

MUCH DEPENDS ON METHOD OF AGITATION

NOISY DEMONSTRATIONS BETRAY WEAKNESS

(HERE is another extract from Premier Nehru's speeches that requires to be read and understood by those who fight the General Election in Sri Lanka and by their supporters).

Premier Nehru, while inaugurating the Bharat Seva Samaj, branch at Nizamabad expressed himself strongly against students dabbling in politics and taking part in agitations & observed that students might enter the political arena after they had finished their studies and equipped themselves well to understand problems.

Continuing he said. The moment the Communist Party Congress of Russia adopted the thesis a few days ago that Socialism could be established by peaceful and parliamentary methods, the strong ground on which the Communists in India stood had slipped under their feet.

Indian Communists consider themselves as great revolutionaries on the basis of the revolution that took place in Russia 40 years ago. But the world has changed and they are now in the atomic age. Leaders of Russia are fully aware that they cannot only make speeches but have to administer the country. They cannot go on repeating the old slogans. Therefore, they had departed from old slogans, which still continue to be raised by the Communists here. They now believe that Socialism can be established by peaceful and parliamentary methods. Leaders of Russia, who are Communists, thought earlier that such a thing was impossible. By conceding that Socialism could be ushered in by peaceful means, they have shown how they can change with the changing times.

India had resolved to establish a Socialist pattern of society. They were asked to give a full and final picture of their Socialism. 'I myself do not know what the final picture of Socialism would be. We only roughly know that we have to produce more wealth and improve the economic condition of the people. I do not wish to define Socialism because the moment we try to make definitions, we will be caught in dogma. Our mind will be caged and dogma will cling to us and we become stagnant Socialists and Communists are forced with such stagnation'

In establishing Socialism, they had to deal with human material. They had to weave the Socialist pattern with the yarn of the individual life of 36 crores of people. It was quite appropriate to have set a high ideal in general terms but to import rigidity in daily life would be absurd. Nuclear weapons, had initiated a chain of changes affecting life and society. The youth of the country should understand the complicated problems of the world in their proper context.

Mere repetition of generalities would lose their significance and be of no avail. It was easy to know what should not be done but it was difficult to find out what they should actually do. By discipline and experience, they learnt how to tackle complicated problems. They must give thought to the problems and take decisions. If they faltered they must have "guts"

to retrace and then renew their effort to move in the right direction. It was wrong to be static for fear that they might tread the wrong path.

The sign of life and vitality of a nation did not consist in the capacity of the people to move about. A living nation expressed itself in its literature, culture and its achievements. Even if the nation wanted to remain at a particular stage of progress, they would have to move forward. They could not simply remain backward. Then they would become retrograde "If we want to make India an advanced nation, we should be full of life and dynamism. What was the symbol of this dynamism? A backward nation made a lot of noise which showed they were doing nothing or very little. A rickety machine made much noise but a perfect machine functioned smoothly. Noisy demonstration only proved that society had no inherent strength and was not functioning properly.

They were told that youth should be militant, but militancy did not comprise taking out processions and creating a furor. The idea of our youth being imbued with militancy appeared to him strange and novel. Was it militancy to indulge in arson, stopping of trains clashing with police and assaulting people. Where would all this lead them? Those who talked of militancy lived in the old world when

(Continued on page 5)

General Election Dates

APRIL 5

Colombo North, Colombo Central, Colombo South, Jaela, Horana, Dambulla, Matale.
Minipe, Wattegama, Kadugannawa, Galaha, Maskeliya, Maturata, Nuwara Eliya, Talawakelle, Kotagala, Puttalam, Chilaw, Nikaweratiya, Dodangaslanda, Wariapola, Anuradhapura, Kalawewa, Hogowupotana, Polonnaruwa, A'utunnwara, Badulla, Butala, Mawanella Kegalla, Kiriella, Ratnapura, Niyitigala, Balaangoda, Deniyaya Hakmana

APRIL 7

Wellawatta-Galkissa, Negombo, Moratuwa, Panadura, Kalutara Matugama, Agalawatta, Ambalangoda-Balapitiya, Baddegama, Udugama, Galle, Weligama, Akuressa, Matara, Beliala, Hambantota, Nattandiya, Bingiriya, Dandagamuwa, Bandarawela, Welimade, Haputale

APRIL 10

Mirigama, Gampaha, Attanagalla, Kelaniya, Avisawella, Kotte, Kayts, Vaddukoddai, Kankesanthurai, Jaffna, Kopay, Point Pedro, Chavakachcheri, Mannar, Vavuniya, Trincomalee, Mutur, Kalkudab, Batticaloa, Paduruppu, Kalmunai, Pottuvil, Kurunegala, Dambadeniya, Madawachchiya, Dedigama, Ruwanwella, Dehiwita, Kandy, Gampola, Nawalapitiya.

LONDON CENTRE FOR ALL RELIGIONS

A centre where all religions in the world can meet on common ground was opened in London on Tuesday as a memorial to Sir Francis Younghusband. Named Younghusband House, the centre will not only provide accommodation for meetings but will also be a means for studying the great faiths, and provide residential quarters for scholars visiting London.

A feature of the centre is the comprehensive library of over 4,000 volumes, available to all scholars who are

SPIRITUAL EXPERIENCES

The entrance into the higher meditative life depends on the grace of God.

The higher meditative life demands tremendous humility, serenity and courage.

In higher meditative life the senses and the mind are completely subdued. There is no more use of the mind, emotions and imaginations.

The Yogi withdraws himself completely in higher meditation and enters into the state of consciousness above the mind and intellect. He is conscious only of pure being.

In Samadhi or the superconscious state the Yogi abandons the sense of his own being and enters only into the Being of God.

Spiritual experience will come to you when you are ready, but not before.

There is inner unfolding from level to level in your spiritual experience. Wait patiently. Plod on in your Sadhana with purity and courage.

