

1 SEP 1952
VADDUKODDI, CEYLON

Hindu Organ.

[The Only Newspaper in Ceylon for the Hindus]

PUBLISHED EVERY TUESDAY AND FRIDAY

[PHONE No. 56.]

PRICE 10 CENTS

FOR YOUR FUTURE

Consult

SRIPATHY (JR.)

C/o Hindu Organ

Estd. Sept. 11, 1889.]

VOL. LXIV. |

*

JAFFNA, FRIDAY AUGUST 29, 1952

*

| NO. 38

HOLY AMARNATH— HOME OF SNOW

AMARNATH, as every Hindu knows, is a famous place of pilgrimage for Hindus, but it is accessible only through a tedious and dangerous journey. There was a time when people who went to visit this place seldom returned to their kith and kin, not only because the journey was beset with all sorts of danger, but also because many a pilgrim would fain jump down from the lofty peak of Bhairon Parbat into the Bhairon Ghati, thus hoping to attain salvation. Whatever may be the reason for people to choose such a death, it is evident that they preferred this kind of death to the one that they probably anticipated on the way from an avalanche. But thanks to the efforts of the Kashmir Government in whose territory the holy place lies, this practice of self-immolation has been forbidden and penalised by law, and much of the tedium of the journey has been lessened by the construction of a motorable road up to Pahalgam which is the starting-point for Amarnath.

Halt At Pahalgam

Pahalgam is a picturesque hill-station. It is 61 miles from Srinagar and at an altitude of 7,200 feet above sea-level. It is a meadow ringed round with high mountains, at the confluence of the two rivers, Kolahai and Sheshnag. Although the way beyond is difficult, the scenery on either side is most fascinating. The way leads along the river course and is marred by few interruptions. The flow of the river however is so swift and the bed so rocky, characteristic of the wild movements of a mountain stream, that one is sometimes frightened. It is here, at Pahalgam, that provisions are to be had, and ponies and dandies hired for those who cannot undertake the journey on foot.

Enchanting Snow-Bridge

Nine miles farther up from Pahalgam, there is a

place called Chandanwari at the height of 9,500 feet, where the travellers halt for rest before entering upon the more difficult part of their journey. This place abounds in wild flowers and birch trees and the soft and sweet murmuring sound of the streams has a soporific effect upon the tired travellers. There is also an enchanting thick snow-bridge here over the Sheshnag river. In short, the whole scene is so captivating that it engenders such a feeling of calm repose that one feels a rapturous delight and soothing feeling to dwell here for long

Beyond Chandanwari begins a steep ascent for about a mile and a half, which is considered one of the most difficult parts of the journey. It is known as Pissu Ghati which the traveller has to climb, and the altitude of the place is such that one shivers with cold. It is here on the two sides of the path that poisonous herbs and flowers grow wild, and one has to be very careful in edging one's way up the ghati. But when one has reached the end of one's laborious journey, that is, the summit of the ghati, one feels exceedingly refreshed; for here one's eyes dwell upon a small but delightful esplanade full of green verdure and birch trees girt round with snow-topped mountains. Verily, it is one of those never-to-be-forgotten wonderful sights that abide in the memory for ever, and fancy's eye ever ravishes to dwell upon.

Brink of Danger

The way farther is still more dangerous, skirted on the one side with a huge mountain-wall and on the other a big yawning abyss. The path is so narrow that even the ponies can scarcely place their feet straight without feeling giddy. Not only is the path narrow, but it frequently leads through the heart of cataracts. After covering a distance of about five miles, one reaches the Sheshnag lake. The scenery round

Strive Quickly For Realisation

"The Lord through His eternal Power created various abodes such as trees, reptiles, and beasts, birds, insects, and fish, but was not satisfied in His heart with these. Then He made the human body which is endowed with the desire to realize Brahman (the Supreme Reality), and He was delighted.

The wise man having after many births obtained this extremely rare human body which though frail is yet conducive to man's supreme welfare, should quickly strive for Liberation, before the body, which is always subject to death, chances to fall; for sense-enjoyment is obtainable in any body."

—Srimad Bhagavatam

this lake beggars description; it is unique. On three sides of it, there are lofty mountains clothed in perpetual snow from top to bottom. From the top of these mountains, flow down into the lake below a number of cascades. The cold here is so severe that one almost freezes. To add to the bewitching scenery, there are a number of springs of crystal water, the taste of which is very sweet and exceedingly refreshing.

