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THE Hindu Organ

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THE CEYLON CHEMICAL WORKS (Rgd.)

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COMPARATIVE STUDY OF COMMUNIST CONQUESTS

Red Revolution Of 1917 And The Chinese Struggle

WRITING in the A. B. Patrika, Paul Anderson, the eminent British writer studies the two communist struggles, the 1917 October revolution and the present Chinese upheaval in a comparative basis.

He says "There may be many differences between the Bolshevik Revolution of 1917 and the civil war which followed and the present advance of Mao-Tse's Communist armies of China. But whatever the differences, much more striking to any contemporary observer are the similarities—the deep, essential kinship between these two historical events," and continues.

Not only history but a curious piece of historical irony now repeats itself. As in Russia in 1919 so in China to-day the faithful disciples of Marxian doctrine and self-declared leader of the Proletarian World Revolution find themselves not so much leading revolutionary workers against the bastions of modern capitalism but rather at the head of peasant armies conquering a vast, backward, undeveloped continent.

It is a historical fact—as well as irony—that the present day disciples of marxism and Leninism be they Russian, Chinese, Burmese, or Filipino 'Hukbalahaps', are invariably most successful where capitalism, modern industry and technology have hardly touched the life of the people and where the suffering of man is the ageless suffering of the tiller of the land—always the victim of droughts and floods, of merchants and landlords.

Not only in China but in Burma and many other parts of Asia Communist led peasant movements now challenge the forces of evolutionary progress. The strength of these movements cannot be denied; nor can their strength be minimised by saying that ultimately they will bring not happiness and liberation but far greater suffering for the common man. For the undeniable strength of these movements is nothing if not the power of appeal which the Communist slogans have for some of the millions of Asia.

The Promise of Peace for All

Supreme among those slogans is now (as 30 years ago in Russia) the promise of Peace for All and Land for the Peasant. And although the cry "end the war" may take precedence with the masses of China to-day, "land for the peasant" and "the liquidation of landlordism" is the second and equally powerful appeal of the Chinese Communists. In short—"peace and bread".

But is it "land for the peasants"? While revolutionary warfare is still in progress no mention is ever made of Collectivisation or of the so-called principles of a socialist and collectivised agriculture. The omission should surprise no one, wherever Communism has succeeded it has always followed

same pattern of revolution with the peasant and rule against the peasant.

Lenin, the greatest because the least emotional of all revolutionary tacticians, recognised at a very early stage of the Russian revolution that the 'historical accident' of the first victory of a proletarian revolution in a land virtually without proletariat would demand a very serious modification of Marxian theory and Bolshevik tactics.

In 1919, on the second anniversary of the October revolution, Lenin published an article in the journal "Communist International" in which he formulated some of these revisions. "Socialism", he wrote, "is the abolition of classes. In order to abolish classes it is necessary first of all to overthrow the land-owners and the capitalists.

"We must in the second place, abolish the difference between the workman and the peasant. We must turn them all into workers. This cannot be done at once. It is a task which can be solved only by the reorganisation of the entire public economy, by a transition from individual small-commodity farming to public, large-scale farming."

Emancipation of the Peasant

In the case of Russian Communism more than a decade passed before the Russian peasants learned to their cost just what the innocuous phrase about the 'reorganisation of the entire public economy' and the even more harmless sounding words 'public, large-scale farming' meant in reality. For in this early article Lenin, too, refrained from mentioning collectivisation and carefully avoided any suggestion which would imply a compulsory transformation of the public economy and coercive methods of the State not for but against the peasants.

At that time, the 'labouring peasant masses' still enjoyed the status of 'ally' of the proletariat, an honour now bestowed upon the 'labouring peasant masses' of Asia. The recent manifesto of the Burmese Communist Party (as indeed all Communist appeals in Asia) speaks first and

Gandhiji's Voice To Be Preserved

150 Electrical Recordings

The most treasured possessions to-day with the All-India Radio are 150 electrical recordings of Mahatma Gandhi's voice, now preserved in the Broadcasting House, New Delhi. If played back continuously, they would occupy 60 hours of broadcasting time.

Most of Gandhiji's post-prayer messages to the nation delivered during his last visit to Sodepur Ashram, Calcutta and his last visit to Delhi have been carefully recorded by All-India Radio.

All India Radio, it is understood, is planning to have these recordings suitably 'processed' in order to preserve Gandhiji's voice for the posterity. They are likely to be sent abroad for brass recording. This will enable the future generation to hear Gandhiji's voice.

New Comet Discovered

INDIAN STUDENT'S PROUD ACHIEVEMENT

An Indian student is one of three men who have discovered a new Comet.

He is Vaimu Bappu, a graduate student from Hyderabad who is at the Harvard University for post-graduate research. The other two men are Americans.

Dr. Harlow Shapley, Director of the Harvard Astronomical observatory, announcing the discovery said that the Comet could be seen plainly through a large telescope.

foremost of the emancipation of the peasant.

This alliance is a peculiar and typically Communist sort of alliance in which all "allies" are regarded as potential if not actual enemies to be liquidated when the time comes.

Seven years later, in 1926, Stalin expressed himself with unblushing frankness, saying "this special form of alliance consists in that the leader of the State is one party, the party of the Communists, which does not and cannot share that leadership with other parties." That may not seem quite logical; it is nevertheless perfectly good revolutionary logic.

Need For Peasants' Support

And its meaning is clear enough. But in the countries where the Communists now sloganise about "land for the peasants" such reminders would presumably be considered less than polite. In China as elsewhere the Communist leaders still need the moral and physical support of the peasants in order to win battles, to establish and consolidate.

(Continued on page 4)

Naga Pooshany Ammon Kovil Nainativoo

Ancient Temple Now A Religious Trust

The Hindus interested in the Naga Pooshany Amman Kovil of Nainativoo took steps under the Trust Ordinance in the year 1940 and filed action in the District Court of Jaffna and obtained decree declaring the said Kovil a Public Charitable Religious Trust under Trust Ordinance of Ceylon and appointing a Board of nine Trustees. A Scheme of Management was framed by Court and an order made in terms of the said Decree vesting the said Kovil its properties and temporalities on the said Board of Trustees.