Like draws like in your spiritual journey. You are never really left alone. You will get help from Yogis and Saints internally, from different parts of the world. Their spiritual vibrations will elevate and inspire you.

Meditate and enter into the realm of radiant light. There are no limitations here. There is no worry. There are no obstacles here. There is no time or space. In this holy realm there is no fear, no doubt, no indecision. It is all eternal joy, bliss, peace and happiness.

interested in the study of comparative religion.

The opening ceremony was performed by Lord Samuel, President of the World Congress of Faiths. Christians, Buddhists, Hindus, Muslims and Jews were among the large gathering present.



திருவிழாக்கள்.

சமஸ்தவாயவே ஞானமும் உய்யும்
சமஸ்தவாயவே ஞானநிலிச்சையும்
சமஸ்தவாயவே ஞானநிறைந்தமே
சமஸ்தவாயவே சந்தனநிகர். குமே

திருவிழாக்கள்.

Hindu Organ

FRIDAY, MARCH 16 1956

Treasure These Thoughts

Know that all things rest in the hands of God and He means always well. So your future being in His hands, He will do what is good for you.

CANDIDATES AND VOTERS

Ethiasm for elections generally develops into an excitement that cannot be easily got over. 'Between the acting of a dreadful thing and the first motion, all the interim is like a phantasma, or a hideous dream' observed the poet. Standing for election cannot be a dreadful thing in a truly democratic country nor can electing a Member of Parliament be such an awe-inspiring affair. But in free Sri Lanka where the leaders profess to think, speak and act democratically, the period between the nomination and election days usually appears to be a strange-disposed time that gives both the candidate and the voter a phantasmal provocation. However the situation cannot be left to its contemptible fate

In an election the candidates take upon themselves the moral responsibility of placing the significance of the ballot on a really democratic level. In practice it must be an all-out endeavour of the contestants to provide the voters with all facilities for the proper understanding of the various issues on which a mandate has been asked for and to remove all circumstances that may tend to confound the mind of the masses. [This is not merely a theoretical requirement but a duty which those who seek election to a House of Representatives owe to the people.

Democratic institutions attach much value to the

REALIZE THE COSMIC SIYA

Symbol has been the sole guide of the inadequate human faculty of knowledge to comprehend superhuman states of existence, to grasp transempirical truths. Whatever be the genius of the mind, it cannot think of anything except by relating it to the hypothetical conceptions of space, time and form, whether limited or extended. Religious observances are meant to be such manipulations of this space-time-form thinking with the object of comprehending the supramundane. Sivaratri is such an observance.

Tradition holds that Sivaratri symbolizes the occasion of the "marriage" of Siva and Parvati. Siva

By
SWAMI SIVANANDA

is the symbol of Absolute Truth or Supreme Consciousness. Parvati or Sakti, is the symbol of the creative or the diversifying Power which projects this material world.

modern method of propaganda, namely, the manifestoes of the contestants and their spoken words. The present General Election, according to the statements that have been made by the leaders, seeks a mandate on the vital national issue of State Languages. In the Tamil speaking electorates the candidates are all agreed on the common plank that parity of status for both Tamil and Sinhalese should be demanded. This makes the contest in these areas an involved affair that cannot be simplified but by the enunciation and elaboration of the ways and means which the candidates propose to adopt for the achievement of their common object. It is very much similar to candidates at interviews being put the same question. The manifesto thus becomes a necessary guide to the electors and an argument for the candidate. The enumeration of the achievements of candidates cannot mean anything if the manifesto fails to indicate in detail the method of approach to the solving of the only question before the electorate. The perorations on election platforms may serve as explanatory paraphrases of the manifesto. Will the candidates discharge this important responsibility and help the voters decide the main issue?

The "marriage" of these two symbolizes the unbreakable bond of the Divine with the apparent existence, the pervading of the spiritual force beneath the currents of the earthly life, the merging of the separative, individual consciousness in the Absolute Oneness.

This is the goal of life. Realization of this ideal is the inspiring call of Sivaratri, which is an occasion of the play of subtle divine forces on the receptive mind of the spiritual aspirant. To make best use of these unapparent psychical forces is the sacred duty of every seeker of Truth. How to tap them? Through prayerful self-dedication to the ideal of the realization of the Cosmic Siva, continuous repetition of the Parabarkshara Mantra (Om Namah Sivaya), fasting, and night long vigil on this occasion.

Lord Siva embodies in Himself the ideas of renunciation, ascetism, destruction of untruth and all that is negative. He is an inspiring example of Yoga Siddhi. To realize Him is to practise self-restraint, detachment, self-denial, annihilation of all that is undesirable and cultivation of all the positive traits that help to attain perfection in Yoga.

What are the positive traits? I have given them in my Song of Eighteen, Ities. They have also been extolled in the Gita. They are:

- Serenity, regularity, absence of vanity,
- Sincerity, simplicity, veracity,
- Equanimity, fixity, non-irritability,
- Adaptability, humility, tenacity,
- Integrity, nobility, magnanimity
- Charity, generosity, purity.

If you practise them whole heartedly even for a short time, you will find a remarkable change in you. You will be filled with peace and poise and inner happiness. On the occasion of Sivaratri, resolve to practise these virtues, and plod on towards the goal of the realization of the Cosmic Siva.

As the devotee prays to the Lord while doing Abhisheka, pray you all to Him: "O Lord, as I bathe Thee with water, milk and other ingredients, so, too, do Thou bathe me with the milk of divine wisdom, do Thou wash me of my sins, so that the fire of Samsara, from which I suffer, may be extinguished once for all, so that I may be one with Thee."

May Lord Siva bless you all.

