

# THE Hindu Organ.

The Only Newspaper in Ceylon for the Hindus

PUBLISHED EVERY MONDAY AND THURSDAY

VOL. LI.

Phone 56,

JAFFNA, THURSDAY, JANUARY 18, 1940

Price 5 Cts.

NO. 76.

## ON THE THRESHOLD OF A NEW ERA

### A Message from India

#### WHAT THE UPANISHADS SAY

"May you come closer together,  
May there be harmony in your speech,  
May your minds apprehend alike,  
Even as the gods of yore shared in  
agreement the oblations  
that were offered to them.

"May you be united in your prayers  
and may your congregation  
be directed to the same end;  
May you be one in your resolution  
and also in your deliberations.

"Alike be your affections,  
and unified be your hearts,  
Based upon a common determination,  
May the amity amongst you  
be perfect and complete."

WITH these words of benediction, taken from the ancient scriptures, let us usher in the New Year. On this auspicious occasion, we offer our humble salutations to the Great Master, whose life stands as the beacon light that guides us on our path. To our brothers and sisters, the men and women of all nationalities and races, we send our cordial greetings and wish them all a happy and prosperous New Year.

\* \* \*

We beg to announce that the "Prabuddha Bharata" (Awakened India) is entering into the forty-fifth year of its public life. As in the past, so in the future its endeavour would be to serve the cause of Truth, to the best of its abilities. "Be bold and face the Truth! Be one with it," was the injunction given to this journal when it first entered its Himalayan home. The affectionate tone in which that injunction was given and the apostolic blessings with which it was conveyed provide the "Prabuddha Bharata" not only with a never-failing source of strength, but also with a clear-cut programme for its whole career. The full text of the poem addressed to "The Awakened India" may be seen on the opening page of the 'Prabuddha Bharata' of August

1938; we give below the two concluding stanzas:

"Then speak, O Love!—

Before thy gentle voice screne,  
behold how

Visions melt and fold after fold  
of dreams

Departs to void, till Truth and  
Truth alone,

In all its glory shines,—

And tell the world—

Awake, arise, dream no more!

This is the land of dreams,  
where Karma

Weaves unthreaded garlands,  
with our thoughts,

Of flowers sweet or noxious,—  
and none

Has root or stems, being born  
in naught, which

The softest breath of Truth  
drives back to

Primal nothingness! Be bold,  
and face

The Truth! Be one with it!

Let visions cease,

Or, if you cannot, dream then  
truer dreams.

Which are Eternal Love and  
Service Free."

—Vivekananda.

In the lines quoted above, the world is referred to as "the land of dreams." Under existing conditions, particularly with reference to those regions, where armed conflicts have brought about wretchedness and utter desolation, this sad planet of ours has become "a land of nightmare." The powers of evil appear to hold the whole world in bondage. Nations seem to have lost the capacity of coming closer together and settling up differences. The war-clouds enveloping both the hemispheres seem to be so dense as to defy removal by mere human ingenuity. Partial philosophies appearing under the guise of various "ideologies" seem to work for strife and confusion. Men who hold in their hands destinies of nations seem to be caught by an abject fear that prevents them from taking a

(Continued on Page 4.)

## MILITARY ADMINISTRATION IN ANCIENT INDIA

### Warfare in the North (Contd.)

#### THE SIEGE

By S. R. Muttukumaru

(Continued from our issue  
of 11-1-40)

#### CHAPTER VI.

IF the king blocked up his enemy, he should sit encamped, and lay waste the whole country, and continually spoil the grass, water and wood of the adverse prince, pools, wells and trenches should also be destroyed, and the king should harass the foes by day, and alarm him by night<sup>(8)</sup>

He should secretly bring over to his party all such leaders as he can fairly bring over; he should be informed of all his enemies are doing; and when a fortunate moment is offered by heaven, he should give battle, pushing on to conquest and abandoning fear<sup>(9)</sup>

Yet, he should be more sedulous to reduce his enemy by negotiation, by well applied gifts, and by creating divisions, using either all or some of these methods, than by hazard-ing at any time a decisive action. Since victory or defeat are not surely foreseen on either side, when two armies engage in the field, the king should, if other expedients prevail avoid a pitched battle. But should there be no means of applying the three beforesaid expedients, he should after due preparation fight so valiantly, that his enemies might be totally routed<sup>(10)</sup>

#### Poison Gas

It is interesting to note here that Kautiliya makes us to understand that certain kinds of smoke (gas?) were used in ancient Hindu warfare to incapacitate the enemies and their war animals. The smoke produced by burning certain powders caused instantaneous death, when it was carried off by the wind. Another kind of smoke destroyed animal life as far as it was carried by the

wind. There were also powders to cause blindness to men and animals, and to poison water<sup>(11)</sup>. This reminds us of the poison gas used by the modern armies of Europe.

#### After the War

Manu lays down the rule that "cars, horses, elephants, umbrellas, habiliments, except the jewels which may adorn them, grain, cattle, women, all sorts of liquids and metals except gold and silver, are the lawful prizes of the man who takes them in war. But of those prizes the captors must lay the most valuable before the king; such is the rule in the Veda concerning them and the king should distribute among the whole army what has not been separately taken"<sup>(12)</sup>

Gautama says: "The victor shall receive the booty gained in battle, and a preferential share, except when the booty has been gained in single combat. But chariots and animals used for riding (belong) to the king. The king shall equitably divide (all) other (spoils)"<sup>(13)</sup>

The Agni Purana says that "on gaining a battle, a king should give ample rewards to his soldiers and generals. Hundred thousand precious articles should be given by a king as rewards to the general of his victorious army in the death of his royal adversary, half of that on the fall of his son in the field of battle, a quarter of that on the death of the commander-in-chief of the enemy's forces, and a half of the latter on the destruction of the war-elephants of his adversary."<sup>(14)</sup>

Kautiliya says that, "having broken the whole army of the enemy, the invader should seek

(Continued on page 5)

(11) Arthashastra, Bk XIV. chap. i. pp 466-7.

