

# THE Hindu Organ.

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NO. 40.

## Bhagawan Sri Aurobindo

### Poet, Patriot, Prophet and Poorana Yogi The Future of Ceylon

#### A LIFE DEDICATED TO SERVICE

(By K. Ramachandran)

(Continued from our issue of 19-8-47)

LET us now have a peep into the past and understand the circumstances which transformed the Poet and Humanist of Baroda into the patriot of Bengal. Curzon's insolent utterances and autocratic actions enraged the self-respect of the people and even the sober elements were irritated. In an inconceivably short time, far beyond the expectations of Sri Aurobindo himself, the political atmosphere got electrified when the partition of Bengal became law on 29.9.1905. Bengal as one man decided to give battle to this bureaucratic action of the Viceroy. The day was observed as a day of mourning and fast. Swadesh vow was taken. British clothes were burnt and students boycotted colleges. The Bengal leaders founded a National College. Sri Aurobindo felt the call of the Mother, resigned his post at Baroda and accepted the Principalship of the New College on exactly one-fifth of the salary he was drawing at Baroda. He rendered into inspiring English verse the untranslatable magical incantation, Bandemataram, of Bankim Chandra and also associated himself with the weekly journal published by that name.

At this time Sri Aurobindo, though a Bengali, was little known to his own people. Under his able guidance and with his inspired writings Bandemataram became the spear-head of the Nationalist movement, and the Government was terribly disturbed when its repressive measures were severely criticised and satirized in Shakespearean style in its pages. A prosecution was launched bringing a sedition charge against Sri Aurobindo but it ended in the most complete and dismal failure. Bipin Chandra Pal was sentenced to six months rigorous imprisonment for refusing to oblige the 'A-mighty Bureaucracy' and an ignorant printer got a similar punishment in order to vindicate its much damaged majesty. The prosecution was not without its brighter side. As if by some divine plan, it made Sri Aurobindo a national hero and the Poet Tagore was one of the first to greet him with the now famous Bengali poem: "Aurobindo! Accept the Salutations of Robinānath!" All this happened in 1907, the memorable year that witnessed the trial of strength at Surat between the two rival parties in the National Congress, Moderates led by Mehta and Extremists head-

ed by Tilak. Sri Aurobindo joined the latter group and this circumstance projected him into the blinding glare of all-India leadership. Then followed the period of his incessant political activity without a moment's rest.

Worsted in his encounter with Kitchner, C-in-C. Curzon had left India but the legacy he left behind in heartless repressive acts had its full repercussions. As was to be naturally expected, the wind of repression resulted in a whirlwind of terrorist outrages. The thundering sentences passed for sedition shocked even the Secretary of State (Morley) who in one of his despatches to the Viceroy (Minto) wrote we must keep order but excess of severity is not the path to order. On the contrary it is the path to the bomb. That these words were wonderfully prophetic was proved by subsequent events. Suspecting a wide-spread revolutionary conspiracy in Bengal, the Government indiscriminately arrested the people and ill-treated them in prisons. One of the under-trial prisoners - Brahmbendhab Updhyaya-died in hospital.

To avenge this death, some hot-heads planned to kill Mr. Kingsford who had tried most of the sedition cases at Calcutta from 1904 to 1908. A bomb was thrown at a passing carriage by two misguided boys at Muzafferpore on 1904-1908 which resulted in the death of two innocent Europeans - Mrs. Kennedy and her daughter. Twenty five days later Sri Aurobindo and thirty four others were put under arrest and he was lodged in Alipour Jail. Sri Aurobindo had never preached racial hatred nor did he at any time utter charges of mis-government. His contention was that India has the inherent right to be free and that even good Government was no substitute for self-government. His conviction was that the world could not be free unless Indian was free. He had always condemned in unmistakable terms the terrorist outrages, stating that they have no sanction in India's ancient tradition and culture.

Though unswerved a bit at the unexpected turn of events, he soon recovered from the shock and realised the fact that it was all part of a divine plan. The twelve months' remand-jail life was really a period of vigorous spiritual Sadhana for him. Meditating on Gita day and

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#### Soulbury's Tribute To Senanayake

In the August issue of 'Overseas' (the organ of the Overseas League), Lord Soulbury has contributed an illuminating article entitled "The Future of Ceylon."

The background leading to Ceylon's advance to Dominion status is carefully sketched with special reference to the Donoughmore recommendations.

Lord Soulbury pays a tribute to the "bold and far-reaching" effects of the recommendation of that Commission in favour of universal franchise, and the manner in which this step stimulated the remarkable improvements in social and economic legislation which have taken place in the Island since 1931.

Of the leading political patronages in Ceylon today, a warm tribute is paid to Mr. D. S. Senanayake. Lord Soulbury says "I doubt whether any country possesses a Minister with greater energy and driving power."

The journal of the Overseas League has a wide circulation throughout the Commonwealth and Empire, and Lord Soulbury's views and summary will be studied with interest and attention, not only in those areas which already have attained full stature within the Commonwealth, but by those whose aspirations have yet to be satisfied.

### Tribute To Ananda Coomaraswamy

#### Portrait Unveiled

"It is fitting that when Ceylon is about to attain her full political stature she should express pride in her sons who have brought her glory," stated a message from the Governor, read at a largely attended meeting held at King George's Hall, Colombo on Thursday last evening to celebrate the 70th birthday of Dr Ananda K. Coomaraswamy, the well known scholar and art critic.