The Five-Rivers

In the midst of snow-clad mountains, there is a place called Panchnani where five rivers flow side by side, presenting a grand spectacle. But before one reaches this "Home of Snow", a place with a beauty of its own, one has to cross a number of mountain streams—a most difficult journey. Curiously enough, here even black snow is found.

From Panchnani, the sacred cave of Amarnath, the goal of the pilgrims, is about five miles away. Before one reaches one's destination, one has to walk for about 2½ miles on everlasting snow. Towards the end of the journey for about a mile or so, the path is straight, and it is here that one

(Continued on page 4)

SAMHARA THANDAVAM

One Of Seven Varieties

Siva-Sati Tandava or Samhara-Tandava is one of the seven varieties of the dance of Siva.

The icon under study is in the Trivandrum Museum. It is gathered that the bronze was taken from Madras to the Museum. The exact date and place of its discovery are not traceable. The photos reproduced show the front and the back view of it. Though it is a piece in early Vijayanagar style, yet it is interesting from the iconographic view point. Siva is depicted as carrying his half-dead consort, Sati, on His left shoulder. One of His legs is placed on a squatting Gana and not on *Muyalaka*. In one hand He is holding the Chakra, the insignia of Vishnu. It looks to me that the icon is cast to remind his worshippers about the incident that occurred in *Dakshayagna*.

The Icon

The icon measures roughly 30 inches in height. Its cast is very majestic. The proportion of the limbs appear to be longer when compared with that of the body, as usually noticed in many Pallava sculptures: the joining of the hands at the shoulder pits is also typically not very artistic. It is eight-handed. The left hands hold *Mrita*, *Agni*, bell and *Kapala*. In the right-hands are *Parasu*, *Damaru*, *Chakra* and a *Kankula* that has broken. The presence of *Chakra*, indicates the *Samhara* aspect of the icon. Besides, the icon is cast in a simple fashion, with a few ornaments like *Skandamala*, *Yagnopavita*, girdles and leg and wrist ornaments. All the ornaments are in the conventional Vijayanagar style. The half-dead Sati is thrown over His left shoulder. She is depicted as clinging fast to it. The left leg of the icon is placed on a comfortably squatting *Bhutha-Gana* blowing two pipes to keep pace with the dance. Probably the *Bhutha-Gana* is Daksha himself, and he is blowing the pipes with joy, as he had been par-

doned by Siva. To indicate the submission of Daksha to the Lord after his realisation and the Lord's acceptance of it, one leg of Siva is placed on his head as in the case of Bali associated with the *Vamana Avatar* of Vishnu. The dance pose is very remarkable.

Reference in Thevaram

The two great Saivite Nayanmars, Manikkavachar and Tirunavakkarsar have sung that the Lord performs *Samhara Tandava* at mid-night. The *Takkayagarp-parani*, a Tamil poem of the eleventh century, describes this *Tandava* and says that only at the time of Deluge, *Pralaya Kala*, the Lord lifts his leg from the back of *nyalaka*. It is believed that the Lord ordains each soul to be born in this world to enjoy and to suffer in life to a degree depending upon the good and bad deeds done by it in its previous birth; and then, He destroys the physical body of it (but not the soul). The *Samhara Tandava* is taken to refer to the destruction of the physical body only. According to the ninth Tantra of *Tirumular's Tirumantram*, "His body is *Akas*, the clouds therein is *Musyalaka*, the eight quarters are His eight arms, the three lights are His three eyes, *ananda* (bliss) is *Uma*; and this form of Sakti arising in *makala* and uniting with Siva is the dance.

Agamic Requirement

According to the *Agamas* this form of Siva must be shown with three eyes and eight hands. In the left side, the first three hands from the top are to hold *Dhamaru*, *Parasu* and *Sulam* respectively and the fourth is to be in *abhaya* pose. Regarding the right hands, the top one is to be in *Vismya* pose. The next two are to hold fire and *Kapala* and the fourth is to be in *Gaja-hasta* pose. The left leg is to be lifted while the right one is to be placed on *Muyalaka*. A sculpture answering this description is found in the ancient Kailasanatha temple at Kanchi. The *Agamas* further subdivide the *Tandava* into five divisions, but sculptures depicting this *Tandava* are rarely met with. Our icon can be taken to be

(Continued on page 4)



Hindu Organ

FRIDAY, AUGUST 29, 1952

Treasure These Thoughts

Take only vegetarian diet
Practise Ahimsa, Satyam,
Brahmacharya
Lead the Life Divine.