(12) Dharmashastra, vii, 96-97.

(13) Op. cit X. 20-23

(14) Op. cit. cxxlii. 35ff.

(8) Dharma Shastra of Manu, vii. 195-6

(9) Ibid, vii. 197.

(10) Ibid, vii. 198-200





## Hindu Organ.

THURSDAY, JANUARY 18, 1940

### THE VICEROY'S STATEMENT

THE STATEMENT WHICH THE Viceroy made last week at the Orient Club in Bombay marks an improvement on the uphill position taken hitherto by the British Government, which practically placed in the hands of the Muslim League a veto on Dominion Status, by making further constitutional progress conditional on an agreed solution of the communal problem. The present speech is in the first place conciliatory in tone and evinces a desire to end the present impasse, instead of allowing things to drift. The Viceroy no longer regards a policy of wait and see as the wisest under existing conditions, but makes an earnest appeal to the leaders of the various parties to compose their differences and arrive at an agreed settlement in order to facilitate the task of the British Government in dealing with this vital question of Indian constitutional progress, and emphasises the case for compromise and for avoiding too rigid an approach without facing up to the realities that confront political development. In the second place Dominion Status of the Statute of Westminster variety is no longer a distant goal as hitherto but the objective of constitutional progress. "It is my concern and His Majesty's Government's concern to spare no efforts to reduce to the minimum the interval between the existing state of things and the achievement of Dominion Status. As to the objective there is no dispute." The Government are ready to consider the reopening of the scheme of the Act of 1935 as early as possible after the war with the aid of Indian opinion and in the meantime to expand the Executive Council of the Governor-General by the inclusion of a small number of political leaders. This means, as is believed in political circles, that the Viceroy may invite MR. GANDHI for an interview and after further discussion and clarification of the issues invite the Congress to assume office.

Although the Congress objective is independence, yet it may accept Dominion Status with certain limitations for

the transitional period seeing that Dominion Status involves the right to secede. But a clarification as to the nature of the limitation of sovereignty and the period of transition will become necessary for the Congress to accept the status. But the Viceroy's proposal as regards the method of achieving the status is far from satisfactory from the Congress stand-point. The Congress has been rightly insisting on the summoning of a Constituent Assembly as the only adequate solution, because it is possible for the British Government to summon die-hards and mischief-makers as the real representatives of the people in order to impose a constitution after their heart, as was the case with the Round Table Conference. So long as there is an interested party to which the minorities can turn for special treatment and privileges, communal difficulties are bound to loom large. The best thing will be for the British Government to make clear its determination to transfer power to the nation and to throw the onus of resolving difficulties and of evolving a constitution on the elected representatives of the various communities and interests. As MR. BRAILSFORD points out in a publication of the Fabian Society, what India wants is that a "truly popular Indian Government, however provisional it may be, shall be established forthwith and that it shall play a creative part in shaping the line of India's future constitution and that an elected assembly of Indians shall freely discuss and adopt it." Such a popular government may be established by a re-election of the Central Assembly on a wider franchise. This popular government may enter into negotiations with the British Government regarding Defence and the constitutional position of the States and other Imperial interests. It may also be entrusted with the task of reaching an agreed settlement of the minorities problem. The Constitution drawn up by such a body may be placed before a Constituent Assembly elected on adult franchise according to the strength of the population of each community for ratification. Any points of disagreement may be submitted to an international tribunal or even to the British Government. A constitution framed on these lines will be stable and successful as it reflects the will and aspirations of the people. From the Viceroy's statement we may infer that the British Government sees the unwisdom of allowing things to drift further and wants to arrive at some compromise with the Congress with a view to the early establishment of constitutional government in the provinces and to enlisting the whole-hearted support of India in the prosecution of the war.

## CONFESSIONS IN TELLIPPALAI MURDER CASE

MALLAKAM MAGISTRATE CROSS EXAMINED

TRIAL RESUMED AT KANDY

Kandy, Tuesday.

THE sufficiency of the inquiry made by him to ascertain the voluntary nature of the statements made by the second and third accused formed the point of cross-examination of the Mallakam Magistrate when the Tellipillai murder trial was resumed in the Midland Assizes today.

In reply to Mr. Justice Moseley, Mr. C. J. C. Jansz, who at the time of the incident was Magistrate of Mallakam, said it did not strike him then that an irregularity had been committed when one of the accused stated that he had not been produced before the Magistrate within 24 hours of being arrested.

When the trial was resumed today, Mr. C. J. C. Jansz was cross-examined.

Cross-examining Mr. Jansz, on the voluntary statement made by the second accused, Mr. N. Raja-

was produced before you? Did you know that the Police committed a grave irregularity in not producing him in 24 hours? Did you care to analyse it?

The Judge: Did it strike you that an irregularity had been committed?—Not at that time, My Lord.

Mr. Rajaratnam: Did you put questions as to what the Police did with him till he was produced before you?—No.

The witness stated that there was a Magistrate in Jaffna, within a mile of the Police Station. At the time there was a Tamil-speaking official acting as Magistrate of Jaffna.

Did it not strike you as strange that the accused was not produced before the nearest Magistrate, and a Tamil speaking Magistrate?—The Police produced the accused and I was bound to record his statement.

Question of Undue Influence

If you were informed that the second accused had been taken to Kopay during those 26 hours, would you then have considered that some undue influence had been brought to bear on the accused to make the confession?—No. If he made a statement to the Police, the Police are entitled to verify it. I don't know if he made a statement.