Sir Charles Collins, the Chief Secretary, who presided, read the message.

The message stated: "I should like to associate myself with this meeting which is being held to celebrate the 70th birthday of Ananda Coomaraswamy who is generally recognised as among the foremost scholars and men of letters Ceylon has produced in recent times. For many years now Dr. Coomaraswamy has lived out of Ceylon but his writings have kept before men's minds the cultural heritage of Ceylon, and I am sure have inspired Ceylonese to appreciate more deeply and intensely their own tradition. Dr. Coomaraswamy is a world figure in the realm of scholarship.

"Coomaraswamy stands out among the sons of Ceylon. He has directed his great gifts to drawing humanity together by showing them the affinities of their culture and has thus helped in promoting peace and understanding among the peoples of the world. May he live long to continue his good work for the benefit of mankind."

A portrait of Dr. Coomaraswamy by Mr. Stanley Abeyesinghe was unveiled by Sir Charles.

## HINDUS — THEIR FUTURE

### INDIAN SAVANT'S APPEAL

Science is not the last word in man's affairs, and it cannot solve the many problems that confront man today though it has made great advances. There are still many problems unsolved by science, and religion begins when science is baffled in solving these problems. declared Sri K. Arumuga Navalar a noted exponent of Saiva Siddhanta Philosophy of South India in the course of an illuminating and inspiring address on "God and His Grace" delivered at the Jaffna Hindu College Tamil School on Sunday last. Pandit V. T. Sambandhan, Editor *Inthusathanam* presided. The meeting was held under the auspices of the Jaffna Saiva Paripalana Sabhai and was attended by a large number of people. The chairman in intro-

ducing the speaker paid a tribute to the talented speaker who by his services to Hindu society has done much to restore to the Hindu fold those who were converted to alien faiths. Sri Arumuga Navalar in his inspiring address drew the attention of the Hindu society to their weakening position due to the proselytising activities of alien missionaries and appealed to the Hindus to wake up from their slumber and lethargy to consolidate and strengthen their position. "It is not enough if we rest content with our present position" declared the speaker and said that in a world fast moving and ever changing Hindus should send forth their message to the four corners of the world. Hinduism was not a religion

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# Hindu Organ

TUESDAY, AUGUST 26, 1947.

## ELECTIONS IN JAFFNA

THE ELECTION OF THE MEMBER OF PARLIAMENT for the Kayts Constituency was held on last Saturday. Out of the five candidates three were Hindus, one a Roman Catholic and the other a Protestant by religion. The results of the election show how a house divided against itself would fare. It is a pity that the Hindu candidates made it possible for the Catholics to vote *en bloc* and have one of the Catholic faith to be returned. We do not complain that Mr. Alfred Thambaiyah has been returned. It must be said that he came forward as an independent candidate and that the electorate has returned him by a majority of 322 votes. We congratulate him on his being elected, and knowing him as we do we have no room to think that he would do anything against the interests of the Tamils or against those of other faiths. Karainagar appears to have voted in great strength for Mr. A. V. Kulasingham, the Tamil Congress candidate, Kayts probably voted *en bloc* for Mr. Thambaiyah; and Velanai appears to have supported Sir Waitialingam Duraiswamy while Pungudativu seems to have voted for Mr. Ambalavanar. The other candidate Mr. J. C. Amarasingham polled in all less than 1000 votes. It is regrettable that he should lose his deposit. When we take into consideration how the voters have polled at the different centres we are inclined to think that the voters have been greatly influenced by a spirit of local patriotism for the candidate of their respective areas. Only about 50 percent of the registered voters have exercised their franchise. Had Mrs. Kulasingham, Ambalavanar and Sir Waitialingam agreed among themselves that only one of them should have submitted nomination paper to Parliament the result of the election might have been different; but no purpose is served by crying over non-existent milk. The elections have taken place according to the Will of Providence.

The polling for the Chavakachcheri seat takes place today. There are only two candidates in the field, one nominated by the Tamil Congress and the other by the U. N. P. No untoward incidents occurred in the election for the Kayts Constituency

## Kayts Constituency

### Mr. A. L. Thambaiyah Elected

The Kayts seat, for which a five cornered contest was held on Friday last, has returned Mr. A. L. Thambaiyah, the independent candidate by a majority of 322 votes. The result of the election is as follows:

Mr. A. L. Thambaiyah	Independent	5552	votes
Mr. A. V. Kulasingham	Tamil Congress	5230	"
Mr. K. Ambalavanar	Independent	3701	"
Sir W. Duraiswamy	Independent	2438	"
Mr. J. C. Amarasingham	Independent	981	"
Spoilt votes		502	"

Total No of votes polled 18404

Mr. Amarasingham forfeits his deposit.

Immediately after the results were announced at the District Court on Sunday last, Mr. Thambaiyah was profusely garlanded by his supporters. One of the first to congratulate him and garland him was the Hon. Mr. A. Mahadeva, the U. N. P. candidate for the Jaffna constituency.

## Flood Relief Work

The Ramakrishna Mission and the Vivekananda Society, Colombo have jointly started Flood Relief Work in the Colombo City area. They are co-operating with the Government Agent and the Charity Commissioner in distributing cooked at a Food Distribution Centre at Maradana. Attempts are also being made to extend relief activities to outstation areas as well.

