

Town	Inland	Foreign
Delivery	India etc.	F.M.S.
30	R. U. R. C.	
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End	13-00	18-00

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## VISWAMITRA— A Study as an Example for Man

BY K. VISWANATHAN

VISWAMITRA is a personality which can be copied by anybody and everybody. There are many personalities occurring in the Vedas. One such is Viswamitra. He is mentioned in the Rig and Yajur Vedas. His achievements are referred to in other portions. The Puranas contain long stories about him. The reader gets much information about his power and influences from the Ramayana—the Bible of the Nations. The Vishnu and the Markandeya Puranas speak of his mighty exploits. We shall try to see what is the cause of his glory. What is it that made his mention possible in so many works? His is a career which we all can follow, understand and sympathise with. He was in no way extraordinary or a divine being. He rose to the dignity he attained by sheer dint of energy and perseverance. He was an ordinary man and hence it is that he is so famous and popular. The very name is strange. It is a compound and means the friend of the "viswa" (universe) though generally dissolved to mean the enemy of the universe.

### Against Harischandra

It is by sheer dint of spiritual exercise of "tapasya" that Viswamitra overcame the baser passions and claimed to heights which appear immense to the average person. His baser passions rebelled in him when he heard that Harischandra adhered to truth under any circumstances. Harischandra is a word which metaphorically means one who sticks to truth under the greatest stress without flinching a bit. This is because Harischandra was so. He was a great king but lost his kingdom, wife and child under tragic conditions and still he would not tell a lie. A lie would have brought him all these back. Immense are the privations he underwent on account of this. Viswamitra's jealousy was aroused and he became its slave. Viswamitra could not brook that another was speaking the truth and wished to justify that and hence harassed Harischandra, who put up with all and came out successful.

### At Pushkarini

Once he was doing severe penance on the banks of the lake Pushkarini (near Rajputana). The gods were afraid; chiefly Indra desired to destroy his penance, as his (Viswamitra's) success therein would be the cause of his losing the position he occupied as lord of the gods. He therefore sent Menaka, the celestial nymph, to break his tapas by her bewitching beauty. The baser passion for the flesh misallied love was all too powerful for Viswamitra and he succumbed to it. The result of this union was the child Sakuntala (so named because she was tended by "sakuntas" or birds). Kaldasa, the immortal poet of India, has made this Sakuntala immortal in his classic drama of the same name and of which the German poet Goethe has made the remark which is oft quoted. This legend is found in the Puranas, but the Ramayana gives a detailed account of his travails of kama or desire.

### Helping Trisanku

Trisanku was a king. He was vainly proud of his religiosity, i.e. he

had spiritual pride. He refused to undergo the necessary and customary obligations and trials and proud of his religiosity wanted to ascend to Heaven in his corporeal body. Nobody would assist him in his mad adventure. Vasistha is well known to be very strict in such matters and would not tolerate the least infringement of rules; he and his sons refused to assist Trisanku and to officiate as priests in his sacrifice—"yajna" which was more presumptuous than real. He therefore approached Viswamitra and asked him to assist him in his enterprise. Viswamitra who was now filled with "mad" or pride especially in the face of Vasistha's refusal consented to his proposal to be his high priest. Trisanku, by the power of his yajna, ascended in the air in his corporeal body. He had ascended very high when the gods afraid of his entry into their regions, threw him down and he was coming down with tremendous speed; his fall was like that of Sagar; he appealed to Viswamitra, who created a heaven for him in mid-air by his spiritual power. Even now anyone who is between two things (opposites) is humorously referred to as being in "Trisanku swarga". Remarks like this ("Trisankuriva antarsale tishtha") are found in some of the Sanskrit dramas. He had set on achieving the impracticable and could not succeed. This also incidentally illustrates the result of trying to achieve the impossible. There are esoteric, mystical, intellectual and ceremonial meanings attaching to Trisanku. This legend is found in many places in various forms.

