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JAFFNA, FRIDAY, DECEMBER 30, 1949

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SEWAGRAM PEACE SERMON

Rajen Babu Recalls Master's Teachings

Dr. Rajendra Prasad told 100 Pacifists of the world meeting at Sewagram to "concentrate" on the individual, on whom depends the solution of many problems confronting the world.

Addressing the open session of the Pacifists meeting, Dr. Rajendra Prasad said: "Although the Pacifists' meeting may not be in a position to influence the conduct of Governments, it can certainly influence and shape the life and conduct of individuals, and it is individuals who constitute a nation."

He added: "The work may be long, the work may be hard, but it is that work which will really lay the foundations of peace which will be lasting. We have to touch the individual to reform the individual, to make him really an instrument of peace so that he may influence other individuals around him, so that he may influence his Government."



The open session was held in the grounds opposite Mahadeobhai Bhavan and was attended by over 2,000 persons, including the country's five workers of Sewagram and Wardha.

Sixty foreign and 20 Indian delegates to the Sewagram meeting were seated on either side of the dais. Prominent among them was, Rev. Michael Scott, who has just returned from Lake Success where he pleaded the cause of South African natives before the United Nations.

After the inaugural address, Mrs. Kasi Ben Gandhi, a near relative of Mahatma Gandhi, welcomed the delegates on behalf of the "small community" of Sewagram, which, she said, "has been trying under Gandhiji's guidance to work out a non-violent way of life." "This is part of our striving peace," she added.

Token of Affection

Mr. Horace G. Alexander introduced the foreign delegates to the meeting. They were greeted with applause as each one of them was applied *tilak* on their foreheads by Mrs. Kasi Ben Gandhi and presented with hand-spun yarn as a token of the affection of the Sewagram workers for them.

Dr. Rajendra Prasad, addressing the delegates next, explained why he was "doubtful" about his taking up the work of the Pacifists' meeting. The reasons were, he said, firstly, whether he was a fit person to do it, and secondly,

message. More, he was able to influence millions and millions of people in this country to follow him in his teachings, and although we were weak instruments in his hands, he utilised us, and although we cannot claim that we followed him fully, we did follow him to some extent and that came to be sufficient for the purpose that he had in hand."

Stating that there was no instance in the Indian history when they led an invading army to another country to conquer it, Dr. Rajendra Prasad said. "We might have fought among ourselves. We might have been invaded by others and lost in the fight. But, I do not know if at any time we were guilty of an aggressive war against any other nation in our whole history. And, that is not without reason. That is because non-violence has been our creed from times immemorial. It has not always been able to manifest itself but there is no denying the fact that our people instinctively accepted Mahatma Gandhi's teachings because there was that background of history, of culture and of tradition from times immemorial.

Individuals Make The Nation

"Therefore, I would ask you to consider the present problems which confront this country and other countries of the world having that background in your mind, when you are sitting here and deliberating upon these questions. There are many difficult problems which we have to face. I do not know..."

(Continued on page 2)

ONE MORE ASIAN REPUBLIC

Free Nations

Three hundred and forty years of Dutch colonial rule came to an end with a transfer of Sovereignty to Indonesia on December 27. Queen Juliana's "privilege" it was to perform the act of transfer.

Dr. Mohammed Hatta, the Indonesian Premier leading a 12 man delegation was present at the impressive ceremony at the Palace Burgerzaal were members of both houses of the Dutch Parliament assembled.

At Batavia in Indonesia the

ceremony at which the symbol of Sovereignty was transferred was colourful. The Sultan of Jogjalerata who assumed authority over the civil and military administration said "It is with a strong, calm heart that we will meet all these difficulties."

"During the period of battle just now ended courage and self-reliance have been born in the soul of our people. With this courage we shall now set out on the path of renewal and reconstruction."

INDIA'S FIRST PRESIDENT

Informal Choice Of Rajen Babu

The Special Correspondent of the Indian Express states that it has been practically decided that Dr. Rajendra Prasad, President of the Constituent Assembly, will



be unanimously elected President of the Indian Assembly.

Prominent members of the Indian Parliament are stated to have been invited by Sardar Patel's residence to discuss this all-important question and to have arrived at a unanimous decision to put forward Rajen Babu as the Presidential Candidate.

All-Ceylon Saiva Youth Mahasabhai

The Annual Conference of the All Ceylon Saiva Youth Mahasabhai, it is learnt, has been postponed to January 21, 22 & 23, 1950.

