

The Catholic Guardian

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"Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam."

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ENEMIES OF GOD CANNOT BEAT THE TRUTH

If Truth is allowed to flow freely across the world's frontiers "the un-Godly have no chance of victory and the high ideals of God's cause will prevail," declared the Apostolic Delegate at the consecration of Bishop Scanlan in Dundee.

While acknowledging that in this country men are free to vote which way they like, Archbishop Godfrey pointed out that "they are not free to think about the truths that are concealed from them.

"When news is either omitted altogether or presented in gross disproportion the community is basely deceived. How can the world be democratic if the raw material of truth is not accessible to men?"

The Archbishop said that "Catholics in many countries are beginning to realise that the battle for God is joined, and the Holy Father quite recently on his feast day spoke quite plainly of what the issue was in two countries" [France and Italy] "and what I think will be ultimately in every country—namely, whether our Christian heritage is to prevail or whether it is to be crushed, at any rate for a while, beneath the powers of evil and the advocates of purely materialistic doctrines."

TELL THE TRUTH

Drawing on his seven years' experience as the Holy Father's representative in Great Britain, the Apostolic Delegate insisted that the best method of propagating the Faith in this country is not to engage in battles or polemics but in all charity to expound the truth very simply, and to make disciples by their own expression of Catholic life.

"No Catholic," said His Grace, "should ever presume in any circle, however cultured or educated it may be that the persons with whom he speaks really know what Catholics believe.

"The method should be, in the face of attack, to ask the person what he thinks Catholics believe on any particular point. His thoughts will be generally wrong.

"He may not accept what is said in explanation, but some good will have been done by challenging his knowledge of what he is saying.

"Over and over again one hears the response after some explanation has been given: 'But I always thought that Catholics.....'

TOO BUSY TO THINK

"It might be a good title for a book this: 'But I always thought that Catholics.....' Such a volume could deal with all the misconceptions, prejudices and ignorances that are blindly mobilised in the attack on Catholicism.

"If we are to make progress in social problems we must restore to the world the ideals of the supernatural.

"The trouble about the modern world is that life is such a hustle that there are many people who have not time to think, and so it happens that, just as in the industrial world we have mass-production, and a stream of products emerging from machines—so we have, because of the want of solitude and reflection, mass-produced ideas, deceptive slogans, newspaper 'snippets.'

It would be sad and, indeed, disastrous if the voter should cast his vote in a democratic community basing his decision on such shoddy material as this.

Therefore I would say: Let truth flow freely across the frontiers throughout the world, because it is only the truth that can make us free.....

"If statesmen would turn to God and reverently obey His law then a great hope would dawn in the world, peace on the lips of men would be full of meaning, the achievements of science would be directed into the better ways, and ordinary common folk would go about their tasks with a lighter heart.

"This is the goal to which with growing confidence we must all set our faces, and for which we must strive with unremitting toil.

UNCONQUERABLE

"In this mighty task the Church of God and the Apostolic See will be, without any doubt, at the head of the line and in the thick of the fray."

Earlier in his address Archbishop Godfrey said:

"One realises more and more how the Church will remain until the end of time, no matter how often the enemies of God may spring hopefully to the attack and try to beat her down.....

"More and more in the world to-day we see that the most steady and undimmed stream of light, shining through the darkness of world confusion, comes from the Apostolic See, and from those who are named by Our Lord, the Light of the World.....

"It is the fashion in some quarters to raise the cry: 'The Pope in politics!' whenever the Pope makes a pronouncement, such as he made recently before the French and Italian elections.

"The Pope, as the Supreme Head of his flock, can and must give guidance to his children and utter warning when danger is nigh. When moral issues are at stake he fulfils his duty by leading his flock away from poisonous to wholesome pastures.

CHRISTIAN ALWAYS

"A Christian man is a Christian always, in every aspect of his life. He is still a Christian when he stands before the ballot box and holds his voting paper in his hand.

"If he is told, and believes, that certain men who would destroy Christianity and religion are seeking power, he would be doing an un-Godly thing if he let his ballot paper in any way help on those who would wreck his Christian ideals.

"We must remember that the duties of a man to the State of which he is a member are Christian duties, and that since moral issues may be present in every field of a man's activity, spiritual leaders can in no sense be said to be trespassing when they give the guidance that is needed for the living of the truly Christian life.