### Saving Sunassepa.

A different phase in man's evolution is revealed in the story of Sunassepa. Sunassepa was the second of three sons to his parents. For a sacrifice of a king, a human being was required. His parents being poor, he was sold for a sum of money, the eldest son being the pet of the father and the youngest of the mother. Viswamitra was impelled by the noble passion of "karuna" (compassion) to adopt the neglected child and save him. And he protected him by the power of his mantras. His own sons naturally resented the new intruder who shared the affections of their father. This compassion develops now into "krodha" or fury and he curses his own sons to become chandalas or wretches.

The story of his visit to the hermitage of Vasistha reveals yet another aspect of man's nature. Vasistha prepared a magnificent banquet for his cow "kamadhenu" (desire-yielder). Covetousness or "lobha" overtook him and he wished to possess the cow which was greater than a kingdom. But the sage will not part with it, and on his repeatedly asking for it, allowed him to take her if she would follow him. The sage knew full well that she would not. Therefore Viswamitra on his failure tried to carry her forcibly, but his entire army was defeated by an army which sprang out of the cow. Then it was that Viswamitra realised that kshatriya hood, armies and kingdom were useless and that brahminhood was the only strength, shelter and refuge. He wanted to attain brahminhood or the state of being a brahmin. He decided to undergo severe penance and it was during this period that he was overtaken by the baser passions. He became a sadder but wiser man at every stage. Herein lies his inspiration, the main spring of his greatness, the fountain-

head of his achievement. He yielded to Menaka, but that meant his conquest of lust. His first mistake was always the last. He never repeated the same mistake. The same passion never overtakes him a second time. He yields but to rise greater! His working shows one thing above all and it is supremely the best; it is the principle that self-progress is the only possibility or progress. Call it self help, self control, or whatever you will. This is characteristically Indian and the poets have put it in such a covert way as to provoke thought. It is the peculiarly Indian knack of answering a question or stating a proposition in parables. Such parables and allegories can be found in abundance in the Puranas and other epics.

### His Progress

Indra, the lord of the devas, sent Rambha, another celestial enchantress, to prevent him from doing penances, after Menaka had failed in her mission but Viswamitra asserted himself and never yielded. He had fallen but to rise with redoubled energy and strength. Every one of the stories shows clearly how his passions were at war with himself and how like a true warrior that he was, he grappled with them manfully. He wanted that he should be addressed by Vasistha as "Brahmarishi" or brahmin sage; for this purpose he left his kingdom and everything behind and did severe penances and became one such and was accepted by all as such. He said: "Flo on the strength of the soldier; brahminhood alone is the true strength." When he actually attained that stage, even the modicum of proud desire had vanished. He did not care for anything; and he became supremely selfless. Thus Viswamitra's life is a glorious pilgrim's progress. He was an ordinary mortal, though royalty was bestowed on him. Any ordinary mortal has only a few subjective enemies, anger, malice, jealousy, avarice, lust, desire. But he had all of them in a greater degree. He was a king and royalty means power; the subjective enemies of man become more powerful. Rajarishi is one who is working in the world of achievement and action without losing his soul, that is he is not attached to the fruits of his actions. But he became a brahmarishi of the subjective world of passivity. By the intensity of his spiritual longing, he conquered temptation after temptation. His penances bloomed into power and strength combined with endurance, patience and toleration. There is no mention in the Vedic text of the epilogue of his strife with Vasistha, but the Ramayana gives the story of how he lost his impulses to hate. We do not know whether his life was short or long. Within the span of a single life he turned a furious hot headed kshatriya (warrior) into a pure and perfect brahmin. He teaches one thing above all, and that is that persistent and patient efforts will overcome all obstacles and support all burdens. If he has any message to give to mankind it is this. He proclaims action is more important than fleeing away from the world and its difficulties. Failures are stepping stones to success and his life is a glorious example of how the very failure was converted into a signal success. Asceticism does not mean living in a secluded forest. It means conquest of self. The power he got, he used for the benefit of mankind. He teaches that actions should not be guided by desires or cessation of all such actions as is guided by the lower impulse of man!