She Becomes A 'Satee'

The 18-year old wife of a resident of a village in Sitaport District mounted the burning funeral pyre of her husband and became a "Satee" according to a report received in Sitapore.

The report says that she neither wept nor showed any sign of grief when her husband expired. She only requested the mourners gathering around the deceased not to touch the body while she recited the Ramayana.

She accompanied her husband's body and when the funeral pyre was prepared she sat on it with her husband's head on her lap in the midst of flames.

"Secrets Of Nature Unlocked"

Another Einstein Discovery

PROF. Albert Einstein, who attained fame by his Theory of Relativity and whose theory of Mass and Energy led up to the manufacture of the atom bomb disclosed to-day that he has completed a new theory that may, in time, unlock such secrets of nature as what makes the universe tick.

He calls the new theory a "generalised theory of gravitation" and it is designed to bring together under one understandable formula all known physical phenomena.

The news that his new theory had been completed after 30 years of work was made by the Princeton University Press at a Press Conference with science writers to report the annual meeting of the American Association for the Advancement of Science which runs through this week.

The new theory will be carried as a final chapter to the edition on Einstein's book, "The meaning of relativity," to be published in February.

Einstein's hypothesis is known as the "generalised theory

of gravitation," a spokesman for the University Press said that it was his definitive "unified field theory" which sets forth in one series of equations the laws governing the two fundamental forces of the universe—gravitation and electromagnetism.

Physicists know that virtually all the phenomena of nature are produced by gravitation and electromagnetism and have been seeking for years a formula by which both could be understood and to determine what is behind their functions. Since 1920 the idea of developing an all-encompassing field theory has been the major goal of physics.

A great store of knowledge has been built up but there has been no single theory to explain and describe it all. For example scientists know there are types of elementary particles, the atom such as Proton, and neutrons, and electrons, but they do not know the meaning of gravity.

Also, physicists know that physical bodies produce gravitation.

(Continued on page 3)

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Hindu Organ

FRIDAY, DECEMBER 30, 1949

Treasure These Thoughts

in their... of Him who is the one... the inactive many, and... makes the one seed manifold—to them belongs happiness, and to none else.

—SUETASUATAROPANISHAD

ASIAN AWAKENING

HOWEVER MUCH MR. PALME Dutt may wax eloquent on his uncharitable opinion of Western Powers branding India, Pakistan, Burma and Sri Lanka as 'satellite countries' in the camp of Imperialism, it cannot be gainsaid that the liberation of the subject peoples of the Orient has been effected almost completely with the transfer of sovereignty to Indonesia by the Dutch and that Colonialism in the East has been not merely relegated into cold storage but totally liquidated. If an European Empire that was imperialistic more than anything else, and sacrifice of the Indonesians so as to surrender sovereignty to them, it was not because she had had a surfeit of colonial rule but that the surging tide of self-assertion by subject peoples could no longer be checked with advantage.

The great self-awakening of the East came first in the Indian sub-continent in the form of a national struggle of a superior order sustained by the reality and morality of the patriotic fervour that electrified the masses. The moral of this historic agitation could not have been realised by the 'exploiter' nations had not the massive machine of major destruction—the second World War—been employed by the Creator to level the rugged brains of rapacious statesmen. Today no power dare deny any people the right to nationhood because exploitation as a political expedient for wielding world influence has signally failed. Pitted against an old empire with superior fighting equipment and resources, Indonesia threw out a challenge and refused to be side-tracked or placated by soft promises. The leadership was as inspiring as it was sincere and the Indonesians marched forward never to look back until full freedom had been won and that honourably and valiantly. But what was more significant was the spontaneous outburst of sincere sympathy in India, the cradle of the craving for self-expression, under the exemplary guidance of that unswerving champion of the oppressed—Pandit Nehru. He did not rest contented with flash-

Special Convocation Of Ceylon University

Pandit Nehru to Deliver Address

A special convocation of the Ceylon University will be held on January 12 at which Honorary Doctorates of the University are to be conferred on distinguished statesmen visiting Colombo for the Commonwealth Conference.

will be Pandit Nehru, Mr. Earnest Bevin and Mr. Parson.

Pandit Nehru will deliver the special convocation address.

He will arrive in Colombo on the evening of January 8, well in time for the Conference, which opens the following day.

During his stay here, he will be the guest of the Governor-General. He will return to India on January 15.



Office for Nehru

It is stated that a new office will be set up for the Indian Premier, possibly quite close to the Indian High Commissioner's Office.