Contributions in cash or kind will be gratefully received and acknowledged by the undersigned.

G. Wignarajah  
Hony. Secy. Ramakrishna Mission  
Wellawatte, Colombo 6.

P. S. Thuraiappab  
Hony. Secy. Vivekananda Society  
Hill Street, Colombo 13.

## Jaffna Doctor Honoured

Information has been received from London, that His Royal Highness the Grand Prior of the Grand Priory of the Venerable Order of the Hospital of St. John of Jerusalem has been pleased to appoint Dr. E. P. Canagasabai, J. P. of Vannarponnai, Jaffna as a Divisional Surgeon in the St. John Ambulance Brigade Overseas, Ceylon District Island of Ceylon in pursuance of the trust hereby reposed in him.

Dr. Canagasabai has also been functioning as Examiner and Lecturer of the cadets and adults of the local Division of the Ambulance Corps, for some years past.

## Public Lecture

Sri K. Arumuga Navalar, the renowned lecturer from South India will deliver a lecture at the Jaffna Hindu College Tamil School, Vannarponnai tomorrow (Wednesday) at 6 p. m. Mr. E. Muttuswamy Pillai, Advocate and Chief Editor, Hindu Organ will preside.

and it is to be hoped that the election that is taking place today and that elections in the near future will be conducted peacefully.

# Election Results

## Mr. Senanayake Wins; But Leftists Fare Well

THE First General Elections to Parliament under the Soulbury Constitution were held on Saturday last when 10 Constituencies went to the polls.

At Mirigama the U. N. P. Chief Mr. D. S. Senanayake defeated his rival, the B. L. P. Candidate Mr. Edmund Samarakody by 16089 votes.

The first victory for the Leftists was recorded at Kotte where Mr. Robert Gunawardene the Sama Samajist defeated Mr. Rajah Hewavitarne, the U. N. P. candidate and at present Minister for Labour Industry and Commerce; Besides these two, there were four other candidates in the field. Mr. Robert Gunawardene, the successful candidate is a brother of Mr. Philip Gunawardene and was incarcerated during the war years.

### Minister Wins

In a neck-to-neck fight between Mr. George E. de Silva the U. N. P. candidate and Mr. T. B. Illangaratne, Independent, the former won by a majority of 205 votes. Besides these two, there were two other independent candidates, one of whom Mr. T. B. Waragodapitya loses his deposit having polled only 172 votes.

### At Matara

Mr. H. D. Abeygunawardane, the Communist Party candidate has won defeating three independent rivals. Here the U. N. P. did not nominate any candidate.

### Bingiriya

Mr. T. B. Subasinghe of the Lanka Sama Samaj Party has won defeating a U. N. P. candidate and three other independent candidates.

### Trincoma'ee

Mr. S. Sivapalan, the Tamil Congress candidate has defeated the U. N. P. nominee Capt. A. C. Kanagasingham and an independent Mr. E. A. P. Nandis Silva.

### Bandarwella

Mr. K. V. Nadarajah the well known Proctor of Badulla and President, Saiva Paripalana Sangham, Badulla who contested the Bandarwella seat as an independent candidate defeated his 2 independent rivals and has been elected.

### Woman Sama Samajist Wins

The first woman member of the New Parliament has been elected at Kireilla which had a six-cornered contest. Mrs. Florence Senanayake, the Sama Samaj Party candidate has won defeating a U. N. P. nominee and four independents.

### Another Leftist Wins

At Agalawatte Mr. S. A. Silva of the L. S. S. P. has defeated his U. N. P. rival Mr. D. D. Ashulathmudali a former member of the State Council, and 4 other rivals.

### Party Position

The position of the parties for the 11 seats (including Puttalam) for which representatives have been elected is as follows:

U. N. P.	2
Sama Samajists	4
Communist	1
Tamil Congress	1
Independents	2
	11

Eleven candidates have forfeited their deposits for polling less than one eighth of the total votes polled in their constituencies.

### Yesterday's Elections

Three elections were held yesterday and the candidates were as follows:—

#### Wattigama

Mr. A. Ratnayaka, (U. N. P.)  
Mr. B. P. Perera (Independent).

#### Dehiowita

Mr. W. C. W. de Mel (Independent).

Mr. M. G. H. Jayawardene (Independent).

Mr. Mohandas de Mel (Independent).

Mr. A. J. de Abrew (U. N. P.).

Mr. U. V. P. Udabage (U. N. P.).

Mr. R. A. A. R. Perera (L. S. S. P.).

#### Weligama

Mr. Montague Jayawickrema (U. N. P.).

Mr. Edward Senaratne (U. N. P.).

Mr. A. B. Seneviratne (Independent Socialist).

Mr. E. Y. D. Abeygunawardene (Independent).

Mr. D. L. Senaratne (Independent).

### Today's Elections

Four Constituencies will poll today. They are Attanagala, Avissavella, Horana and Chavakachcheri.

At Attanagala the contestants are Mr. S. W. R. D. Bandaranaike and Mr. Chandrapala Gunasekera a Sama Samajist.

At Avissavella there is a straight fight between Mr. Philip Gunawardene and Mr. Bernard Jayasuriya. Mr. Philip Gunawardene is a Sama Samajist while Mr. Bernard Jayasuriya is a nominee of the U. N. P.

