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NO. 31

WAY WITH POETS

SHEAVES FROM BARATHY

God Inspired Song Silences Pundits

The word, "Impossible" to understand the greatness of Barathy!

One day, in the royal court of Ettiyapuram, there broke out a lively and learned discussion on the works of Annamalai Reddiar of the Kavadi-chindu fame. The Raja and the scholars of the Court came to the conclusion that only Annamalai Reddiar could compose the peculiar form of "Kavadichindu" and nobody could excel him. They said with all force that it was, "Impossible" for other poets to compose songs of that metre.

The young and rising poet, Barathy, who had just completed his 'teens'

By

Sri G. K. Sundara Sastry
B. A., B. T.

laughed aloud, when he heard the word, "Impossible" from the Pandits. Naturally the scholars were angry and asked the young poet for an explanation. Barathy stood calm and addressed them thus, "What an unfortunate statement you make! What is possible for one is also possible for another. Our Mother [சாமித்தாய்] has not become so barren as not to give birth to great heroes, heroines, poets and poetesses. Nothing is 'impossible' in this universe. When the heart is pure and when we have His Grace, we work wonders."

The sceptical pundits, then challenged Barathy to compose songs of "Kavadichindu" metre. The God inspired poet took up the challenge and said that he could and would present his poems before the evening of the day! The Pandits failed

In the evening there was a huge gathering of Pandits. Barathy was true to his words. He sang in his rich voice his newly composed "Kavadi Chindu" songs. The whole assembly felt the divine thrill. All the Pandits exclaimed, "The words of Barathy come from the depth of Truth. Really nothing is 'impossible' for the truly God-inspired man."

In the words of Sreo C. Viswanathan the brother of our poet, Barathy, "In spite of my best efforts, I was able to get only the last stanza of this "Chindu" which is written after "சன்னடி கான பெற்ற மக்கை" tune of Sri Annamalai Reddiar.

"பச்சைத் திருமயில்-சிரம்,
அலங்காரன், கவுமாரக
குளிர்,
பன்னிரு இன்புயப்பாரன்
ஆர்
பணி உப்பிரமணியர்க்கருள்
அணி யிக்குயர் தமிகமுத
தரு
பத்தர்க் கெனிய சிந்தாரன்,
எழில்பண்ணுவ னுசைந்
தான்."

Again, it is only proper here to narrate that on another occasion, when Barathy heard Padikkasu Thambiran's lines beginning with, "ஆட பெருவாய் பச்சைத்திணைத் திருச்சு" etc. Our Barathy sang on the spot, echoing the same feelings:-

"செல்லத்தூட்டி சிறந்தனமா
அடி பெறுவா சிறு திராழில்
கன் பயிலவகலேமா,
கிண்கயத்த தூயல் கிழியா
கண்டு மையலுற அடிவ
மேகிளேமா;
பல்கித்தையிடு யினிய சிங்
கா பெருவித்தை பமின்
றிட்டேடமா,
செல்லித்தை இருக்கித்தை
மருவயித்தை யலின் தூயமம்
குறைகின்றுமே."

Isai Kalai Manram —Wellawatta

A pleasant Function took place at the "Isai Kalai Manram", Wellawatta on Sunday evening to felicitate the success of the Manram students at the last music examination held by the North-Ceylon Oriental Music Society.

All the 20 children who were presented for the examination were successful—15 obtained first Division (12 of whom obtained distinctions, six obtaining distinctions both in Theory and Practical)

The students numbering about 70 their parents and a number of distinguished guests were entertained at a Tea Party given by the Management to celebrate this unique success. The gathering was entertained to orchestral music by the Senior Students, followed by few dances by the Manram dancing troupe.

The President congratulated the Manager and the Staff for producing such good results and asked for the co-operation of the parents to assist whole heartedly in the building of a First Grade Music College which will provide for higher education in music now obtainable only in India.

The Isai Kalai Manram is solely devoted to the teaching of Music and Dancing. It was started 8 years ago to supply the great need for giving education in Oriental Music and Dancing at a time when Western Music alone was preponderating in the schools in Colombo and other places.

The pioneer efforts of this Institution have borne ample fruits and it is happy to note that today the teaching of Oriental Music and Dancing finds an important place in all the Schools with the approval and support of the Education Department.

An Arts Council has been recently formed with the Patronage of His Excellency the Governor General to revive the National Arts and Crafts of the country and a programme of oriental dancing and music is being planned for the first time in the history of Ceylon to be presented before Her Majesty the Queen on her visit to Ceylon in April, 1954.

This Institution has already
(Continued on page 6)

SETHU-YATHRA

(BY MUHANDIRAM E. P. RASIAH)

SETHU is one of the holiest of holy bathing places eagerly visited by all Hindus. This SETHU is a corner of an obtuse-angle triangle-shaped sandy island called Rameswaram, situate on the Eastern side of Ramnad District of India. This island of Rameswaram is linked to the mainland by the long Pamban Railway causeway with the Scherzer Bridge, the marvel of modern engineering in the middle, to let steamers and sailing vessels to go across.

According to Yuddhakanda in Ananda Ramayana, Rama himself, undertaking a pilgrimage to SETHU after his coronation, is said to have come down from North India and taken a route past Ramnad:-

"Rama bowed to Vigneswara established by himself earlier at Uppoor, bathed at Navapashanam, went to Devipatnam, bathed in the Vetalatheertham (at Vedalai) crossed the Sraits bathed at the Bhairava Theertham at Pamban and reached his own shrine called Ekacitha (solitude). He got down from his aero car (vimana) with all his retinue, proceeded on foot to Lakshmana Gunda bathed in it and also in the holy pool known by his own name. Then he bathed at the Agni-theertham and at the Jatai-theertham. Then after visiting Gandhamadhana Hill, he first bowed to Viswanadha brought by Hanuman formerly and worshipped Rameswara pouring water from the Ganges on Him. He threw glass-ware, pots etc into Dhanuskodi. With his bow-point he dug the ground and an excellent Spring called Kodi-theertham came into existence. And then to complete the washing away of sin he paid a visit to the white Madhava.....and for complete purification Rama bathed in Kodi Theertham again and at SETHU".