How is it that you have not put the simple question "Why have you come here to make a statement"?—All I was concerned with was to see that no undue influ-

## MATRIMONIAL

SINNATHAMBY—DURAI SAMY

The marriage will be solemnised on Monday the 22nd Jan. 1940 at 6-30 a.m. of Mr. M. Sinnathamby, Boarding Master, Jaffna Hindu College, with Miss Kanagalaxmy Duraiswamy, daughter of Mr. K. Duraiswamy of Van West. Friends and Relations are cordially invited.

Vannarponnai West,  
Jaffna, 18-1-40.

NO CARDS.

(Mia. 255. 18-1-40.)

ratnam (counsel for first accused) asked: Why did you infer that the second accused was going to make a confession?

Mr. Jansz: I knew it because I questioned him through my interpreter.

Would I be right in saying that the Police Officers told you definitely that the second accused was going to make a confession and after that you proceeded to take all the necessary precautions in order to be strictly within the directions embodied in the Procedure Code?—That may be correct.

The Judge: It may be that the Police had told you that he was going to make a confession?—Yes.

Eight Miles from Jaffna

The witness stated that Mallakam was only eight miles from Jaffna, about half an hour's drive.

Mr. Rajaratnam: Were you satisfied with his answer that he was arrested and taken to the Jaffna Police Station when in fact 26 hours had elapsed before he

ence had been brought to bear on him.

Did you consider it necessary to ascertain his motive?—All these questions were meant to find out his motive.

Partly In Chambers

Counsel next questioned the witness as to the reason for part of the statement being recorded in the Court-house, and the rest in chambers, at the request of the accused.

Mr. Jansz said: All I can say is, December nights are very chilly in Jaffna. The Courthouse is windswept and the rain beats in. I can't say whether the rain beat in or what was in his mind.

Could he have at that moment, half way through his statement, thought that you were sitting in Court and that the confession he was making might result in repercussions against him?—I cannot say. I am not a mental expert.

The witness said he did not ask the accused why he wanted him to go into the chambers. He told him that the Court was sitting in

(Continued on page 5)



## WIFE TO GET Rs. 10,000 AND COSTS

THE NURSE IS THE  
OTHER WOMAN

ILLEGAL INTIMACY  
PROVED

FRIENDS WHEN  
STUDENTS

In giving Mrs. Ramanathan, wife of Mr. S. Ramanathan, Superintendent of the Nayanmarkattu Ayurvedic Hospital, a judicial separation on the grounds of her husband's adultery with a nurse, Mr. Simon Rodrigo, Additional District Judge, Jaffna ordered that a lump sum of Rs. 10,000 be paid in lieu of alimony.

The Judge in his order states, "Mr. Ramanathan admits that he came to know the woman, Miss Thevaram, whom he now maintains ostensibly in the post of nurse at his hospital in the Madras College where she herself was a student and became intimate with her."

"He returned to Ceylon after completing his course, got married to the plaintiff (which was a marriage arranged by his father who was then living) and after a short time's stay in Jaffna, went back to Madras on the pretext of having to complete his studies and returned with or was followed soon after by Miss Thevaram. Thereafter under the pretext of having her as the nurse of the hospital he continued his intimacy with her."

Were Books "Cooked"

Regarding the question of assessing Mr. Ramanathan's income for purposes of alimony, the Judge said that the account books kept at the hospital showed an excess of expenditure over income every year of a sum approximately Rs. 3,000, which meant that there had been a loss of about Rs. 250 a month since 1934, but the business was still going on. The Government was said to be giving an allowance of Rs. 350 a year on the condition that a certain amount of free treatment to the poor was given.

"So far as I can see the paramount object in the keeping of accounts has been to avoid liability to income tax and to pave the way for a claim to a higher allowance from the Government," the judge observed.

"The clerk who kept accounts for about four years... says that Mr. Ramanathan's letters to him corroborate that Mr. Ramanathan wanted him to fabricate accounts."

"Mr. Ramanathan's father, shortly before he died, created a Board of Management for the hospital, the object of which I think was to obtain this Government allowance. Highly placed gentlemen are members of this Board, but it is clear that they accept the entries in the books as genuine and act on them."

Rs. 17,800 Gift

After observing that Mr. Ramanathan had gifted two lands to his mistress—the valuation of the lands for stamp duty purposes had been Rs. 17,800—and that he

## Gandhiji Reiterates His Faith in Non - Violence

No Half - Hearted  
Allegiance

Bombay Jan. 13.

Writing under the caption "The Charka" in today's issue of the Harijan, Mahatma Gandhi reiterates his view.

"I will not dare to lead an army that does not answer to the qualifications which I regard as essential for success."

Mahatma Gandhi is of opinion that no half-hearted allegiance would do, because a divided allegiance would lead to disaster.

He proceeds to state that the situation facing the country is most serious. If civil resistance is declared in right earnest, there should be no suspension, unless there is a proper settlement. It therefore follows that if the fight is to be non-violent, non-violence must be unadulterated.

Mahatma Gandhi says that his mission is to convert every Indian, whether he be Hindu or Muslim or any other, and even Englishmen, and finally the world, to non-violence for regulating mutual relations, whether political, economic, social or religious.

## EMBARGO RAISED

Italian Arms Can Now  
Reach Finns

Stockholm, Sunday.

The Nazi authorities have raised the embargo on the passage of Italian arms for Finland, a consignment of which had been detained. It is now stated that the delay was due to transport, not political, difficulties.

had put up a building on one of them in which he was now living with her, the Judge states—

"I think his monthly income from his professional work alone can be safely assessed at Rs. 300, without adding anything to it on account of income from lands. He has no children. Therefore the least that he should pay as monthly alimony is Rs. 100, but since he had offered to pay a lump payment of Rs. 7,000 (if he had been given a divorce on a previous occasion) and having admittedly gifted to the mistress lands valued at Rs. 17,800, the order I make is that he should pay a lump sum of Rs. 10,000 in lieu of alimony."