SAIVA PARIPALANA SABHAI

SIXTY FOUR YEARS OF sustained activities will bring credit to any society. Where a religious body can be proud of such a continuous and fruitful existence the achievement deserves special mention. The Jaffna Saiva Paripalana Sabhai has just completed three score and four years of service to the Saiva world and bids fair to continue the noble work. Men may come and men may go but Saivism goes on for ever and so will a society propagating the ideals of that great religion.

Those estimable Saiva patriots who founded the Sabhai six decades ago did so in good faith out of their abundance of feeling for not merely their fellow beings but the generations to come. In their farsighted conception of religious duty they saw the absolute necessity for Saiva children getting instruction in schools of their denomination and accordingly made provision for the same. This charitable act has borne fruit and today we are able to feel proud of the Jaffna Hindu College and affiliated colleges standing as monumental proof of the wisdom of our forbears.

In similar manner the Sabhai established the Hindu Organ and the Intbusathanam to carry on the propagation of the ideals of Saiva life for the realisation of truth according to the Saiva Faith among the adults as an activity supplementing that of the educational institutions among the young. These journals have celebrated their triple jubilee the silver, the golden and the diamond and have braved with fortitude the changing times where science and speed permit the survival of only the quickest agent of publicity. However the Saiva world has continued to remember with gratitude the patriotic endeavours of the religious leaders of sixty years ago who got

together and founded the Sabhai. We do admit that religious journals cannot hope to win the willing patronage of a wide circle of readers where the radio and Reuter Service cater speedily and substantially for the reading public an assortment of matter arousing enthusiasm for pure and simple materialism. But we do not feel diffident that the call for spiritual outlook will arise. The religious journal therefore has a place and will continue to have recognition in the materialistic world. Hence our hope that the Saiva world will enable these journals fulfil their function.

The Sabhai made history when it commemorated the memory of the greatest Ceylonese Saivaites of all time, Sri Sri Arumuga Navalar, by erecting a Hall after the revered name of the champion of Saivism and Tamil. The Saiva public have never failed to appreciate the laudable efforts of the Sabhai and have responded to its call. But the capacity of the Saiva public has not been over taxed. The Sabhai can and does count on the further and fuller support of the Saiva public for consolidating the good work already done and launching other useful activities that come within the description of Saiva Service சைவ சேவா. May Ishwara guide the Sabhai and bless its activities!

In the Senate.

Same Day Election

Suggestion Welcomed! Motion Defeated!!

The request was merely for an election probe into the laws governing Parliamentary Elections by a commission. Senator S. Nadesan made several good suggestions demanding revision of the Election laws to suit the requirements of Democracy in the light of the experience gained in two general elections. He, however, in the best Opposition manner spiced his speech with attacks on the Government in the conduct of the recent elections. So did the other Senators who supported him; with the result that only five 'eyes' could be heard while one Senator kept to the middle of the mind.

Where Senator Nadesan pricked the Government Benches with many a dart Sir Oliver reduced the whole affair to mere nothing by agreeing with the mover in his many suggestions yet disagreeing to give the motion passage.

ORIGIN OF TAMIL ART AND CULTURE

CHARACTERISTIC LOVE OF GOD

IF, today, Indian Art and civilisation had spread to many countries of the world, it was due, in the main, to the Tamils who were great navigators in ancient times, observed Mr. S. Natesa Pillai, Ceylon's Minister for Posts and Information, presiding over the Painting and Sculpture session of the Fifth Tamil Festival held at Teynampet Congress grounds. Mr. Natesa Pillai also stressed that love of God in the hearts of Tamils had led to their reaching great heights in the realm of art.

Mr. C. Subramaniam, Minister for Finance, Madras, welcoming Mr. Natesa Pillai said that wherever Tamil civilisation and culture had spread, they would find a basic unity such as that prevailed between Sri Lanka and Tamil Nad. Tamil bond had existed from time immemorial. As long as the Tamil language endured, as long as the culture of the Tamilians endured the indissoluble links binding South India and Sri Lanka would last. Any differences between the two were bound to be resolved in time he said.