"Not only is it not interference, but it would be a neglect on the part of the shepherds of the flock if 'hungry sheep looked up and were not fed.'"

THANK GOODNESS FOR THE COMMANDMENTS

Freedom, in these times, is a subject much in the mouths of men. To many, it means only the removal of restraint, and this is a shallow view.

What would happen if every motorist and cyclist were free to drive along whichever side of the road pleased him more and to cross the intersecting roads when and how he liked? In 24 hours, only the hardest—or the foolhardest—would attempt to negotiate the streets of a great city; such freedom as this would have destroyed the freedom of the King's highway.

It is only because we are all agreed to restrict ourselves to one side of the road and to observe the traffic-lights and their signals that we are free to use the highway with a measure of security; even so, it is only a measure and not the fullness of security that is achieved.

If it should happen that a man refuse to comply with these restrictions, then he is forbidden to use the highway lest his unbridled use of it imperil the freedom of the community to go on its lawful occasions. And if a large group of men were to take the law into their own hands and abolish the rule of the road, then the rest of mankind would be free only to sit at home in safety—and starve.

Freedom to live one's life in peace and security equally derives from a willing observance of rules. The rules governing the roads are called the Highway Code; the rules governing life are called the Ten Commandments. They are, indeed, like the Highway Code, a curtailment of human liberty, but they are also, again like the Highway Code, the very charter of human liberty.

Just as a man is free to use his motor-car with some sense of security precisely because of the sixth and seventh commandments, he is free to go out in the morning and leave his house and wife unprotected with some feeling of security about their being there when he comes back in the evening.

The more we think about the Ten Commandments, the more clearly do we see that they are not restrictions that mankind puts up with but restrictions

that mankind demands; not an arbitrary frustration of human liberty imposed from without but its very guarantee, springing from the inmost core of man's nature.

Because man is a social animal he must live as a social animal. Not all animals are social. Dogs and bears, because they are not, can live singly, whilst sheep, wolves and others, including men, because they are, must live in herds. And the human herd, if it is to be peaceable, must have its rules regulating the behaviour of the individuals; there must be an understanding about wives and husbands, about goods and chattels, about telling one another the truth and not killing one another.

Let society, whether implicitly or explicitly, abolish its rules and it automatically abolishes its freedom and its peace.

Peace! If the great human herd is not peaceable, it is exactly because the rules are not being kept. Men have waxed proud and covetous. There are two commandments, the ninth and the tenth, that warn against coveting, because, these two rules being broken, the sixth and the seventh will be broken, too. The breaking of these leads them to a breaking of the eighth in an attempt to cover guilt.

Pride forbids a humble recognition of human weakness; it forbids a humble return to so simple a remedy for human grief as the Ten Commandments, and so men plunge deeper and yet deeper into the unregulated wilderness they call progressive modern society with its perjury and its divorce courts, with its coveting and its rape of other men's soil, with its frightful culmination of all these things in war.

In a society of this sort, it is only a matter of time before there is thrown to the surface a Hitler who, a child of his age, will plunge his age into bloody confusion; his unregulated desires and ambitions, his pride and covetousness will not be condemned because they will be but the congenial echo of that same unregulated passion, that same covetous pride that rules in the lives of the people.

(Continued on Page 6.)

VATICAN DAILY RECALLS SOME HISTORY FOR PROF. LASKI

Prof. Harold Laski is taken to task by the Vatican daily, "Osservatore Romano", for an article in which he interpreted King Umberto's defeat as a blow to the Vatican.

Prof. Laski is reported to have written in the Italian Socialist newspaper "Avanti":

"The defeat of the monarchy is also a blow for the Vatican.

"The accomplished diplomats of the Curia will not leave anything undone to regain the lost position.

"Although the Christian Democratic party, in its majority, decided for the republic, it is well known that the influence of high clerics influenced many voters to cast their ballot for the monarchy."

"In 2,000 years," says the "Osservatore", "the Vatican has witnessed the fall of two universal empires; it has

seen the change of appearance and customs in Europe and the discovery of two continents; it has seen nations and states appear and disappear like certain islands in the Pacific, and has even seen the passing of its own temporal power."

"If all these things had really constituted blows for the Vatican in the past, it would be obvious why Mr. Laski should have considered the change brought about in 1946 also a danger to the Vatican."

Before "the accomplished diplomats of the Curia" can know what position they desire to regain they must first of all know what position they have lost, says "Osservatore."