Three candidates are in the field at Horana. They are

Mr. A. P. Jayasuriya (U. N. P.)

Mr. Anagarika Dharmapriya (Communist)

Mr. M. T. Peiris (Sama Samajist)

At Chavakachcheri there is a straight fight between a U. N. P. nominee Mr. C. R. Thambiah and a Tamil Congressite, Mr. V. Kumaraswamy.

Indore has acceded to the Indian Dominion.

The Indian Ambassador in America Mr. Asaf Ali is to return to India for consultations.

The Nawab of Chatari, Prime Minister of Hyderabad and Sir Walter Mordaunt Constitutional adviser to the Nizam have resigned.



# Indonesia Struggle

## An Appeal to Ceylonese

(By Dr. M. P. Drahman, President, All Ceylon Malay Congress)

On the eve of the second anniversary of the Indonesian Republic, permit me a little space in your valuable journal to place before your numerous readers the events that led up to the final break between the Indonesians and the Dutch Government.

This day, last year, preparations were on foot to celebrate the first anniversary of the Republic in all corners of the Malay world of South East Asia, where sons, daughters and true friends of Indonesia were to be found, despite the ban placed on such festivities.

To-day, the second year of the infant Republic, the same celebrations will go on, though the country be on the verge of a total war, fought by the entire nation, transforming the whole of Indonesia into one front.

While Britain, the greatest colonial power the world has ever known, has redeemed all her pledges and granted complete freedom to India, the Dutch have forced a crisis in Indonesia and have abandoned diplomacy for a full scale colonial war for the recovery of lost territory.

During the eighteen months of discussions they were allowed to build up their land, sea and air forces. They wanted the world to believe that the Indonesians were "bandits", "terrorists" and "extremists". They wanted the world to believe that there was fear of famine in Indonesia. They wanted the world to believe that the Republic was backed by "trouble-makers" and not the people of the land.

They wanted the world to believe that the Indonesians were against all Western peoples, and the desire to sever from the mother-country was confined to only a portion of Indonesia.

What the world actually believed was quite different. There was implacable opposition to the return of the Dutch rule. It has been found guilty of direktion in the sphere of colonial upliftment. A young Republican Government backed solidly by the people was passionately seeking independence from foreign capitalist exploitation, and an old Mother Country trying desperately to hold on to her valuable overseas possessions with a pauperized population.

To-day, progressive opinion the world over cannot but take the Dutch action in Indonesia as anything but an aggressive, old-fashioned "colonial war" to suppress the young republic. The world has been shocked by the decision of a nation who had been recently oppressed by Fascist Germany, resorting to force and treating the Linggadjati Agreement which was signed by both sides as another scrap of paper.

One had thought that the Republicans had gone more than halfway to meet the Dutch in the eleventh-hour discussions on implementing the Agreement. But accommodation led to further and less reasonable demands. The Republicans accepted the proposal to set up an Interim Federal Government, ignoring the typical imperial devices manifested in the creation of the "so-called States of East

Indonesia and West Borneo" in direct contravention of Article 2. But they drew the line at the constitution of a joint Dutch-Indonesian force to police the country. Holland indeed made no secret of its intention to back threats with naked force. Her preparations for war were complete. Plans were already made for the mode of attack. In fact the world may as well wonder, whether there was any need for the Linggadjati Agreement at all! They at last let loose the dogs of war in Indonesia.

In the eyes of the world, the Dutch aggression in Indonesia, is a flagrant and wanton Imperialist attempt to use force to deny Freedom to a people who believed in negotiations and spurned war as a means towards achieving it. The Indonesians appealed for arbitration which was explicitly provided for in the Linggadjati Agreement, Article 17. The Dutch refused and launched an all-out attack. They turned their backs on offers of mediation from Britain and America. Through weight of superior military equipment they have occupied many important towns of strategic value. After two weeks of fighting, the operations have still not finished. But they are now ready for mediation by the United States.

To the world the sincerity of the Dutch is questionable. They had refused offers of mediation earlier. Now they declare themselves ready for such an action. The capture of strategic towns and passes are really the deciding factors. If the Dutch are sincere they should be ready to withdraw behind the demarcation lines as fixed before the commencement of hostilities.

To the Indonesians this is a patriotic struggle, a struggle for liberation, in which the entire population, young and old, rich and poor, men and women take part in a most determined manner. It is a war the Indonesians never wanted. During its two years existence, the Republic did everything that is humanly possible to avoid fighting. They have no bombs, tanks or other modern murderous weapons. They believe in human values, moral and spiritual, to decide at the end the course of history. Because justice, truth and human dignity are with them, they are convinced that eventually they will conquer this brutal force in the service of destruction, oppression and imperialism.

To the world, therefore, Indonesia looks for sympathy, support and help. She appeals to the people of Ceylon not to handle Dutch Warships planes or steamers, bound for Indonesia loaded with military personnel, stores, trucks, tanks, guns and ammunitions. She appeals to the Board of Ministers to see that no facilities of any kind are given to the Dutch imperialists to wage this aggressive "colonial war". She appeals to the U. N. P. leaders to save the 90% Islamic peoples of Indonesia from Dutch Imperialism. Finally she appeals to the people of Ceylon to join with the rest of the world, in demanding that the Indonesians get the freedom they have won at the sacrifice of so many of her sons and daughters.