Language Tie

Mr. R. Krishnamurthi (Kalki) recalled how the Jaaina Tamils regarded their country as the daughter and India as the Mother country. During last year's holding of the Tamil Festival, they had proved their love for Tamil Nad and Tamilians. Though the seven lakhs of Tamils in Jaffna belonged to seven or eight political parties, yet they had come together during the time of the Festival and had selected Mr. Natesa Pillai as their leader for holding the Conference in a successful manner. As for any difference that might exist between Tamils and Ceylonese, he was sure that they were bound to be overcome soon. The love of the language would hold them together just as the bridge built by Sri Rama linked the two countries.

Mr. S. Natesa Pillai said that for one moment he was afraid he would have to speak of politics. He had, however, today come to discharge his duty to Tamil Nadu. Mr. Natesa Pillai referred to the service to Indian art rendered by the late Dr. Ananda Coomaraswami. It was a great privilege for him, continued Mr. Pillai to have been present at the morning session inaugurated by Tamil Nad's great son, Mr. C. Rajagopalachari.

Pallava Influence

Continuing, he traced the legend of the Chola Prince

who had married a Ceylonese Princess and of their offspring, Tondaiman, who gave his name to Tondaimandalam and added that it was but fitting that after Jaffna, the Tamil festival should come to Madras, which was in the heart of Tondaimandalam, Mr. Natesa Pillai said that before the advent of the Pallavas, the Kings built temples mainly of wood. These had perished in the course of time. It was under the Pallava Kings, especially from the days of Mahendravarman I, that the use of rocks and stones for building temples came into vogue. The rockcut caves at Mahabalipuram were world-famous. The reign of Mahendra Pallava saw also the beautiful paintings at Sittanavasal which were patterned after the Ajanta paintings. The Pallava influence was also traceable in the paintings at Sigiriya in Ceylon. The Kailasaatha Temple at Kanchi had influenced the Chalukya King Vikramaditya in his construction of the temple of Virupaksha, as also the Kailasa temple built by a Rashtrakuta King at Ellora.

Mr. Natesa Pillai then dwelt on the origins of Tamil art and culture. He spoke of the discoveries at Mohenjo Daro and Harappa and said that in the figures, ornaments etc., found there were traces of similarity with Tamil art. At Mohenjo Daro was to be found the hieroglyphic form of writing such as was to be found in ancient Egypt. It was contended that it was the Sumerians who first brought into being the non-hieroglyphic form of writing. He, himself, wondered whether it was not the Tamilians who first invented this new form of writing.

Home of Tamil Art

Mr. Natesa Pillai pointed out that from the Sangham days, the infinitive verb "to write" was used for drawing a picture; the phrase used being, *chithiram ezhuthuvathu*. This showed that originally the use of hieroglyphic was in vogue in writing. The home of Tamil art was in South India, Tamil Nad, and the temples were the treasure-houses of that art. But for their temples they would never have realised the greatness of Tamil art. The temples spread all over this region fascinated people. Wherever they found temples or other stone monuments in other lands, they may be sure that it was the handwork of Tamil sculptors. In Bali they found the rituals followed in South Indian Siva temples. It was said in Java that originally people from Tamil Nad settled there. Tamilians also gave their names to the

LONGEST FAST

World record for fasting was beaten by Fakir Burmah again, when he left the coffin in which he had been fasting since 31st of last May in Palermo. Burmah set a new fasting record of 71 days three hours two minutes. When he entered the coffin Burmah weighed 78 kilograms and at the time of his leaving it he weighed 45. Previous fasting record was held by Tunisian Raykan with the time of 70 days 16 hours and six minutes.

places in the new Islands to which they went. There was a Madura in Sumatra; in Ceylon, they found such places as Nalloor, Paitukkotta and in Jaffna there was a Tirunelveli. In Cambodia were found *grantha* inscriptions. The Sailendra dynasty of Sri Vijaya had connection with the Chola Kings. To-day, they had an exquisite idol of Natarajah in the Colombo Museum. If Indian civilisation spread throughout the world, who was responsible for its spread? It was the Tamil navigators of olden days. They had braved the seas and gone to foreign lands.

God-Conscious Race

The origin of this phenomenal growth and spread of Tamil culture was to be found in the abounding love of God that characterised the Tamils. It led to wonderful expressions in creative art. Just as religion touched off the renaissance, after the Middle Ages in Europe, so also religion played an important part in the growth of Tamil civilisation and culture. An example was Sirpachari, the master-sculptor. Before he went to work he sat in meditation trying to attune himself with the subject he was going to depict and only when he achieved success in this, did he proceed with his work.