Without any further proof, says the writer, Prof. Laski's comments give him the appearance of being a much more accomplished diplomat than those of the Curia.

RS. 10 BOOK HAMPER.

1. New Testament	cost	1 00
2. Life of Cecilia	"	2 45
3. Life of Constant Levens,	"	2 45
4. Death to Life	"	2 45
5. God Does He Exist	"	70
6. Porthole	"	2 00
7. Homage to Newman	"	1 75
8. Wopsy	"	1 50
9. Religion in Soviet Russia	"	4 30
10. 1947 Calendar one	"	1 25
11. 1946 X'mas Card one	"	30
12. Ten C.T.S. Pamphlets	"	1 50
		<hr/> 21 65

ALL THIS FOR RS. 10 ONLY
CATHOLIC BOOK CLUB,
Ampitiya—Kandy.

Church Calendar

AUGUST 1946

FRI.	...2	S. Alphonsus.
SAT.	...3	S. Stephen's R.
SUN.	...4	8 P.—S. Dominic.
MON.	...5	O L. of Snow.
TUES.	...6	TRANSFIG.
WED.	...7	S. Cajetan.
THURS.	...8	S. Cyriacus.
FRI.	...9	S. J. M. Vian.

The Catholic Guardian

AUGUST 2ND 1946

THE NEW CEMENT FACTORY

The Event of the week in the North was the laying of the Foundation Stone of the Government Cement Factory at Kankasanturai by the Hon. Mr. G. C. S. Corea, Minister for Labour, Industry and Commerce on Monday last evening. The laying of the foundation stone marked only the commencement of what is going to be, but it is a fact, and a fact of remarkable significance in the history not only of the Northern Province but of the entire Island. That such an undertaking of great and far-reaching results should have its head-quarters in Jaffna has given immense satisfaction to people who began to feel aggrieved that in the industrial development of the country the North was being neglected. They, therefore, were not slow to display their pleasure by various demonstrations of joy. In these, the the Village Committee and the inhabitants of the locality took naturally a more prominent and active part. From the Lighthouse Junction at KKS. they conducted the garlanded Minister in procession with music to the site of the factory where a very large assembly representative of the Jaffna public was present to greet Mr. and Mrs. Corea and to assist at the historic ceremony. Addresses were read to the Minister and speeches made to thank him repeatedly for the final decision and other arrangements arrived at to set up the factory in Jaffna. In their thanks to the Minister were associated the members of his Executive Committee most of whom were there as well as the Board of Ministers. Mr. Corea thanking those present for the hearty welcome given to his wife and himself expressed his well-founded hope that the foundation stone he was going to lay would be the beginning of a new era of economic development. He went on to speak at length of what they expected the factory to do. Every precaution had been taken, he said, to get the services of the most eminent consulting engineer in England who had

given him the assurance that the cement turned out at the factory would be as good as the best English cement and in price it would be within the reach even of the poor man. A noteworthy feature of this factory with its productive capacity of 100,000 tons per annum was that it could supply the whole country with all the cement it needed. The government was prepared to spend on it the sum of 8½ million rupees which was more than double the sum spent for the dozen factories which had been built in other parts of the Island. Close to it would rise a well laid out township with decent houses and modern amenities of life for its many workmen. The factory would be fully mechanised and would be worked by electric power. The electric plant installed there would be so powerful as not only to supply the requirements for the production of cement but to send out electric current all over the Jaffna district. Thus the farmers would have electric power to work the pumps which the Hon. Mr. D. S. Senanayake had promised them for irrigating their fields and for any other industry for which power was required. Even the remoter villages could light their houses and streets by electricity. The Urban area could have steady, unflinching light at less than half the cost and it is well for the local authority to note that if it fails to give satisfaction in the matter of lighting there will be an outcry from the ratepayers for current from KKS. An allusion only may be made here to the possibility of improving the harbour so as to make the port busy throughout the year. Thus the inauguration of the Cement Factory opens up indefinite possibilities to transform the economic condition of Jaffna. The placing of the factory here is a gesture of goodwill on the part of the government which needs to be reciprocated.