ELECTION INTELLIGENCE—ELUCIDATION

How Parties Measure Their Strength

DIRECT DUEL

27 Direct Contests Between U. N. P. & M. E. P.

Horana, Dambulla, Matale, Minipe, Wategama, Kandy, Galaha, Nuwara Eliya, Talawakelle, Kotagala, Galle, Weigama, Deniyaya, Beliatta, Hambantota, Dodangasabba, Wariyapola, Dandagamuwa, Bingiriya, Chilaw, Medawachchya, Kalawewa, Alutnuwera, Haputala, Buttala, Kegalla, Nivitigala.

Between N. L. S. S. P. & U. N. P.
Ruanwella, Dehiwita

Between C. P. & U. N. P.
Akuressa

LANGUAGE ISSUE DECISION WILL BE HERE

Negombo	}	U. N. P. Vs. N. L. S. S. P. & INDEPENDENTS
Kotte		
Moratuwa		
Paradure		
Agalawatta		
Badula	}	U. N. P. Vs. M. E. P. Vs. N. L. S. S. P.
Bandarawella		
Horowopotana		
Kalutara		
Kiriella		
Nawalapitiya	}	C. P.
Balangoda		
Maskeliya		
Matara		
Hakmana		
Kurunegala	}	Colombo North
N. L. S. S. P.		
M. E. P.		
U. N. P.		
LAB.		
N. L. S. S. P.	}	Colombo Centre
M. E. P.		
U. N. P.		
LAB.		
IND		
N. L. S. S. P.	}	Colombo South
M. E. P.		
U. N. P.		
LAB.		
IND		
N. L. S. S. P.	}	Wellawatte
M. E. P.		
U. N. P.		
LAB.		
IND		

Negombo	N. L. S. S. P.	U. N. P.	IND
Kotte	"	"	"
Moratuwa	"	"	"
Paradure	"	"	"
Agalawatta	"	"	"
Badulla	"	"	"
Bandarawella	"	"	"
Horowopotana	"	"	"
Kalutara	M. E. P.	U. N. P.	N. L. S. S. P.
Kiriella	"	"	"
Nawalapitiya	"	"	"
Balangoda	"	"	"
Maskeliya	"	"	"
Matara	"	"	C. P.
Hakmana	"	"	"
Kurunegala	"	"	"
Akuressa	C. P.	U. N. P.	"
Ruanwella	N. L. S. S. P.	U. N. P.	"
Dehiwela	"	"	"

VOTING STRENGTH IN THE NORTH AND THE EAST

Chavakachcheri: 35,982 voters, 50 per cent Tamils.	Pottuvil: 25,273 voters, 60 per cent Moors, 26 per cent Tamils.
Jaffna: 34,806 voters, 84 per cent Tamils, 7 per cent Moors, 2 per cent Sinhalese.	Puttalam: 17,363 voters, 40 per cent Moors, 34 per cent Sinhalese, 16 per cent Tamils.
Kakudah: 26,831 voters, 52 per cent Tamils, 38 per cent Moors.	Trincomalee: 16,363 voters, 52 per cent Tamils, 25 per cent Sinhalese, 12 per cent Moors.
Kalmunai: 27,868 voters, Moors and Tamils.	Vaddukoddai: 35,927 voters, Batticaloa: 29,768 voters, 52 per cent Tamils, 29 per cent Moors, 13 per cent Sinhalese.
Kankasanturai: 40,964 voters.	Paddiruppu: 25,869 voters, 51 per cent Tamils, 14 per cent Moors.
Kayts: 32,410 voters.	Vavuniya: 15,946 voters, 68 per cent Tamils, 15 per cent Sinhalese, 9 per cent Moors.
Kopay: 34,465 voters.	Point Pedro: 44,605 voters, 98 per cent Tamils.
Mannar: 15,820 voters, 54 per cent Tamils, 33 per cent Moors, 3 per cent Sinhalese.	
Muttur: 22,177 voters, 54 per cent Moors, 37 per cent Tamils.	

HOW INDIAN CULTURE RETAINED ITS INTEGRITY

EMPHASIS ON NON-VIOLENCE

ISOLATION is the negation of cultural growth as cultural contact and assimilation lead it vigour and vitality. India's history in the past thousands of years had evidenced the flow into this land of many peoples with diverse cultures, in different stages of development of civilisation. But the newcomers were mostly absorbed into the mass of Indian humanity. Their culture got so blended into the current of the culture of this land that they all helped to swell the stream and formed a harmonious whole, distinct from the cultures of all other lands and with a unity and virility which has continued from age to age. As the holy river Ganga in its course from the snow-capped Himalayas to the sea meets channels, streams and mighty rivers which it all absorbs but retains its own individuality, so has culture of India from the days of the Indus Valley civilisation to the modern times of Western and world impact met and assimilated the cultures of the Euphrates Valley, Central Asia, Greece, Persia, Arabia, China and Europe. But amidst all these clashes and contacts, Indian culture has retained its sense of values and its preference for the joys of the Spirit to the transient pleasures of the body—in one word, its supreme devotion to Dharma. It is this feature which makes for the cultural unity through the multiplicity of contacts and variegated nature of cultures, aesthetic traditions and modes of life.

Archaeology has revealed to our view a people who at the dawn of history had advanced far from primitivism and who had achieved an urban civilisation with a well-developed sense of town-planning, sanitation, architectural constructions, art, industry and agriculture. They had a religion which in its symbolism had affinity to the rituals and forms practised in later ages, almost to the present day. This Indus Valley Civilisation, as found in Mohenjodaro and Harappa was in close contact with the contemporary civilisation of Assyria and Egypt, and naturally all these must have profited thereby. The next stage is the Vedic Age, wherein people appear to be pastoral and agricultural in their outlook, shunning urban life and warring with those who lived in towns and forts. But archaeological evidence strengthens the assumption that the Harappa civilisation merged into the new culture and the post-Vedic Indian was the inheritor of the material civilisation of Harappa along with the the-

istic beliefs of the Vedas and the sublime philosophy of the Upanishads. A structure of society had developed with its emphasis on division of functions and harmonious community organisation. Politically the trend was towards the welding of regional units into a single nation; culturally, the principles of thought and belief and the standards of conduct became uniform throughout the country and operated as the foundation of political unity.