### Discovers Gayatri

After becoming a guru, he discovered  
(Continued on page 2)

## Jaffna Causeway Problem

### State Council Favours Report Referred Back

THE recommendation of the Ministry of Communications and Works to construct a causeway between Punkudutivu and Velanai was discussed by the State Council on Wednesday and Thursday.

The Hon. Mr. H. M. Macan Marcar (Minister) moved that the recommendation be accepted.

#### Granary of the North

Mr. A. Mahadeva (Jaffna) said that the only export from the island of Punkudutivu was ola baskets. It could not be compared with the district of Poonaryn. Those who had recollection of the benefits they received from the district of Poonaryn during the famine would know that the district was not only a granary of the North but for a considerable portion of the Island as well. Mr. F. J. Smith's report in 1926 when he was Government Agent stated that traffic to Punkudutivu did not even justify a motor boat service.

#### Battle of the Causeways

Mr. Nevins Selvadurai (Kayts) said that the growing population of Punkudutivu and the interest taken by the people in cultivation would justify the construction of this causeway. He was not averse to the other causeways, but the construction of the Poonaryn Causeway without a bridge would not be of any great use.

Mr. G. G. Ponnambalam (Pt. Pedro) urged that the construction of the Poonaryn Causeway be given priority over the Punkudutivu Causeway.

It would be the key to open the door of the development of Poonaryn.

#### Question Of Tolls

Mr. H. R. Freeman (Acurathapura) said that one point had not been dealt with. Namely, whether Government was prepared to levy tolls at the bridges for passengers at these causeways. If that was not so all these proposals would be unattractive.

He had experience of the whole district and the least useful was the Araly Causeway. Causeways in Jaffna district were exactly like roads everywhere else. Other districts were given roads and Jaffna should be given causeways, but the main consideration was the natural one and for that reason it was desirable to inquire much further into the matter on financial lines.

The proposal of the Poonaryn Causeway was very speculative both as to cost and as to natural conditions.

#### A Better Solution

Mr. Geo. E. De Silva (Kandy) said that he had an opportunity of visiting the island. Members outside Jaffna also looked after the interests of Jaffna.

Mr. Ponnambalam: God save us from our friends.

Mr. de Silva said that the member for Pt. Pedro should have thought twice before he gave expression to that remark. The members who opposed the recommendation of the Committee had said in unmistakable terms that these two causeways had been competing for a number of years and that they could not get through even one.

The most reasonable thing for them to have done was to have ac-

cepted it. The Executive Council had approved the construction of the other causeway.

#### For Punkudutivu

Mr. E. C. Villics (Nominated) said:—  
"The discussion before us today seems to resolve itself into a debate on the merits of certain proposals for causeways to the West as against a causeway on the other side, namely, Poonaryn."

"My real difficulty lies in collating in any way the two proposals as, both in their locality and desirability, they appear to me as the poles apart. They seem to me two entirely separate questions, and the necessity for either to be wholly independent of the necessity of the other. Personally I feel that both are desirable and almost essential. In fact if not immediately at least in the near future I consider both as essential."

#### Very Fine and Useful

"Now, both these schemes are excellent. No one is ever satisfied. One can quite understand the islanders imagining Jaffna to be a city flowing with milk and honey and desiring to get there. It is no less easy to understand those once there being anxious to get somewhere else to Poonaryn, for instance."

"Joking apart, this Poonaryn Scheme is very fine and very useful. It affords a wonderful outlet for capital and labour. It is a fine fertile area and there is a genuine need of expansion for crowded Jaffna. In fact it is a land of promise. The cost, however, is serious, Rs. 750,000 for a ferry, 2½ million if bridged."