EDITORIAL NOTE

The Ladies of Charity.—The annual meeting of this Association attached to the parish of Our Lady of Refuge was held at the Mission Hall on Wednesday evening. The members wished at the same time to honour the Revd. Fr. L. J. Augustine, O.M.I., on his Sacerdotal Silver Jubilee and invited him to preside. He worthily occupied the Chair. At the meeting the members of the Association received well-deserved praise for the very good work they had done during the period under review as revealed by the general and financial reports they submitted. We regret space does not permit us to print the general report *in extenso* but what is given is enough to show that these good ladies have far from been inactive. Voluntarily have they devoted themselves to helping the poor in various ways and in so doing have imposed on themselves a sacrifice for which they will not fail to receive their reward. It is said that Catholic women fight shy of social work but what these ladies have done give the lie direct to such idle talk. But

the movement must be extended by a larger accretion of new and younger recruits and that is what they have proposed to do. These ladies are not only helping the poor but are assisting their zealous parish-priest in his endeavour to clear up misunderstandings to inspire and foster peace and good-will in the parish—a grand work indeed.

**Revd. Fr. Jacome
Goncalves' Day**

Under the auspices of the Jaffna Diocesan Union a grand meeting came off on Sunday the 28th inst. at 4-30 p. m. in St. Patrick's Hall with Very Rev. Fr. J. Emilianus Pillai in the Chair. The day was set apart to commemorate the work and writings of Rev. Fr. Goncalves in Ceylon from 1705 to 1722.

Rev. Fr. S. G. Hilary O. M. I. in welcoming the speakers and audience the function of the day stressed the sterling qualities of Rev. Fr. Goncalves as an ideal priest and a first-class Catholic writer in Sinhalese and Tamil. Rev. Fr. Chairman speaking said that such meetings were necessary to make the Catholics more Catholic-minded and to remind them of the glorious past and the heroic sacrifices of their predecessors. Rev. Fr. Jacome Goncalves was one who was bubbling with real Christian faith and his life was one of selfless work among the people of Ceylon.

Rev. Bro. P. Ignatius S. S. J. then addressing the audience in lucid Tamil gave a vivid account of his life, his steadfast faith, his unrelenting labours, his travels and hardships and last but not least, his unique contribution to Catholic literature in Ceylon both in Sinhalese and Tamil. He pointed out further that missionary life in the past was extremely difficult owing to transport difficulties and anti-Catholic tendencies. Persecutions were tales of the day. There was practically no part of Ceylon that the revered priest had not visited.

Mr. V. A. Johnpillai then dwelt on the works of Rev. Fr. Jacome Goncalves. He said that Parish Study Circles and Young Men's Associations should be formed where religious topics could be discussed. He exhorted the Catholics to evince a greater desire in the reading of Catholic books and journals. He requested also the members to read the Catholic Family Tracts.

Mr. G. J. Benedict in a delightful speech spoke of the contribution of Fr. Goncalves to Catholic Church Music in Tamil and Sinhalese. He said that Fr. Goncalves was not only the great writer and priest he was but also the originator of the plain chant and that most of the prayers were sung and not recited in his days. He also sang out a few prayers, composed to music by him.

Chev. S. Arulanantham then thanked Rev. Bro. P. Ignatius for his well planned and exquisitely worded speech. He also thanked the other speakers and the Hon. Secretary of the Literature Committee of the Diocesan Union in making the day's celebrations a success. Mr. M. Jacob seconded the vote of thanks and the function of the evening came to a close.

**Association of the Ladies
of Charity**

Extracts from the Report :-

MEMBERSHIP:—The membership of our association now totals 50. Of this number 18 are active members and 32 honorary. It is encouraging to see the young recruits animated by the zeal of "Service to the Poor" and assisting the older members by their generous co-operation in the various activities, like needle-work etc.

MEETINGS:—The meetings were held monthly with a regular attendance of 15 on an average. These meetings are not merely occasions for reading of minutes and discussing petitions but they also serve as opportunities for the members to meet once a month and

maintain good relations with one another.

OUR ACTIVITIES:—We can confidently say that our routine of visits to the sick in the hospital or the poor in their homes, has not been neglected. The Treasurer's Statement of Expenses clearly shows how varied have been our activities. While of a necessity, we have to be attending to the temporary relief of the poor "who always remain with us," we have not been forgetful of the higher and spiritual relief proposed by our Association.

OUR FUNDS:—All these bring us to the question of the public patronizing us with generous donations and we are glad to say that such contributions have not been lacking so far. The Association has got to its credit as balance the sum of Rs. 368-01 cts. to be carried over for next year.