The Judge also ordered him to pay a further sum of Rs. 1,000 being the amount given to him for making jewellery. He was given the option of transferring immovable property in lieu of Rs. 5,000 of the amount fixed as alimony.

He was further ordered to pay his wife's costs.

Mr. A. V. Kulasingam instructed by Mr. C. C. Somasegaram appeared for Mrs. Ramanathan. Mr. W. D. Niles with Mr. S. R. Kanaganayagam instructed by Messrs. Aboobucker and Sultan appeared for Mr. Ramanathan.

## SOUNDS HEARD AND UNHEARD

THE SCIENCE OF  
ULTRA-SONICS

SIR C. V. RAMAN ON ITS  
IMPORTANCE

Madras.

Sir C. V. Raman delivered an interesting lecture on the Science of Sound, in connection with the Indian Science Congress at the Madras Medical College.

Sir C. V. Raman said that the history of modern science represented the triumph of Optics. Gradually science had brought heat into the realm of sound and sound into the realm of light and shown that sound was susceptible to spectroscopic study. Acoustics and heat seemed to be now but branches of the science of Optics.

Limits of the Senses

The organs of perception, Sir C. V. Raman continued, were windows through which the human being perceived the external world. Progress in science began only when man realised that what he saw through these windows was but a little part of the external world and learnt to transcend the physical senses and looked for what was beyond.

The human eye was capable of perceiving just a fraction of the vast range of the spectrum of electromagnetic radiation. The position was much the same in regard to the sense of human hearing. Man heard just those sounds which had a biological significance. But he could with the aid of science analyse and break up sound into an acoustic spectrum and study it. Part of the sonic region was perceptible to the human ear and its frequency varied from the square of ten to the fifth power of ten. In the next region, frequency was from the fifth to the eighth power of ten and in the third from the eighth to the eleventh power of ten. These could be roughly classified as sounds that could be produced and heard, sounds that could be produced but not heard and lastly sounds that could neither be produced nor heard.

Seeing Sound

The science of ultra-sonics was of great importance, the lecturer added, because the methods evolved in the course of the study of ultra-sonics opened up a new way of perceiving sound and even seeing it, though they might not hear it. It held up the sound waves before their vision, stratified and like the leaves of a book which could be counted. The science of ultra-sonics thus transferred the study of sound to the realm of Optics and brought it within the scope of that vast array of optical instruments of precision.

Sir C. V. Raman then explained with the aid of magic lantern slides the results of researches made by Dr. Nagendra Nath and himself in ultra-sonics including spectroscopic studies and said that these had helped to resolve many a puzzle which had confronted investigators for a long time. The method incidentally opened up a fresh and excellent

## The Congress President's Statement

Constituent Assembly the  
Only Solution

The Defects in the  
Viceroy's Speech

Wardhaganj, Jan. 11.

Dr. Rajendra Prasad, President of the Indian National Congress, has issued the following statement on the Viceroy's speech at the Bombay Orient Club luncheon:

"I admit that the Viceroy's declaration is the clearest of all the declarations hitherto made. But there are some things, which need to be said on behalf of the Congress. For instance, His Excellency the Viceroy refers to Dominion Status of the Statute of Westminster variety. But it should be clearly understood that the Congress goal is independence, pure and simple."

"The second thing that I would like to draw attention to, is about the many parties and the Viceroy's appeal to them to arrive at some kind of compromise. I wish to point out that the party leaders are not full representatives of their communities. Thus though the Congress aspires and claims to represent the whole of India, legally I myself represent no more than the voters on the Congress register. Similarly, Mr. Jinnah, although he is President of a very important All-India Muslim organisation, cannot legally represent the whole of the Muslims of India. We know that there are rival Muslim organisations. Or take the Scheduled Classes. Dr. Ambedkar, an eminent member though he is, in reality represents a fraction of these classes."

"Therefore, when the Viceroy appeals to the parties he evidently ignores the inherent and fatal defect I have pointed out. Such parties can never come to a just conclusion in a matter of such tremendous importance as drawing up a charter of independence of India. So long as the British Government's attitude is not changed in this respect, their assurance would seem to lose its force accompanied as it is by a condition, which I have shown to be incapable of fulfilment."

"It will now be seen that the Congress has not put forth the Constituent Assembly as the only solution without careful consideration. All Congressmen realise that short cuts are no cuts and so far as the rights of minorities are concerned it is common cause that they should be clearly defined and scrupulously respected."

avenue of study of the physics of crystals.

Hyper-sonics or sounds which could neither be artificially produced nor heard, constituted a very fascinating study. One need not be puzzled as to how to study a thing which one could not produce artificially; the thing existed. What was called heat was, Sir C. V. Raman explained, just sound and nothing else and reached the hyper-sonic stage when it was concentrated beyond the limit of artificial production. The discovery of a method of studying hyper-sonics would bring the whole study of heat within the regions of optics.



## LETTER TO THE EDITOR.

Fifth Standard  
Departmental Test

Sir,—I shall be thankful if you can publish the following few lines in the next issue of your paper.

In spite of all the care that is taken by the authorities, it is unfortunate that none of the examinations conducted by the Department has come up to our expectations. It is mostly due to lack of principles, and utter want of proper supervision over the examiners.

The paper in Tamil Language and Literature in the last J. S. C. examination is sufficient to show how the examiners do not know what they are expected to do. In that paper, 3 out of 4 questions in Part I were outside the portion prescribed.