In the period before the dawn of Empires in Asia and the Mediterranean world—when Buddha preached his doctrine of the eight fold path, the creed of effacement of desire and of deliverance from pain and suffering, the principle of non-injury and renunciation—India had developed a philosophy which is reflected in the life and conduct of the people and the preachings of the great reformers from Buddha to Mahatma Gandhi. The Upanishads and the whole gamut of philosophical thought distinguished between the transient—the material—and the eternal or that pertaining to the Spirit. All that promotes the quest of the Spirit, the unfolding of the Self, is to be embraced and pursued. Such was to be the guiding principle of all conduct. Religion, society, law, government, all were to be informed by it. And it is this principle which Buddha taught and Asoka propagated all over India and beyond its borders in Western Asia. And when Buddhism seemed to be losing sight of this high ideal and became immersed in ritualistic formalism, Shankaracharya, once again emphasised the essential, and tried to bring back the ship of Indian culture to its old moorings.

In art, the traditions of Indian art descending from the days of Harappa inspired the artists and craftsmen in the medieval times, and when the Turks or Mughal rulers, themselves great builders, introduced the architectural designs of Persia or Central Asia, the Indian artists enriched their style and moulded the exotic art. The Qutb Minar of Delhi, the mosques, mausoleums and palaces of Ahmedabad, Jaunpur, Agra and Delhi are a standing monument of the adaptability of Indian culture. The Taj, that dream in marble, is Indian in conception and execution and reveals the height of Indian architecture. Similarly in painting, the Mughals gave encouragement to Indian painters who introduced the Persian or Samarkandian motifs into the art of Ajanta and helped to create a new style known as the Mughal or Rajput school.

Thus till the close of the middle ages, despite invasions (Continued on page 6)

affected. However, in later centuries and more prominently with the establishment of Turkish rule in Northern India, Islam, as preached by the ascetic Faqirs from the west and spread by the rulers, exerted influence on the thought and the social, economic and aesthetic behaviour of the people, Islam stood for universal brotherhood and equality of all in religion. Its basic plank was the oneness of God, absence of a priestly class as intermediary between the individual and the Almighty, and simplicity of faith. Devotion, charity and egalitarianism were the principles which appealed most to the common man who had suffered social inferiority and priestly corruption. The simple, ascetic ways of the Faqir touched a sympathetic chord in him, used as he was to the system of sanyasis in his own country. Hence these Islamic ideas had an appeal and greatly influenced the liberal movements known as Bhakti movements. The ideas were also adapted by the reformers to give a new message to the people, Kabir, Nanak, Dadu and a host of other saints endeavoured to bring the communities together and efface the differences which divided them. These egalitarian, coalescing movements infused a fresh vigour into the Indian social system and brought a new wealth to the cultural heritage art and literature. Islam also profited by the contact, as Vedanta gave a new turn to Sufism in India and West Asia.

However, in the early Medieval Age, with political disintegration there was an eclipse of this basic ideal in religion and thought. Hinduism became a prey to formalism, society showed signs of disintegration because of class divisions, and the family lost its vigour owing to the lowering of the status of woman. It was at this time that a new influence projected itself from the West, and once again Indian society showed its virility by assimilating the new thought and building up a culture which, while imbibing the best from outside, retained its individuality and unity with the past.

Thus till the close of the middle ages, despite invasions (Continued on page 6)

<p>ORDER NISI</p> <p>IN THE DISTRICT COURT OF POINT PEDRO</p> <p>Testamentary Jurisdiction No. 557 T</p> <p>In the matter of the intestate estate of the late P. Velupillai Seenivasagam of Puloly East Deceased</p> <p>Seenivasagam Dhanabalingham of Puloly East Petitioner</p> <p style="text-align: center;">Vs</p> <p>1 Parupathipillai widow of Seenivasagam 2 Parameswary daughter of Seenivasagam 3 S. R. Ariaratnam all of Puloly East Respondents</p> <p>This matter coming on for disposal before V. M. Cumaraswamy, Esquire, Additional District Judge, Point Pedro on the 27th day of January 1956 in the presence of Mr S. Nagalingamudaly, Proctor on the part of the Petitioner and the Petition and affidavit of the Petitioner dated the 27th day of January 1956 and 8th day of December 1955 having been read:—</p> <p>It is ordered that the petitioner be and he is hereby declared entitled as son of the abovenamed deceased to have Letters of Administration to the above estate issued to the Petitioner accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 15th day of March 1956, show sufficient cause to the satisfaction of this Court to the contrary.</p> <p>This 27th day of January 1956</p> <p>Sgd. V. M. Cumaraswamy Additional District Judge</p> <p>Drawn by Sgd. S. Nagalingamudaly Proctor for Petitioner (O 162 9 & 16)</p>	<p>ORDER NISI</p> <p>IN THE DISTRICT COURT OF JAFFNA</p> <p>Testamentary Jurisdiction No. 147</p> <p>In the matter of the estate of the late Kathirasippillai widow of Comaruppillai Velupillai of Mallakam Deceased</p> <p>Arumugam Swaminathan of Mallakam Petitioner</p> <p style="text-align: center;">Vs</p> <p>Velupillai Visuvanathalingam of Mallakam presently 35 Scott Road Kuala Lumpur Respondent</p> <p>This matter coming on for disposal before N. Sivagnanasundram Esqr. District Judge, Jaffna on the 27th day of February 1956 in the presence of Mr. R. N. Sivaprasam Proctor for petitioner and the affidavit and petition of the petitioner having been read.</p> <p>It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as her brother's son-in-law and that Letters be issued to him accordingly unless the said Respondent or others interested shall on or before the 26th day of March 1956 show sufficient cause to the satisfaction of this Court to the contrary.</p> <p>This 27th day of February 1956</p> <p>Sgd Sri Skanda Rajah District Judge</p> <p>(O 163 9 & 16)</p>
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Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-3-56 TO 24-3-56

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

Your health will continue to be unsatisfactory for some time to come. Be careful in your new deals. Financial conditions should improve. But work will be heavier.