**TREASURER'S STATEMENT OF
RECEIPTS AND EXPENSES**

FROM 1ST OCT. 1944 TO 31ST

JULY 1946

Receipts

	Rs. cts.
To Balance in hand 1 Oct. 1944	148-38
„ Contribution from active and honorary members	364-75
„ Annual collection from Benefactors 1944	339-60
„ Annual collection from Benefactors 1945	517-00
„ Donation from the Trustees of Sri Chandrasekera Fund 1945	200-00
Total Receipts	1569-73

Expenses

By Monetary aid to monthly paid paupers	209-50
„ Christmas gift of clothes 1944 and 1945	302-13
„ Casual gift of clothes 1944 and 1945	108-31
„ Casual relief in cash 1944 and 1945	108-70
„ Cash to Girls on occasion of marriage	115-35
„ Funeral expenses for 5 Burials	70-00
„ Books and Stationery to school children	75-60
„ House rent and house repairs	33-15
„ Milk and medicine	42-00
„ Donation to start a trade	70-53
	1135-27
„ Donation to the Home for the Aged	40-00
„ Travelling, Stationery and Stamps	26-45
Total expenses	1201-72
Balance in hand on 1st Aug. 1946	368-01
	1569-73

REGINA JAYARATNAM,
Hony. Treasurer.

**Time for Spoon-Feeding
Past, Says Senanayake**

Mr. D. S. Senanayake, the Minister of Agriculture and Lands, told the North Co operative Conference which he opened at the Regal Theatre hall, that it was necessary to establish the co-operative societies on a sound business footing if they wanted to capture a good part of trade in Ceylon.

Though in the past few years owing to the scarcity of food societies had obtained funds on some excuse or other from the Government, that time was now past.

Getting money on other than business principles would be the ruin of co-operative activities and getting money on charity would more than cut through the foundation of their movement.

They must depend on the soundness of their business and they must realise that one got what one deserved. "I am certain if you want to beat your rival you can only do it by depending on business principles. If you help yourselves then the Government will see that you are not victimized."

Referring to his visit to their Conference in 1941, Mr. Senanayake said that at that time he was looked upon as the worst enemy of the Tamil community. "But now I need not meet you in the dark," he said.

HOLY FAMILY CONVENT, ILAVALAI

GOLDEN JUBILEE CELEBRATIONS 3RD, 4TH, 5TH AUGUST, 1946

Historical Sketches on the Congregation of the Holy Family and on the Ilavalai Convent

A. THE CONGREGATION OF THE HOLY FAMILY OF BORDEAUX, FRANCE.

1—THE FOUNDER.

The Terror, the climax of the French Revolution, was mowing down the most sacred social and religious institutions of France when Pierre Bienvenu Noailles saw the light of day at Bordeaux on the 27th October 1792. He was the eighth child of a family of ten children and at his birth his mother exclaimed: "It is God who sends him to us, let us call him Bienvenu", which means Welcome, a symbolic and predestined name and a proof of his parents' trust in a benign Providence in those evil days of revolution and persecution for the Church of France.

His mother was a pious person and had him baptized immediately after his birth. Financial difficulties were many in Mrs. Noailles' home: the revolution had given a mortal blow to their business and consequently she found it hard to make both ends meet. Two of the children died at an early age and the remaining eight were given a sound education in spite of these trials. Bienvenu, the future founder of the Holy Family was entrusted, for his first steps in the study of classics, to a master whose literary attainments had gradually slipped into philosophical paganism. All sorts of books were indiscriminately placed within his reach. Master and pupil frequented theatres and other places of amusement.

Such is the position in 1804. Throughout these vicissitudes, our hero brilliantly develops: he shows himself possessed of seductive qualities. He is blessed with a lively and keen intelligence, he assimilates whatever he reads, he is a man of letters, a poet and no mean musician. His manners are extremely pleasant: frank and beautiful features and a most tender heart make him one of the most attractive lads of the town. He tries to please and succeeds: he is sought after, admired and loved by all. The world smiles on him and he returns frank and upright smiles to the world.

God however watches lovingly over Bienvenu. His mother, like another Monica, brays unceasingly and weeps bitterly over this modern Augustine. Curiously enough when his father dies in 1812, Bienvenu, who is nineteen years of age, has not yet made his first communion. This is a strange fact which reveals the public spirit of the epoch and the prejudices which the weakening of religion imposed on even pious people.

