Traffic Act, No. 14 of 1951, which came into operation on September 1, 1951, is the first comprehensive law passed to control and regulate road transport and to secure the co-ordination of road transport with rail transport and with other forms of commercial transport. There does not seem to be sufficient appreciation in Ceylon of the fact that road transport control is required not so much with a view to safety or to the conservation of the highways, but primarily for the purpose of protecting public interest by excluding unnecessary duplication of transport and wasteful competition. It is true that in a country like Ceylon in the public interest the control must be directed to wise development rather than to mere restriction, but the development of transport on healthy lines will depend on the successful co-ordination of the different competing forms of transport. The whole problem bristles with difficulties, and the work of the controlling authority is of a complicated nature. Another point to remember is that this work has to be done with due regard to the interests of the public generally. These include the interests of persons providing, as well as those of persons requiring, facilities for transport. The new Act provides the necessary legislation and policy direction. The whole-hearted co-operation of the public is required to secure the objects of this legislation. (Administration Report of the Commissioner of Motor Traffic)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1407

In the matter of the intestate estate of the late Savarimuttu Thambapillai of Jaffna Town Deceased. Sinniah Vaithilingam George of 5th Cross Street Jaffna

- 1 Thambapillai Anandarajah
- 2 Kamalawathy daughter of Thambapillai
- 3 Padmawathy daughter of Thambapillai
- 4 Chandrawathy daughter of Thambapillai all of 5th Cross Street Jaffna, appearing by their Guardian-ad-litem
- 5 Sinnathamby Kandiah of Madduvil South

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 14th day of July 1952 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the amended affidavit and petition of the petitioner having been read: It is ordered that the 5th respondent be appointed Guardian-ad-litem over the minors 1 to 4 respondents and that letters of administration in

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 473

In the matter of the Intestate Estate of Vallipuram Chiniah of Karaveddy West Deceased. Periyathamby Chelliah of Karaveddy North.

Petitioner.

- Vs.
- 1 Velupillai Periyathamby of do
 - 2 Maniccam Thanabalingham of Karaveddy West
 - 3 Marakathamma daughter of Maniccam of do
 - 4 Thambu Maniccam of do
 - 5 Velupillai Kadiresu of Karaveddy North
 - 6 Sinnathambiar Thambiah of do
 - 7 and wife Sinnamma of do
 - 8 Velupillai Sinnathambiar of do
 - 9 and wife Elaiyapillai of do
 - 10 Thambu Kailam of do
 - 11 and wife Wallipillai of do
 - 12 Sinniah Muttu of Mulivalai
 - 13 and wife Parupathy of do
 - 14 Kandar Kumarasamy of Karaveddy North
 - 15 and wife Nagammah of do
 - 16 Murugesu Karthigesu of Karaveddy West
 - 17 Murugesu Kadiravelu of Karaveddy North
 - 18 Thangamma daughter of Murugesu of do
 - 19 Sinnathamby Ponnun of do
 - 20 Sinnathamby Subramaniam of do
 - 21 Vaithilingam Balasingham of do
 - 22 Kandavanam Rajaratnam of do
 - 23 and wife Pockiam of do
 - 24 Thilakam daughter of Vaithilingam of do
 - 25 Thavamaralar daughter of Vaithilingam of do
 - 26 Sivakolunthu widow of Vaithilingam of do.

This matter coming on for disposal before A. W. Nadarajah Esquire, District Judge Point Pedro, on the 19th day of June 1952 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the petitioner and affidavit having been read.

It is ordered and decreed that the 4th Respondent be appointed Guardian-ad-litem over the 2nd & 3rd Respondents, and the 17th Respondent be appointed Guardian-ad-litem over the 18th Respondent and the 26th Respondent be appointed Guardian-ad-litem over the 24th and 25th Respondents. It is further ordered and decreed that Letters of Administration be issued to the petitioner as a next of kin of the deceased, unless the Respondents or any one else shall on or before the 19th day of July 1952 at 10 a.m. show cause if any to the satisfaction of this Court to the contrary. This 19th day of June 1952. Sgd. A. W. Nadarajah, District Judge.

Drawn by N. A. Rajaratnam Proctor for Petitioner, 17-7-52. Extended and Reissued for 7-8-52

Intd. A. W. N. D. J. O 51, 29 & 1)

respect of the estate of the deceased abovenamed be issued to the petitioner accordingly as half brother of the deceased unless the respondents or any others who are interested shall appear before this court on or before the 29th day of August 1952 and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner do produce the minors on the said date.