Even to this day, this route is in the main followed by orthodox Indian pilgrims; but Ceylonese who cross over to India via Tutuymannar, first step in at Dhanuskodi and have to reverse this order. From Dhanuskodi they have to walk only 2 1/2 miles across an open expanse of a sandy tract to reach this holy bathing-place at the beach at

Sethu, which is the culminating point of the North-Indian pilgrims.

Sethu is an ancient Sanskrit word indicating a bridge or a causeway and Dhanus (bow) and Kodi (point) indicates the place broken with the bow's point. Victorious Rama after killing Ravana and his hordes had returned to India with Sita, V beshna, (Ravana's brother, who had assisted Rama in the battle against his own brother and had been crowned King of Lanka in succession to Ravana) had followed Rama and before parting had appealed to him to destroy the causeway, so that possible invaders from India in the future, may be impeded. Rama had accordingly broken the bridge (Sethu) with his bow-point (Dhanuskodi) at one or two spots. Ever after that, these spots came to be known as Dhanuskodi and SETHU. It would therefore, be seen that the current English appellation of Adam's Bridge is in no way appropriate to the causeway, for Adam is not known to have been anywhere near Ceylon or India.

Rama, while at this spot, had heard of the demise of his father, King Dasaratha and is said to have performed his funeral rites here and bathed at SETHU. From that time onward this SETHU had become one of the holiest places of pilgrimage to Hindus who follow Rama's example and perform solemn ceremonies—Sradha or the propitiation of dead relations or like rites. They incidentally avail of the opportunity by a bath to purify their body and soul in this place sanctified by that ancient hero, who fought for Dharma, and who through his valour, nobility of character and purity of mind came to be regarded as an incarnation of God himself.

Apart from this, geographically and scenically, SETHU commands universal admiration. The land here is shaped more or less like the tip of a huge Ambalavi mango—a long curving narrow strip of land separates two oceans. On the one side, the Bay of Bengal called "The Mahodadhi" rough with raging mountainous waves keeps thundering day in and day out, while on the other side, the Indian Ocean—locally known as (Continued on page 6)



சமஸ்கிருதம்... மதச்சிவாயவே சூரணமுத்தங்கியும்...

Hindu Organ

FRIDAY, NOVEMBER 13, 1953

Treasure These Thoughts

Repeating the name of God once, when the mind is controlled, is equivalent to a million repetitions when the mind is away from God.

THE SPIRIT OF DISCIPLINE IN SCHOOLS

"No amount of improvement and reconstruction in education will bear much fruit if the schools themselves are undermined by indiscipline. It is clear from much of the evidence we received that students and teachers alike need more of the spirit of discipline. If proper education is to be given, acts of indiscipline prevalent in school have to be checked." Thus observed the Secondary Education Commission in its report to the Government of India while dealing with the important aspect of education of character. The Report after referring to the growing menace of group indiscipline in schools had recommended that 'suitable legislation should be passed making it an election offence to utilise students before the age of 17 for the purpose of political propaganda or election campaign.' The Commission which was appointed by the Government of India, consisting of nine members with Dr. A. Lakshmanaswami Mudaliyar, Vice-Chancellor, Madras University, as its Chairman, has most appropriately examined the prevailing system of secondary education with particular reference to the fact that 'the supreme end of the educative process should be the training of character' and has recommended a course of action which any social welfare state should be only too ready to adopt if it really aimed at the promotion of the well-being of the people.

The term education has acquired a sinister signi-

ficance not merely in the West but in the East also because of the undue emphasis that has been placed on 'ideologies' and and their bearing on the flower of the youth of the world. It is, therefore, gratifying to note that a realistic view of the question of reorganisation of the method of education has been taken by an expert body of educationists across the waters in the neighbouring continent. The political confusion that is enveloping the whole world is only indicative of the fact that the young minds have not been adequately trained in the matter of adjusting themselves to changed circumstances when they begin to shoulder the responsibility of citizenship. Hence, the need for making the school the centre of training of the future citizens of the country becomes imperative.

The training of character and that in the impressionable teen age is a matter that cannot be assigned to all and sundry. Here it is that the role of the teacher becomes significant and helpful. The creation of congenial conditions for the fostering of a healthy tradition at school is a duty that can be realised and discharged only by those who value character and conduct very high. The student who has on one side a great disciplinarian teacher to follow and on the other parents who are a model to the village will certainly grow to be the perfect citizen. Thus the parent-pupil-pedagogue co-operation becomes absolutely necessary for the training of character in schools.

Letter to the Editor

Centenary Of The Hon: Mr. A. Sapapathy

Sir,—The late Mr. A. Sapapathy who was born on 1st April 1854, was the Hon. Editor of the "Hindu Organ" for nearly thirty five years one of the founders of the Jaffna Hindu College and President of the Jaffna Association. He was a member of the Ceylon Legislative Council from 1917 and played an important part in the Reforms movement along with Sir P. Arunachalam, Sir James Peries and others. He was associated with all political, economic and social movements for the amelioration of the conditions of our people and has left permanent foot-prints on the sands of time.

The centenary of the birth of this noble son of Jaffna falls on the 1st of April 1954 and I venture to suggest that all associations, societies and public spirited citizens should take

Indian Education Com. on Study of Mother-Tongue

Amongst languages, the highest importance is to be given to the mother-tongue. This sounds like a platitude but is unfortunately not so; for, in the past, far more importance and time have been given to other languages. Any teacher, however poorly qualified, has been considered good enough to teach the mother-tongue and for long, even the grades and salaries of language teachers have been lower than those of other teachers. Learning the mother-tongue does not imply merely the capacity to read and write it anyhow and a continuous addition to students vocabulary. It is a most potent and comprehensive medium for the education of the students entire personality. Though a good teacher can train his pupils in clear thinking, which is one of the most important objectives of education, and in lucid, felicitous self expression, which besides being a great social gift is an essential quality for successful democratic citizenship; he can also build up literary appreciation and good taste and educate the emotions. Literature is a vehicle for traing the character and inculcating the right sense of values through the study of literary master-pieces and commision with the spirit of great writers. It also provides a useful insight into the mind and the culture of the past. But all these objectives can only be attained if the emphasis is placed on the right things self-expression in reading, writing and speech; study and appreciation of literature as a mirror of life; reading of suitable general books of high quality with interest rather than concentration on text books approach to literature as a source of joy and inspiration rather than a kill-joy drill in grammer and vocabulary. If well qualified and well trained teachers can take up the teaching of the mother tongue in this spirit, it may well raise the whole level and quality of education.

steps to themselves celebrate this event or join others who celebrate it in a fitting manner, so that the present generation and posterity may be benefitted.