A committee consisting of leading Indians resident here has been set up for the purpose of giving a reception to Pandit Nehru. Nearly 2,000 members belonging to the Indian community are expected to take part in the reception, which will take the form of a tea party.

Arrangements are also being made to give Pandit Nehru a public reception at the premises of the Ceylon Turf Club.

Sir Ernest de Silva who, has been named as the Chairman of this Reception Committee, said that the plans had not been quite finalised as permission to hold the reception had still to be obtained from the Prime Minister.

ing out a message of sympathy to Dr. Soekarno but openly extended the hand of fellowship and thus warned the 'aggressor' nations of the world that the struggle for liberation in any part of the globe would have India's full backing.

The generous gesture showed by Sri Lanka by closing her ports to the Dutch was sufficiently indicative of the rising tempo of the East. A worthy and righteous cause had been fought and won and not Indonesia alone but the whole of human society had triumphed. For a people to say "this is our own our native land" it is not merely a proud and precious privilege but is their birth-right. Let no man, however inebriated with illicit authority, take away what God has granted.

Ancient Temple At Thiruketheeswaram

What It Means To Hindus

THE organisers of the first pilgrimage to a Hindu shrine sponsored by the Government of Ceylon on Thai Pongal Day on 14th of January 1950 have rightly chosen Thiruketheeswaram. Like the Setu and Rameswaram, Thiruketheeswaram too is one of the 'three visits' of ancient India and Ceylon for the Hindus. This Mahathirtha now called Mantai (Siu Mantota) is in the Mannar District bounded by the sea on one side. This was one of the principal sea-ports of Ceylon when Anuradhapura was the Capital of the Island. It was a clearing house of merchandise brought from far distant places and a meeting place of many a civilised native.

Early Reference

There are frequent references to Mahatitha in the chronicle. It was a flourishing port from the very earliest historical period to about the 13th Century. The ancient Saiva shrine at Mahatitha called Thiruketheeswaram is referred to in the Tamil devotional hymns dating from the seventh century A. D. The Pali Dathavamsa also testifies to the existence of a Brahmanical shrine at the place in ancient days.

Preliminary archaeological investigations were taken on the site in 1887 by Boake (Journal of the Asiatic Society (Ceylon Branch) Vol X pp. 107-177). Part of the land is in private ownership. Sir P. Ramanathan in 1922 obtained permission to explore. A survey was made for archaeological purposes in 1925. Subsequently the Survey General's Department made an independent survey. Excavations were carried out by Hocart in 1926-28. The results "could not be published in adequate form as he had to relinquish his post as Archaeological Commissioner due to ill-health in 1929."

The site has a double moat irregular in shape as is the case in most ancient sites in Ceylon. The mounds of debris are the best known for stratified scientific investigation in Ceylon. It was observed by Mr. Hocart the surface was not earlier than 13th century or later than the 15th century and had been left unoccupied from about that date. In the excavations carried out Mr. Hocart discovered footings of buildings to a depth of 19'-0". The pieces of pottery found exhibited little change in their character. They were which made with ruins with thick walls and hammered to shape when dry with stone and mallet. The mallets used had been ground on one side and plain on the other. Often the outer surface was completely covered with grooves. Some mallets have had other markings such as squares. No indigenous glazed pottery had been found.

At the Colombo Museum is a complete example of a large glazed stoneware jar and ceremonial tea-cups of porcelain of Chinese origin that could be dated about the 12th of century Sung Period. From the same site at Thiruketheeswaram was also discovered fragments of stone Buddha, a ganestea and a large stone basin which are now at the Anuradhapura temporary Museum of the Archaeological Survey. The bricks found at this site are about the same length and thickness of those at Polonnaruwa but slightly narrower.

Discovery of Beads

Several hundred beads were also found. The types are those found widely distributed from the Near East to China and Japan and may date back to the beginnings of Christian era. The materials the beads are made of are a usual carnelian, onyx, glass, jasper, chalcedony, beryl, earth-ware, garnet, lapis lazuli, banded chalcedony and agate.

It is a little premature to attempt a sequence of dates for this site as yet until further scientific examination is conducted and a careful comparative study is made.

That this site is ancient, there is no doubt judging by the nature of the small finds. At Mannar two Arabic inscriptions were found in Kufic characters 6th century Hejra (1300 A. D.). It is a floral style similar to what was prevalent in Egypt about that date. Mantai was an important harbour of Ceylon for several centuries until some time after the Roman trade was carried on between Ceylon and Egypt. The Arabs of whom there were several settlements at Mantai had introduced the floral script which they imitated from the script of Egypt. It has no affinity to the style of script prevalent in India at that time. The artistic flourishes are both floral and architectural. Besides, there were immunity pillars found; judging on paleographic grounds they seem to be of 9th century Sinhalese.