After action was filed under the Trust Ordinance the plaintiffs got a Receiver appointed by Court to be in charge of the said Kovil and its properties and to collect incomes from all sources. This Receiver had been collecting these incomes during the past years and had been submitting accounts to Court. The Board of Trustees applied to Court for an order on the Receiver to hand over charge to them of the said Kovil and its temporalities etc. Whereupon the Court noticed the Receiver who was ordered to hand over charge of the said Kovil to the Board of Trustees who are functioning now on the 28th June 1949.

Managed by Board of Trustees

The Annual High Festivals are being conducted now from the 1st July 1949 by the Board of Trustees and Sri La Sri M. Vairavanatha Kurukkal of Kopay Jaffna who was the Hereditary Priest of the said Kovil for generations is performing all ceremonies in conjunction with the Board of Trustees.

The said Amman Kovil is a very ancient one and several thousands of Hindoos attend these festivals which close on the Full Moon day on the 10th July 1949 when several Buddhist Pilgrims also visit their Naga Deepa Vihare which is in close proximity of this Kovil. This is the only Hindoo Temple which is being administered by the Board of Trustees under Trust Ordinance for the first time in the Island of Nainativoo.

Ani Uttaram At Polonnaruwa

DEVOTEES GATHER FROM ALL PARTS

The Pulasthipura Mahasabai celebrated Ani Uttaram at the ancient Sivan Temple at Polonnaruwa on Saturday July 2nd in the form of Abishekams, bajan and public lectures. Devotees from all over the Island participated in the festival.

In the afternoon Mr. K. Ramachandra and Pandits Murugesapillai and Poopalapillai addressed the devotees on the historic greatness of the Sivan Temple in this ancient capital of Ceylon.

SAMPLE OF SOVIET FREEDOM Banishment Without Trial

FEW people have ever heard of "silka". In the Russian language this sibilant word means "exile". In the Soviet penal code, it means the continuation of the worst features of Tsarist Russia's system of banishment. It is banishment without proof of guilt—sometimes without trial, sometimes even after acquittal, and without hope of redress.

Where is the evidence of this little-known form of tyranny? It is contained in a decree, issued on 29th October 1924, by the Central Executive Committee of the Supreme Soviet of the U. S. S. R. That ukase, promulgated just after Lenin's death merely legalised the continuation of this barbaric old practice, which in fact, had never ceased. Here are the exact words of Article 22:

"Punishment in the form of exile (silka) or banishment from a given area can be applied by sentence of the court, on the recommendation of the State Prosecutor, against persons recognised as socially dangerous, without any criminal proceedings being taken against these persons on charges of committing a specific offence, and also even in cases where these persons are acquitted by the court of the charge of committing a specific crime."

Law Is The Product Of Class Mastery

The article goes on to state that this regulation has been "in-

corporated in the criminal codes of several constituent republics Soviet Union—the Ukraine, Byelorussia, Turkmenia, Uzbekistan Georgia, Armenia.

In the wide net of "silka" many innocent people are entangled. They need only be denounced by an enemy as "socially dangerous". The victim finds that Soviet law offers him no protection. It was Vyshinsky himself who told the United Nations, on 22nd November 1948 that "law is the product of class-mastery"—i. e. the instrument of the Communist dictatorship. What happens to the victim? He is taken away from his own district and banished to some remote region of the U. S. S. R. In many cases his destination is Komi, in the north-eastern corner of European Russia.

Usually his sentence is "silka" with forced labour, which means that he is imprisoned in one of the vast penal camps and compelled to tackle heavy manual labour under extraordinarily harsh conditions. Sometimes he is sentenced to "silka" only. Nevertheless, he is still forced to work as ordered. He is "free" to move about, but only in the immediate vicinity of his place of exile.

Silenced for ever

In this instance he is not technically imprisoned. Nor need he (Continued on Page 3)

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Hindu Organ

FRIDAY, JULY 8, 1949

Treasure These Thoughts

The ignorant person does not attain peace either by inaction or by action. The wise one becomes happy merely by ascertaining the Truth.

—From Ashtavakra Samhita.

A CORDIAL WELCOME

THE KING IS THE SOURCE and fountain of all justice; Lord Soulbury as Governor-General is the King's representative in the Dominion of Ceylon. In a democratic state the Governor-General has to carry out the decisions of Parliament; for and on behalf of His Majesty the King, the Governor-General gives his assent to acts passed by Parliament. There are several things which a Governor-General has to do; unless he uses his discretion wisely and correctly there will be chaos; the party in power can advise him to dissolve Parliament when a constitutional crisis occurs; should Government fail to get a majority in Parliament for any of its decisions it will be open for the Governor-General either to dissolve Parliament or call upon the Leader of the party having the majority in Parliament to form a Ministry. Age, experience and wisdom are assets; no better choice could have been made for the high office of Governor-General than that of Lord Soulbury the architect of Ceylon's constitution.

The new Governor-General is a lover of art; revival of learning and culture has not failed to receive his attention; he has already, despite his years, begun seriously to study Sinhalese, and hopes to be able to address in Sinhalese within a few months; after studying Sinhalese he expects to study Tamil. One who has acquired proficiency and scholarship in one language will be able to appreciate what is beautiful in other languages. Lord Soulbury will not fail to appreciate either Sinhalese or Tamil literature or art. Foreign domination has been to some extent the cause for the decay and deterioration of the national languages. The attainment of Freedom will help the revival of the national languages.