The 14th day of July 1952 Sgd. K. D. de Silva, District Judge. Drawn by Sgd. D. Rajadurai Proctor for Petitioner. (O. 54. 1 & 5)

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 3-8-52 TO 9-8-52

ARIES *Aswini, Barani, Kartikai 1st part [Medha Rasi]*

Vehicles likely to cause you much expenditure and annoyance this week. You will have no mental peace. Troubles through maternal relatives also likely. Avoid argumentative dispositions

TAURUS *Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]*

The first two days of the week must be spent with care. Loss of money scandals and troubles through secret enemies shown. Rest of week favourable for business deals. But you will have no mental peace.

GEMINI *Mirugasirisha 3, 4, Thiruvathirai, Punarpoosam 1, 2, 3 [Mithuna Rasi]*

You will be able to gain something. Substantial first two days of the week. Monday night, Tuesday, Wednesday must be spent with care. Rest of the week turns favourable again.

CANCER *Punarpoosa 4, Posa, Ayilya [Kataka Rasi]*

Health must be given particular care this week. Wednesday night, Thursday and Friday morning the worst out of the lot. The last two days favourable for new deals.

LEO *Maha, Poora, Uttira 1, [Singha Rasi]*

Except for the last two days this week will bring in good results. New ventures will prove successful. Triumph over competitors and financial gains promised. But you will spend away whatever money you make.

VIRGO *Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]*

Be careful in your dealings this week. Success promised in undertakings but you will have to work hard. You will not be sure of your triumph until the last moment. An enemy will turn friend before week end.

LIBRA *Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]*

First two days of the week likely to cause you some annoyance. Improvements in your financial and business positions through friends of the opposite sex promised after Tuesday. Health will remain a problem for a few more days.

SCORPION *Visaka 4, Anursha, Kettai [Vrischika Rasi]*

Do not rely on your new friends very much this week. Paternal relatives also likely to create troubles. A small change in your official routine or a trip indicated before week end. Don't go out of the way to help friends.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thamirasi]*

Petty official troubles likely but you will be able to steer clear of them all. Triumph over competitors and fame also promised. Postpone new ventures for some days.

CAPRICORNUS *Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]*

You will find it difficult to make both ends meet this week. A strenuous time in business also. Secret enemies likely to create trouble. But you will triumph over them.

AQUARIUS *Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]*

You will find it difficult to avoid scandals this week. Financial prospects will not be very bright but some improvements promised. Avoid argumentative disposition.

PISCES *Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]*

Health will cause you much anxiety this week. But nothing of a serious nature shown. Indications for minor accidents also not ruled out. Financially a good time.

SOUTH INDIAN LIFE CENTRES OF HINDUISM

QUITE naturally the words "Southward Ho" spring to the Tamilian pilgrim's lips as soon as he feels at Puri that the upper India pilgrimage from Pandarpur to Puri is over. His thoughts revert homewards and he becomes sick. The children of the Kaveri bathe in all the holy rivers and worship at all the sacred shrines but are happiest when they rush to their mother's holy feet and hear her loving voice and see her compassionate eyes and are gathered to her in her pure maternal embrace and feel her living touch and kisses

We saw the stately Godavari at Rajahmundry and bathed there. The Kotilingam shrine was another attraction. When our train steamed over the two-mile Godavari bridge we saw how the train was diminutive on such a bridge and was like an automobile in relation to an ordinary bridge. When I was District Judge at Rajahmundry in 1929, I lived in what was said to be the place of Ratanangi in the famous story of Sarangadhara. From the moving train I looked fondly at the palace. The palace has a balcony over the Godavari and I used to sit there in starlit and moonlit nights trying to hear the unheard melody of Goddess Godavari. I used to repeat to myself the famous verse in Bhava bhuti's *Uttara Rama Charita* wherein Rama asked Sita after coronation whether she remembered their happiness on the banks of the Godavari. Rama uses there the expressive word *sarasa*. The word *sarasa* is a word untranslatable into any other language & combines supreme spiritual bliss and delicious aesthetic delight and physical pleasure into something which is a trinity in unity, and a unity in trinity.