Isolated Site

The site presents a state of wilderness overgrown with thorny shrubs and some forest trees peculiar to this area where peacocks thrive. The mounds of sand drives are clearly visible. So are the ancient boats the contour of which can be traced without doubt. The present approach to the site cuts across a segment of the moat. A little way into the shrub land unexcavated layers of broken household pottery and kitchen middens lay about. Broken pieces of seated and standing Buddha figures too lie scattered about. For purposes to an untrained eye they look like fragments of used stone. Bits and pieces of Architectural mouldings are also strewn about in the beds of ditches. After a good shower of rain it is possible to pick up coins of various denominations and from distant countries.

The modern Shiva shrine on the high mound consecrated some 200 years ago by Hindu Deities. There is however no reason to believe not to assume

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CENSORSHIP OF MIND & SOUL Fatal To Human Progress

THE dark ages in the course of human history had not been really those during which wars, famines, and pestilence ravaged the world; they had rather been the period when man's intellect had either been enslaved by unreasoning superstition or when crowd psychology, or oppressive governmental policies had checked freedom of thought and speech, and cramped the free play of the human spirit, said Sir C. P. Ramaswami Aiyar, giving a talk on "Cultural Freedom" from the All India Radio, Madras, "Such a stunting of souls has been, taking a long view, for more injurious than political subjection or economic want", he emphasised.

Sir Ramaswami Aiyar said that cultural freedom might be equated with the liberty of a writer, artist or thinker to pursue the path dictated by his reason, his emotions or his craftsmanship without hampering restrictions or fear of political or economic pressure, or organised opposition. In the choice of his theme or subject, in this treatment, and in his conclusions, he must be free to follow his own logic and impulse and the bent of his genius. His audience and posterity should be the sole judges of his merits or his shortcomings. History was full of attempts to ostracize, or punish, those who were judged by the dominant class, or clique, to be ungodly or immoral, or even merely unusual or strange. Popular judgment had consigned many inferior or unworthy books and works of art to deserved oblivion. But more often had it reversed hasty judgments, especially regarding so-called objectionable or atheistic writers and artists. The dragon of ideas had never been effective, whether in the case of the insistence on the literal truth of the Genesis version of the creation, or the treatment accorded by various religions and sects, or protestant sects, or of dogmatic sentences on advances of birth control or of other so-called subversive activities.

Distressing Epochs

Until recently the march of humanity towards intellectual and spiritual freedom seemed to be irresistible, but certain enslaving tendencies influenced largely by political philosophy and taboos seemed to be establishing anew the shackles so fatal to human progress. Two examples should suffice, namely, the treatment of Dr. Einstein and his doctrine by the Nazis and the banning of particular biochemical and other scientific discoveries. Cultural or intellectual freedom was specially difficult to attain where democracy degenerated into a tyranny of the majority, which was a danger to be avoided as much as the economic tyranny of the Marxian dictatorship. Popular Government began by laying emphasis on liberty and on the sacred nature of private rights. This was often followed by impatience of all authority and a revolt against a soporific in forgetfulness of the truth that freedom and discipline must evolve side by side. The mentality of intolerance was apt to degenerate into the rule of the caucus which would end up in darkness and confusion. Such a catastrophe, whether it be of

Mogul and the East India Company's rule until the renaissance that started with Raja Ram Mohan Roy and the Arya Samaj.

Such melancholy developments were in complete contrast to the healthy condemnation of blind belief to the plea for freedom which accompanied ancient and even medieval Indian speculation. No stronger plea for freedom could be conceived than Sri Sankarabacharya's exclamation "Wisdom cannot be attained excepting investigation and discussion." The French Revolution was a revolt against spiritual more than against physical subjection and the revolt was so intense that it led to extravagancies like the enthronement of the "Goddess of Reason" in supersession of the Christian and Hebrew theocracies.

Realisation of Personality

Today, they witnessed, with material progress and the improvement of living conditions, a definite lessening of cultural values. Political equality had been attained, but neither economic balance nor spiritual happiness. Men were treated as equals, but they were becoming indistinguishable and the personal uniqueness, inseparable from intellectual freedom, was lost when men lived and thought in crowds.