Lord Soulbury is no stranger to Ceylon; he had come into contact with men of letters and learning and leaders of the different political groups in the country when he came to Ceylon to make his recommendations for the drafting of the new constitution; the constitution which he drafted was accepted and elections to Parliament were held under what is known as the Soulbury constitution; he had so drafted the constitution as to enable Ceylon to acquire Dominion Status without any constitutional change or cri-

sis; he had while making this recommendation paved the way for Ceylon's Freedom and he has been therefore hailed by some as the Father of the Freedom of Ceylon. We tender to Lord Soulbury a cordial welcome. May Providence spare him long enough to witness Ceylon's revival in literature and art, and crown him with joy at the progress which the country would make during his tenure of office; may he when the time should come to lay down his office leave the Island a happy and contented man.

FASTER TRAINS—BUT LATE ARRIVALS

Nothing can be more ludicrous than that within the first fortnight of the introduction of the much-talked of 'Speed First' New Time Table, there should be reports of delays in long-distance trains arriving at their destination. It is undoubtedly a sad reflection on the Railway Authorities that a time-table should have been revised in a way that in the actual working of it there should be experienced at the very outset the difficulty of impracticability. It cannot be said that a railway-time table providing for several runnings and a large number of crossings could be devised with hundred percent perfection. But the working of the new time table for the past two weeks has revealed a serious defect in the service, particularly in the Northern Sector.

Here in Jaffna, the late arrival of the Colombo Mail Train has now become a standing joke. It does not end with that. The whole peninsula service gets dislocated once an incoming train is delayed even by a few minutes. The water-tight arrangement of the timings of trains, as is the feature of the new time table, is always bound to throw the whole service into confusion once a delay occurs. School children, teachers, officers in Government and mercantile offices who had been looking forward to the Revised Time Table for much needed relief have again gone into a whispering campaign against the Railway, this time declaring that things have gone worse.

That is not all. There is the problem of mail service. Late arrival of the Colombo Mail Train necessarily means a late mail service in the peninsula which in turn means dislocation of business in both Government and business circles. Postal and Rail facilities are two of the most important requirements that are necessary for the normal business life of the people to be sustained without disarrangement. It is therefore the immediate duty of the authorities to investigate the working of the Railway and to rectify the runnings of trains to suit public convenience and to establish at least the minimum normal standard of efficiency in postal and railway facilities. Good Government has been defined as civil administration that must necessarily satisfy the public. Let not the Railway prove that it is otherwise.

Retirement of Medical Superintendent

Dr. Gurusamy's Meritorious Service

THE retirement of Dr. C. Gurusamy from Government Service whilst causing a great loss to the Government has come as a boon to the people of Jaffna because of the learned leisure the Doctor will be able to devote for not only the medical welfare of his countrymen but also for their social and religious advancement.

For full thirty two years Dr. Gurusamy served as Medical Officer all-over the Island and earned for him a lasting name by having always watched and safeguarded the rights and privileges of his patients, arranged for their comforts and aided them in their recovery.

When he was J. M. O. Jaffna from 1937 to 1940 he was so conscientious a worker that the then Attorney General and the I. G. P. complimented him for his deductions and elucidations in the detection of crime Post Mortem.

Dr. Gurusamy apart from his Medical achievement has also been known for his great religious-mindedness and God-fearing qualities. He is a member of the



Committee of Management of the Jaffna Saiva Paripalana Sabha. Whatever spare time he finds he spends it with his Guru. It is learnt that he has been persuaded to give the benefit of his valuable medical experience to the people of Jaffna by being a consulting physician, at his residence No. 48 Hospital Road, Jaffna. The Medical Hall, Jaffna, we understand, is organising a laboratory to assist him in clinical diagnosis.

Women Volunteer Workers

Training In Rural Development

Rural Development in Mannar has taken a right step in the right direction by organising a training course for women voluntary workers. Special feature of the course was that the Muslim girls joined the course without purdah.

2. Representatives from all the women societies in the District were there. The class was inaugurated by R. L. Arnolda Esqr. C. C. S. A. G. A., Mannar. The Course included theoretical and practical class in (a) Sewing (b) Cookery (c) basket and mat making (d) Soap making (e) Poultry farming (f) Cattle and Goat rearing (g) fruit cultivation (d) Home gardens (e) Five Points Sanitation Scheme (f) Cottage Industries (g) Bee Keeping (h) Music Class.

3. Agricultural Film Show was then shown by Mr. Sebastian the Propaganda Officer.

4. At the Murunkan A. B. C. Farm the Practical Class was held. The Irrigation Engineer Mr. Maruthappu and his staff entertained them to a hearty lunch.

5. On the last day a concert basing Rural Development activities was staged by the trainees under the patronage of Mr. and Mrs. R. L. Arnolda.

6. After oral test, Certificates were distributed by Mrs. R. E. Arnolda to all the trainees.

7. Mr. R. L. Arnolda, Mrs. Felix Paul, Mr. Goonetilleke, Dr. Ariyaratnam and Miss V. C. Arulanandham took an active part in the course.

The Course was organised by Mr. R. L. Arnolda-Assistant Government Agent Mannar assisted by Mr. M. P. Peris Rural Development Assistant, Mudaliyar Abul Cassim Marikar District Adigar, and Messrs. H. E. Pillaiyagam Divisional Revenue Officer, V. Kandapillai Divisional Revenue Officer, V. K. Subramaniam Supervisor Rural Development.

Enthusiastic Welcome To New Governor-General

State Drive Through Decorated Streets

The Rt. Hon'ble Lord Soulbury, Ceylon New Governor-General was greeted with great pomp and ceremonial when he arrived in Colombo on Wednesday by the Orcaides.

Driving in state through the bedecked streets of the metropolis, Lord Soulbury and his daughter, the Hon. Joan Ramsbotham, acknowledged the affectionate welcome of thousands of Ceylon's citizens.

'Ayubowan' thus the New Governor-General welcomed the pressmen and expressed his desire to be able to speak in the languages of the people.