Yours etc, E P RASIAH 10-11-53.

Illicit Emigration From India

Measures Taken on the Other Side

SYSTEMATIC action taken by the Police Department of Madras to prevent and detect illegal emigration involves a coastline for a distance of 330 miles from Point Calimere in the North to Poonjal in the South. Along the length of this coastline have been set up 24 police stations and outposts especially engaged in this operation. On an average there is one police station or outpost for every 15 miles of the affected coastline. Constant patrols are being sent from these 24 police stations both to prevent and detect illegal emigration. Besides these patrols, special mobile patrols are also organised during the seasons when there is usually a rush of traffic to Ceylon.

As a result of the efforts of the Police organisations 1,098 emigrants and 158 touts were arrested in the ten months of 1953 from 1-1-53 to 31-10-53. A total of 1,258 cases under the Indian Emigration Act were prosecuted and except for 11 cases which were discharged and 33 cases which are pending trial, all the other cases ended in conviction.

Invitation From Sri Lanka

It has been observed in the course of proceedings against illegal emigrants that they do not seek to emigrate illegally to Ceylon of their own volition. In the majority of cases it is the employer on the other side who invites the labourers and who, in some cases, sends out touts to the Southern Districts of Madras State to canvass Indian ladour and to arrage for their illegal transhipment to Ceylon. Following are the types of people prosecuted:

Plantation labour, Domestic labour, Conservancy labour, Shop Assistants and Fishermen.

A special staff works in plain clothes and its most important duty is to set up a net work of sources of information as well as to visit important areas constantly and secretly to collect information and to pass it on to the Special Officer and the Protector of Emigrants at Tuticorin. They also conduct detailed interrogation of deportees from Ceylon in order to discover persons

and organisations engaged in the business of illicit emigration to Ceylon.

In addition to the action taken by the Police, two other Departments, Customs and Emigration, also help in arresting illegal emigrants to Ceylon. The Customs do not have any special staff for such work but in the course of their duties to prevent and detect smuggling, they do arrest wherever possible illegal emigrants and those who organise such emigration. As regards the Emigration Department, they have a special staff of one Protector of Emigrants stationed at Tuticorin who is also the Special Officer dealing with illicit emigrants, one Personal Assistant to the Special Officer, one Clerk and one Peon. This special staff concentrates chiefly against the organisers of illicit emigration and pass on the information to the local Police authorities for effecting arrests and conducting prosecutions in courts.

Australian Gifts Under Colombo Plan

Australia will give 12 utility 1-ton vans to Ceylon under the Colombo Plan. These utilities will be used in Ceylon's tractor stations to increase the mobility of the tractor managers and those working with them. Australia recently gave 25 3 ton trucks and 38 trailers for use in the tractor stations. It is hoped that the utilities, trucks and trailers will cut delays to a minimum by enabling personnel, equipment, spare parts and fuel to be rapidly transported from the main base at Anuradhapura Kangaroo Tractor Station to the tractors in the field.

These gifts of utilities, trucks and trailers are in addition to the 190 tractors; 190 ploughs; 190 cultivators; 190 tillers, service tools and spare parts already sent to Ceylon from Australia this year under the Colombo Plan,

House To Let

A compound house with 4 rooms fitted with electricity adjoining Jaffna Civil Hospital. Rent Rs. 50/- p. m, Apply C/o Hindu Organ, (M. 158, 13, 20 & 27)

PLACE OF INDIAN DANCE IN LIFE

THE SPIRITUAL MESSAGE OF THE ART

(By SHRIMATI RUKMINI DEVI)

ONE of the greatest and most ancient arts of India is dance and India has given it the highest place in both national and spiritual life. It is an art for all classes. No one is so great or spiritual that he is too great for this art. From the sublime being comes the inspiration and the example. Therefore everyone who is a part of Him, every living creature, is possessed of that spirit of creation which is dance. It is because the whole conception of the art is cosmic and all embracing, that the art is in reality undying and eternal. Its expression is manifold for it is like the light of the sun which sparkles on the ocean. From the oneness of that life comes the creative genius in man. Harmony between environment, life, thought, philosophy, and nature and the creative spirit gives birth to an expression which is art. Environment is of vital importance to the actual form of art. If in India, dance (as any other art, is essentially spiritual and philosophical, it is not so merely because sages have given a spiritual meaning to it but also because the very same sages have at the same time helped to build the Nation.

The Tradition

From this point of view has come the dance tradition of our country. The dance is not an art by itself. It is an expression through the body synthesising all arts. In reality though it is the nature of the body to respond to rhythm, yet its inertia becomes dynamic only because of its response to emotion. Without emotion, without the direction of the mind the body is still and inactive. Only the highest emotion can find a response in the body in terms of movement and expression which is called dance. Therefore, the perfect harmony of the physical and emotional produces dance. How is emotion stirred? It is flexible and quickly affected and that which stirs emotion most is sound. Music is the speech of the highest. The first manifestation is in terms of sound which is speech or music. All this is con-

ceived and presented in Indian *Shastras* through the form of *Nataraja*, the Great *Yogi of Yogis*. In him is synthesised all planes of consciousness and all the arts.

The instinct to dance is in the savage as in the cultured man. When dance becomes an art that transcends the physical it becomes an art that can give pleasure to all, both *Devas* and human beings. In dance there is music for the musician, for dance is the music of the body. It is said that music in terms of poetry and song and rhythm when blended with instrument is complete music. There is music in dance as there is dance in music. Without the spirit of music within it is impossible to dance, for music is the expression of highest emotion and without understanding it is impossible to express those emotions. Through gesture, *hest-abhinaya*, movement, *angika-abhinaya* or face, *satvika-abhinaya* the dancer becomes something beyond and enfolds another great art unto herself—the art of *Natya* or Drama. Then she becomes the story-teller or the actress. To do perfect justice to the story-telling or expressing a particular character in drama, *Aharya-abhinaya* becomes a part of the four fold aspect of dance.