Continuing, Mr. Natesa Pillai pointed out how Rajaraja, the Great, the builder of the Big Temple at Tanjore, also made Polonnoruwa in Ceylon the capital of his dominions and raised monuments there. He narrated how the Pandyas also were great builders and after them the Vijayanagar Emperors and the Naik Kings, notably Tirumalai Naicker, who had built great temples.

To-day, Mr. Natesa Pillai said, agnosticism was rife and people not content with scoffing at God seemed to have forgotten that art existed at all. For the growth of art, nothing was as essential as a belief of God. Today when there was a rebirth of political life, it is imperative that there should be a renaissance in art also. Appreciating the effort of the Tamil *Valar* i *Kashagam* for publishing translations of scientific treatises, he said that the organisation must help in raising their art to a high status and make it eternal.

WHAT'S ON WHEN & WHERE

Piping For Stalin

It is understood that Professor Guenther Ramin head of the Leipzig University Musical Institute and Chief Conductor of the Leipzig Gewandhaus Choir had resigned both offices refusing to perform a song of praise to Stalin

Conscience is greater than position!

Self-Conquest!

Sir John Kotelawala in reply to the many inquiries from Ceylon as to whether he intends quitting the cabinet and political life, is reported to have said "I shall not resign from the cabinet as I have not yet conquered myself."

No Facing Both Ways!

Ceylon Citizens who are also citizens of Commonwealth and other Foreign countries will cease to be Ceylon Citizens unless they renounce citizenships

Samhara Thandayam

(Continued from page 1)

one variety of *Samhara Tandava* and as such it is a rare one.

Usually Siva is represented as dancing on *Muyalaka*. Sometimes, He is also depicted as dancing on the ground as in the *Sandhya Tandavas*, or on a snake as in *Bhujangatrasam*, or on an elephant as in *Gujasura-Samharanutri* or on Nandi as in *Vrishabhavanamurti* forms. He is also shown as dancing on *Kalza* (Yama) or *Andakasura*.

Similar to the *Siva-Sati-Tandava* is the *Ardhanarisvara Tandava*, a famous panel of which (7th century A. D.) is found in the *Parasuramesvara* temple at *Bhuvanavar*, the modern capital of the *Orissa* State. *Ardhanari*, or the half Siva and half *Parvati* form, is to be traced to the conception of the doctrine that only when combined with *Sakti*, Siva is capable of discharging His function. It can also be said that usually in *Pallava* times, in all sculptures of the dances of Siva, His consort is always present. Often she is shown as taking part. Probably this aspect tempted the *Stapati* to cast the icon, different from the usual ones.

(By V. M. Narasinhani in the *Madras Hindu*.)

Assn. For Advancement Of Science

Sri Lanka Represented

4,000 scientists from Britain and overseas are expected to attend the 114th annual meeting of the British Association for the Advancement of Science to be held at Belfast from 3rd to 10th September. In addition to the delegates, a number of overseas science students in London will attend at the invitation of the Association. These are members of the Overseas Science Students Association, a society for post graduate students which was formed in London earlier this year

As immediate past president of the Association H. R. H. the Duke of Edinburgh will be present. He will attend the inaugural meeting on the evening of September 3rd and will propose a vote of thanks to the President for his address.

Ceylon will be represented by Dr. S. Rajanayagam, President of the Ceylon Association for the Advancement of Science. Delegates will also attend from India and Pakistan.

The British Association was founded in 1831. Meet-

ings have been held every year since, except during the two wars and this is the fourth occasion on which Belfast has been host. The objects of the meetings are to let scientists meet each other and discuss their work against a background of science as a whole; to let scientists and laymen meet so that they may get to know each other; to inform the public on the progress of science, and to increase public understanding of the methods and objects of science. Through press and radio reports the Association "Audience" both at home and overseas is numbered in millions and the interpretation of science to the public continues to be one of the main functions of the Association.

Saiva Mangaiyar School of Music

N.C.O.M.S. Results - 1952

Grade VI (Teachers)
Rudranth Nallainathan, Violin, First Division and Vocal 2nd Division.

Thevanesam Perinpanayagam, Violin Pass

Grade IV
Sushila Arumugam, Vocal First Division.

Pathmaneswary Murugesapillai, Violin First Division.

Sivauanthy Nallainathan, Veena Second Division.
Sivarooby Sivaramalingam, Violin Second Division.

Grade III

First Division:- Punithavathy Ambalavanar, Violin and Vocal.

PASS: Padmawathy Somasundaram, Vocal.