Women Inaugurate Gandhi Movement

Women of Meesalai North, Kodikamam, including various students of the area, assembled for the first time in hundreds, at Veerasingham Hindu Board School Hall to inaugurate a "Gandhi" movement.

Mrs. P. Sinnathambay occupied the chair. The value of such societies and that of industrial schools, needlework centres and saving movements was well demonstrated to the masses through specially-composed scenes, 'Kolladams', songs, speeches and essays.

Miss M. Thampipillai, of the Chavakachcheri Hindu College staff, spoke on "Gandhism." She emphasised that both men and women should follow the teachings of Gandhi and Kastur Bai. She added that it was the only way to put down crime.

The following were elected office-bearers: President: Mrs. P. Sinnathambay; Vice-President: Mrs. A. Ambaiabahan; Secretary: Mrs. Parimalam Kandiah; Treasurer: Miss. Arunasalam. A committee of eleven was also elected.

FOOD, FITNESS AND MAN

PROF. CULLUMBINE DEPLORES UNDERNOURISHMENT

Paddy Production Should Be Five-Fold

"If Ceylon is to feed her people adequately", he added, "she must double her imports of rice or increase her local output by five and a half times. Ceylon cannot, however, look forward to a considerable increase in her imports of rice as most of the rice-producing countries are fully-cultivated" said Prof. H. Cullumbine in a talk on "Food, Fitness and Man" at the annual general meeting of the Ceylon Geographical Association at King George's Hall.

Continuing he said that there were vast possibilities of mechanisation of paddy cultivation and added.

"Mechanisation should, therefore, be accompanied by some form of controlled industrial development."

Referring to the recent physical fitness surveys, D. Cullumbine said people could be classified into five types, fat, stocgy, normal, slim, undernourished.

The surveys had also revealed that women in general were less fit than men because their body measurements were inferior to those of the men.

Stressing the importance of environment on physical fitness, Dr. Cullumbine said that according to the recent surveys the people of the wet zone were stronger than the people of the

Voters Challenge Kandy Election

Election Petition Filed

The election of Mrs. Tamara Kumari Ilangaratne to the Kandy Seat of the House of Representatives has been challenged by two Kandy voters.

In a petition filed in the Supreme Court by Kuruppu Stella Perera, of 11/65, Ampitiya Road, Kandy, and Abeywira Mirissee Patabendige James Silva, of 1/10 B, Deiyannawela Lane, Kandy, it is sought to unseat Mrs. Ilangaratne on the grounds of;

1. Bribery.
2. Treating.
3. Publication of false statements of facts in relation to the personal character of other candidates; and
4. The engagement, knowingly (as agents and canvassers) of persons who were disqualified for seven years.

The petitioners have appointed Mr. R. Hewagama, proctor, as their agent.

dry zone, who in turn were stronger than the people of Colombo



(By Squint Eye)

The Commission while proposing that the National Health Service should give advice on contraception, lists among the factors tending towards population decline the use of contraceptives, housing shortage, emancipation of the housewife as a career and club woman.

Women who clamour for employment with men and those who support them in Ceylon may take note of the British trend!

In India women want places in the police and military forces too!

Premier Nehru in a broadcast to the Indian Nation on the seriousness of the food situation condemned the evils of wasting and feasting.

Toasting and tasting also must be given up.

For 314 vacancies of bus-drivers in the service of the West Bengal State Transport Services there were over 50,000 applicants recently, many of whom were University graduates.

The nation now needs men with plenty of drive!

The majority of the half a lakh of Bengalis are very likely persons who have spent part of their lives at bus-stands trying to get a seat, and now think it far easier to go as bus drivers and

conductors, Wall posters in Calcutta have heralded the coming of Netaji Bose on August 15th Independence Day.

From Bose legend to Bose bogey!

Commerce Minister H. W. Amarasinghe has said that the newly born Dominions of India, Pakistan and Ceylon should promote happy trade relations with one another.

The unhappy relations in India of Ceylon Indians think differently!

He also said that Ceylon would welcome a flow of capital from India.

And a flow of Indians from Ceylon, as India interprets it!

A W. H. O. officer (don't ask who) has suggested that the cause of filariasis in Ceylon might be traced to paddy-fields.

The next thing is to exterminate paddy!

When Madras legislators asked why women were not drafted into the Police force a Minister replied that the head of the Police Department was of the view that women would be merely an ornamental adjunct to the force.

Won't they add some grace to the police growth?

IN RETROSPECT

Poet Tagore On Passive Resistance

Epistle To Emissary Of Peace

NOTICED among the preserved papers of Gandhiji was a letter from the Singer of Santiniketan relating to the Jalianwala Bagh tragedy.

The Harijan in its latest issue contains the letter in full under the title "This is my prayer".

Three decades have quietly slipped away but the poet's words have not lost an iota of weight.

The following is the text of the Poet's letter written from Santiniketan:

Dear Mahatmaji—Power in all its forms is irrational, it is like the horse that drags the carriage blindfolded. The moral element in it is only represented in the man, who drives the horse. Passive resistance is a force which is not necessarily moral in itself; it can be used against truth as well as for it. The danger inherent in all force grows stronger when it is likely to gain success, for then it becomes temptation.

I know your teaching is to fight against evil by the help of the good. But such a fight is for heroes and not for men led by impulses of the moment. Evil on one side naturally begets evil on the other, injustice leading to violence, and insult to vengeance. Unfortunately, such a force has already been started and, either through panic or through wrath, our authorities have shown us their claws whose sure effect is to drive some of us into the secret path of resentment and others into utter demoralisation.

In this crisis you, as a great leader of men, have stood among us to proclaim your faith in the ideal which you know to be that of India, the ideal which is both against the cowardliness of hidden revenge and the cowed submission of the terror-stricken. You have said, as Lord Buddha has done in his time and for all time to come, "Conquer anger by the power of non-anger and evil by the power of good".