They were apt to think and talk of democracy as a cure for all ills. Ramaswami Aiyar said, but democracy could succeed only in proportion to the possibility of the realisation and expression of personality. It must not also be forgotten, that the larger the population, which representative Government succeeded in covering, the less was the freedom and power of each person. The examples of the Swiss and Athenian Democracies furnished both a lesson and a warning. Cultural or intellectual freedom was specially difficult to attain where democracy degenerated into a tyranny of the majority, which was a danger to be avoided as much as the economic tyranny of the Marxian dictatorship. Popular Government began by laying emphasis on liberty and on the sacred nature of private rights. This was often followed by impatience of all authority and a revolt against a soporific in forgetfulness of the truth that freedom and discipline must evolve side by side. The mentality of intolerance was apt to degenerate into the rule of the caucus which would end up in darkness and confusion. Such a catastrophe, whether it be of

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Municipal Propaganda Officer Transfer to Colombo

Mr. P. Nadesan, Sanitary Inspector and Propaganda Officer of the Jaffna Municipal Council is appointed as an Additional Propaganda Officer attached to the Public Health Museum in Colombo from 1st, January, 1950.

Mr. Nadesan holds the coveted distinction of being the first Tamil Inspector to win the Gold Medal of the Department for the best work in the Island and has many publications to his credit including a book of Health Slogans. Mr. Nadesan has displayed particular interest in the Health Education and Propaganda Work of Jaffna Town, and his work including the Sanitary arrangements for the Nallur Kadassamy Kovil Annual Festivals has been highly appreciated by the public of Jaffna and has been commended by the Members of Parliament and Ministers of State.

He is the proud possessor of the rare Certificate of Honour awarded by Government for his services in the furtherance of the National Savings Movement.

The successful celebration of the Jaffna Health League Jubilee Carnival and the realisation of about Rs. 22,000/- for the Jubilee Health Centre was mostly due to his untiring activities and propaganda.

Though Jaffna may lose in name by his transfer, yet, it is hoped that Mr. Nadesan, in his all Island-wide activity be able to continue to render equally good, if not better service to Jaffna, from Colombo, the hub of the Medical Department.

"Secrets Of Nature Unlocked"

(Continued from page 1)

tional fields, but no one knows why they produce them. So scientists have been attempting to bring all the different observations under one theory. Einstein believes he has done that.

His associates said no attempts were made to get comment from other physicists or mathematicians or from Einstein. "because the work is too new and as yet no one understands the work".

Einstein himself said that he had not yet tried out his theory in experiments.

One of Einstein's few quotable statements on the new theory said, "Due to mathematical difficulties, I have not yet found a practical way to confront the results of the theory with experimental evidence".

The Original paper is written in German, but Einstein has approved an English translation.

The heart of the new theory is expressed in four equations written in mathematical symbols which cannot be reproduced on a typewriter.

The equations use two mathematical expressions for gravity, but it was not explained whether this meant that there are two forms of gravity.

The theory has yet to be tested to establish whether it covers all the known laws or observations the way that matter, energy and gravitation behave.

Dr. Einstein was quoted by the University spokesman as having said that the theory was a "highly convincing" extension of the general theory of Relativity, but that there were still mathematical problems to be solved. "A practical way was found to test these tests might be made."

NEWS

We want NEWS of popular interest from every quarter. Something happens, everyday, everywhere; if you do not put it down clearly, it is not readable. Use simple language, readable, and send it to the Editor, Hindu Organ, Jaffna. These tests might be made."

Gentlemen, I do not believe this to be education's greatest blessing. I prefer to think that education will not be a genuine instrument of peace until we can inscribe on our books and on our school building: "Education makes men great". I agree that patriotism is one of the most honourable and legitimate human feelings, but its worth must be judged by the calibre of the citizens it inspires. Unesco is concerned with the development of man, is inspired by an ideal of humanity. Its influence will not prevail in the bush schools unless it guides the deliberations of our leaders. That is the deep significance of Unesco's work to enable us to use the resources of education, science and culture to make the resources of all nations available to all men".