### Vote of Condolence

At a meeting of the Board of Management of the Jaffna Saiva Paripalana Sabhai the following resolution expressing vote of condolence on the premature death of Swami Vipulananda was passed: "This Sabhai regrets very much to record the premature death of Swami Vipulananda who had done great service to the promotion of education, culture, Hindu Religion and the Tamil Language as a sanniyasin, as professor of Tamil at the Annamalai University and at the University of Ceylon, as an author of several Tamil books, as the editor of the Prabudha Bharatha, etc." While proposing the above resolution Pundit V. T. Sambandhan, editor "Inthusathnam", paid a high tribute to the scholarship of the severed Swamiji and added that he was an ornament to the Tamil Community and the Tamil land and that by his death the Tamils had incurred an irreparable loss.

### Flour and Sugar to Jaffna

#### Arrival by Sea Route

(By our Staff Reporter)

Thanks to the initiative of the Assistant Government Agent (Emergency), Mr. M. Srikantha, and to the response of the Director of Food Supplies, Mr. K. Alvapillai, arrangements are being made to maintain the food supply of the Jaffna Peninsula without any interruption—I understand. I reliably learn that Mr. Alvapillai is sending 2000 tons of Flour and 100 tons of sugar by the S. S. Nadia which is expected at Kankesan-turai tomorrow (Wednesday). This arrangement to transmit food supplies by sea route has been necessitated by the dislocation of rail traffic.

The rice position in the district is sufficient to last for 6 weeks.

## Dr. Ananda Coomaraswamy

### His Services to Ceylon

(I. DURAI RAJA SINGHAM)

Special to the "Hindu Organ."

THOUGH Dr. Ananda Coomaraswamy's contribution to Indian art and culture has won him universal recognition his work for Ceylon has tended to go by default. This is unfortunately true even in Ceylon, the very country for whose advancement he was a fearless pioneer in many fields—study of national art, social reform, University education, national culture, mineralogy and religion.

In the study of Ceylon's national art he blazed the trail with his magnificent *magnum opus* on "Mediaeval Sinhalese Art" which is still the most authoritative treatise on the subject. Reviewing the book soon after its publication, Sister Nivedita said:

"A classic has been written, and written from the Eastern standpoint by one fully competent to have dealt with a Western subject of the same kind with equal authority".

That *Mediaeval Sinhalese Art* is the most authoritative may be taken to mean that it is the most historically accurate and factually correct treatment of the subject. It is more than that.

Not only does it contain a precise account of Sinhalese technical terms (with happily chosen English equivalents), an impressive display of the arts and crafts of Ceylon in all their details and interrelations, and practical information regarding wood-work, dyeing, smithing and metal work but it also analyses the source and motifs of the art and evaluates its significance.

Dr. Coomaraswamy ascribes the constant inspiration and sustenance of Mediaeval Sinhalese art to Indian civilisation, but at the same time emphasises the originality and spontaneity characteristic of Sinhalese art.

"It will thus be seen" he says, "how intimately connected was the art of Southern India and Ceylon, but while thus recognising the influence of the Tamil craftsmen, it is necessary to remember also the continuity and vitality of the indigenous tradition, and to give the

Sinhalese people the full credit for the fact that their art, taken as a whole, is perfectly distinct in style and feeling, from that of Southern India, and possesses clearer and more numerous traces of the early Indian, and specially of the early Buddhist style, than can easily be found in India itself".

Having thus referred to the similarity in form, he notes the kinship in content—in the idealism of both Indian and Sinhalese art. He says.

"The most essential character of Kandyan painting, as of Kandyan design in general, is its idealism. This idealism belongs to all Indian art, but in Kandyan art it appears in almost an extreme form..... The Idealism of Kandyan art is part of its inheritance from India..... Kandyan art as we see it represents a tradition handed down from the earliest stratum of Indian Art, modified and enriched by subsequent influences, but in many ways primitive.....".

And yet, while he derives Mediaeval Sinhalese art from Indian art and credits it with a distinctive quality of its own, Dr. Coomaraswamy is critical in evaluating its merit and significance. He reminds the reader that

"It does not represent Indian art at its greatest or even at a very great period, but rather Indian art at the level of great and beautiful scheme of peasant decoration."

But the merit of Dr. Coomaraswamy's treatise is not confined to his evaluation of the immediate, topical significance of mediaeval art in Ceylon. It is all the more enhanced by the fact that in mediaeval Sinhalese art he sees the impulse and purpose of all art. For in the course of his dissertation he says:

"The impulse to the expression of emotion in art is born of the sense of the unity of all life, the recognition of the many in the one. The representation of ideal forms, the reduction of various complex appearances to their simplest terms

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Letters to the Editor

## AN EXPLANATION

Sir,

I shall be grateful if you will kindly permit me a little space in your Paper to remove certain false impressions that are being created especially among the people of Jaffna with regard to my attitude towards the Ceylon Tamil Congress as a political organisation.