A Firm Stand Against Wrong—It Itself Is Victory

This power of good must prove its truth and strength not by its fearfulness, but its refusal to accept any imposition which depends for its success upon its power to produce frightfulness and is not ashamed to use its machine of destruction to terrify a population completely disarmed. We must know that moral conquest does not consist in success, that failure does not deprive it of its dignity and worth. Those who believe in spiritual life know that to stand against wrong, which has overwhelming material power behind

it, is itself victory. It is the victory of the active faith in the ideal in the teeth of evident defeat.

I have always felt and said accordingly, that the great gift of freedom can never come to a people through charity. We must win it before we can own it. And India's opportunity for winning it will come to her when she can prove that she is morally superior to the people, who rule her by their right of conquest. She must willingly accept her penance of suffering—the suffering which is the crown of the Great. And you have come to your Motherland in the time of her need to remind her of her mission, to lead her in the true path of conquest, to purge her present-day politics of its feebleness, which imagined that it has gained its purpose when it struts in the borrowed feathers of diplomatic dishonesty.

Martyrdom Unmixed With Fanaticism

This is why I pray most fervently that nothing that tends to weaken our spiritual freedom may intrude into your marching line, that martyrdom for the cause of truth may never degenerate into fanaticism for mere verbal forms, descending into the self-deception that hides itself behind sacred names.

With these few words for an introduction allow me to offer the following as a poet's contribution to your noble work:

Give me the supreme courage of love,
this is my prayer—the courage to speak to do,
to suffer at will,
to leave all things as be left alone.

Give me the supreme faith of love,
this is my prayer,
the faith of the life in death,
of the victory in defeat
of the power hidden in the frailty of beauty;
of the dignity of pain that accepts hurt but disdains to return it."

—Very sincerely yours,
Rabindranath Tagore.

Field Day At Union College

The Annual Inter-House Athletic Contest came off on Saturday, July 2nd. As usual, the House sneds were beautifully decorated displaying particularly the House Colours—Blue, Red and Green. The meet commenced at 3-30 p.m. sharp with Mr. C. A. W. Edwards, Asst. Superintendent of Police as the Referee. There was very keen competition between the three Houses—Smith, Dickson and Ward and finally Smith House came out first with 183 points, Dickson came second with 164 points and Ward with 113 points. A spectacular performance at the meet was the discuss throw of Mas. V. Cheliah who broke the Jaffna Inter-Collegiate Record of last year by nearly four feet.

The Prize Distribution took place at 5-15 p.m. Mr. S. K. Rasiiah the Actg. Principal presided. In introducing Miss Clark, the Chief Guest for the evening, the Actg. Principal referred to her long association with Union College and particularly to the contribution she had made to the Kindergarten Section of the School. He also thanked the official and the visitors for their presence and Mr. D. R. Ratnasingham, the Physical Director, for the able manner in which he had organised the meet. Miss Clark congratulated the winners on their excellent performance and the other competitors on the excellent spirit they had displayed. The meet came to a close at about 6.45 p.m. with three cheers for Miss Clark.

The Programme for the day was wound up by a Variety Entertainment organized by the Staff Guild in aid of the Poor Children of the School, under the patronage of Mr. T. Balasanthiran, D. R. O., Vaigamman North, and Mrs. Balasanthiran. The Entertainment was a great success.

New Railway Time Table

Incoming Trains To Halt At Maradana

Minister Accedes To Request

As a result of representations made by Mr. A. E. Goonesinghe, Minister without Portfolio, Sir John Kotelawala, Minister of Transport and Works has accepted the contention that Maradana in view of its situation as a busy centre of transport for working classes, should be made a halt for incoming Express Trains.

The Railway Department aiming at speeding of trains thought that a halt at Maradana would mean delay. But the Minister who himself had realised the difficulties created by this step to third class travellers has issued instruction that all Express trains should halt at Maradana before proceeding to Colombo Fort.

Sample Of Soviet Freedom

(Continued from page 1)

be, for the change of escape are practically nil. Many a man is sent straight to "silka" from a slave labour camp. If he returned to his family, he might talk too much. "Silka" keeps him silent.

Naturally, one cannot tell how many victims it continues to claim. But it is indeed a grim commentary on the Soviet "Song of the Fatherland."

"Wide is my native land,
Vista of river, field and tree,
I know no other land,
Where man may breathe so free!"

—From the Sunday Times.

How The World Will End

Demonstration Of Possibilities

A audience on Thursday night watched five possible ways in which the world will end.

The demonstration took place in the Planetarium Building of New York City, with a dome giving vivid representation of the sky with movements of stars and other heavenly bodies. Full sound, scenic, and, as far as possible, temperature effects were provided.

Before the demonstration commenced the audience were invited to discuss what they would do if they had only a few minutes before the world came to an end. Most of them said they would pray.

Then, the leading scientists' prediction of the way the world may end was shown by:

1. An explosion of the sun, demonstrated on the ceiling with ugly yellow streaks streaming down the walls, a city bursting into flames, and the earth shrivelling up. The temperature in the Planetarium rose rapidly.

2. Cooling down of the sun with the earth becoming a black frozen waste-land. The temperature in the Planetarium fell.

3. A star smashed into the sun the earth thereby suffering the fate of an innocent bystander.

4. A comet striking the earth with terrific impact. The realism of this demonstration actually jolted some people out of their seats.

5. The moon being drawn closer to the earth by gravity, resulting in great tidal waves and volcanic eruptions.

The Curator of the Planetarium said afterwards that interest in the ways the world could end proved so great that it was proposed to continue the demonstration regularly throughout July and August.—Globe

Vaddu - West Welfare League

A public meeting was held under the auspices of the above League on Sunday the 3rd inst, at Vaddu-West Thirugnana Sampantha Vidyasalai Hall under the chairmanship of Mr. S. Rutnam.