Bienvenu's filial tenderness for his mother was the gentle instrument of grace in wrenching him from the world. One evening his cheeks were wet with his mother's tears: "Weep no more, dearest mother", he sobbed out "I am converted,..... I will prepare for my first communion." He soon met a priest who understood his soul and told him: "You are not made for this world. God is beckoning you to his service. You will be a priest some day."

Yes, he will be a priest, a holy founder and a saint. In the Cathedral of St. Andrew, he throws himself before the statue of Our Lady and rises therefrom an altogether different man. The memory of those thrilling moments will ever live in him and will strengthen him in all the difficulties of his life. October 1816 saw him entering the seminary and June 15th 1819 saw him a priest of God saying his first mass in the Church of St. Eulalie. Shortly afterwards he closes the eyes of his happy mother. Free from all earthly affections, his eyes turn towards missionary lands and he feels drawn

towards America, a dream which his spiritual daughters will fulfil. Once in the chapel of our Lady of Loretto at Issy, he first thought of the Society of the Holy Family. He is reported to have had a vision in which the Blessed Virgin asked him to establish some institute for the protection of young girls whose souls were in danger of sin in the world.

2—THE BEGINNINGS.

On the 27th of May 1820 he obeyed the divine call and started a new religious order with three young girls, one of whom was his own sister. He placed them under the protection of the Holy Family. Very soon, a little orphan girl was admitted: she was the first born of an innumerable family. Mothers and children began to multiply miraculously and true to type the Holy Family waded its first years in trials and sufferings of all sorts. Its poverty was such that the barest necessities of life were constantly missing. Criticisms, blames, persecutions from the least expected quarters, trials of all sorts were their daily bread. Mother Mary of the Trinity, the founder's sister began to hesitate and wonder whether such a foundation was really God's will. Like the Jews of old she wanted a sign from heaven that God was with her and God gave her that sign.

On the 3rd of February 1922,—Sunday of the Septuagesima, a day which has ever since been kept as a red letter day in the Holy Family—in the Founder's absence—during benediction in the mother house, Jesus suddenly appeared in the monstrance. For some twenty minutes, the host was no more seen and Our Lord Himself was clearly seen by the priest, altar boys, sisters and lay folk, smiling at the Congregation, blessing them and waving his hands towards them. The large number of persons who saw the miracle made the ecclesiastical enquiry easy as all witnesses made the same assertion. Thus was the divine seal set on Father Bienvenu Noailles' work.

3—FURTHER DEVELOPMENTS

Three years after that loving blessing given by Jesus Himself, the Archbishop of Bordeaux formally approved the rules and constitutions of the Congregation of the Holy Family. It was then that a sweet little child called Father Noailles, "the Good Father"—the affectionate name by which he has been known ever since.

His Congregation is not of the unitary type like many others. Rather, it is a vast gathering of seven branches, each branch being entrusted with a separate and well defined work, having a distinctive habit, all branches however observing the same rule and being subject to the same mother general—called the Good Mother—and forming one religious order known as the Holy Family. St. Joseph's Branch comes first: its peculiar work is the care and education of poor orphans.

The Sisters of Loretto come next, and they are in charge of boarding schools for the higher education of girls. This branch flourished best in Spain. The Sisters of the Immaculate Conception devote themselves to any type of school and any type of children, as occasion demands. They also teach catechism to poor women and visit the sick in their homes. This branch is met with in America, France, Italy, England, South Africa and in our dear Lanka.

The fourth branch is called the Sisters of Hope. They nurse the sick at home and in clinics. They are met with wherever other branches labour in Our Lord's Vineyard.

We also have the Sisters of St. Martha; these nuns perform the humble duties of the household whilst

other sisters are busy nursing or teaching.

The sixth branch bears the name of Missionary Sisters. They are sent to labour in far off countries and must be prepared to perform any type of work according to circumstances. South Africa, Brazil, Canada and Ceylon count thousands of such sisters.

This galaxy of saintly souls is crowned by the Solitary Sisters. Their life is purely contemplative. As Moses prayed on the hill for the Hebrews who were fighting in the plain, so also, the Solitary Sisters offer the sacrifice of their solitude, their prayer and their sufferings for their sisters who work in the other six branches.