False propaganda is being disseminated to the effect that I had at one time agreed to join the Tamil Congress and seek election to Parliament as a member of that Party. I, however, emphatically deny that I had ever agreed to join the Tamil Congress or to seek election to any seat as a Congress candidate. As a matter of fact certain leaders of the Tamil Congress, including Messrs G. G. Ponnambalam and S. J. V. Chelvanayagam. K. C., saw me on more than one occasion and tried to persuade me to join the Congress. I, however, made it very clear to them that I would not do so, as I considered that in the light of recent political developments there should be no place for communal politics in the country. On one occasion Mr. S. J. V. Chelvanayagam. K. C., for whom I have great personal regard, told me that in the circumstances if I did contest any seat I must not misunderstand them if the Tamil Congress put forward a candidate to oppose me. I assured him that there was no question of such misunderstanding for if they thought that I would in any way act prejudicially to the interests of the Tamils, they were perfectly entitled to do so, and also that it did not require a communal label to serve the Tamils best.

In a world which to day through progressive evolution is moving from Nationalism towards Internationalism, it would be a sad commentary on our own political development if attempts are to be made to perpetuate communal differences by a retrograde descent from nationalism to communalism. At a time when no other community is sending candidates to the Parliament under a party bearing a communal name, for the Tamils alone to do so is not only retrograde but suicidal and unworthy of the past traditions of the Tamils of Ceylon as pioneers of political reform in this country.

Yours etc.,  
C. Coomaraswamy.

Nallore  
Jaffna.  
12th August 1947.

### Mr. C. Coomaraswamy And Tamil Congress Propaganda.

Sir,

Mr. Coomaraswamy has recently indulged in the convenient political game "of giving a dog a bad name and hanging him."

Many of the allegations and incorrect assertions made by Mr. Coomaraswamy against the Tamil Congress merit no reply and most of the others will be answered adequately by the voters of Jaffna within the next few days.

I cannot however, as a General Secretary of the A. C. T. C. allow unchallenged his statement "that the anti-Sinhalese propaganda indulged in by the Tamil Congress was having its violent reaction

in the Sinhalese language Press." This statement was subsequently emphasised by Mr. S. J. K. Crowther in his weekly notes and again reiterated by Mr. Coomaraswamy in a signed communication sent by him to the press. A fortnight ago I challenged Mr. Crowther to produce one line of propaganda put over by the Tamil Congress either in the English or Tamil Press to support this wild statement by Mr. Coomaraswamy. Mr. Crowther has confessed his inability; I still await an apology in his weekly political notes.

I extend the same challenge to Mr. Coomaraswamy. He must either publicly apologise or substantiate his statements.

It is an article of faith with us in the Tamil Congress "to promote and maintain good-will and co-operation with all the other communities in the Island in the interests of national solidarity." Our political opponents in the Tamil Districts and elsewhere are mainly the supporters of the U. N. P.—be they Tamils, Sinhalese, Muslims, or Burghers. In this fight against our local fascists we have the support of all patriotic and progressive elements in the country whether Sinhalese, Tamils, Muslims or Burghers.

To characterise our refusal to surrender our self respect to Mr. Senanayake and his coterie of political power-seekers as being racial antagonism to our brothers, the good Sinhalese people, is neither sense nor logic.

It is to be regretted that men in whom some sobriety and responsibility is expected should indulge in untrue statements which are likely to create mischief and inter-racial ill-will. Mr. Coomaraswamy's allegation against the Tamil Congress propaganda *will not be believed* by anyone who understands or reads the Tamil language though some may spitefully repeat it with malicious intent. But such statements appearing in the English Press in Colombo under Mr. Coomaraswamy's signature will naturally mislead even kindly disposed Sinhalese friends. In the result the Tamils as a community will be disliked by the Sinhalese, while individuals like Mr. Coomaraswamy will be considered "decent chaps". Is this Mr. Coomaraswamy's method of serving his community, his country and himself?

You are aware, Sir, of the virulent and totally false campaign directed particularly against the Tamils which is being indulged in by the U. N. P. Sinhalese language Press which is owned almost entirely by Mr. Senanayake's chief lieutenants in the U. N. P. The Times has repeatedly advised them to desist and appealed to Mr. Senanayake to restrain his colleagues or at least to dissociate himself from this propaganda. No notice has been taken of this generous gesture of the Tamils, because this campaign is a fundamental part of the propaganda technique deliberately designed for election purposes by the U. N. P. fascist chiefs, who hope to retain their political power by assuming the role of the saviours of the Sinhalese race from its alleged internal enemies "the vengeful Tamils" and the "bloody reds" and

its imaginary external enemies the "devilish Indians."

Mr. Coomaraswamy by his rash statements is gratuitously fabricating a defence "of grave and persistent provocation" on behalf of the U. N. P. propaganda chiefs. He has no doubt earned their gratitude and thereby done a "service to the country" and to himself.

Yours truly,  
E. M. V. NAGANATHAN,  
General Secretary,  
All Ceylon Tamil Congress.

### Jaffna College and Mr. Justice Nagalingam

Sir,

I have read with amazement the speech of Mr. C. Nagalingam, Judge of the Supreme Court, on the occasion of the Jubilee celebration of the above college. I have my home in that village and my experiences with this American Institution are disappointing; and as a result, I have solemnly resolved not to step into that institution until and unless they treat the people of the country and their cultural heritage with respect and veneration.