Sivendradevi Sivaramalingam, Veena.

Grade II

First Division: Pathmanayaki Kulanayagam, Vocal (Distinction in Theory).

Ponmalareswary Arunachalam, Vocal (Distinctions in Theory)

Premala Arumugam, Vocal.

PASS: Annalakshmi Ponambalam Vocal, Airani Mathiaparanam Vocal, Indirani Mathiaparanam Vocal, Pathmawathy Somasundaram Violin.

Grade I

First Division:- Vimala Arumugam, Violin (Distinctions in Violin and Theory).

Paraswary Murugesapillai, Vocal (Distinctions in Theory)

Robini Jeremiah, Vocal, Pathmanayaki Kulanayagam, Violin (Distinctions in Theory).

Second Division:- Shanti Kulanayagam, Vocal.

Indrani Mathiaparanam, Vocal.

PASS:- Maheswary Kandiah, Vocal.

Vasanthi Nagulesu, Vocal.

Our Astrological Feature

WEEKLY FORECASTS

"SRI PATY"

FROM 31-8-52 TO 6-9-52

O FATHER, SOVEREIGN!

It was Thyself Thou didst give and me
Thou didst take

Beneficent Lord, who is the gainer?

Endless bliss have I gained. What hast
Thou gained from me?

O Lord that hast made my heart Thy Temple,
Siva Dweller in the great holy shrine

O Father, Sovereign, Thou hast made my
body Thy abode

For it I have naught to give in return.

Sri Manickavasaga Swamigal.

(English Rendering
Sir P. Arunachalam)

of other countries before the end of the year (31-12-52).

Acting Minister

In the absence of the Minister of Industries Mr. G. G. Ponnambalam who has left the Island to attend the Commonwealth Conference Mr. W. G. Montague Jayawickrema M. P. for Weligama has been appointed to act as Minister of Industries and Fisheries.

Trade Truths

The following is the latest position of U. K.

trade with Ceylon, figures in thousand pounds sterling. June imports 2,515; June exports 1,408; re-exports 34.

July statistics from the Trade and Navigation Accounts of the U. K. are as follows: July exports: vehicles 498; machinery 275; cotton yarns and manufactures 154; iron and steel and manufactures 190; non-ferrous metals 82; chemicals, drugs, dyes and colours 81; electrical goods and apparatus 87.

July imports: raw rubber 120; tea 2,089 coconut oil 135; "other food" (Mainly desiccated and flaked coconut) 146.

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

You will be quick to lose your temper this week. Avoid arguments. Business affairs needs careful handling. Pay personal attention even to minor affairs.

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

The first day of the week is likely to upset you a lot. Progress in your job promised but you will have to work hard. Domestic troubles and misunderstandings with friends shown week end.

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

The first three days of the week will upset you a lot. Beware of scandals and official troubles. Second half is favourable for new undertakings. You will triumph over your enemies and recover what you had lost.

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

You will have to work hard for your success this week. Troubles through jealous relatives and misunderstandings in the family shown Wednesday and Thursday. Beware of scandals week end.

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

You will get the unexpected co-operation from your subordinates this week. Home conditions will be very comfortable. Success in new undertakings also promised. But spend the last two days of the week with care.

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

Do not attempt anything new. Financial situation need careful thought. You will not get the backing you expected in your deals. Be cautious in all your dealings with strangers.

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

Help comes unexpectedly from the marriage partner or relatives this week. Social success also promised. Quarrels and misunderstandings likely week end but it will not be of a serious nature.

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

Critical situation likely in your official affairs. Do not trust anyone very much. Pay personal attention even to minor details. Week end will ease tension a bit.

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1. [Thanu Rasi]*

Financial situation will be very satisfactory this week. Social success and triumph over competitors also promised. "Gambler's luck" possible week end.

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

You will not be able to get the co-operation you expect this week. You will have to stand on your own legs. Success promised after much labour.

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

A woman relative breaks away from home or causes you much anxiety this week. Domestic harmony will be very far away from you. Professionally a good time but you will have to overwork.

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

A good time financially. Domestic harmony also promised. New ventures will bring forth the desired results. You will see the downfall of an enemy before week end.

THE PEACE OF THE WORLD

The Will To Defend Freedom

WHEN a great and heavily armed nation threatens the peace of the world free peoples have one duty above all—to give themselves enough power for defence, enough to make attack on them unlikely to occur or certain to fail. On this task of saving the peace Britain and the other Western Powers have been engaged for the past three years.