The recent all-Ceylon 5th Standard test has proved a total failure, and has given rise to a lot of heart-burning in the minds of the Public. Five papers (2 in English, 2 in Arithmetic and 1 in General Knowledge) were given for the 5th Standard in all the schools in Ceylon. The answer papers were corrected by the teachers in the respective schools and the marks were sent to the Inspectors concerned (along with the answer papers). The Headmasters were also asked to bring to their notice the cases of pupils who have not done satisfactorily in the Departmental test, but have done uniformly well in the school tests.

Nobody was ever informed as to how the promotions would be made; nobody knew even the percentage of marks a boy is expected to score in each subject to obtain a pass. Rumour says that the percentage varies with the difficulty of the papers. This seems to be a curious precedent.

This test has earned in the 1st year itself the notorious name 'the slaughter of the innocents.' I understand that in most of the schools more than 60 per cent of the boys have not been promoted. The recommendations of the headmasters have not been given any consideration. If the rumour is correct, the District Inspector of Schools is having complaints after complaints from the heads of schools regarding the procedure adopted in giving promotions. I understand that in some cases pupils who have secured more than 35 per cent in all the subjects have not been given promotions.

Though the same tests have been given to all the schools, each Inspector seems to have adopted his own principles in giving promotions. Again one finds that the promotions in the Tamil schools have been very fair, while it is the English schools that have suffered most. In a few cases, however, even among English schools there seems to be a varied assessment.

The Director would do well, in the interests of fair play, to send for the mark lists of at least all the English schools and find out, if any standard has been followed in giving promotions. He may then realise the validity of the public complaint that each Inspector has adopted a system of his own in giving promotions.

Yours etc.,

Pro Bono Publico

January 12th Jan. 1940.

## On the Threshold of a New Era

(Continued from page 1)

bold stand of saving humanity from the dangerous whirlpool towards which it is drifting.

\* \* \*

Is there no way to help the human race to get rid of the fear and the despair that threaten the breakdown of institutions built by centuries of patient effort? Statesmen may fail, but where are the ministers of religion? Where are the men and women who profess to lead the consecrated life, they who claim to owe allegiance to the Supreme Sovereign of the Universe? Can they not come together and deliver the world from the nightmare to which it is subjected? They can, provided they set aside all shades of intolerance, meet together on a common platform and pool their resources in order to give the world a new lead and a new social order. History testifies to the fact that religious intolerance is as much a cause of strife as national jealousies, racial antipathies and class hatreds. Leaders of organized religions can never hope to put forward workable programmes for establishing "peace among men, justice in human relationships, and right order in a troubled world" until they are tolerant enough to agree among themselves and speak with one voice. The four great religions of the world had their origin in Asia. All of them carry the message of peace and goodwill, sympathy and tolerance. They claim as their adherents the overwhelming majority of the human race. If they can come together and act in harmony, they can fight the forces of irreligion and help a wearied world to set its house in order. This is expected of them, will they do it?

\* \* \*

"A truly religious man should think that other religions are also many paths leading to the Truth. He should always maintain an attitude of respect towards other religions."

Sri Ramakrishna.

Herein lies the formula for establishing the world's fellowship of faiths, a fellowship that can bring about "peace among men, justice in human relationships and right order in a troubled world." Of the three desirable consummations enumerated above, justice in human relationships occupies the key position, for when that is established, the other two necessarily follow. Mutual respect based upon toleration is indeed the cornerstone of the edifice of justice in human relationships. It, therefore, becomes necessary for men of culture to study the religions of humanity in order to understand the other man's point of view and respect the other man's faith. The world's fellowship of faiths should endeavour to discover and utilize all sources of moral and spiritual strength found in the various religious faiths. What contribution can Hinduism in its broadest sense, the religion of the Vedanta make towards the common endeavour mentioned above; what constructive ideas can it put forward for giving the world a new lead and a new social order?

"The ideal society, according to the Vedanta is not a millenium on earth, nor a reign of angels, where there will be nothing but a

thorough equality of men, and peace and joy—the Vedanta indulges in no such chimeras—but one, where religious toleration, neighbourly charity, and kindness even to animals form the leading features, where the fleeting concerns of life are subordinated to the eternal, where man tries not to externalise but to internalise himself more and more, and where the whole social organism moves as it were, with a sure instinct towards God." This fairly comprehensive statement made by the Prabuddha Bharata at the very outset of its career, holds good today and we make ourselves bold to say that it will hold good for all time to come. The ideals stated herein are wholly non-sectarian, they are based upon the Upanishads, the teachings of which, we are glad to note, are spreading among the thinkers of all nations both of the East and of the West.

The history of Science in the West and of Philosophy in the East exhibit a brilliant record of the patient effort and rigorous discipline which the best among the human race had to undergo to perceive a few of the infinite aspects in which Reality can reveal itself to its votaries. It would be presumptuous for men to imagine that the end of human achievement has already been reached. The human race may have to scale much greater heights before it can attain the full consummation of its glorious destiny. Civilizations may decline and fall; Gibbons and Spenglers may trace the causes that bring about such declines and downfalls, but the things of permanent value received as a reward of the struggle extending over centuries shall continue to persist amidst all changes and vicissitudes. These form the real wealth of humanity; it is the function of religion to preserve these values and transmit them to posterity. The glorious achievements of the ancient Greeks lay hidden under a bushel during the Dark Ages in Europe. When these were brought to light, European civilization took a long step forward. Likewise in ancient manuscripts and in the seclusion of monasteries lie hidden the spiritual treasures of the Hindus, which if brought to light will immeasurably benefit the whole of the human race. The existence of an inner spiritual realm of inconceivable grandeur and inexhaustible vastness was first announced here, in these Himalayan solitudes, amidst the silence of these snow-clothed peaks. The glorious realm that stood revealed to the gaze of the Vedic seers, the pioneers in this mighty adventure, was explored by successive generations of sages and seers not only of India but also of all the neighbouring countries of the East. The inestimable spiritual treasures patiently gathered by the wise men of the East have been jealously guarded against the ravages of time and are, as it were, ready for distribution. But alas, how few of the sons and daughters of India have a real recognition of the value of their own priceless possessions.