Unique Phenomenon At Mangalagiri

The life centres of Hinduism of the Godavari are the Krishna river which is as stately and broad and refreshing as the Godavari and the shrine of Kanaka Durga Devi on its banks at Vijayawada and the Panabala Narasimha shrine at Mangalagiri which is very near Vijawada. The image of Kanaka Durga (the golden goddess) is bewitchingly beautiful to behold. A peculiarity at the Mangalagiri shrine is that whatever quantity—large or small—of *panakam* (water with jaggery in it) is poured into the mouth of the image. Exactly half goes in and the other half flows out of the mouth. Various modern explanations are given in respect of this phenomenon. They may or may not be correct but the phenomenon is unique.

The famous shrines at Ahobila and Sri Saila are hard to reach but are well worth seeing. The latter is

now in the midst of a jungle and a way is cut out only during the Sivaratri. There, as in North India, we can touch the lingam and embrace it.

The next life centres are the Pinakini (Northern Pennar) river at Nellore and the stately Ranganayaka temple on its banks. Both are charming and unforgettable sights and give rise to happy experiences and memories.

We reach Madras at last—back again to the Cooum and the Adyar which are the only rivers which Madras has got! But Madras has got also the Kapaleswara — Kalpakamba temple in Mylapore the Parthasarathi temple in Triplicane etc, which are far famed in Tamil sacred songs.

Venkateswara Shrine

The life centres of Hinduism in South are the wonderful shrine of Lord Venkateswara at Tirupati, the shrine of God Margabandhu at Veinchipuram, the shrine of God Madhuvaneswara at Salem the shrine of God Siva at Perur etc. The Mettur Dam on the Kaveri is a monumental sight. The shrines above-mentioned are familiar sights to the South Indian of Tamil Nad and need no detailed description. But the shrine of Lord Venkateswara at Tirupati must be specially adverted to because like those at Banaras (Kasi) and Rameswaram, it has an all-India stature and importance all its own. There is now a bus route to the shrine but the poorer classes even now go up and down the innumerable steps to and from Tirumalai bursting into thrilled and thrilling utterance "Govindal Govinda." One of the earliest Alvars — Payalwar — describes the image as that of Vishnu uniting in himself two aspects (இரண்டுருபி மொன்று விண்ணம்) and as having on him Mazha (goat) and Chakra (discus) and serpent ornament. The Tirumalai is called Vrishbachala and Seshbachala and Venkatachala.

Kaliyuga Aspect Of God Vishnu

On the walls round the garbha griha with its gold plated dome, we see the images of lions couchant. The lions couchant represent the vehicle of Devi Parameswari. The Garuda image is in front of the deity and on the outer walls. The Abhishekam to the deity is performed on Fridays. I found in the Rama Rahasya Upanishad a famous mantra which relates to a composite divinity called Sivomaramachandra. The belief all over India is that Lord Venkatesa is the special aspect of God Vishnu for this Kaliyuga. Millions of Hindus go to Tirumalai as they do to Kasi and Rameswaram. The famous shrine of Siva at Kalabasthi is one of the

Sri Munnesvaram Festival

It is understood that the above temple festivals would begin with the Flag hoisting festival on August 7, 1952, Bakthotsava, Bhikshadanotsava, Nadarajotsava, Mrigayatra, Maharathotsava and Theerthotsava would take place from 29-8-52 to 3-9-52.

Panchalinga shrines and embodies God as Wind. The Hindus believe that the five elements are manifested body of God and that they and the sun and the moon and the individual soul form the ashtamoorthis (eight aspects of God Siva). The Subramaniaswami temple at Tirutani is a very famous shrine.