"There is also needed a road from Jaffna to the causeway and the completion of the road on the other side. Yet no one seeing the needs of Jaffna to expand and the fine prospects offered at Poonaryn would allow themselves to be totally put off by these difficulties."

"The two projects are both desirable, even necessary, and if I were asked to decide which must come first, if only a limited sum of money could be provided, I think I should fall back on the view of our old friend, King Solomon and the baby and say out it in two. Start both, give so much money to each. It will take longer to finish either, but both being started both will be certain of completion in due course."

"If, however, this is not possible or not approved, and I had to give a definite final decision, I should say definitely for the benefit of the most needy, in view of the fact that the other party will only have to wait a little longer, the verdict must be for Punkudutivu Velanai Causeway first—to help a backward area cut off, suffering many disabilities and hardships, all of which can be put right by the acceptance of this report."

Col. T. G. Jayawardena (Balangoda) the only point to decide was which to take up first. It was very difficult to decide that, but they should take a broad view of the question from the point of view of benefit to the whole Peninsula. The only choice then was Poonakari, which was part of a great development scheme. Sir C. V. Brayne, an authority on land matters and agriculture, had in 1931 urged the immediate construction of the Poonakari causeway in 1930 because the area was very suitable for agricultural development.

When the people of Jaffna who had turned their barren land into smiling fields now asked for these two  
(Continued on Page 3.)



## NOTICE

Applications for the post of Secretary will be received by the Chairman, Urban District Council, Jaffna, up to Noon 12 Saturday, November 23, 1935.

2. Applications should contain the following particulars concerning the applicants:—

- Full name and age.
- Educational Qualifications.
- Present and previous occupation with length of service and salary.

3. Applicants should state whether they possess a knowledge of accounts, office experience and administrative routine.

4. Salary attached to the post is Rs. 2400/- per annum rising to Rs. 3600/- by annual increments of Rs. 120/-.

5. Applications should be accompanied with two copies of recent testimonials.

All applications will be made on behalf of the members of the Council.

Office of the U. D. C. Council, Jaffna, October 1935.  
(G. 44. 28 10 35)



## Hindu Organ.

MONDAY, OCTOBER 28, 1935.

### POONERYN AT LAST

THOUGH IT WILL BE SOME YEARS before the Jaffna-Pooneryn causeway could be reckoned among accomplished facts, yet the supporters of the scheme may well congratulate themselves on the happy issue of the debate in the State Council, last week, which discussed the report of the Executive Committee of Communications and Works on the question of causeways in Jaffna and resolved to refer back the report with the amendment deleting the words, "construction of a causeway between Pungudutivu and Velanai" and the inclusion of the words, "for a causeway to run from Karativu point to Sankupiddy at Pooneryn." In so doing the State Council has ended the protracted controversy regarding the claims for priority urged on behalf of each of the competing causeways. The State Council has now, by a convincing majority, accepted the views of the Member for Pt. Pedro who voiced the feelings not only of his constituents but of the majority of the Tamils in Jaffna.

Whatever reasons there might have been, in pre-depression days, for difference of opinion with regard to the need for the Pooneryn causeway, the economic depression and consequent unemployment have brought home to the people the necessity to rely more increasingly on food production as a means of living, and public opinion in Jaffna, save those sections which could not lift their eyes beyond parochial interests, is now definitely in favour of the Pooneryn causeway. It is realised that the linking up of Pooneryn with the Peninsula will give an impetus to the paddy industry, encourage colonisation of the vast and fertile but undeveloped areas at Pooneryn, attract peasant settlers from Jaffna, relieve in some measure cattle owners in the Jaffna and Thenmaradchy divisions of the difficulty of finding pasturage throughout the year for their half-starved cattle and open other avenues of economic exploitation.