The Expression

In *Bharata-Natya* as has been expressed through solo performances, the dancer is the story-teller and *Aharya abhinaya* or the expression of a character through beautiful costumes and jewels is elaborate but simple in one sense. The dancer has merely to prepare herself to be beautiful and pleasant and to create a personality that can make her story attractive. In the dance drama where the dancer is a particular character the costumes are expressive of a *rasa* or an aspect of the fundamental state of emotion. But no costume, no stage, no movement is expressive by itself because it is all static. The truest expression is in the experience, spiritual development and perception of the artist. Thus dance

becomes an art that unifies art. The painter sees beauty of line and colour, sculptor sees the grace and the form, the actor sees portrayal of life and the musician and poet alike see the very embodiment of poetry in motion. With all this blended in one who has dedicated body and soul, the dancer becomes the very expression of *Nataraja* Himself of whom it is described that *Angika* or movement of his limbs is the world around, *Vachika*, the poetry of his dance is the language within all speech, *Aharya*, the costume and jewellery are the moon and the stars while *Satvika* the true expression is the essence of the being of *Siva* Himself. In Him is all united and in Him is all transcended. The physical matter is burnt to ashes and is transcended by the divine spirit. This is dance and this is our heritage. In this spirit we can still see the true dance in India.

Bharata Natya

The *Bharata-Natya* is the root and origin of all dance in India. Essentially all real dancing is *Bharata-Natya* though now only one particular school is known as *Bharata-Natya*. The origin of this dance is *Bharata-Sastra*. This art nearly died as it became a means for remembering the body rather than for forgetting it. Yet those whom the world denounced as corrupt gave themselves with devotion and sincerity to the art they loved. The art was their life and they worked and sacrificed their bodies for perfecting the art. Through the portrayal of the Gods and Goddesses one becomes divine Indian dance being spiritual is suited only for spiritual ideas. Through *Bhava* one portrays in story form the lives of Gods and Goddesses. The Indian genius has shown that humanity is divine and divinity is human. Hence the stories of Gods and Goddesses who live and speak like humans. This was so in every part of India. There were dance dramas of the *Bhagavata* (men dancers) in Tanjore district, *Kuchipudi* (in Andhra) and *Chakir Kootu* in South India and Malabar where it still lives. Through these and the still living dance dramas of *Kathakali* in Malabar, religion lived, philosophy lived, greatness lived and art lived. As you travel all over India there is no part of India where dance did not flourish although except in Orissa and in one or two places where dance was considered the art for the vulgar. Yet one hears of the great *Kathak* dancers

World Thrift Day In Jaffna

Ladies should be co-opted to Savings Committees, as it was through ladies only the Movement could thrive said Mr. V. Veerasingham M. P. at a meeting in connection with the World Thrift Day held on Saturday last at the Central College Hall with Mr. P. J. Hudson, G. A., N. P. in the chair.

Gate Mudaliyar Thiagarajah announced the names of the Headmen in Jaffna District which had won Certificates of Merit for influencing the highest collections during the recent Savings Week and congratulated the Jaffna Town Division who had won the Certificate of Honour for the highest collection in the district, the savings in that area being 88 cents per individual. He also announced that Mr. T. Murugesapillai, D. R. O. Jaffna Town, and Mr. Samuel Thambiah D. R. O., Thenmaradchy, had won certificates of honour for meritorious services in the cause of National Savings. Mr. V. Velupillai of the Chavakacheheri Post Office and Mr. N. Appudurai, Chairman, Uduvil Savings Committee, were also awarded Certificates of Merit.

Mr. T. Murugesampillai D. R. O. said it was well-known that when a visitor comes to Ceylon to know something about the Co-operative Movement, he was directed to go to Jaffna to see the Movement working, and similarly if anyone wishes to find out how the Savings Movement is functioning in Ceylon, he should come and see for himself the wonderful set up of the Savings Machinery in Jaffna.

of the Uttar Pradesh as flourishing under the patronage of rulers and noblemen. One never hears of *Kathak* performed in temples but only in courts as temples were destroyed and the temple lost its place as a centre of art and culture. In Assam it is a respected art and it lives as a sacred expression enjoyed by all. Though the style is different from orthodox *Bharata-Natya* yet in essence it is the same, giving the same age-old atmosphere and telling the stories of Krishna, Rama and the *Avataaras*. They live in accordance with nature and the ancient Hindu tradition is

(Continued on page 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No: 1663, T.

In the matter of the Last Will and Testament of the Late Murugesu Kanapathippillai of Uduvil. Deceased.

Sinnammah widow of Murugesu Kanapathippillai of Uduvil. Petitioner.

Vs.

1. Kanapathippillai Sivagnanam
2. Poshawathy daughter of Kanapathippillai and
- Minor 3. Kanapathippillai Palasubramaniam, all of Uduvil Respondents.

This matter coming on for disposal before Spencer Rajaratnam Esquire, District Judge, Jaffna on the 18th day of September 1953 in the presence of Mr. E. M. Mathiparanam Proctor on the part of the Petitioner and the affidavits of the Petitioner and of the Witnesses to the Last Will having been read:

It is ordered that the 1st Respondent be appointed Guardian ad-litem over the minor 3rd Respondent for the purpose of protecting his interests and of representing him in these Testamentary proceedings, that the Last Will and Testament of the said deceased be declared proved and that Probate thereof be issued to the Petitioner as Executrix named therein unless the Respondents or any other persons appear before this Court on the 19th day of October 1953 and state objections to the contrary.

It is further ordered that the said Minor be produced in Court on the said date.

The 18th day of September 1953.

Sd. S. RAJARATNAM,
District Judge.

Time to shew cause extended to 16.11.53

Intd. S. R.
D. J.

(O. 123, 6 & 13.)

Union College Tellippalai

New Admission for 1954.

1. Student's seeking admission to the College for 1954 should apply in forms obtainable at the College Office on or before 16th November, 1953.

2. Admissions to classes from the Kindergarten to the H. S. C. will be made according to the vacancies that occur in each class. Selected applicants will be asked to sit for an admission examination on Saturday 28th, November, 1953.

I. P. THURAIRATNAM
Principal.

(M. 153, 6 & 13)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 15-11-53 TO 21-11-53

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

There will be much unnecessary expenditure this week. Domestic worries also shown. Do not make any longstanding commitments. You will be ready to speak plainly and make some more enemies week-end.