Mr. K. Kanagaratnam M. P. for Vaddukoddai and Parliamentary Secretary to the Minister of Education, addressing the gathering commended the past activities of the above League, and also said he hoped that the above League will continue to render valuable services to the community and also guide the youths in developing character. Then Mr. M. Nadarajah, Agricultural Instructor, said that he would try to render all possible assistance to the farmers in improving their heads of cattle, cultivation and in grafting mango plants. The meeting terminated with a vote of thanks.

Ilaignar Samooka Seva Sangam, Kodikamam

The 1st Annual General Meeting of the Ilaignar Samooka Seva Sangam was held at the Reading Room of the above Seva Sangam at about 6.30 P. M. on 30th June 1949. Mr. G. N. Sammanathan, presided.

The following office-bearers were elected:

President: Mr. C. M. Sunmuganathan, Vice Presidents: Mr. K. Rasathurai and Mr. Vettiveloo; Joint Secretaries: Mr. K. Subramaniam and Mr. N. Dharmalingam; Treasurer: P. Arunasalam; Asst. Treasurer: S. Subramaniam.

NOTICE

Tender for Construction of Wells—Village Expansion Scheme, Attchevuly

The Chairman, Tender Board, Ministry of Agriculture and Lands, Secretariat Buildings, Galle Face, Colombo, will receive tenders up to 12 noon on Tuesday the 2nd August, 1949 for the construction of the undermentioned works in the Attchevuly Village Expansion Scheme, Jaffna District, Northern Province.

1. 6 wells for residential allotment.
2. 16 wells for agricultural allotments.
2. Tenders for each of these two items should be made on distinctly separate tender forms obtainable from the Government Agent, Jaffna at whose office plans and specifications can be seen and further particulars obtained.

3. Tender forms will be issued up to 12 noon on Saturday the 23rd July 1949 only on production of a receipt for Rs. 50/- deposited for each form at the General Treasury or any Kachcheri.

P. J. HUDSON,
Government Agent.
The Kachcheri,
Jaffna, 2nd July, 1949
(G. 41, 8, 12, 15)

SALE OF ARRACK RENT JAFFNA DISTRICT 1949-50.

Sale of the exclusive privilege of selling arrack in the arrack taverns of the Jaffna District for the year 1949-50 will be held at the Jaffna Kachcheri at 11 a.m. on Tuesday August 9, 1949.

Tenders should be on the prescribed form which may be obtained at a Kachcheri on production of a tender receipt of Rs. 750/- for each group of taverns. Further particulars appear in the Gazette 9992 of July 1, 1949.

Sgd, P. J. HUDSON,
Govt. Agent, N. P.
The Kachcheri,
Jaffna, 22nd June 1949.
(G. 40 8)

—Our Astrological Feature—

WEEKLY FORECASTS

"SRIPATY"

FROM 10TH JULY TO 16TH JULY 1949.

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

This week will bring you new business opportunities and interesting experiences. But do not lose track of your routine practices or neglect the ordinary affairs. Health will improve and financial gain shown after Tuesday.

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

Avoid undesirable company and keep your temper under control for the first two days of the week. Things will improve a lot after Wednesday. Many things which have been pending will show a forward movement.

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

Your health still a problem. Don't exert yourself too much. Avoid speculative ventures. Petty official troubles also shown. Spend Monday afternoon Tuesday and Wednesday forenoon with care.

CANCER Punarvasam 4, Pooasa, Ayilya [Kataka Rasi]

A good week for money matters. Permit others to take the initiative on important matters if you want to succeed. Wednesday afternoon Thursday and Friday must be spent with care.

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

This week looks critical. Postpone any important affairs for next lot of your present worries will disappear very soon. Be sensitive to the needs of the household.

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

Go ahead with your plans. Surprise benefits can accrue from your new undertakings. Although your business or professional affairs may demand much of your time you will have time to enjoy romance too.

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

Counteract any feeling of discontent and be a bit hard hearted in money matters. Home conditions will be in a mess. But things should improve a bit after Wednesday.

SCORPIO Visaka 4, Anusha, Kettai [Vrischika Rasi]

Keep clear of intrigues in office for some time to come. Health also needs particular care. Avoid quarrels with friends and don't hit your head against stone walls.

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

A good money week. Make headway with your plans. A good lot of your present worries will disappear very soon. Be sensitive to the needs of the household.

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

A progressive and profitable week. Private news will be cheering. A good week for correspondence and new undertakings to. But keep clear of situations which would complicate your social or romantic life.

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

A good week for widening your horizons and a propitious time to put more ambitious plans into operation. Financial position too should improve a lot.

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

A good week for buying lands or investing. New associate may help you in some important undertakings. Home conditions also will improve good deal.

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JAFFNA.

COMPARATIVE STUDY OF COMMUNIST CONQUESTS

(Continued from page 1)

date the 'party of the Communists' in power.

Only then—following the consolidation of political and military power, can the collectivisation of farming become the order of the day. As Lenin said in 1919: "it cannot be done at once."

But done it certainly will be. Even 10 years after the Russian revolution all the attempts of the Soviet Government to encourage individual peasants to adopt co-operative or even collective methods of farming had largely failed. The failure was all the more conspicuous in view of the efforts made by the Government and the pressure that had been brought to bear on 'un-co-operative' peasants ranging from arbitrary Government prices paid for corn and cattle, to scaled taxation and even compulsory collection of the harvest.

The decision to use the full force of the State against the recalcitrant "peasant masses", to carry the class-war into the villages, as it was called, and to make the collectivisation of all farming compulsory was taken in 1929 and put into practice during the three or four years which followed. At the out-set only just over one percent of all the farms of Soviet Russia were collectivised.

Economic Catastrophe

The subsequent realisation of Stalin's programme of compulsory collectivisation produced the greatest man-made economic catastrophe that any country had experienced since the dawn of our century. Admittedly the so-called "collectivised sector" of agriculture rose to nearly 60 per cent before the first year was out. But within three years disaster was ripe and the heads of livestock had declined from 68 to 38 million for cattle, from 34 to 16 million for horses and from 147 to 50 million for sheep and goats.