The State Council having ex-

pressed itself in favour of the early construction of the Pooneryn causeway, it now rests with the Ministry of Communications to take steps to give effect to this long-standing demand of the people of the North. We do not in the least minimise the importance of the other causeways between island and island and island and mainland. But, we do hope that the protagonists of the other causeways which, by common admission are necessary for the convenience of the people, will recognise the superior claims of the Pooneryn causeway and do nothing to delay or unduly postpone its early realisation. We trust the bitter experience of the past will warn the supporters of the other causeways against the futility of quarrelling over the rival claims of the several projects.

The credit for lifting the Pooneryn proposal from the arena of controversy rests with Mr. G. G. PONNAMBALAM, (Point Pedro) whose lucid and convincing speech in Council which we expect to publish in our next issue (Thursday, Oct. 31) made a profound impression on the members. His speech, "which", in the words of the Member for Kegalle "could have few equals to convince an audience" breathed such earnestness and sincerity that the House found it impossible to resist its appeal. Member after member including some members of the Committee of Communications rose in his seat and expressed his concurrence with the Point Pedro member. It was not merely a personal triumph for the member, it also demonstrated the merits of team work. All the Tamil members with the sole exception of the member for Kayts who moved the adoption of the recommendation of the Committee regarding Pungudutivu causeway supported Mr. PONNAMBALAM. The members of the Council who had no personal knowledge of the relative merits of the three proposals were naturally impressed by the united stand taken up by the majority of the Tamil members.

Be it said to his credit that the member for Kayts had done his best to secure priority for the Pungudutivu causeway. It was, we take it, on his suggestion that Mr. E. C. VILLIERS while acting as Minister of Communications visited Pungudutivu and was given a warm reception. The Member for Kandy also visited the Island. We are not surprised that these gentlemen were moved to tears at the sight of men, women and children wading through mud and water to reach Velanai. The Acting Minister therefore recommended in his report the early construction of the Pungudutivu causeway and the member for Kandy stood up for the Island population. It would certainly have avoided much pother, if the gentlemen who came up to Jaffna to study the question of causeways on the spot, had been given the opportunity to study the merits of the Pooneryn proposal also. The Member for Kayts might well have pulled up his apple cart by the road-side to enable the Pooneryn proposal in which the entire Tamil population is interested to advance steadily towards practical realisation.

We congratulate Mr. PONNAMBALAM on the success he has achieved in paving the way towards the early construction of the Pooneryn causeway and trust he will see to it that the question is not allowed to rest too long on the files of the Minister of Communications and Works.

## LETTERS TO THE EDITOR

### A SHORTER ROUTE TO INDIA

Sir,—Mr. Balasingam's well reasoned article on a shorter route to India deserves the earnest considerations of the Government of Ceylon.

It will be remembered that a passenger route between Pt. Calimere and Kayts was opened as a trial in October 1907 and I was sent as the Ceylon Government Medical Officer to Pt. Calimere to open the port. After a period of 8 months, it was closed in June 1908. Perhaps the number of passengers making use of this route was not considered enough to warrant its continuance. As far as my experience went, the causes of this lack of patronage were:—

1. Want of railway communication to Pt. Calimere, the nearest railway station being at Thiruthurapundy a distance of 24 miles.
2. Want of arrangements for the reception, detention and efficient medical supervision of passengers at Pt. Calimere, except the stationing of a Medical Officer whose duty was to register all the passengers on route to Kayts. They had to report themselves daily for five days or more according to the nature of infectious disease prevailing in villages they camp from. A list of infected villages was received daily by the M. O. from the Health authorities in Madras. Passengers were put to a lot of inconvenience as there were no places for them to stay at Pt. Calimere for 5 days and most of them made Vedaraniam 8 miles away as their head quarters from where they reported themselves at Pt. Calimere.
3. Insufficient sea transport to Kayts. As the port of Calimere remained closed for Ceylon traffic for about 10 years previously the large number of sailing vessels popularly known as Kalla Dhonies dwindled to below 20. Pt. Calimere being a sub-port of Thopputurai these vessels were prohibited from carrying more than 15 passengers at a time though able to take treble the number. This drawback was keenly felt when a large number of pilgrims went over to India by different routes for the great Festival of Ardhodayam which occurs once in several years. On their return a large majority took the route via Tuticorin where steamers were available to take them across. Unfortunately cholera broke out there and the port was closed for passenger traffic to Ceylon. The remaining pilgrims rushed to Pt. Calimere the only other route and found to their surprise that only 15 passengers could be taken at a time by the limited number of vessels available. Appeal was made to the Port authorities at Thopputurai to allow more passengers on vessel but it was refused. At this juncture cholera broke out at Pt. Calimere as well and the port had to be closed temporarily. The remaining pilgrims underwent untold hardships and took months to return to Ceylon.