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

You will be able to make some useful link ups this week. Personal and social affairs will be successful. But some domestic upsets likely. Be ware of scandals.

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

You will triumph over your enemies this week. Misunderstanding will be cleared. Personal affairs will be negotiated with much ease than your business deals. Tension in your financial conditions also will lessen.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

The first two days of the week will see you in trouble. Scandals and domestic upsets likely. Improvements promised later but health must be given particular care for some time.

LEO Maha, Poorā, Uttira 1, [Singha Rasi]

Expenditure will be on the rise this week. Relatives will cause you some annoyance Monday evening. Tuesday and Wednesday must be spent with care. Second half of the week comparatively favourable.

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

First half of the week promises to be favourable. Success in new undertakings promised. Thursday and Friday must be spent with care. Week end will bring in some good news.

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

Except for the last day this week promises to be favourable. You will be able to negotiate things without much delay. Domestic harmony and fame promised. Spend the last day of the week with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Do not take any risk this week. Health will remain a problem for some time. You will be quick to pick up quarrels. Financial worries also shown.

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

A successful week. You will enjoy much peace of mind. There is much hope for financially. Domestic harmony also shown.

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

Do not begin any new ventures this week. Routine work will bring in a fair profit. Some old investments also likely to bring in some gains week end.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Petty official troubles likely this week. Nothing of a serious nature shown. Financial gains promised but you will spend away whatever money you make.

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

This will be a week of much annoyances. Your relatives will be on the war path. Ill health in the family circle likely. Your plans for any new undertakings will be come upset unexpectedly.

Place of Indian Dance In Life

(Continued from page 3)

still comparatively unspoilt. So India is a land of variety and dance lives everywhere in the temples, in the courts and in the fields and among the peasants and ordinary people all over India.

Spiritual Medium

Due to our forgetfulness of our heritage, the art almost disappeared. Today there is a sudden revival of the art and people are everywhere thinking and speaking of the art of dance. Entertainments are given everywhere and new names are becoming famous. India understood the dance as joy. That is why Nataraja's dance is called *Ananda-Tandava*. This joy is that of a *Yogi*. What sort of a *Yogi*? One who has forgotten his body. The forgetfulness is not negligence but control. After training the body, one forgets it. This is why dance is called a *Yoga*. People think that the technique is the antithesis of creative expression. This is a mistake for creative spirit is the achievement of technique by which technique is no more and uniqueness is the result. The final outcome is the supreme joy of the creation. Even in folk art there is this expression of joy. Every part of India has its folk art, solo, group and dance dramas. Each type expressed the uniqueness of the life and thought around, all different like the *Garba* and the *Ras Lila* of Gujerat, the *Kaikkottikal* and *Kolkali* of Malabar, *Kummi* and *Kolattam* of South India, village dances of Assam, Orissa and other places. For groups of every level of thought there is a dance from the lowest to the highest, from the child to the adult filling the country with music and dance.

The dance is being revived but if this revival is to continue, we must know the spiritual message of the art and make art a part of our lives.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1660 T

In the matter of the Last Will and Testament of the late Murugesar Aiyampillai of Urumpiray in Jaffna. Deceased.

Sathasivampillai Annamalai of Urumpiray Petitioner

Vs.

Chellammah wife of Annamalai of Urumpiray Respondent.

This matter coming for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 9th day of September 1953 in the presence of Mr. A. Subramaniam,

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testamentary Jurisdiction No. 1664

In the matter of an intestate estate and effects of the late Timothy Charles Thambipillai of Urumpiray in Jaffna Deceased

Thilagavathy widow of T. C. Thambipillai of Urumpiray in Jaffna Petitioner

Vs.

1. Thambipillai Mahadevan
2. Thambipillai Jogaratnam
3. Thambipillai Balendra
4. Thambipillai Rajadurai
5. Sivapiragasam Kanagasoosier all of Urumpiray in Jaffna Respondents

This matter coming on for disposal before Spencer Rajaratnam Esquire District Judge Jaffna on the 12th day of October 1953 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 be appointed as Guardian-ad-litem over the minors 1st to 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 the 16th day of November 1953 appear and show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 12th day of Oct. 1953

Sgd. Spencer Rajaratnam District Judge. (O. 126 6 & 13)

Proctor, on the part of the petitioner and the affidavit and petition of the petitioner and the affidavit of the attesting notary and witnesses of the said Last Will having been read:—

It is ordered that the Last Will No. 924 dated 2nd August 1943 and attested by A. Subramaniam Notary Public be declared proved and that the petitioner is entitled to probate thereof and the same be issued to him accordingly unless the respondent or any other person shall appear before this court on the 12th day of October 1953 and show sufficient cause to the satisfaction of this court to the contrary.

This 9th day of September 1953

Sgd. Spencer Rajaratnam District Judge

12th October 1953

Time extended to 16th Nov. 1953

Insd. S. R. D. J.

(O. 125, 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 497

In the matter of the Intestate estate and effects of Ponnar Muththar of Karanavai North. Deceased.

Thangammah widow of Ponnar Muththar of Karanavai North. Petitioner.

Vs.

1. Ponnar Vallipuram
2. Saraswathy daughter of Ponnar Muththar
3. Sinnappillai daughter of Ponnar Muththar
4. Thangammah daughter of Ponnar Muththar
5. Muththar Perampalam and
6. Muththar Subramaniam all of Do. Respondents.

This matter coming on for disposal before A. W. Nadaraja Esquire District Judge of Point Pedro on the 9th day of October 1953 in the presence of Mr. P. Kanapadhipillai Proctor on the part of the petitioner and the petition and affidavit of the Petitioner having been read.

Petitioner having been read.

It is hereby ordered that the said 1st Respondent be and she is hereby appointed guardian-ad-litem over the minors the 2nd to 6th Respondents for the purpose of watching their interests in this Testamentary Proceedings unless the respondents appear and shew cause to the contrary on or before the 29th day of October 1953.

It is further ordered that the Petitioner be and she is hereby declared entitled to take out letters of administration to the estate of her late husband Ponnar Muththar and the Letters of Administration be issued to her accordingly as wife of the said deceased unless the respondents appear and shew cause to the contrary on or before the 29th day of October 1953.