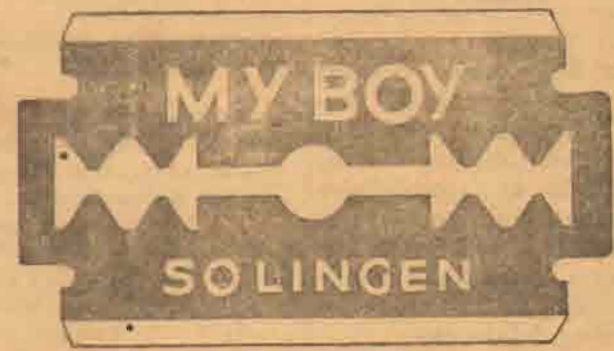
The other life centres of Hinduism situated in South West Deccan (Malabar and South Kanara and Cochin and Trivandrum) are of great eminence and value but are different in architectural construction from the shrines in Central and South Deccan. They are less imposing in structure than these but it is interesting to note that none makes bold to enter them without a bath or at least without washing his face and eyes and feet and without putting on some *pundra* (caste mark as the westerner would call it or spiritual emblem as we would call it). The temple of Krishna (called affectionately *Guruvayoorappan*) at Guruvayoor is of special sanctity and is revered throughout Kerala and beyond. It is associated with Narayanan Namboodri (called as Bhatatiri) and his great postum Narayanam which is a brief and beautiful summary of Sri Vedavyasa's great devotional work *SrimadBhagawatam*. In South Kanara, we have the temples at Udipi and Sabramanyam and Mookambika and the holy Talakaveri which is the source of the Kaveri river.

Swami Vivekanandas Meditation

The great temples at Tirupani tura and Trichur in Cochin and the temples at Kaladi of Sri Sarada Devi and Sri Sarkaracharya founded and established by the spiritual genius of the late Jagad guru of Sringeri and the temple of Siva at Vaikom and the shrine of Krishna at Amba apuzha and the temple of Sri Padmanabha of Trivandrum are charming and beautiful and holy shrines. I must finally mention the wonderful shrine of Kanyakumari at Cape Comorin where the image of the goddess is of surpassing beauty. She performs penance there as she did in the Himalayas. Swami Vivekananda swam to a rock in the sea near Cape Comorin and stayed for a night there wrapt in meditation of Loka Mata and Bharata Mata and realised the spiritual essence of life and the integral unity of India. May all of us do likewise!

—Madras Sunday Times

SHAVES NEXT BEST TO BOY'S FACE



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Unsolicited Testimonial

I HAVE FOUND "MY BOY" RAZOR BLADES EXCELLENT AND IN FACT CONSIDER THEM SECOND TO NONE ON THE MARKET. SOLINGEN IS ALWAYS A SYNONYM FOR EXCELLENCE AS REGARDS STEEL MANUFACTURES. FROM THE FIRST PACKET OF BLADES I RECEIVED I GAVE BLADES TO THREE OF MY FRIENDS TO TRY AND THEY HAVE FOUND THEM EXCELLENT.

Sgd. T. W. Hockly, J. P.

Horawala Estate, Katana, Ceylon.

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(M 77. 1517)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1475 T

In the matter of the intestate estate of the late Thillaiampalam Karthigesu of Thirunelvely East, Jaffna. Deceased

Sivapackiam widow of Thillaiampalam Karthigesu of Thirunelvely East, Jaffna. Petitioner

Vs.

1. Thillaippillai widow of Thillaiampalam of Thirunelvely East, Jaffna and

2. Thillaiampalam Arunasalam of do Respondents.

This matter coming on for disposal before K. D. de Silva Esquire District Judge Jaffna on the 27th day of June 1952 in the presence of Mr. S. Visuvalingam Proctor for the Petitioner and the affidavit of the petitioner having been read:

It is ordered that Letters of Administration to the estate of the abovenamed deceased be granted to the Petitioner as his lawful widow unless the abovenamed Respondents or any other persons appear before this Court on the 25th day of August 1952

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Vunnarponnai, Jaffna on Friday, August 1, 1952.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Case No, 1465

Tambiah Thillainathan of Sandilipiy Petitioner.

Vs.

1. Thaysalnayagam widow of Thillaiampalam Tambiah & 2. Tambiah Paramsothy of Kaddudai Respondents

In the matter of the estate of the late Thillaiampalam Tambiah deceased of Kaddudai

This matter coming on for disposal before K. D. de Silva, Esquire, District Judge, Jaffna on 9th June 1952 in the presence of Mr. E. M. Mathiaparanam Proctor on the part of the petitioner and the affidavit of the petitioner dated 9th June 1952 having been read:

It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said deceased as lawful son and heir unless the respondents or others shall on or before the 28th day of July 1952 show sufficient cause to the satisfaction of this court to the contrary,

This 9th day of June 1952 Sgd. K D de Silva District Judge

(O. 52. 29 & 1)

and state objections to the contrary.

The 27th day of June 1952. Sgd. K. D. de Silva District Judge.

Drawn by

Sgd. S. Visuvalingam Proctor for Petitioner. (O. 50. 29 & 1).