\* \* \*

Texts may be studied, commentaries may be mastered, and as a result of deep thought a clear

intellectual comprehension of a principle may be secured; yet for all that the same principle would be of no practical value until it is fully integrated into the life of the thinker. When once it becomes integrated it turns out to be a dynamic force. Innumerable are the life-giving principles that lie deeply buried in the sacred scriptures of the Hindus, for as we have already remarked, infinite are the aspects in which Reality reveals itself to its votaries. Some of the great sons of Modern India, among whom we count saints, sages, poets, philosophers, scientists, statesmen, artists and reformers have shown to an admiring world the value of some of the teachings of the Upanishads.

Man's divine heritage was merely a phrase, a dream, and a pious hope to many of us, until a God-man appeared on the stage of Modern India and demonstrated the full implications of this great Truth. Everything around him reflected his inner glory and stood, as it were, transfigured by his very presence. Then for a moment, we felt, that we were also sons of God, heirs to the divine heritage. Thus we became aware of the grandest and all-inclusive truth stated in the Upanishads.

\* \* \*

There came along with this God-man, a messenger of Truth, almost a stranger to our convention-ridden, power-worshipping world. His great heart melted on seeing the diverse forms of social injustice inflicted by man upon his brother man. To him, the pretensions of society and the emptiness of the teachings of conventional social reforms appeared to be an insult to human nature. The deeper truths of social order based upon the divinity of man stood revealed to the steady gaze of this great Yogi, this man among men.

He diagnosed our social ills and discovered that the unfailing remedy for all our maladies was to be found in the Upanishads. Says he, "My friends, as one of your blood, as one that lives and dies with you, let me tell you that we want strength, strength and every time strength. And the Upanishads are the great mine of strength. Therein lies strength enough to invigorate the whole world. The whole world can be vivified, made strong, energised through them. They will call with trumpet voice upon the weak, the miserable and the downtrodden of all races, all creeds and all sects, to stand on their feet and be free; freedom, physical freedom, mental freedom, and spiritual freedom are the watchwords of the Upanishads. Aye, this is the one scripture in the world, of all others, that does not talk of salvation, but of freedom." All his utterances, extending over seven volumes form, as it were, a fourth commentary on the Upanishads.

(Continued on Page 5)



## CONFESSIONS IN TELLIPPALAI MURDER CASE

(Continued from page 2)

chambers and asked him to continue the statement.

The witness stated that on the application of Inspector Attygalle he gave a copy of the statement to him.

### Statement of Third Accused

Cross-examined with regard to the statement of the third accused, the witness said that according to the accused's statement, he had been in Police custody more than 24 hours.

If you were told that subsequent to his arrest the third accused was taken on a laborious itinerary by the Police, with the second accused's confession before them, would you have inferred that the Police might have influenced the third accused to make the confession?—No; no inference at all.

In further cross-examination Mr. Rajaratnam asked: "While the inquiry was being held, there was a public demonstration against the accused?—Yes, the record shows it."

Would I be correct in saying that public feeling was such that full legal assistance to the accused was not possible?—I gave them every opportunity.

Mr. A. D. J. Guawardene (Counsel for the second accused): Judging from the public feeling in Jaffna, one would not be wrong in concluding that the public would have been only too glad to come forward with any evidence?—I could not say.

However that may be, for about one month no evidence was forthcoming?—That is so.

As a rule, in criminal cases confession is the last thing an accused does?—Confessions are rare.

In this case even before charges were formulated there were confessions forthcoming, the first on the 18th and the other two on the 20th December?—Yes.

You will admit that the confessions must have been of very great assistance to the Police?—Yes.

In further cross-examination Mr. Guawardene asked whether the witness' questions to the accused before recording the statements helped to find out whether any inducement, threat or promise was offered, but not why they made the statements.

The witness replied that, as he had stated, he did not pretend to be a mental expert.

In reply to Mr. F. W. Obeyesekere (for third accused) the witness said that Police Constable Jayarama, driver of the motor patrol car, was 12 to 15 feet away, outside the rails of the court, when the statement was recorded. The accused was docile, but he (witness) had to protect himself also.

Counsel also pointed out that the witness had told the accused, in recording the statement, that the statement would be used "against" him at the trial, not "might be used at the trial."

## Obituary

MUDALIYAR C. RASA-  
NAYAGAM, J. P.

We regret to record the death of Mudaliyar C. Rasnayagam, J. P., which occurred yesterday at his residence, 104 Barnes Place, Colombo.

There remains were cremated this morning at the Kanatte Cemetery.

## Military Administration in Ancient India

(Continued from page 1)

for peace, if the armies are of equal strength; he should make peace when requested for it; and if the enemy's army is inferior, he should attempt to destroy it; but not that which has secured a favourable position and is reckless of life. When a broken army, restless of life, resumes its attack, its fury becomes irresistible; hence he should not harass a broken army of the enemy." (15) He should try to reduce it to subjection by conciliatory methods. Let us remember the Treaty of Versailles.