And it is hereby further ordered that the 1st Respondent do produce the 2nd to 6th Respondents in this court on the said date.

This 9th day of October 1953.

Sgd. A. W. Nadaraja, District Judge.

Extended returnable 3rd

NOTICE

Applications are invited for the office of Trustee of Sri Arumuga Navalax Educational and religious trust at Chidambaram, from persons over the age of 40 years, with a fair knowledge of English and Tamil, embracing the Siddhanta cult of the Hindu religion and willing to reside in Chidamparam. Remuneration 4% of the revenue of the Estate as sanctioned by the High Court of Madras (revenue being estimated at Rs. 36000/ per year) plus a fixed travelling allowance of Rs. 600/ per year and free quarters. Preference may be given to applicants with experience in Government Service. Applications with testimonials or enquiries for further particulars to be addressed to Muddu. G. Subramaniam, J. P. Navalax School, Chidamparam.

S. SELVAM

Trustee, Navalax Saiva Prakasa Vidyalasal Vannarponnai (M. 147, 30, 6, 13)

December 1953.

Sgd. A. W. Nadaraja, District Judge.

(O. 124, 6 & 13)

Change Of Premises

It is hereby notified for the information of the Public, Constituent and members of the Jaffna Co operative Provincial Bank Ltd that the Office of the Bank will shift temporarily to house No: 74 Bankshall Street, Jaffna from 23-11-53 until further notice, owing to certain repairs and alterations that are to be effected to the existing buildings.
(M. 161 13.)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1638

In the matter of an application for letters of administration for the intestate estate and effects of the late Kasipillai Thambipillai of Palaly. Deceased.

Thambipillai Casithamby of Palaly West, Palaly
Petitioner
Vs.

1. Sinnakuddipillai widow of Thambipillai of do, 2 Kathiripillai Rasa of Punnalakkaduvan and, 3. wife Theivanaipillai of Palaly, 4. Ambalam Sellathurai and wife, 5. Kathirasipillai both of Vasavilan.
Respondents.

This matter of the petition of the petitioner praying that he be declared entitled to administer the estate of the abovenamed deceased and that letters of administration be issued to him accordingly, coming on for disposal before A. Sambandan Esq. Actg. District Judge, Jaffna on the 15th day of July 1953 in the presence of Mr. S. C. Cathiravelu Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled to administer the estate of the deceased abovenamed and letters of administration be issued to him accordingly, unless sufficient cause be shown to the contrary by the respondents or any other person on or before the 24th day of August, 1953 at 10 A. M.

This 15th day of July, 1953

Sgd S. Rajaratnam
District Judge

Drawn by,
Sgd. S. C. Cathiravelu
Proctor for Petitioner.

24-8-53
Time for showing cause extended to 26-10-53

Sgd. S. Rajaratnam
D. J.

26-10-53
Time for showing cause extended to 27-11-53

Sgd. S. Rajaratnam
D. J.

(O 127 13 & 20)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No 8637

1. Mappanapillai Subramaniam and wife, 2. Ratnamal alias Theivanaipillai, 3. Ponnambalam Saravanamuttu and wife, 4. Valliammal all of Pattavey

Vs. Plaintiffs

1. Eliathamby Subramaniam of Madjuvil, 2. Eliathamby Rajah of Kathiripay, 3. Sinnakilly d/o K. Vannithamby of Kathiripay, 4. Vallipuram Sinnadurai and wife 5. Sinnathankachchy of Kathiripay, 6. Paramasamy Thuraiamy and wife 7. Saraswathipillai of Tondamannar, 8. Kathirigamu Kandasamy and wife 9. Manonmany of Kathiripay, 10. Vaithilingam Chelliah and wife 11. Rasamah of Kathiripay, 12. Murgupillai Thillaiampalam and wife 13. Sinnathankachchy of Kathiripay, 14. Kandiah Sinnarajah and wife 15. Nagapillai of Kathiripay, 16. Ponniah Kailayar and wife 17. Annammah of Kathiripay, 18. Kathirigamu Vadivelu of Kathiripay
Defendants

It is hereby notified that action No. 8637 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called Kakkiniavattai and situated in the village of Kathiripay in the Jaffna District.

The defendants in the above said action are summoned to appear in Court on the 1st day of December 1953 at 10 o'clock of the forenoon

By order of Court

(Sgd) K. A. Sebastian
Secretary

The 11th day of November 1953

Drawn by
(Sgd) G. V. Balasingham
Proctor for Plaintiffs
(O 130, 13)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1667

In the matter of the estate of the late Muttammah wife of Sundara Aiyar of Chunnakam Jaffna Deceased.

Karthigesu Kurukkal Sunthara Aiyar of Chunnakam Jaffna.
Petitioner.

Vs.

Ancapooeni Ammah widow of Sivaramalinga Aiyar of Chunnakam Jaffna.
Respondent.

This matter of the Petition of the Petitioner abovenamed praying for grant of letters of administration to the estate of the abovenamed deceased, coming on for disposal before Spencer Rajaratnam, Esquire District Judge, Jaffna, on the 25th day of September 1953 in the presence of Mr. S. Cumarasurier Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 23rd day of September 1953 having been read: it is declared that the Petitioner, as husband of the deceased Muttammah, is entitled to have letters of administration to the estate of the said deceased Muttammah issued to him, unless the Respondents abovenamed or any other person, shall, on or before the 26th day of October 1953 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of Sept, 1953

Sgd. Spencer Rajaratnam
District Judge

Drawn by,

Sgd. S. Cumarasurier
Proctor for Petitioner.

This Order Nisi is extended for 30th November 1953

Sgd. Spencer Rajaratnam
District Judge.
(O. 128 13 & 20)

Sports Section

Jaffna Hindu Enters Both Finals

Jaffna Hindu College has entered the Finals of the Jaffna Inter-Collegiate First and Second Eleven Football Competitions by winning all matches in the 'A' Group of both competitions.

Jaffna Hindu College First and Second Eleven Soccer Teams will meet the winners of First and Second Eleven 'B' Groups on Saturday 21st to decide the championship for this year.

The First Eleven match between Urumpiray Hindu College and Parameshvara College on Saturday 14th inst. will decide the 'B' Group Championship.