At the end of the war, they had looked forward to a time of real peace. They largely disbanded their armies, fleets and air forces, and they no longer had special arrangements to fight together in defence. But Russia remained fully armed, with huge forces in being, and with the nations of Eastern Europe under her absolute control. Moreover, she gave every sign of unfriendliness and aggressive purpose by expanding her frontiers and by her consistent policy of diplomatic obstruction. It was for these reasons that Britain, with determination and regret took up the burden of rearmament.

Changed Picture

In three years the picture has completely changed. Russia, it is true, remains as heavily armed as ever and as unfriendly, although there are clear signs that she is finding it wise to be more cautious. The free world, on the other hand, has been greatly strengthened. It has gone far on the road from danger to security.

This change has been brought about in two ways: first there is the political effort nations have made together—the joint arrangements like the North Atlantic Treaty Organisation, and the decision to resist the attack in Korea. Of this, and of Britain's part in it much has been told. Here I wish to speak of a second essential: the military effort which makes the other real. It is not enough for nations to agree to stand together in time of danger; each must prepare itself to be of real help to those who count on its promises. In this field, too, the people of Britain have no cause to be ashamed. Britain remains as ever a great naval power chiefly able to aid world peace and security because her warships (like her merchant marine) sail the seven seas. Much naval building has been done and is being done, and at the beginning of 1952 these warships numbered 500, from the patrol vessel to the mighty aircraft carrier, with 100 more warships under construction. In size Britain's is the world's second fleet. In modernness, and of its traditions, con-

age, skill and service, it is second to none.

National Service

This naval power has a two-fold importance. First and foremost it defends the lifelines of the Commonwealth; secondly, it provides a large part of the international fleet which would in wartime keep open the lines of supply between Europe and North America. In this way, Britain keeps alive her ancient tradition of sea power as a steadying force in the world. But in the bitter experience of two world wars she has learned that she must also accept the responsibilities of a land power. Her armed forces in Germany form a big part of the defence of Europe.

Britain can muster more than a million men, the greater part in the army and air force. The main reason why she is able to have such large armed forces in peace time is that for the first time in her history she has accepted a permanent system of "National Service". This means, that instead of relying, as in the past, on a small professional army she calls all her young men to a term of service in the armed forces. The Government increased this term from one-and-a-half to two years at the outset of post-war rearmament; and further short periods are served by these men and by the veterans of World War II.

"National Service" is a sacrifice, though willingly borne, on the part of Britain's young men who have to spend so long away from their homes and civilian callings, but the real cost of defence to the nation is much greater. At the beginning of 1951 the country decided to undertake as big a rearmament programme as was possible without going over to a full wartime economy. Its cost was to be £ 4,700 million, and the aim was to complete it in three years. An aim can be expected to be a little outside what can actually be achieved, and so it has proved; yet defence expenditure remains much more than £ 1,000 million a year—more than a quarter of the whole Budget.

So much for Britain's preparations. There remains another thing without which they would be worthless—the will to defend freedom. Here the Government and people of Britain can justly point to the record of 1939–1945 and to the readiness with which they have undertaken the heavy tasks of rearmament.

Holy Amarnath—Home of Snow

(Continued from page 1)

finds relief from so many ascents and descents of one's tedious journey. On both sides of this path, there are the two lofty mountains, Kailash and Bhairon, which look like massy columns of iron; and as such, there is an air of awfulness about them. From these mountains bicker down a number of springs, the water of which is as thick and white as milk.

The Cave

The Amarnath cave is 60 feet long, 55 feet broad and 45 feet high. The rock in which this cave is cut is of gypsum. What is most interesting about this cave is that a mysterious phenomenon, which has so far baffled all scientists and may continue to be a puzzle for them, meets the eye here. Though water is dripping throughout the cave, at one place it freezes into an ice-image of Shivalingam, which is complete on the day of Purnamashi and dwindles into nothing on the day of Amavasya. There is yet another peculiarity about this image; the colour of the ice is brilliant green. Yet another mysterious thing about the cave is that a pair of pigeons is seen inside it. The tradition has it that this pair has been living here from time immemorial.

An awful silence broods over the whole place, the silence the yogis love and long to dwell in.

—Rashmir

WANTED

Wanted a Chief Clerk for the Northern Division Agricultural Producers' Co-operative Union Ltd. Jaffna. Educational Qualification S. S. C. (English) or its equivalent. In the case of an experienced person this requirement may be waived.