LADY RAMANATHAN, Manager. (M. 222, 30)

Change of Name

I, Kandiah Mahendram presently of Government Stores, Colombo do hereby give notice to the public and the Government that my name will hereafter be known as Kandiah Mahendram and I will sign my name as K. Mahendram. (M. 221, 30)

Man And Nature In Contrast

Man wounds, but Nature heals. Man offends and insults, but Nature loves and inspires. Man thinks of himself first and then of others, but Nature helps others first before she helps herself. Man seeks all fame and glory for himself, but Nature bestows grace and beauty on every living thing by her patient toil and by her acts of sacrifice. Man places his hand on every beautiful object in order to possess it but Nature creates beautiful objects and gives them free for the enjoyment of others. Man represents both vices and virtues, but Nature represents only virtues and not vices. Man loves to live in the midst of noise and struggle, but Nature loves solitude and tranquillity for her repose and contemplation. Man changes his nature every now and then to suit his circumstances, but Nature creates circumstances and lives in simplicity and in majesty. Man is afraid of his neighbours, but Nature lives in perfect accord with her surroundings. Man oft tries to rise by evil methods, but Nature rises without effort because she lives a life of service and sacrifice. Man records his deeds and boasts of his powers, but Nature renders unconscious and humble service without expecting any return. Man admires his own beauty and power, but Nature is blind to her own glory of features and sublimity of character. Man writes his own story with pen and ink, but Nature spins her life with fruit and flower. Man acquires knowledge by hard labour and bitter experience, but Nature is embodiment of knowledge itself. Man thinks of his past and future and forgets and fails to note the ever present, but Nature lives and grows in the everpresent without looking before or after. Man often dies ingloriously, but Nature dies in glory and triumph. Man looks to another man for help and service, but Nature looks to God for her protection and growth.

Hence Alexander Pope says: "Man is always but never is blest."

Jaffna Saiva Paripalana Sabhai

At a meeting of the Management of the Jaffna Saiva Paripalana Sabhai held on 25-12-49 the following resolutions were passed regarding the Vennai Sivan Temple.

1. When extensive land is being acquired for the Vennai Sivan Temple, the Sabhai should be consulted for the proper management, additions, improvements, the performance of the poojas and Annual Festivals at the Temple, this Sabhai should attempt that are being neglected by the present Manager to the trust property situated at Ariakulam, belonging to the said Temple and presently occupied by the Naga Vihare.
2. This Sabhai should inform Messrs. T. Muttuswami Arulampalam, S. Sivaiah and the Secretary to investigate the matters and take necessary steps to safeguard the interests of the trust.

NEW FREEDOM FOR WOMEN Its Effect On Marriage

The worst result of "Free Woman's" blind imitation of so-called masculine privileges arose from her newly acquired sexual freedom. The assumption that "free association of the sexes" (like co-education, for instance) would bring about a lessening of tension between the sexes has not only proved erroneous but almost fatal. Desires are never quenched by gratification but greatly increased. This simple psychological truth is known to all ages long before Sigmund Freud. The sexual act, instead of being the crowning result of a profound and chaste love and serving the procreation of children, has developed into a mere parlour-game among the peoples of the West. The "socially equal" woman has become an object of purely sexual enjoyment to man and, consequently, he has lost every feeling of respect and reserve towards the other sex. In some cases man even expects woman to be a supporter of the family and has no scruples about being kept by a woman.

Lack of Restraint

The general decline of manners is more noticeable among women than among men, especially in America. When it comes to loud, boisterous speech and unrestrained bursts of laughter in public or at home, to incessant smoking of cigarettes in streets and public places, to shameless lack of restraint in matters of dress, gestures and speech—American woman outdo most men with a vengeance. The little reserve Western women were still

showing, at least in public places, some twenty years ago has completely vanished. Modern woman has turned out to be a sad caricature of the perverse urge "to be like men" and the ancient ideal of womanhood, wifehood and motherhood seems to have sunk into oblivion. A succession of two, three or four marriages has become a fashion for the modern woman as the result of her being left mostly to herself and juvenile delinquency is on the increase. Exceptions can, of course, be found, once in a while, but they are extremely rare and their only relationship to the "norm" is commonly termed as "old fashioned" and "ultra-conservative".

Hindu Ideal of Woman

The tremendous impression made on the Hindu by Sri Sita has been alive and active for many thousands of years. The very fact that the shining example set by Rama's queen has outlived two Yugas seems to indicate the timelessness, the absolute of the Hindu Ideal of woman. Changes in the way of living, foreign invasions and foreign rule, even foreign education were unable to destroy it or to replace it by some kind of compromise. Sita, Gargi, Maitreyi and, later on, Mirabai are not mere historical names to a Hindu; they are living forces, embodiments of Shakti in its highest human form.