This disaster was the direct result of the last desperate attempt of Russian peasants to defend themselves and the land that had been promised by the revolution. Their reply to compulsory collectivisation had been a systematic withholding of the harvest yields and wholesale slaughter of livestock. Certainly a desperate action, perhaps even a suicidal one since eventually in the course of the inevitable famine that followed, more country folk than towns-people perished. But nevertheless an understandable action of a peasantry that had received its death sentence as a class from its so-called emancipators.

Collectivisation by Decree

In the countries of Eastern Europe conquered and occupied by the Soviet Army during and since the war the Communist rulers seem even less patient. "Collectivisation by decree", as it was called in Russia at the end of the 'twenties' is now being attempted in some of them—notably in Bulgaria. And it will be remembered that the Cominform's main accusation against Tito or Yugoslavia was his alleged hesitation in "Socialising the land."

In these European neighbour countries of Soviet Russia—unlike Asia—people have vivid memories of the disasters and ghastly consequences which followed the

period of compulsory collectivisation in Russia. There is every sign that the peasants of Eastern Europe try to resist a similar fate, but within small territories and under the pressure of complete totalitarian power of the Communist regime the peasants' self-defence may be even more difficult, which is not to say that the Communists do not find serious resistance among those who are about to be liquidated as 'an enemy class.'

At any rate, even in Eastern Europe the passive peasant resistance has proved sufficiently strong and effective for some leaders, like the Hungarian Haksosi and Poland's Minister of Agriculture Minc to warn their comrades in almost the same words as Lenin used in 1919. "It cannot be done at once."

How patient will the Communist rulers of China prove to be once they are in power? It is difficult to foretell. But there is no difficulty in foretelling that in Asia, as in Soviet Russia and Eastern Europe, the "revolutionary alliance" with the peasants will be short lived and that the slogan "land for the peasants" will become "peasants for the collective farms" as soon as the consolidation of Communist power permits it—if not sooner.

Ceylon Citizenship Act

'Citizen By Descent'

Ministry Explains Significance

In a communique issued by the Ministry of Defence and External Affairs, the term "a citizen of Ceylon by descent" is explained clearly in order that there need not be any misinterpretation of it.

Three Categories

(1) A person born before November 15, 1948 is a citizen of Ceylon by descent if: (a) he and his father were born in Ceylon; or (b) his father and paternal grandfather were born in Ceylon; or (c) his paternal grandfather and great grandfather were born in Ceylon.

(2) A person born in Ceylon on or after November 15, 1948 is a citizen of Ceylon by descent if his father is a citizen of Ceylon (by descent or registration) at the time of his birth.

(3) A person born outside Ceylon on or after November 15, 1948, is a citizen of Ceylon by descent if his father is a citizen of Ceylon (by descent or registration), at the time of his birth, and if, within one year from the date of birth, the birth is registered in the prescribed manner.

Those Born Outside Ceylon

As regards birth outside Ceylon, where it occurs in a country in a country in which there is a Representative of the Ceylon Government (viz., in India, Australia, the U. K. or the U. S.) application for registration should be made to the office of such Representative, the communique adds.

Where the birth occurs in a country in which there is no Representative of the Ceylon Government, application for its registration should be made to the Permanent Secretary, Ministry of Defence and External Affairs, Colombo 1.

Further information regarding Citizenship of Ceylon by descent and regarding the qualification, procedure and form of application for registration as a Citizen of Ceylon may be obtained on application to the Ministry.

THE REALM OF TRUTH AND PERFECTION

To Seek It The Guru Is Needed

SEEKERS of Truth!

The desire to seek help, to search for light, to look up to high powers, is inborn in all beings. The incapacity to achieve the ideals of the aspirations that spring from the heart, the anguish which accompanies such incapacity, and the knowledge of the existence of superior powers, obliges the individuals to take shelter under those that are endowed with the ability to lift them up to higher levels. The world is a dramatic scene of dependence of beings on others that can fill up what they lack. Love for God means the yearning to reach the highest, to become perfect, and this is not easy for all who wish to be so.

Perfection has its centre in the core of the seeker himself and hence, the difficulty of knowing the exact technique of realising it, which is God, Self, and all that is best. The key to the door that opens into realm of truth and perfection does not lie in those who see through intellect, but those who intuit the reality in integral comprehension, not as an object lying outside but as rooted in the very meaning of the subject. These are called the seers or the sages, the Brahmanishthas, who can communicate the spiritual consciousness even through a glance or a touch or through a single command. They are the Gurus or the Masters who teach the truth to and shower God-consciousness on the mortals. Patanjali Maharshi says that Ishwara Himself is the greatest Guru, for He is the most ancient and is omnipresent and being the seed of omniscience. He is the teacher of all teachers, unsullied by the changes of time. To surrender oneself to God is, therefore, to seek shelter under the origin of knowledge, the source of power, the Lord of creation itself.

Guru—The Immortal Essence

Guru is not the human personality. Guru is the Divine Being, the immortal essence that shines through the human person. The perishable body constituted by the physical elements should not be mistaken for the Guru. The teacher is the one Brahman that manifests itself as and when it likes. Man can learn only from a man and hence God teaches man through a human body. The human body of the Guru is an occasion to worship his universal nature of supreme Light, a nail to hang the shirt on. The human side of the Guru is not what is important, it is the unseen, but the only real Atman, the ubiquitous principle that underlies it, that is the true Guru. When we pray to God, we pray not to a body. When one resorts to a Guru, he does not do so to a material form. The dignified substratum of life, light and joy, the grand consciousness that soars above the paltry grandeur of the universe,—that is what is to be seen in a Guru. "Hit it, O Somya", says the Upanishad. That is the target of meditation and the object of devotion, the teacher and the saviour, the support and the goal. Lord Krishna says, "Know me 'in truth'" where he emphasizes on the fact that his form, the body, is not to be mistaken for the Eternal. Guru is God and God is Guru, and the Svetasvatara Upanishad says that the truth is revealed to that great-souled one who does not consider God and Guru as

two different beings.