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

Domestic harmony will be far away from you. Friends will be very helpful. Some upsets in the office also shown midweek. Beware of scandal mongers.

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

Ruin to enemies promised this week. Do not be upset over trifles. They will prove to be storms in tea cups. Your popularity will increase. Financial tension also will ease.

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

Except for minor health upsets this week will prove to be very successful. New ventures will bring in good results. Go ahead with your plans.

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

An unsettled week. You will have to work hard for your success. There will be no mental peace. Troubles through secret enemies also shown.

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

Domestic conditions should improve. Tension will ease in most of your affairs. Financial gains and fame promised. But health yet a problem.

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

You will be quick to pick up quarrels this week. The first two days will upset you a little. Rest of the week will prove to be very satisfactory. Ruin to enemies shown.

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

You will find it difficult to decide things this week. Health will not be very satisfactory. Troubles through secret enemies shown. Health upsets also likely. Monday afternoon Tuesday and Wednesday the worst out of the lot.

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

First half of the week will be favourable for new deals. But Wednesday evening Thursday and Friday will be troublesome. Last day will turn favourable again.

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

Except for the last two days this week will be quite favourable for professional deals. You will triumph over your competitors. Financial gains also promised.

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

A good week. Tension will ease. You will come out victorious in most of your undertakings. Go ahead with your plans.

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

Health a problem. You will be upset over something or other throughout this week. New ventures will have to be postponed.

ORDER 'NISI' DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 134

In the matter of the last will and testament of the late Daniel Sinnathamby Candiab of Thirunelvely East Jaffna.

Deceased

Ruth Chellammah Candiab widow of Daniel Sinnathamby Candiab of Thirunelvely East Jaffna.

Petitioner.

Vs.

- 1 Velupillai Sianadurai and wife
- 2 Bella Ratnapooshanam
- 3 Christy Devathaayal-kireedam son of D. S. Candiab

- 4 Stephen Jeevakreedam son of D. S. Candiab
- 5 David Paramanathan son of D. S. Candiab

6 Vethanayakam Vivekanathan son of D. S. Candiab

7 Saththianathan Arulanantham son of D. S. Candiab

8 Thangapooshanam Saththiathavi daughter of D. S. Candiab all of Thirunelvely East Jaffna.

Respondents

This matter coming on for disposal before P. Sri Skandha Rajah Esquire District Judge Jaffna on the 27th day of February 1956 in the presence of Mr. S. Kanagaretnam Proctor on the part of the petitioner and the affidavit of the petitioner dated 24th day of February 1956 having been read;

It is ordered that the will of Daniel Sinnathamby Candiab dated 24th February 1947 now deposited in this court and the same is hereby declared proved unless the respondents or any others interested shall on or before

the 26th day of March 1956 show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the abovenamed 1st respondent be appointed guardian-ad-litem of the minors the 7th and 8th respondents.

And it is further declared that the said Ruth Chellammah Candiab widow of Daniel Sinnathamby Candiab, the petitioner is the executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 26th day of March 1956 show sufficient cause to the satisfaction of this court to the contrary.

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

27th day of February 1956

Sgd. P. Sri Skanda Rajah District Judge

(O 165 16 & 23)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 143

In the matter of the intestate estate and effects of the late Arunasalam Swaminathan of Urumpiray in Jaffna.

Deceased.

Annapooranam widow of Swaminathan of Urumpiray in Jaffna.

Petitioner

Vs.

- 1 Swaminathan Satkunanathan
- 2 Kamalathvey daughter of Swaminathan
- 3 Ratnambikai daughter of Swaminathan
- 4 Sutkunamalar daughter of Swaminathan and
- 5 Arunasalam Seenicuttay all of Urumpiray

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 20th day of February 1956 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner, and the petition and affidavit of the petitioner having been read:-

It is ordered that the 5th respondent abovenamed be appointed as Guardian-ad-litem over the minors, the 3rd and 4th respondents that the petitioner as the lawful widow of the said deceased be declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other persons shall on or before 23rd day of March 1956 appear and show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 20th day of February 1956

Sgd. P. Sri Skanda Rajah District Judge. (O. 164. 16 & 23)

ORDER "NISI"

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 145

In the matter of the intestate estate of the late Ratneswary wife of Naganathapillai Kumarasamy of Vaddukodai West

Deceased

Naganathapillai Kumarasamy of Vaddukodai West

Petitioner

Vs

- Minor 1 Kumarasamy Kuruparam
- 2 Sellammah widow of Sithamparapillai both of Vaddukodai West

Respondents

This matter coming on for disposal before N Sivagnanasundaram Esquire Additional District Judge of Jaffna on the 27th day of February 1956 in the presence of Mr. N. Ebamparam, Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as legal husband of the deceased to have Letters of Administration to the estate of the deceased issued to her accordingly.

It is further ordered that the 2nd Respondent be and she is hereby appointed Guardian-ad-litem over the 1st minor Respondent abovenamed unless the Respondent abovenamed or any other person or persons interested shall on or before the 28th March 1956 show sufficient cause to the satisfaction of this court to the contrary.

The 27th day of February 1956

Sgd. P. Sri Skanda Rajah District Judge (O 166 16 & 23)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO
S. KANAGASABAI, Shroff.