Salary Rs. 150-00 — 250-00
10 x 10
Dearness allowance and Special Living Allowance will be paid at Government rate. The selected candidate will be required to give a Cash Security of Rs. 1,000-00 or he should furnish a Fidelity Guarantee Policy for Rs. 5,000-00.

Application forms may be obtained from the Union Office. Applications close on 5-9-1952.

J. C. AMARASINGAM,
Hon'y. Secretary
The Northern Division
Agricultural Producers' Co-operative Union Ltd.
Jaffna.

25th August 1952.

(M. 106-23)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1478

Thambyayah Charles Rajasoria of Navaly Petitioner

In the matter of the Estate of the late Nesammah widow of Eliatamby Kandiah alias Kanaganayagam deceased of Navaly

This matter coming on for disposal before K. D. de Silva Esq. District Judge Jaffna on the 2nd day of July 1952 in the presence of Mr. E. M. Mathiaram Proctor on the part of the petitioner & the affidavit of the abovementioned petitioner dated 2nd day of July 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 her sole heir unless sufficient cause is shown by any person interested on or before 29th August 1952

The 2nd of July 1952

Sgd. K. D. de Silva,
District Judge.
(O. 73, 26 & 29)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1490

In the matter of the intestate estate of the late Sangarapillai Alfred Visuvalingam of Vaddukoddai Deceased

Kaity Annapooranam widow of Sankarapillai Alfred Visuvalingam of Chundikuli.

Vs. Petitioner

1. Visuvalingam Buvanasadaram of Chundikuli presently of Colombo
2. Visuvalingam Manimegaladevi of do
3. Visuvalingam Chandramathi of do
4. Visuvalingam Gnanasundaram of do
5. Francis Xavier Thurai-rajah of do

Respondents.

This matter coming on for disposal before K. D. de Silva Esq. District Judge Jaffna on the 25th day of July 1952 in the presence of Mr. S. Kandasamy Proctor on the part of the petitioner abovenamed; and the affidavit of the petitioner abovenamed dated the 18th day of July 1952 having been read.

It is ordered that the 5th Respondent abovenamed be and he is hereby appointed Guardian ad-Item over the 4th Respondent abovenamed, minor and that 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 deceased abovenamed issued to her accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before 15th September 1952 show sufficient

Printed and Published by S. P. KANDIAH, E. C. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalava (Sabbai), Jaffna at their Press, the Saiva Prakasa Press, Vannarponnai, Jaffna, on Friday, August 29, 1952.

Sketches Of Ancient Shrine

Found In Lisbon

Dr. W. Balendra who visited Lisbon after attending the World Dental Congress in London returned to the Island with the satisfaction of having found three sketches of Tirukonesar Temple in the Archives of the National Museum in Lisbon.

The sketches which conform to the traditional Chola period temples are presumed to have been done by Pedro Barrets de Resende and are considered authentic. The sketches are being microfilmed.

Summons To Defendant

IN THE DISTRICT COURT OF JAFFNA

No. 8841 P

Perumainar Coomaraswamy as Trustee for Subramaniam Sivakamasoundari and Subramaniam Kamadchiammah of Vaddukoddai West

Plaintiffs.

Vs.

1. Karthigesar Kasippillai of Chulipuram
2. Kandiah Periyathamby of Puttur and
3. wife Thilagavathiar of Chulipuram and
4. Sivapackiam widow of Kana, pathippillai Kathiravelu of Chulipuram Defendants.

Whereas the abovenamed Plaintiff has instituted an action under the Partition Act No 16 of 1951 for the partition sale of the land called "Iravellai" in extent 30 kum-V. C. with well etc. situated at Chulipuram, Changanai Parish Valigamam West, Division, Jaffna District Northern Province and described in the copy translation of the plaint annexed hereto. You are hereby summoned to appear in this Court either in person or by proctor on the 18th day of September 1952 at 10 o'clock of the forenoon and to state whether you dispute the accuracy of the share/shares allotted in the plaint to you or to any other party and whether you are aware of any other person having a right, share or interest to or in the said land.

By order of Court.

P. SELVARAJAM,

Drawn by Chief Clerk. S. Coomaraswamy, Proctor for Plff. This 12th day of August 1952. (O. 74, 29)

cause to the satisfaction of this court to the contrary. 25th July 1952

Sgd. K. D. de Silva
District Judge.

(O. 72, 26 & 29)