On the contrary, they have held up our religion to ridicule and have misinterpreted that to suit their evil designs. Asia is the land which gave birth to the World's religious leaders. The missionaries from the West understand not *Spirituality*. They are Church Imperialists ever on the alert to increase their flock by hook or by crook. Their culture is remorselessly leading to the Atomic age. They did great wrongs to the people of Ceylon. Arumuga Navalar understood that. Now our Minister of Education has grasped that truth. Dr. Kannangara has, in a measure, redressed the wrongs of our past rulers. Said he at Kantharodai not many years ago: "I charge the Government of this country with having cruelly neglected the education of the children by entrusting that to foreigners who did not understand our religion, our culture and our customs and manners etc". Very pregnant words from the lips of a patriot. Such men are anathema to the missionaries in missionary-dominated Ceylon. Their Press pour forth vituperation.

Great things are on the move in the East. The days of serfdom and exploitation are over. Missionary Raj had, in the past, carefully exploited and accentuated the difference among the Asian peoples. That has served to distract us from the real objectives for which we should have striven. We now see the dawn of Asian renaissance. It is a sign of the times that the Indonesian Government has programmed to celebrate Indian Independence Day with great éclat. These missionary hordes who poured in the wake of Portuguese and Dutch invaders should now quit Ceylon. They have not done any good. I say that with deliberation.

I envy the good fortune of the Malay children of this country (Malaya). Government schools are to be found in all important towns. These Government schools are the best conducted ones. Vernacular education is in the hands of the Government. No Malay Christian unlike in benighted and missionary infested Ceylon.

I have another startling disclosure to make about missionary pretensions in my next letter.

Segamat,  
14-8-47.  
Yours etc.,  
C. CHELLIAH.

## DR. ANANDA COOMARASWAMY

(Continued from page 3)

is an expression of the desire to see the one in the many."

It is on the basis of this analysis that Sister Nivedita, in her review, praises Dr. Coomaraswamy for his

"demonstration of the fact that art, like science, like religion, has her eyes upon the unseen that transcends the seen; that the very crafts and industries of India are inspired and guided by the conviction that mind alone is, and matter but appears".

Nor does Dr. Coomaraswamy's study of mediaeval Ceylon stop at the arts and efforts. His keen, analytic mind penetrates through them to their social background. In describing the social activities of the mediaeval craftsman in Ceylon, he notes that every man, from the king down to the peasant, had an immediate interest in the cultivation of the land and that great chiefs were not ashamed to hold the plough. And then from this aspect of village organisation, he makes the profound conclusion that "as in India, beneath the outward form of despotic rule lay the democratic and communistic organisations of village".

Thus, in *Mediaeval Sinhalese Art*, Dr. Coomaraswamy has given Ceylon a brilliant analysis of its mediaeval art, and he has presented it not *in vacuo* but in the palpable social context of the times.

In addition, he has published in the Colombo Museum Series A (No. 1) of *Memoirs* another exhaustive monograph—*Bronzes in Ceylon, chiefly in the Colombo Museum* (1914).

This very fine collection of bronzes includes treasure trove specimens found in various parts of the island and a unique collection of figures of Hindu deities excavated mainly in Anuradhapura and Polonnaruwa. Perhaps the finest bronze in this collection—which is admired throughout the world—is that of the Bodhisatva Maitreya (the living one) in the pose of a teacher.

Besides being a votary of indigenous art, Dr. Coomaraswamy was also an ardent social reformer. He was a foundation member of the Ceylon Social Reform Society, of which he was President more than once. (Sir) D. B. Jayatileke, W. A. de Silva and (Sir) James Peiris were some of the leading members of the Society, while among the leading honorary members from foreign countries were Mrs. Annie Besant, Dadabhai Naoroji, Professor Romesh Chandra Dutt, Sir S. Subramania Iyer, Professor Alfred Russell Wallace, Lord Avebury, and Sir Henry Cotton.

(To be Continued)

### Frontier Ministry Dismissed

Sir George Cunningham, Governor of North West Frontier Province has, presumably on instructions received from the League High Command, dismissed the Congress Ministry of Dr. Khan Sahib. The Governor has invited Mr. Abdul Quayum Khan, leader of the League party in the Frontier Assembly to form a ministry.



## BHAGAWAN SRI AUROBINDO

(Continued from page 1)

night, he assimilated the core of its teachings. In short, the locked-doors of the prison cell enabled him to open his heart to Reality, and the Patriot came out of the prison as a Prophet and Pilgrim of Eternity, to use the beautiful phrase of Dr. K. R. Srinivasa Iyengar of Bombay University.

The Alipur case as the Muzzaferpore bomb outrage is universally known, has now found a permanent place in the history of the world, and it is hardly necessary to go into full details. Mr. Eardley Noron, the Lion of the Indian Bar, appeared for the prosecution and Mr. C. R. Das defended Sri Aurobindo. Mr. Beachcroft, a colleague of the latter at Cambridge, was the Sessions Judge who tried the case. All Hindus should read and digest the prophetic words with which the late Deshabandu concluded his defence address and we make no apology for reproducing them below:—

'My appeal to you is this, that long after the controversy will be hushed in Silence, long after this turmoil, the agitation will have ceased, long after he is dead and gone he will be looked upon as the poet of patriotism, as the prophet of nationalism and the lover of humanity. Long after he is dead and gone, his words will be echoed and re-echoed not only in India but across distant seas and lands. Therefore I say that the man in his position is not only standing before the bar of this court but before the bar of the High Court of History.'

The events of the last 37 years have amply demonstrated the correctness of this prophecy.