The Second Eleven match between Urumpiray Hindu College and Parameshvara College on Monday 16th inst. will decide the 'B' Group Championship.

The following are the results of the First Eleven matches played last week:

'A' Group

Kokuvil Hindu beat Victoria College by 3-0.

Union College beat Driberg by 3-0.

Jaffna Hindu beat Jaffna Centra by 1-0.

'B' Group

Manipay Hindu drew with Nadeswara College 1-1.

Urumpiray Hindu beat Vaitheswara College by 3-0

Parameshvara College beat Skanda Varodaya by 4-0.

SECOND ELEVEN COMPETITION

'A' Group

Union College gave a 'walk over' to Jaffna Hindu.

'B' Group

Mahajana College beat Kopay Christian by 3-0.

Urumpiray Hindu beat Jaffna Central by 2-1

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No 4606

1. Ramalingam Saravanamuttu of Karaveddy North

2. Chellammah widow of Ramalingam of do
Vs. Plaintiff

1 Kanagasingam Pararajasingam and

2 wife Sivakolundu both of do

3 Pasupathy Nadarajah, Apothecary, Govt. Dispensary, Kaththankudi

4 and wife Vethanayagam of Apothecary's Quarters, Kaththankudi

5 Mootatamby Subramaniam and

6 wife Thangammah both of Karaveddy North

7 Kathiramalaipillai widow of Nagalingapillai of Karaveddy North

8 Kanagasingham Ponnudurai of do, presently Labour Inspector, Jaffna
Defendants.

It is hereby notified that action No. 4606 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition / sale of the land / lands called Palaviruk

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 489 T.

In the matter of the Last Will and Testament of the late Veluppillai Nagappan of Point Pedro Deceased

Kanapathippillai Thangavadi-velu of Point Pedro
Vs. Petitioner

1. Nagaratnam widow of Kanapathippillai, 2. Veluppillai Kandasamy, 3. Vyramuttu Sivasambu 4. and wife Thangammah, 5. Manickam widow of Thuraisamy, 6. Mahaledchumippillai widow of Kandasamy 7. Kathiravelu Appiah, 8. wife Servaratnam, 9. Kumarasamy Nagalingam, 10. wife Thanyapackiam, 11. Nagalingam Nadarajah, 12. Sabapathippillai Thangarajah 13. wife Walliammal, 14. Sinnathamby Saravanamuttu, 15. Sinnathamby Subramaniam, 16. Kidiner Kandasamy, 17. Somasunderam Rasalingam, 18. Somasunderam Vadivelu, 19. Thambimuttu Sivakkolunthu 20. wife Saraswathy 21. Maheswary daughter of Somasunderam all of Point Pedro
Respondents

This matter coming on for disposal before A. W. Nadaraja, Esquire District Judge, Point Pedro on the 6th day of March 1953 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the Petitioner abovenamed and the affidavit of the petitioner abovenamed dated 4th day of March 1953 and affidavit of the Notary and the two subscribing witnesses dated 2nd March 1953 having been read.

It is ordered that the Last Will and Testament No. 681 made by the deceased abovenamed and attested by S. Nagalingamudaly, Notary Public on the 6th day of November 1951, the original of which has been produced and now deposited in this court be and the same is hereby declared proved and that the Petitioner abovenamed is the executor named therein and he is hereby declared entitled to have Probate thereof issued to him accordingly unless the respondents abovenamed or any person interested shall on or before the 23rd day of April 1953 shew sufficient cause to the satisfaction of this court to the contrary.

This 6th day of March 1953.

Sgd. A. W. NADARAJA,
District Judge.

Drawn by
Sgd. S. Nagalingamudaly,
Proctor for Petitioner.

* Time to shew cause extended for 26th November 1953

Sgd. A. W. Nadaraja
District Judge.
(O. 131, 13 & 20)

kai in extent 15 lms V. C. and 15 1/2 kls. and situated at Karaveddy Vendikurichy in Kaddaively Parish in Vadamardchy Division in the District of Jaffna

The defendants in the aforesaid action are summoned to appear in Court on the 16th day of December 1953 at 10 O'clock of the forenoon.

By order of Court
M. PARAMANATHAN
Clerk of Court.

This 29th day of October 1953
(O. 129. 13)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 134,367.00

SHARES: 8000 shares of Rs. 100/- each. 75 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. Interest charged at 12% per annum (Part payments accepted.)

FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI,
Sbroff.

THE FIGHT AGAINST RABIES

Organised Effort Will Succeed

Rabies, the terrible infection spread mainly by mad dogs, can become a disease of the past—if we wish. So far as the scientist is concerned, it can be brought under control. The problem is one of organisation.

New knowledge and new weapons are available, scientists from 23 nations agreed recently, when they met at Coonor, South India, at an International Rabies Conference organised by The World Health Organisation with the aid of The Pasteur Institute of Southern India.

Rabies is caused by a virus, a tiny disease agent, which invades the nerves and travels to the salivary gland and is excreted in the saliva. It is for this reason that the bite of an infected animal can transmit rabies to humans or to other animals.

Once the virus enters the skin or muscles, it travels along the sensory or peripheral nerves to the brain. There it strikes vital nerve cells, causing mental excitation and death.

Control of rabies became possible when, last century, the great French scientist Louis Pasteur showed that strains of the virus could be weakened, or changed, so that they lost their power to cause sickness. At the same time, these changed viruses when injected into the body as a vaccine still retained their power to stimulate the human body's own protective mechanisms.

Immunity can be induced in this way during the period of incubation of the virus—that is, between the time of exposure through a bite and the time that the virus begins to invade the nerves. In humans, this incubation period generally ranges from 10 days to one month or two. The Pasteur treatment given during this period usually prevents sickness.

It is not only dogs that can transmit rabies infection to humans or other animals. All warm-blooded animals, including birds, are susceptible to it. It may be carried and transmitted by wolves, foxes, coyotes, jackals and by vampire bats in certain areas of Mexico and

Central and South America.

The mongoose of India and South Africa, also, can transmit rabies. A very small percentage of human rabies comes from cattle, sheep, horses, squirrels, and other animals. Wild animals are important in transmitting rabies to livestock, but only rarely to dogs or to man himself. Most human rabies result from dog bites.