**Much Depends
On Method.....**

(Continued from page 1)

India was under the British. Their attitude should be different in Free India and militancy had no meaning in the changed context. Students were no doubt in touch with politics; in fact their object was to acquire knowledge and by all means they could enter life after completing their studies. He could not understand school boys and girls trying to solve complicated issues. It would be mere mockery because they could not even answer simple questions. It was definitely not 'militancy' but a sign of weakness.

The pattern of Socialism differed in accordance with the conditions obtaining in particular countries. There could be fifty types of Socialism. Society was like a growing child. The clothing that the child should wear had to be changed as he grew up. If his clothes remained the same, they would ill-suit him. He would either have new clothes by smoothly discarding the old or tearing them off. Society too changed and developed as days went by. When society broke through its structure, it was called "revolution". But such a break-up would be injurious to society in the transition period, before a new order had set in. There was need for them to keep in tune with the changes in the world. It would be highly unwise to create a sudden upsurge. At times they might be compelled to "tear off" the pattern but they should see that the change over was effected smoothly and comfortably as they replaced their old dress by new.

Nations learnt by privation. Men of his generation had learnt many great things during the hard days of the freedom struggle. The present day youth, who came afterwards, had no occasion to undergo difficulties and they talked of hartal, looting and other things. Though physically developed their mental calibre was unsatisfactory. A youth of 18 behaved as if he was a boy of 9. In Orissa, school boys and girls squatted on the air-fields because they had a complaint that Orissa was not given some bit of territory.

Mr. Nehru added that, if they tried to solve pro-

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 148 T

In the matter of the Last Will and Testament of the late Sinnappu Sivapragasam of Manipay
Deceased

Selvamany widow of S. Sivapragasam of Manipay
Vs. Petitioner.

- 1 Sivaprakasam Saamugalingam
- 2 Maharane daughter of Sivaprakasam
- 3 Sathiapama daughter of Sivapragasam
- 4 Saraswathy daughter of Sivaprakasam
- 5 Sivapragasam Suntharalingam
- 6 Sivaprakasam Thiagalasingam
- 7 Krishnaavarni daughter of Sivapragasam and
- 8 Thuraiappah Seevaratnam all of Manipay

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr., District Judge, Jaffna on the 29th day of February 1956 in the presence of Mr. S. Rajendran Proctor for the petitioner and the affidavits of the petitioner and of the witnesses to the Last Will having been read:

It is ordered that the abovenamed 8th respondent be appointed guardian ad litem over the minor 2nd to 7th respondents for the purpose of protecting their interests and of representing them in the Last Will and Testament of the abovenamed deceased be declared proved and that probate thereof be issued to the petitioner as the Executrix named therein, unless the respondents or any other persons appear before this court on the 26th day of March 1956 and state of objections to the contrary.

The 29th day of Feb. 1956
Sgd P. Sri Skanda Rajah, District Judge.
Drawn by S. Rajendran Proctor for Petitioner.
(O. 169. 16 & 23)

blems by creating disturbances they would neither find a solution to them nor help themselves and great harm would be caused to the country. "You want to cause injury to people by pelting stones. That means your mind is dwelling in the stone age. You forget the present is the age of 'atom bombs', he concluded.

**N. P. T. A. Annual
Inter School Singing
And Elocution
Contests 1956**

The finals of the above contests organised by the Northern Province Teachers' Association will take place on the 17th and 24th of March. About thirty schools are taking part. The winners in the preliminaries will be the finalists.

The following memorial prizes will be awarded.

1. Sir Ponnampalam Ramanathan shield,
2. Lady Ramanathan shield presented by the Principal and Staff of Ramanathan College
3. Dr. V. Muttucumaru cup.
4. Dr. M. Kathiravelpillai shield presented by Dr. V. T. Pasupathy.
5. Dr. C. Candiah shield presented by Miss Mahes Candiah.
6. Ganeshalingam shield presented by Mr C. Vanniasingham Ex M P.
7. Candiah Upathiyayar shield presented by Dr. S. Subramaniam J P., Retired Provincial Surgeon.
8. Navalioor Somasunthara Palayar shield presented by Mr S. Nadarajah Superintendent of Examinations.

Finals on the 17th will be held at Jaffna Hindu College. Finals on the 24th and Prize giving will be held at the Vaideeswara Pidiyalayam.

**Vivekananda
Society Colombo**
**All Ceylon Religious
Examinations**

- List of Prize-Winners**
- ENTRANCE**
- Males**
- 1st prize Mas S. Sankaranarayanan, Vaideeswara Vidyalayam Vannarponnai.
 - 2nd prize Mas P. Sri Ragan, Hindu English School Idakkadu.
 - 3rd prize Mas S. Ganeshalingam, Vigneswara Vidyalalai Earlai.
- Females**
- 1st prize Miss K. Santhirathevi Sellamma Vidyalalai Delt.
 - 2nd Miss N. Indumathi, Sri Ganesha Vidyalalai Nainativu.
 - 3rd prize Miss K. Senthamilchelvi, Sarasvathy Vidyalalai Velanai
- LOWER DIVISION**
- 1st prize Miss S. Sarasvathy Chidambara College Valvetti-

Order Nisi
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No 142

In the matter of the intestate estate of the late Savuntharipillai, wife of Veeramuththu Suppiramaniam, of Naranthanai.
Deceased.

Veeramuththu Suppiramaniam of Naranthanai.
Petitioner.

Vs.

- 1 Suppiramaniam Sangarapillai
- 2 Suppiramaniam Arasaratnam
- 3 Suppiramaniam Pathmanathan
- 4 Suppiramaniam Mahathevan
5. Kamalathevy, daughter of Suppiramaniam, all of Naranthanai.