Manu lays down the following rules for the guidance of kings after a successful campaign. He states: "Having conquered a country, the king should respect the deities adored in it, and their virtuous priests. He should distribute largesses to the people, and cause a full exemption from terror to be loudly proclaimed. When he has perfectly ascertained the conduct and intentions of all the vanquished, he should fix in that country a prince of the royal race, and give him precise instructions. He should establish the laws of the conquered nation as declared in their books, and gratify the new prince with gems and other precious gifts. The seizure of desirable property, though it causes hatred, and the donations of it, though it causes love, may be laudable or blameable on different occasions. He should therefore, pay due attention to the prince who supported his cause, and to any other prince, who checked that supporter, so that both from a well-wisher and from an opponent he might secure the fruit of his expedition. By gaining wealth and territory a king acquires not so great an increase of strength, as by obtaining a firm ally who, though weak, may hereafter be powerful. That ally, though feeble, is highly estimable, who knows the whole extent of his duties, who gracefully remembers benefits, whose people are satisfied, or who has a gentle nature, who loves his friend, and who perseveres in his good resolution" (16).

Sukra says that "having thus conquered the enemy, the king should realize revenue from a portion of the territory, or from the whole, and then gratify the subjects. He should enter the conquered city with the auspicious sound of the *turyya* and protect like children the people thus won over and made one's own" (17).

"The king should then grant maintenance beginning with the day of capture to the conquered king, half of it to his son, and a quarter to his wife. Or he should pay a quarter to the prince if well qualified, or a thirty-second part. He should leave the remaining portion of the income from the conquered territory for his own enjoyment. He should invest that wealth or its half at interest until it is doubled, but not beyond that limit. He should also maintain the dispossessed

(15) Ibid, Bk x chap iii p. 444.

(16) Dharma Shastra, vii. 201-209.

(17) Sukrauti, IV vii. 751-754.

## THE GLOUCESTER FUND

### APPEAL FOR CONTRIBUTIONS

Mr. V. Suppiah of Tondamanar has asked us to state that he was able to collect more than Rs. 1,500 for the Gloucester Fund within a short period of 10 days of his appeal made in our papers and thank those who have contributed towards this success. Now, he appeals to those who have not yet contributed to send in their contributions early or to buy at least a ticket for the Concert to be held on the 20th instant at Valvettiturai to make the Jaffna contribution a greater success.

He has also asked us to state that the names of the contributors will be published after the Concert in "The Hindu Organ" (English Edition) and a copy of the paper will be sent to each of the contributors of Rs. 5/- and over who are not subscribers to the paper.

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 819.

In the matter of the intestate estate of the late Nagalingam Paraniurasingham of Mallakam,

Deceased.  
Murugesar Nagalingam of Mallakam presently of Hulandawa,

Vs. Petitioner.  
Minor. 1. Kanagamani daughter of Nagalingam,

" 2. Thayalamani daughter of Nagalingam,

" 3. Nagalingam Thanabalingam all of Mallakam,

4. A. N. Ratnasingham of Teluk Datab, Banting, F. M. S.

Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before C. Coomaraswamy Esquire, District Judge, Jaffna, on the 21st day of December, 1939 in the presence of Mr. M. S. Subramaniam, Proctor, on the part of the petitioner and the petition and affidavit of the petitioner having been read: It is ordered that the abovenamed 4th respondent be appointed Guardian ad-litem over the 1st, 2nd and 3rd minor respondents abovenamed for the purpose of these Testamentary Proceedings and that Letters of Administration to the estate of the abovenamed deceased be granted to the petitioner abovenamed unless the respondents or any other person shall appear before this Court on the 26th day of January, 1940 and show cause to the satisfaction of this Court to the contrary.

The 8th day of January, 1940

Sgd. C. Coomaraswamy,  
District Judge.

Drawn by  
Sgd. M. S. Subramaniam  
Proctor for Petitioner.  
(O. 64. 18 & 22-1-40.)

princes for the display of his own majesty by the bestowal of honours if well-behaved, but punish them if wicked." (18)

It may be observed here that this was the policy adopted by Alexander the Great after his conquest of the several provinces in Europe and in Asia,

(To be Continued.)

[All Rights Reserved]

(18) Dharma Shastra, vii. 201-209.

## GLOUCESTER FUND CONCERT

At Valvettiturai English  
School

6 P. M., 20th JANUARY 1940.

Tickets Rs. 3, 2, 1, and 50 cts.  
Contributions of Rs. 5 and over will also be thankfully received and acknowledged in the "Times of Ceylon" and "Hindu Organ".

V. Suppiah,

Tondamanar.

(Mis. 824. 8, 11, 15, 18-1-40)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 739  
In the matter of the estate of the late  
Rasammah wife of Suppiah  
Ramalingam of Neervely

Deceased.  
Suppiah Ramalingam of Thavady

Vs. Petitioner.  
Minor. 1. Ramalingam Thamothearam-  
pillai of Thavady and

2. Muttupillai widow of Chel-  
iah of Neervely

Respondents.

This matter coming on for disposal before C. Coomaraswamy, Esquire, District Judge, Jaffna, on the 12th day of July 1939 in the presence of Mr. P. K. Somasundram Proctor on the part of the petitioner and the affidavit of the petitioner dated the 6th day of July 1939 having been read.

It is ordered that the abovenamed 2nd respondent be appointed Guardian ad-litem over the minor the 1st respondent to represent him and to act on his behalf in the proceeding of this testamentary action, and Letters of administration to the estate of the abovenamed deceased be issued to the petitioner; unless the respondent or any other persons shall appear before this Court on the 24th day of January 1940 and show cause to the satisfaction of this Court to the contrary.

This 2nd day of November 1939.

(Sgd.) C. Coomaraswamy,  
District Judge.

Drawn by  
P. K. Somasundram  
Proctor for Petitioner.  
(O. 63. 18 & 22-1-40.)

## Order Nisi

### IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 739.  
In the Matter of the Estate of the  
late Jagathambal wife of Vythia-  
lingam of Sandiruppay

Deceased.  
Mailvaganam Vythialingam of  
Sandiruppay

Vs. Petitioner.  
(1) M. Thiruvilangam and wife

(2) Kamatchisundram of Sandi-  
ruppay

Respondents.