One popular misconception is that rabies is most widespread in the very hot days of summer. This is not so. It is most common in late winter and spring. Sporadic outbreaks may come at any time of the year, in any climate.

The sickness in dogs occurs in two forms. One is the so-called 'furious rabies', which produces the typical mad-dog signs. Oddly enough, it is caused either by a less virulent strain, or by a light infecting dose of the virus. The dog is at first irritable and excitable, is inclined to bite and snap, then gradually becomes vicious and violent and, finally, dies of paralysis.

'dumb rabies', is brought on by a large infecting dose of virus, or by a mere virulent strain. It produces disease quickly, with sleepiness and paralysis of the lower jaw and throat, loss of appetite, and usually little irritability or inclination either to bite or to eat. Paralysis increases to the point of coma and death.

In some countries, such as Britain, Scandinavia, Holland and Australia, rabies has been almost completely eliminated by public measures for control of dogs. The principal controls are quarantine of suspected animals, muzzling when necessary and obligatory vaccination of young dogs.

Recently, there have been two promising developments. One is a new rabies vaccine for dogs. It has been tested successfully upon thousands of dogs in Israel, Malaya; The United States and other areas. It has never failed to immunise the dogs, as earlier vaccines sometimes did. The vac-

SETHU -- YATHRA

(Continued from page 1)

Ratn-kara—placid like a pool, permits pilgrims to bathe care free. This phenomenon of the confluence of the two oceans at this point is indeed captivating. The grandeur of the meeting of the two seas and the religious sanctity arising from Rama's association with it, combine to inspire the mind of any one, be he a pilgrim from India or a casual visitor from Ceylon. Their reactions to the phenomena of nature are alike & the tales they have woven around them betray a similar thought-process. They have invested material objects with a human consciousness which is the most potent religious influence in the mind of the peasant and indeed of every Hindu.

Despite the fact, pilgrimage to this distant land's end involved much discomfort and hardship, a never ending stream of pilgrims, keeps moving to this Sethu. It is the belief, that one could get rid of his sins and ills of life by a bath here that urge them all to undertake the pilgrimage, regardless of the mortification of the flesh. For the future good they sacrifice the present.

No doubt, such long travels on pilgrimage serve to educate one by bringing him into closer and more intimate

contact with the beauties and laws of Nature. It also frees the soul from its cramping environments, the petty anxieties and limitations of life. The mind thus chastened becomes susceptible to supreme reverence of such objects as oceans, rivers etc which are personified, invoked, defied and then worshipped, while local legends attest their sanctity.

And in India we find many such picturesque and inspiring spots of Nature, in the form of confluence of rivers and seas and the glories of Temples exemplifying the architectural talents of skilled human hands. All these are venerated and afford yet another instance of the homage man pays to an unknown, unaccountable Force which he believes resides in these wondrous works of nature.

"The stairs to Heaven are every where". Yet they are manifest to the limited human mind only in places which are capable of stirring one's imagination and thereby opening the eyes to the charms of creation. Thus the pious and credulous Hindu feels, if not sees the omnipotence of the Creator in this point where the Bay of Bengal and the Indian Ocean seem to clasp each other and commingle. He feels that it is one of the most entralling and impressive scenes that the Earth could reveal. It is a spectacle that would hold any spell bound, for Sethu is Nature's own temple, where the spectator's spirit comes in close contact with the immensity of the Infinite and makes him realise his own insignificance.

Sadhus have said that "Death is best on the Banks of the Ganges, penance is best on the Banks of Narmadha and gifts are of highest worth when made at Kurukshetra; whereas gifts, penance and death—all three in this place bear alike the highest fruit of salvation". Such is the sanctity attached to this Sethu. The average pilgrim is content with this sublime feeling and religious rapture and immerses himself in the sea at Sethu in ceremonial baths and then makes pious offerings. An English educated Bengalee pilgrim talking to me remarked that after the

first feeling of rapture and awe had passed, there arose some doubts in his mind chiefly of the historical and geological importance of this beach at Sethu.

(a) Was the Rama-Ravana fight over Sita merely an echo of the tale of the fall of Troy and of the abduction of Helen, woven by a poetic imagination into an epic or was it a real historical incident?

(b) Could this causeway have been ever constructed by monkeys under Rama's command as is narrated in the Ramayana?

(c) The South Indian Railway Company with all its resources of money, modern science, electricity labour and skill had obviously abandoned the project of a 21 miles long causeway connecting Ceylon to India as it involved hundreds of crores of Rupees.

(d) Was ever a causeway constructed or did the so called causeway consist of a chain of islets linked up by rocks rolled in between them by Rama's troops?

After some discussion we decided to dismiss our doubts and like good Hindus joined the rest of the innocent, credulous crowd in acknowledging the Sanctity of Sethu.

Here on 28th September my nephew, Captain C. Ramana-thaa performed the funeral rites of his late father. My sister and myself joined him in the ceremonies and bathed there. Like us there were nearly 300 others who had come from the furthestmost parts of India to wash their sins. But for the tenacity with which the professional beggars crowd round and continue to pester you, this is a quiet place suited for the concentration of mind and also for the offering of prayers to "the powers unseen".

After the bath we went to Rameswaram by a sailing boat. Although it kept hugging to the coast, yet it took us to Rameswaram earlier than the train. En route, we stopped the boat and walked about half a mile across a swampy, marshy waste and visited the Kothanda-Raman Temple which stands on a high mound. This temple commemorates the spot where Vibishana had surrendered to Rama and vowed his loyalty and support to him in the fight against his own brother, Ravana.

Isai Kalai Manram -- Wellawatta.

(Continued from page 1)

launched a scheme for collecting funds to build a Modern MUSIC COLLEGE and it hopes that, with the lead it has already given, ample and generous support will be forthcoming from the Music-Loving public to raise the standard of Music education in Ceylon which forms today an essential part of the National Renaissance in all South-East Asian Countries which have recently obtained their political freedom.

செதுக்குப் புகழ்ப்பெயர்: மலிவானது சரக்க மன்னார்
கோணமுறை யாக் செயுசு குறைவினா துயிர்தன் வாழ்க
சென்மறை யறங்க் கோணக் கற்றவம் செவ்வி மங்க
மென்மைசெவ்வார் கைக லீதி விசுவநாத வகும செவ்வரம்.