(Extracts from "The Hindu Ideal of Woman" by Sri S. Kesari) (M. 215, 23, 27 & 30)

Ancient Temple At Thiruketheeswaram

(Continued from Page 2)

that this temple occupies the site of the old one. An old damaged Lingam and a Nandi figure are venerated in this new temple. The Thiruketheeswaram Restoration Society is taking active steps to re-establish at this ancient site something of its culture. It is necessary to understand the topography of ancient Mahattitha. Even so there is no guarantee that the site of the historic Saiva shrine can be successfully located. On the other hand there may be not a shrine but shrines without any architectural importance in such early times as in the case of the equally famed site across on the Indian Continent—The Seta and Rameshwaram. The Gopuras of Rameswaram and the pillared halls of architectural merit are of recent origin. There is one significant factor: the occupation levels reach down to over 20 feet below the present surface and no architectural remains are seen standing aboveground. The port itself is considerably submerged.

WANTED.

1. "Wanted for the Jaffna Karaikar Hindu College A Science Graduate to teach Physics, Chemistry & Mathematics." "Wanted for the Jaffna Hindu College to teach Needle Craft."

WEEKLY FORECASTS "SRIPATY"

FROM 1ST JANUARY TO 7TH JANUARY 1949

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

What you achieve this week you achieve in partnership. If married, marriage partner's affairs, and relatives' interests give much discussion. You will probably form some new business deal. Better understandings with fellow workers also shown.

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

Prospects of business advancement this week but your energies somewhat hampered by many personal claims. Consider health carefully before you make any important move. A change of place or pleasure trip indicated.

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

You will fix up something worthwhile this week. Much controversy and possible opposition to a new scheme but go ahead and you will succeed in the end.

CANCER Panarupusan 4, Poosha, Ayilya [Kataka Rasi]

You will make some new friends this week. This will be a time of considerable happiness and also of experiment. You will have much to do with a society and will make yourself popular.

LEO Maha, Poorva, Uttara 1, 2—[Singha Rasi]

If you are alert you will gain through unusual and speculative efforts. But health still a problem. There will be a good deal of worry about older people in the family. Beware of mischief makers week end.

VIRGO Uttara 2, 3, 4, Anuradha, Chittirai 1, 2—[Kanni Rasi]

Good week for almost any schemes provided you are not annoyed by minor incidents. Don't be in a hurry to lose patience and turn a deaf year to criticism if you want to succeed.

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

The first two days of the week must be spent with care. Troubles through secret enemies, minor accidents, mental worries, and scandals indicated. Things will improve after Wednesday and some financial gain shown week end.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

From the point of view of money making this will be a good week. But in small matters it will be an irritating one and you will find it difficult to avoid scandals and criticisms. Tuesday and Wednesday must be spent with care.

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

Your peace of mind may be disturbed a bit by illness in the family circle. A good money week but expenditure also will be on the rise. Spend Thursday, Friday and Saturday forenoon with care.

CAPRICORNUS Uthiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makura Rasi]

A Good week financially. You will probably find great happiness in the renewal of an old friendship and you should certainly gain in social standing.

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

A week full of opportunities. Easy to make use of both of existing good-will and of new associations. You will have much to do with people from abroad.

PISCES Pooraddati 4, Uthiradati, Revathi. [Meena Rasi]

Financial and business prospects propitious this week but you may spoil your chances by unnecessary worry or by paying too much attention to gossip. Success in some new ventures shown week end.

SEWAGRAM PEACE SERMON

(Continued from page 1)

Pacifists' meeting will be able to influence the existing Governments of the world to any appreciable extent or to any extent at all—at least the Governments which, in these days, prepare for war and make war. But, there is the question of the question, which is not supported by our own people. In an ultimate analysis, it is the people who make the Government, and if a Government makes war, the people cannot escape the responsibility."

Therefore, Dr. Rajendra Prasad said, "although the Pacifists' meeting might not be in a position to influence the conduct of Governments it could certainly influence and shape the life and conduct of individuals, who constitute nations."

Dr. Rajendra Prasad said that after the passing away of Mahatma Gandhi; they were left without his guidance and he felt perhaps it would not be proper for a person like him to take responsibility for the conference. But, he added, he was assured by friends, particularly by Mr. [redacted], that they would understand and [redacted] from the conference their true value.

Dr. Rajendra Prasad said: "I have said all this just to show to you that although in this country we are still maintaining an army and a large police force, and our Government is being run more or less on the same lines as governments are run in all countries there is an undercurrent of thought and belief in all of us that, while having all these around us, we have not departed or given up the path which Mahatma Gandhi showed to us."