With the extension of railway at Pt. Calimere the most important drawback has been removed. The other drawbacks are only matters of detail and can be overcome if the opening of this route is decided. As regards a camp site, I am sure extensive lands are available in the vicinity of Pt. Calimere for the erection of a camp on the same line as Mandapam but on a smaller scale. Drinking water of good quality can be obtained from wells in this area. If a camp is provided at Pt. Calimere only a disinfecting station will be required at Kankasanturai. A site for the purpose should be easily available in close proximity to the railway station.

Expedient sea transport will naturally follow as it will be a paying proposition.

C. Sivasithamparam  
Retired Provincial Surgeon.

266 Dam St.  
Colombo.

### THAT INCIDENT

Mr. V. Candiah of Nayanmarkadu writes to say that at the meeting of the Committee of the Rate-payers' Association of his ward no mandate was given to any member of the U. D. C. He is also not aware of the stone-throwing incident.

## HINDU BOARD OF EDUCATION

The following schools have been provisionally registered:—

- (1) Allappiddy Parasathy Mixed School in the Islands division
- (2) Tinnevely Senkuntha Bilingual School at Tinnevely.

New Schools have been opened since Vijayadasami in the following villages: Kathiripalai, Poyiddy, Thaiyiddy and Paruthiyadaipu, bringing the total number of new Schools for the year under the Hindu Board to 12.

## VISWAMITRA

(Continued From Page 1).

od the "gayatri"—the most perfect hymn of man,—for it appeals to all persons and to all levels of spiritual attainments. The Gayatri is a prayer for light, so that the highest impulse of the individual may guide him to his destiny. The best interests of the individual are coincident with the best interests of the world. It is therefore a hymn of universal application and value. It is addressed to no particular god and is elastic. 'It has a liquidity of meaning and an adaptability of conception,' which is the secret of its catholicity. In fact it is a prayer which can be accepted by anybody and everybody. It is a prayer which expresses the strivings of the soul and wishes to expand. It is ever expansive. Nothing is exclusive of it and all is inclusive of it. It is like a painted picture where one can admire the colour, another the background, a third the perspective and so on! It represents the travails of a man struggling to attain perfection. 'Develop the spirituality from within and use external help to aid in so far as it promotes self-help' is a motto well worth copying into action.