Guru And Disciple—A Sacred Relation

The sacred relation of Guru and disciple is a very ancient one. Even from Vedic times we hear of the necessity of the aspirants seeking Brahman-Srottriyas and Brahmanishthas being stressed upon. Examining the worthless nature of the action-bound world, the wise one should get disgusted with it, for the eternal cannot be reached through action. For the sake of knowing that he should resort to a Guru, well versed in spiritual lore and also established in Brahman-consciousness", says the Mundaka Upanishad. Though the Guru does not actually give anything not already possessed, he becomes the means which dgs out the spiritual wealth that is buried under the ignorant mind of the aspirant. Since all experiences in the world are the effects of the interaction of the knower and the known, the spiritual experience too is in a different way the effect as it were of the union of the subjective endeavour and the object presented before it, be it physical or purely psychical; be it embodied teachers or bodiless mental forms or ideas.

It is from the Guru that the seeker gets the influx of spirituality and divine bhava. What the aspirant receives, he intensifies and multiplies a thousandfold through Sadhana. This is the duty of all aspirants. The Guru is the gateway to the transcendental Truth-consciousness, but it is the aspirant that has to enter through it. The Guru is a help, but the actual task of practical Sadhana falls on the aspirant himself.

In Your Heart The

Guru Dwells

In truth the Guru dwells in your heart. The Guru is ever by your side. You have only to think of him with real bhava and you will at once feel his spiritual presence without fail. In proportion to the effacement of the lower-ego does the Guru manifest in you and appear before you. Therefore be ever ready to receive him and empty yourself of all contents so that he may fill himself in you.

Guru Purnima is the moment for you to invoke and rouse up the Sadhana Sakti in you through an intense renewal of Guru Bhakti and by sincerely surrendering afresh the impure selfwill and ahankara. Even as Sannyasins take to the study of the Brahmasutras and the Upanishads during the 'Chaturmasya' or the four months' beginning from the day of Guru Purnima or Vyasa Puja, those belonging to the other Ashramas too should study their religious texts like the Vedas, the Bhagavadgita, the Yogasavata, the Ramayana, the Yagavashishta, etc., and contemplate upon their central theme that the Absolute Brahman is the only reality which the Vedanta so boldly proclaims.

May the grace of Bhagavan Vyasa and all the Brahavidya Gurus be upon you all! May you attain Self-realisation through Guru Bhakti and faithful and sincere practice of the teachings of your preceptor!

(From The Vision)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 961

In the matter of the Last Will and Testament of the late Ummasalma wife of Mohamed Sultan Sultan Mohideen of Moor Street, Vannarponnai, Jaffna Deceased.

Mohamed Sultan Sultan Mohideen of Moor Street, Jaffna Vs. Petitioner.

1. Mohamed Meeran Mohideen Nachchia widow of Meeran Mohideen Sultan Abdulcader and
2. Segumohammed Sultan Abdulcader and
3. wife Sainambo
4. Mohideenthambay Mohamed Abdulcader and
5. wife Mohamed Aisha all of Moor Street, Jaffna Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 11th day of November 1948 in the presence of Messrs. Aboobucker and Sultan Proctors on the part of the petitioner and the affidavit of the petitioner and of the witnesses to the Last Will dated the 30th day of October 1948.

It is ordered that the Will of the abovenamed deceased dated the 28th day of September 1939 be and the same is hereby declared proved and that the Petitioner be declared entitled to have Probate of the Last Will and Testament of the deceased as Executor named in the Will and that he is entitled to have Probate of the same issued to him accordingly unless the Respondents or other interested shall on or before the 16th day of December 1948 show sufficient cause to the satisfaction of this Court to the contrary.

This day of October 1948 Sgd. R. R. Selvadurai, District Judge.
Time extended for 26th Jan'y 1949 Intld. R. R. S. D. J.
Time extended for 16th Feby, 1949 Intld. R. R. S. D. J.
Time extended for 15th July, 1949. Intld. S. S. G. D. J.
(O. 36. 8 & 12)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1021

In the matter of the Last Will and Testament of the late Mohamed Sultan Meeramohideen Nachchia wife of Mohamed Meerapillai Sultan Abdulcader of Vannarponnai West, Jaffna Deceased

Mohamed Meerapillai Sultan Abdulcader of Vannarponnai West Jaffna Vs. Petitioner.

1. Mohamed Meerapillai Sultan Abdulcader and
2. Segumohammed Sultan Abdulcader and
3. wife Sainambo
4. Mohideenthambay Mohamed Abdulcader and
5. wife Mohamed Aisha all of Moor Street, Jaffna Respondents.

This matter coming on for disposal before R. R. Selvadurai Esq., District Judge, Jaffna on the 28th day of March 1949 in the presence of Messrs. Aboobucker & Sultan Proctors on the part of the Petitioner and the affidavit of the Petitioner and of the witnesses to the Last Will filed of record.

It is ordered that the Will of the abovenamed deceased dated the 11th day of January 1949 be and the same is hereby proved and that the Petitioner be declared entitled to have probate of the Last Will and Testament and that he is entitled to have probate of the same issued to him accordingly unless the Respondent or other interested shall on or before the 29th day of April 1949 show sufficient cause to the satisfaction of this Court to the contrary.

This day of April 1949 Sgd. R. R. Selvadurai, District Judge.
Time extended till 31st May 1949 Intld. S. S. G. D. J.
Time extended till 21st June 1949 Intld. S. S. G. D. J.
Time extended till 12th July 1949 Intld. S. S. G. D. J.
Drawn by Sgd. Aboobucker & Sultan Proctors for Petitioner
(O 35 8 & 12)

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T. S. Muttulingasamy
Agent

Sid. 54, 1-8 to 30-9-49)

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Chief Editor T. MUTTULINGASAMY