Our Weakness

"It is nothing but weakness in ourselves that is responsible for all that we have in this country. If Mahatma Gandhi were alive, he could have shown us the way in which we could dispense with the army, and live without it in Free India, as he taught us to fight the British Empire without an army and to win. But, unfortunately, in the nick of time he was taken away from us and, weak instruments as we are, we were left behind to carry on the work which he has left unfinished.

"I therefore, beg of you, comrades from foreign countries, not to judge us harshly but to believe us when I say that while you may see all the paraphernalia of warfare and army in this country, you will take it from us that the heart of India is non-violent. It is non-violent very largely to-day not only because Mahatma Gandhi has made us non-violent but it is also non-violent because it has been

our tradition, from times immemorial."

Dr. Rajendra Prasad said: "The work may be long and hard, but, it is that work which will lay the foundations of peace which will be lasting. We have to touch the individual, to reform him and to make him really an instrument of peace so that he may influence other individuals around him and mould the Government. Through activities in Africa and in India, it was the individuals whom he moulded and he hoped that in that way he would be able to create a society of men made by him in the light of his teachings. Unfortunately, this part of his work remains incomplete. It has to be completed.

Gandhiji's Magic Genius

"We have, therefore, to take decisions which will help individuals to create that kind of society. He did not leave anything untouched by his magic genius. He taught us how that kind of society can be built up and his constructive programme is intended to create that kind of individual and society which will banish war. Please do not misunderstand me as saying that you have no contributions to make. I am only placing before you what we have learnt here and we want to learn more from you. But this fundamental fact has to be borne in mind that more than Governments, more than nations, we have to attend to the individual. It is that you will lay down a sort of a programme of work which will enable each individual to work in his own way wherever he may be so that ultimately, although it may be a long time afterwards, we may succeed."

Dr. Rajendra Prasad said: "There are undoubtedly immediate problems which require solutions. I do not know to what extent we can really solve those problems. If Gandhiji were here he would have given you the solutions perhaps. Perhaps you have got some solutions. We can consider them. But, speaking as a humble individual from amongst you, I have no solutions to offer for these immediate problems. That need not disappoint or deter us, for, after all, we have met here to think out these problems and to find solutions for them. As far as I can think at present, the only way of solving many of these problems will be to concentrate on the individual.

He said that there would be other occasions when they could take up this or other particular questions at the meetings. "Here," added Dr. Rajendra Prasad. "I only desire to assure you that our people, in this country, have been following your discussions with great interest"

"They know that you have come here because you have felt attracted by Mahatma Gandhi's teachings. They know that you want to make your contributions towards the establishment of an order and society which would be after his (Gandhiji's) heart. Therefore, they look up to you all for lead and guidance. They will be willing to make as humble a contribution as they can."

"I hope," he said, "our prayers will be heard and we shall be able to do and achieve something worthwhile."

CENSORSHIP OF MIND & SOUL

(Continued from page 2)

lopsided democracy or the Dictatorship of the proletariat, could be avoided only by a comprehensive spiritual transformation of human relationships.

Reassertion of Tolerance

Freedom of thought of expression and of conduct, was never so indispensable as now, said the speaker, when the influence of the Press, the radio and television, of intensive propaganda was apt to stifle thought processes. It was the pervasive lack of intellectual freedom that had led to the general idea, that there was no choice except between Capitalism and Communism, human freedom being at a discount in either case. Alike in the regions of politics and philosophy, literature and the Arts, it was essential that every individual should be free to express his opinion on every occasion when silence would be taken for an assent, which he did not really give. As Lord Morley once insisted, 'no one should deliberately suppress

or mutilate an idea in order to make it congruous with traditional thought or current prejudice. No one, in other words, should in the field of culture, conform for conformity's sake as Galileo was forced to do. Hitler's treatment of science and philosophy and the present totalitarian outlook on unpalatable scientific theories were the negation of such a freedom. It could not be taken for granted that because a society had achieved political freedom that it was culturally free. The persecution of the Jews by many so-called civilised nations, the ill-treatment of coloured races by the less pigmented human groups, and the wholesale liquidation of the landholder and the capitalist in Communist societies were examples of intolerance, which must inevitably degrade the intellect and the spirit. The foremost need of to-day was the re-assertion of tolerance. Cultural freedom was in truth the condition precedent to the fruition the ideals professed by the United Nations Organisation.

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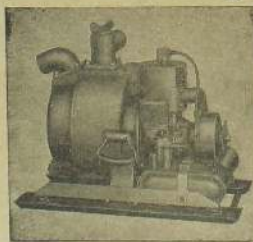
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