The hopes and aspirations of man have entwined themselves around this mantra; their profoundest feelings of romance, their ecstatic experiences of an enlightenment, that is not of the earth, earthy, have been inextricably bound up with it! The Gayatri or Savitri is a prayer for light, more light. It does not pray for wants or comforts. The meaning of the Gayatri is—we meditate on the great glory of the god Savita that he may inspire our thoughts or works. It may also mean 'may we attain the great glory of the god Savita who inspires our thoughts or works' 'It is either a prayer to attain the supreme effulgence symbolised by the golden appendages of Savita or meditation on that effulgence for obtaining inspiration. The Gayatri is not a creed, not a statement of the mere beliefs of the individual nor a request for the supply of the needs of the daily life of his body, but an attempt to obtain spiritual enlightenment to reach a plane of thought superior to that of the ordinary material life of men. The aspect of the Divinity appealed to in this prayer is not God conceived as Providence because it is not a petition for the supply of wants, but it is Savita, the impeller, the driving power behind the cosmos, "through whose force the wind blows, through whose force the sun moves, through whose force Agni and Indra discharge their functions, and Mrityu moves, the fifth." (Tait Upan II vii). This power is symbolised as the golden effulgence, for light is the best objective representation of Samvit, the consciousness, which enlightens for each one of us his mental and bodily changes and is the driving power of all life. This is the supreme gift of Viswamitra to this world. This is the highest and truest charity—the fundamental gift of Viswamitra. There have been other sages, in a sense superior to Viswamitra, like Vasishtha, Vamadeva etc. but they were all born with faculty, spiritually speaking. However much one may disbelieve in the law of karma, one must believe in heredity. Viswamitra had no such advantage: he had to convert every difficulty into a facility, every torture of his experience into a step in the ascent to Realisation. Thus his life shows how a determined person can attain his goal in the midst of alarms, temptations, difficulties, passions, overcoming all, conquering all, subduing all and reach the highest pinnacle of spiritual glory. He is an example of an ordinary mortal attaining the highest glory by sheer dint of exertion and self-help with a determined will. Every one of us is a potential Viswamitra—that is his message to humanity. There is the hope for all mortals. (The Indian Mirror)

## The Town's Benighted Hour

THEEPAVALI EVE EXPERIENCE

### U. D. C. Lighting Fails

For a full hour, on Theepavali eve, the major part of Jaffna Town was condemned to darkness, the electric lights having failed. The rest of the town which covers Grandbazaar, the busiest centre in the area, was denied light for a quarter hour.

Wards Nos. 1, 2, 3 and 5 were in darkness for one hour. The Police Station, shops in Main Street, Fort, Hospital, and the Regal Theatre which are within this area, had the worst experience since the Electric Lighting Scheme was inaugurated. The theatre especially which had a crowded house, and which depended for its supply of current on the U. D. C. Power house was hard put to it to keep in good humour a crowd that was deprived of the show for one hour. Torches flashed and there was an exodus of the more resourceful in search of lamps and candles and with these improvised lights, the audience waited for a good hour for the resumption of the show.

Darkness held up all business. Proprietors of shops, apprehending untoward incidents, lost no time in breaking up their packets of candles and supplying enough light to protect their goods from unholy hands.

People rushed to the Power Station to see what had happened. It was ascertained that one of the engines had failed.

### At Grand Bazaar

Grandbazaar which was humming with activity, being the eve of Theepavali, when the last of the purchases of new clothes for the festival were being made was thrown into darkness and confusion for 15 minutes. Every shop which was a hive of activity, of bidding and bargaining, was crowded to its utmost capacity, and on the lights failing, shopkeepers, not so much the customers, were taken by surprise and rushed to the door-ways to prevent theft. Hundreds of shops, with thousands of people in and out of them were in utter confusion. Here and there, some shopkeepers with forethought had provided themselves with oil lamps and kept watch with anxiety for their goods. Thefts are reported in some of the shops.

The Police had in readiness a dozen cycle-patrol police and when the lights failed, these were rushed to the Grandbazaar to prevent looting.

## SERIOUS MOTOR ACCIDENT AT V'PONNE

### Rival 'Bus Conductors Drag Woman

At the 'bus halting place opposite Kamalasani Press in a crowded part of the Jaffna Kankasanturai road at Vannarponne which is always the scene of brawls and obscene language on the part of rival 'bus conductors who canvass passengers, a serious motor accident, resulting in grievous injury to a market woman, is reported to have taken place last evening. Espying a market woman, on her way back home at about 7 p.m. two rival conductors rushed up and held her by her arms. The woman resented the procedure, and yet one conductor would not let her go. The woman however insisted on walking home. It is alleged the conductor pushed her and she staggered on to the middle of the road and was knocked down by a passing car. The driver of the offending car, it appears, left the car behind and took to his heels. The injured woman was picked up unconscious and removed to hospital.