### The Philosopher, Mystic & Poo-na Yogi

The two Assessors having returned a unanimous verdict of 'not guilty', Mr. Beachcroft acquitted Sri Aurobindo. He came out of prison in May 1909, and the next few months was a period of preparation for his final renunciation. Before leaving the political arena he wanted to train his countrymen for the supreme ideal which was going to confront them. This he did through articles in 'Karmayogin' his Uttarapaha speech and finally his 'Open Letter' of July 1909, which was to stand as his last will and testament to his countrymen. Having caught a glimpse of Infinity, he spoke and wrote from a higher plane. This was too much for the newspaper editors, elder politicians, and the rational minded all of whom joined in a chorus of ridicule. In his 'Open Letter' he had anticipated the advent of Mahatma Gandhi and his spiritualised politics when he advised his countrymen to wait with patience, hope and faith, for their God-sent leader, the willing channel of His force!

Sri Aurobindo had his detractors in plenty then, and he is not without them even now. Dilip Kumar Roy, one of his ardent and brilliant disciples, silenced them with the following vigorous retort: 'Even if a Westernised professor forgets all Hindu tradition with its unique and mystical core (presumably while memorising the verlose intellectuals of the West)

may we remind him that Sri Aurobindo is here not merely undersigning as old mythological wisdom, but reading the divine paradox in daily lessons of life?... No great seer or thinker can be fully understood by his contemporaries any more than the real value of a rare jewel can be assessed by all and sundry. There must gleam in every prophet's new contribution to the world of thought and culture an element of startling newness that cannot be appraised here and now by the man in the street... Truth often crystallises more convincingly through shocks of opposition, questionings and even attempts at total suppression especially when a new Truth that is descending from above, a new light born of a new Vision.'

Sri Aurobindo left British India for Chandanagore (French Territory) in March 1910 to enter into a 'prison of his own forging, but finding that place too close to the storm—centre he left for Pondicherry, another French possession. He arrived there on the 4th April 1910 and he is still there. The first four years was a period of 'Silent Yoga'. With a view to enlighten others with the light of his unique realisation, he started the spiritual monthly-Arya-in 1914 in collaboration with Mgr Paul Richard and the lady who is presently the Mother of the Aurobindashram.

### The Life Divine

This magazine continued for six and a half years and most of Sri Aurobindo's philosophical works are reprints of his articles that graced 'Arya's' pages. The place of honour in it was always given to 'The Life Divine' sequence, which is his *Magnum Opus*. This book is highly praised by all the great thinkers of the world for its 'perfect synthesis of all that is valuable in the various main lines of intellectual seeking and vision, of aspiration and discipline, of upward effort and aim, of the Ancient and the Modern world, of the West and the East.'

A considerable portion of 'The Life Divine' is devoted to prove that the Master is as true and important as the Spirit. Sri Aurobindo is one with our ancient Rishis when he refers to the Evolutionists that evolution is not a blind unpredictable cosmic up-surge, but rather the reverse process of the evolution of the Spirit in Master.

Sri Aurobindo denies neither matter nor the spirit, neither earth nor heaven. Matter too is Brahman and even earth is kin-soil to heaven. His ideal is to transform nature into super-nature and to realise in our midst a new heaven and a new earth. In other words, he would like to see divinised man, heavenised earth spiritualised existence, and harmonised humanity. All this is easily preached but the realisation of such a supreme ideal needs super-human efforts. The dream appears to be far off because man still lives in the lower nature. Sri Aurobindo's Integral Yoga is meant to quicken the necessary transformation from brute to man, and man to superman. He assures us backed by his own experiences, that such a supramental transformation of our terrestrial existence, is a thing decreed and inevitable in the evolution of the earth consciousness.

## Hindus--Their Future

(Continued from page 1)

of rites and dogmas only. It was a religion based on science and scientific truths, but the tragedy of the situation was that most of the Hindus did not understand and appreciate what their religion actually taught; Religion should be taught in our schools in a systematic and rational way so that our boys and girls who would be the citizens of tomorrow would be made to imbibe the spirit of Hinduism and be the messengers of hope and salvation to the world which has been unfortunately burdened with materialism—a philosophy that has landed the world into two devastating wars in one generation.

Sri Navalar continued: 'We are the proud possessors of an ancient heritage. The Sivagnanapotham, Sivagnana Siddhar and the large number of books of truth are unfortunately discarded in our schools. These books should be taught in our schools, and our boys and girls should be taught the essential truths of our religion. A great filip to religious teaching in schools has been given in Madras since Mr. O. P. Ramaswamy Reddiar has become the Premier of Madras; the conference recently held in Madras between the Heads of *Mutts* and the Premier has paved the way for the expansion of religious education in the schools of the province. In Ceylon too, it is gratifying to note that Mr. Kannagara, the

## NOTICE

The Scrutiny of the Crossward Competition of the Jaffna Hindu Ladies College will take place on the 27th August 1947 at 5 p. m. Those interested are requested to be present.

A. CUMARASWAMY,  
Jt. Secy. J. H. C. & L. C.  
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(M. 121, 26)

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Education Minister has given attention to the question of teaching religion in schools"

Sri Navalar then dwelt on the attributes of God and described how God could be with forms and without forms. His exposition of the principles of the cosmic dance of Sri Nadarajah was listened to with rapt attention,

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