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 20th day of February, 1956, in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner, and the affidavit of the petitioner dated 13th February, 1956, having been read:

It is ordered that the petitioner abovenamed is declared entitled to have letters of administration of the estate of the abovenamed deceased and the same issued to him unless the respondents or others interested shall on or before the 26th day of March, 1956, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of February, 1956
Sgd. N. Sivagnanasundaram District Judge
Drawn by Sgd A. Kanagasabai, Proctor for Petitioner. (O. 171 16 & 23)

- MIDDLE DIVISION**
- 1st prize Mas E. Gengatharan, Sri Subramaniya Viyasalai Pungudutivu.
 - 2nd prize Mas K. Palasekarampillai, Cherniya Street English School Jaffna, Mas A. Somaskanda, Thampachetty Pt Pedro.
 - 3rd Miss I Pathmathevi, Satbasiva English School Analaitivu.
- UPPER DIVISION**
- 1st prize Miss V. Annaledchumi, Meikandan Vidyalayam Ilavai
 - 2nd prize Miss V. Kanagamani Meikandan Vidyalalai Pannagam.
 - 3rd prize Mas P. Rajaratnam, Jaffna Hindu College.
- Thirukkural prize: Miss S. Sarasvathy Sri Ramakrishna Saiva Vadyasalai Kokuvil

ORDER NISI
IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 135

In the matter of the last will and testament of the late Seenivasagam Thamo-tharampillai of Karainagar East late of Trincomalee
Deceased.

Meenadchippillai widow of Thamo-tharampillai of Karainagar East Jaffna
Petitioner.

Vs.

- 1 Thamo-tharampillai Shanmugasundergam, Colombo
- Minor 2. Indrani daughter of Thamo-tharampillai
3. Gowri daughter of Thamo-tharampillai
4. Pavani daughter of Thamo-tharampillai
5. Thamo-tharampillai Gukanesan all of Karainagar East
- 6 Thambiah Sellathurai of Co-op Stores Jaffna

Respondents.

This matter coming on for disposal before P. S. i Skanda Rajah Esquire District Judge Jaffna on the 29th day of February 1956 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 24th February 1956 having been read;

It is ordered that the last will of the said deceased dated 19th October 1952 attested by A. Kanagasabai N. P. under No. 12006 and now filed in this case be and the same is hereby declared proved unless the respondents or others interested shall on or before the 26th day of March 1956 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the said 6th respondent be appointed guardian ad litem over the 2nd to 5th respondents and that the said Meenadchippillai the said petitioner in the Executrix named in the said will and that she is entitled to have Probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 26th day of March 1956 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said petitioner do produce the said minor respondents in court on the said date.

This 29th day of February 1956
Sgd. P. Sri Skanda Rajah District Judge.
(O 170 16, 23)

MODERN VALUE OF MONEY

Mistaken Notion That Harms Society

It is Man's peculiar characteristic that he gives up something of his own for the sake of society. He is pleased when he finds an opportunity to sacrifice and serve. During the British regime, however, much value began to be set on money; arts, crafts and industries in the villages were destroyed and people began to buy articles from cities. Thus, because they became slave of money they forgot love. And now these people have evolved a science of money and have named it economics. This is a science which teaches you how to increase money in your own house. This, though, not a science is but the reverse. When

By

Acharyz Vinoba Bhave

water enters a boat it sinks; water is necessary for running a boat but outside and not inside it. In the same manner though wealth is necessary it is in society and not in the individual family. When wealth enters the family it suffers the fate of the boat in which water has found its way.

We do want that crops in our villages increase that the spinning works in every home, that every family has its own bullocks and cows so that children get plenty of milk, that everyone owns his own tools and implements, that every house has enough corn and food so that outsiders who come to the village are fed well, that the gardens yield flower and fruit, and that they also supply various kinds of vegetables. Let all these things be abundant in the village, but let money be scarce. Any thief can easily run away with a two-hundred-rupee currency note in his pocket, but he would not find it so easy to run away with corn worth the amount,

The position today is that the rich do not own or have anything else but money. They do not have the knowledge of how to labour in the fields, nor how to milk the cow, nor even of how to spin on the wheel. They do not, therefore, have corn, nor do they have fruit and vegetables, nor milk, nor

ghee, nor cloth. But they do possess some pieces of paper and some stones. By showing those pieces of paper they can rob anyone of anything they like. Even village folk, too, these days, have been tempted by those pieces of papers so that they sell all sorts of things they produce in exchange. Paper cannot be eaten, nor can it be drunk, nor worn on the body. But the maya of money has spread to every village. That is the reason why the value of everything has come to be reckoned in money. Time was when people used to believe that it was a sin to sell milk. They used to give it free to whoever needed it. But now even the value of land is reckoned in money. This is entirely wrong. Land is our mother. It is a gift from God to us, His children, and every one of us has an equal right to it.

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 140.

Thangammah widow of S Velupillai of Tinnevely, Jaffna
Petitioner
Vs.

Minor 1 Vimala daughter of S. Velupillai
2 Sinnathamby Chelliah both of Tinnevely, Jaffna
Respondents.

This matter coming on for disposal before Sri Skanda Rajah Esqr., District Judge, Jaffna on the 5th day of March 1956 in the presence Mr. V. Manickava-akar Proctor for the petitioner and the affidavit of the petitioner dated 7th October 1955 having been read;

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem of the Minor the 1st respondent and that the petitioner be declared entitled to have letters of administration of the estate of the abovenamed deceased and the same issued to her accordingly unless the respondent or others interested shall on or before the 26th day of March 1956 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

And it is further ordered that the petitioner produce the minor the 1st respondent in court on the said date.

This 5th day of March 1956

Sgd. P. Sri SkandaRajah District Judge

(O 168 16 & 23)

HEALTH HABITS

SPREAD OF JAUNDICE

HOW TO PREVENT IT

My immediate provocation for writing these few lines on Jaundice is the occurrence of the disease in an epidemic form in Delhi and subsequently its spread all over the country due to the movement of people from the infected area, even before the onset of the symptoms of the disease due to the ignorance of the fact that they have already been infected.