This matter of the petition of the abovenamed petitioner praying for Letters of Administration to the estate of the abovenamed deceased coming on for disposal before C. Coomaraswamy Esquire, District Judge, on the 18th day of May 1939 in the presence of Mr. T. Kumaraswamy Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated the 18th day of May 1939 having been read, it is declared that the Petitioner is the lawful husband of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before the 26th day of January 1940 show sufficient cause to the satisfaction of this Court to the contrary.

Signed this 18th day of May 1939.

Sgd.) C. Coomaraswamy  
District Judge.

(O. 65. 18 & 22-1-40)



## On the Threshold of a New Era

(Continued from page 4)

synthesising and completing the three classical commentaries.

Another great triumph which the ancient Dharma scored was in a quarter where its influence was least expected. In a world where national jealousies were rampant, where the pledged word counted for nothing, where false propaganda polluted the very ether that pervades all space, politicians naturally thought that as far as their department of life was concerned the claims of truth may be set aside, when national interests were at stake. Fortunately for India and the world a great leader appeared at the right time, to uphold the highest ideal and to declare to all the world that Truth alone leads to real emancipation. The far-reaching effects of this noble declaration would be seen in the years to come, when the nations of the world would be thankful to this country for showing them the way to live and let live.

The great Upanishadic truth that one Life pulsates through all beings sentient and insentient was objectively demonstrated to the world by a scientist of India. A philosopher leaving these shores went amidst the learned savants of the West and brilliantly upheld the Upanishadic doctrine which states that the ultimate truth transcends the limitations of intellect and reason. Our poet who is also an educationist showed by his life and writings that the Upanishads are the source of all true art and of all true principles of education. The glory of the ancient scriptures have been upheld from all sides and India stands upon the threshold of a new era, wherein she discovers a new responsibility, the responsibility of teaching the world those glorious truths which will save humanity from the chaos that threatens to destroy all civilisation. Paradoxical as it may seem, the message of a new freedom has to go forth from a nation that has not as yet won its own political emancipation. On deeper thought, one finds that there is nothing strange about it; for herein history is merely re-

peating itself. Was it not the enslaved Hebrew race that carried to Imperial Rome the message of a new deliverance?

In his foreword to the volume on "Contemporary Indian Philosophy," the General Editor of the Library of Philosophy says, "as in politics so in philosophy, India stands at the opening of a new era in her history which requires above all things, along with an abiding admiration of her past achievements, a forward-looking faith in the power of the soul of her people to rise as high as, and perhaps even to excel the greatest of them." Fully endorsing the opinion expressed by the learned savant the Prabuddha Bharata exhorts the sons and daughters of India to study, to understand and to realise in their life the great truths of all religions. We all know that Islam, Christianity and Buddhism have much in common with the ancient Aryan Path. What was attempted in the present discussion was to show that here on the soil of India, religion entered into all the concerns of life and that when nations outside were endeavouring to go farther and father away from religion, we in India were trying to draw ourselves closer and closer to it. Further, let the sons and daughters of India cultivate that forward-looking faith which would help them to rise to heights never before attempted either by their ancestors or by the other nations of the world. Philosophy, in this country, never stood isolated from life and experience. The new era of philosophical thought in India should be directed towards the discovery of essential values in all departments of life and thereby enable the nation to play its part worthily among the nations of the world.

—(Prabuddha Bharata.)

No 321

### N. VAITILINGAM & Co.,

HARDWARE MERCHANTS & BUILDING CONTRACTORS  
COLOMBO & JAFFNA.

Telephone No. 30. (Jaffna.)

We stock Japan, German, Danish, Italian, and English cements. We are Sole Distributors in Jaffna for Asano cement which is a superior cement and well patronised by Government and other local bodies in and out of Jaffna. As we get down these cements direct from Europe and Japan we sell them at surprisingly cheap price.

QUOTATIONS WILL BE GIVEN ON APPLICATION

We undertake Building Constructions of Steel Structures On any other Kind or Size

We have a good stock of roofing and plain sheets in all sizes, Round iron, Barbed wire, Brass fittings, Paints, Varnishes, Oils, Asbestos roofing, Ceiling, etc.

#### Head Office

38, Third Cross Street Colombo.

Phone No. 2210 (Colombo)

Y. 65. 1-3-38-31-39. (T)

## 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 9% per annum (Part payments accepted.)

For further particulars apply to

S. KANAGASABAI,

Shroff.

Y. 47. 21-11-38-20-11-39. (T's)

BEST

"CROWN" BRAND  
TILES

WEST MINISTER CHIMING WALL AND BRACKET CLOCKS  
GRANDFATHER CLOCKS

RADIO RECEIVERS

BEST

CEMENT

&c.

STOCKED BY

EMMANUEL TIRUCHELVAM

"TIRUCHELVAM BUILDINGS"

MAIN STREET, JAFFNA.

(DIRECT IMPORTER)

REPAIRS TO RADIO SETS & CLOCKS UNDERTAKEN

Charges Competitive.

T'gram: Tiruchelvam

T'phone: 52.

H. 88. 13-7-39 to 12-2-40.)

(T)

NEAT AND GOOD  
**Printing**  
OF  
EVERY  
DESCRIPTION  
**Artistic**  
AND

**Commercial**  
WE ARE SPECIALLY EQUIPPED  
TO GIVE YOU

**PROMPT SERVICE**

A TRIAL WILL CONVINCE YOU  
**THE SAIVA PRAKASA PRESS**  
(THE "HINDU ORGAN" PRESS)  
JAFFNA.

Phone No. 56.

Printed and published by S. ADCHALINGAM, residing at Vannarponnai East, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalsana Sabai, Jaffna, at their Press, the Saiva Prakasa Press, Vannarponnai Jaffna, on THURSDAY, JANUARY 18, 1940.