Many are under misapprehensions regarding the nature of the disease. Hence they resort to mantrams and sometimes tantrams also. As most of the cases get cured in a few weeks by Nature herself, they attribute the cure to the abovementioned ingenious techniques. The reason why I am compelled to refer to them is that these methods of treatment mask the real cause of the disease and facilitate its spread, keeping the community in a fool's paradise as it were.

Jaundice simply means yellow colouration of the skin and white portions of the eye. The causes of jaundice are very many. What interest the lay man is the changes caused by an infection. This is called infective hepatitis. The infective agent is a moving virus. It is ultra microscopic in nature and is able to go through an ordinary filter. The yellow colour is imported to the sweat and sometimes to the tears and milk. The urine is stained yellow at least 24 hours before the actual onset of the yellow colour of the white of the eyes. The urine is the first to clear up and eye the last. The proverbial yellow vision in Jaundice is not complained of by the patient though he is likely to agree to a direct question in this respect.

The organism gains entry into the body by ingestion of infected materials and then spreads to the blood stream. The virus is not easily killed by the usual antiseptics, antibiotics, penicillin-like substances and refrigeration. The boiling of the infected material cannot be considered as a complete precaution against the disease unless the boiling is done for over five minutes. It will be of some interest for the laity to know that the infective materials of the patient are his own urine and motion. Therefore it is of considerable importance to the public to know that the segregation of the infected people and proper disposal of excreta will be some of the effective methods in preventing the spread of the disease.

The virus causes inflammation of the whole liver. No test is known to us for the present at least to detect the

disease before the onset of the symptoms. It is a very sorry fact to note that the patients suffering from Jaundice are admitted to the general wards of the hospital without taking proper precautions for the disposal of their excreta. It will not be out of place, in this connection, to say that the destruction of flies will also be an effective method in the prevention of the spread of the disease.

The disease frequently affects people within 40 years of age. The incubation period is between 15 and 35 days. Some are of the opinion that droplet infection also contributes to the spread of the disease. The most infective period of the disease is before the actual onset of the Jaundice itself. The infection lingers in the body even after the recovery of the patient from Jaundice.

The mode of onset of the disease is generally gradual preceded by loss of appetite, nausea, constipation and headache. Vomiting is present in some cases. The very sight or smell of food itself will provoke disturbing nausea. Pain in the upper part of the abdomen is not uncommon. Sight fever is generally present which lasts three or four days. On the appearance of Jaundice, the symptoms disappear. In some cases, the onset may be violent and sudden; the severe the onset, the better is the prognosis; it sounds paradoxical; but in about 10 to 30 per cent of the cases, there are no symptoms at all. It is this type of case that is a danger to society. As they themselves do not feel anything wrong with them, they mix freely with the public and spread the infection.

The average duration of the disease is 30 or 40 days. The mortality is about one to two per thousand. The relapses are seen occasionally in those persons who have not taken to bed. This sets on in three to six weeks after the recovery of the patient from the disease. The treatment must be left to a doctor and the patient himself can cooperate with the doctor by taking to bed at once and living on milk, citrus fruit and sugar. During convalescence one should avoid chillies and excess of food and drink.

It must be obvious even to a tyro that one must avoid getting infection by indiscriminate eating and drinking in all places. In this respect, our hotels and ice cream parlours are the worst offenders. When there is an epidemic of Jaundice in a locality, the public health authorities would do well to close down these places of public resort.

வாங்குநிலை வழாது பெய்க மலிவனஞ் சாக்க மண்ணை
சோற்றுறை யாக செய்க குறைவினா துயர்க்க வாழ்க
சாக்கமறை யறங்க சோங்க சற்றவம் வேண்டி மக்க
மேன்மைகொள் ளைவ நீதி யின்னஞ் சுக வகை மெல்லாம்.

Printed and Published by Suppiah Ponnambalam Kandiab, residing at 243, Navalar Road, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450, K. K. S. Road, Vannarponnai, Jaffna, on Friday, March 16, 1956. Editor: R. N. SIVAPRAKASAM.

NOTICE

The Thana Virthi Nithi Limited

Whereas an application has been made to the Registrar of Companies to have the name of the above Company struck off the register of Companies on the grounds that the Company has ceased to carry on business and that there are no assets and liabilities, those who have any objection are hereby notified to communicate with the Registrar of Companies, Echelon Square, Colombo, within one month from the date of this notice.

Sgd. V. S. NADARAJAH,
Proctor for the
above Company
(O 167 16)

How Indian Culture.....

(Continued from page 3)

and cultural intrusions from Western or Central Asia, Indian culture retained its integrity. This process continued in modern times also. The British impact brought to India the Renaissance culture of Europe, the nationalism and liberation of the nineteenth century as also the predatory colonialism of the West. Indian society reacted to this new external influences in characteristic ways. While retaining its soul, it modified its institutions, revitalised its religious system and produced a literature which imbibed the best of the West. Ram Mohan Ray, Dayanand, Tagore and Gandhi were the products of this new assimilation. They preached with renewed emphasis the need to realise the true self. In an age of Imperialism they urged non violence and non-acquisitiveness.

In this long passage through history Indian culture has reflected in its various manifestations the contributions of Persia, Arabia, Central Asia and Europe, but these have been so inter-woven in the texture that exotic influences shine forth as mere ornaments without affecting the essential unity of Indian culture.

—New India.

maintainate eating and drinking in all places. In this respect, our hotels and ice cream parlours are the worst offenders. When there is an epidemic of Jaundice in a locality, the public health authorities would do well to close down these places of public resort.

(Madras Hindu)