And this is not the complete list of the Holy Family Branches. The "Daughters of God Alone"—as the rule calls them—may belong to any branch but have renounced membership in the branch of their first choice and place themselves at the disposal of the "Good Mother" to go anywhere, to do any work, to join any other branch, if she needs their services for the good of souls or of the order. This complete surrender of themselves to their good mother is the object of a vow which is made by the special Daughters of God Alone exclusively.

4—STATISTICS.

The "Good Father" went to his reward on the 8th of February 1861. The Holy Family counted at that time 2000 nuns distributed in 224 Houses or Convents.

To-day the Holy Family numbers 5000 professed sisters and the number of convents has risen to 300.

We may note here that a "convent" often means a centre to which minor houses or outstations are attached. Thus, in Ceylon, Ilavalai counts as one convent though 19 houses of teaching sisters are attached to it. The same may be said of Wennappuwa which supplies teaching sisters to 30 parishes.

At his death the Venerable Founder was desirous of sending his daughters to work in the vast mission field outside Europe. This happy dream was realised after his death only. During his life he had sent the Holy Family Sisters to Belgium, Spain, England, Italy and Poland.

The first missionaries were sent to Ceylon in 1862 and to South Africa in 1864.

In 1857, the good Father, wishing to assure a protection to his daughters after his death, arranged with the founder of the Oblates of Mary that the Holy Family should be affiliated to his congregation. This affiliation provided that after the death of Father Noailles, the Superior General of the Oblates of Mary Immaculate should—*ipso facto*—become Superior General of the Holy Family, that the two religious orders should share alike their prayers, merits, labours and spiritual blessings and that they should co-operate to the glory of God and the salvation of souls in the same mission fields.

5—THE HOLY FAMILY IN CEYLON.

Mother Xavier and a band of Holy Family Sisters reached Jaffna in November 1862, being shepherded by Bishop Stephen Semeria O. M. I. Very soon three postulants strengthened the new comers and a boarding school and an orphanage were started. At that time, the Ceylonese Sisters formed a diocesan order, called Sisters of St. Peter and were not Holy Family Sisters, though they were directed by the latter.

In 1882 however, Bishop Christopher Bonjean—having received the consent of the Sisters of St. Peter—settled with the Superior General in Bordeaux, their incorporation into the order of the Holy Family. They were to join the branch of the Immaculate Conception and to be directed and guided by the Missionary Sisters of Bordeaux. Accordingly, they were given the habit of the Sisters of the Immaculate Conception which they have worn up to this day whilst the European Sisters who were "Missionary Sisters"

continued to wear the habit of their particular branch. The rules of the Ceylonese Sisters however are identical with those of the Holy Family of Bordeaux.

Let us quickly note down important landmarks in the progress and extension of the order throughout Ceylon.

In 1867, the first Ceylonese Sister was fully professed in Jaffna. In 1870, three European and three Sinhalese Sisters migrated to Kurunegalla to start a school. In 1873 St. James School, Jaffna, was entrusted to the Holy Family.

In 1880, many sisters arrived from Europe, the most famous of whom was Mother St. Praxed. She was to work for Jaffna for over fifty years as a great organiser, the most loving mother of countless orphans, the Superioress of the Jaffna Convent and finally, the directress of all the Ceylon houses.

Wennappuwa was the next foundation. Mother M. Angela and five Sisters went thereto in 1884 and opened a novitiate for Sinhalese postulants in 1890.

The parish of Our Lady of Refuge entrusted its children to our sisters in 1890.

In 1882, the Kurunegalla Sisters—European and Ceylonese—accepted from Government the direction and management of the Hospital.

B. ILAVALAI.

It is a proverbial joke with students that Tamil pundits rarely agree on the derivative meaning of Tamil place-names. A good number of scholars state that Ilavalai means "The Power of the Banyan Trees" i.e. the habitat of that prolific tree which multiplies itself by jutting out fresh roots from every one of its branches. If philologists are right, the name was certainly prophetic and symbolic of what that foundation has been to the Holy Family viz: the cradle of many vocations to the religious life, a nursery of learned and zealous teachers, and the Alma Mater of countless saintly, wives and mothers.

1—FOUNDATION.

The first stone of the Novitiate for Tamil Sisters was blessed by the late Bishop Joulain, O. M. I. on the 15th of April 1895 and the sisters entered what is now the main building of the Convent on the 18th of May 1896. A few sisters started teaching the village girls in a cadjan hut by the side of the church and—by the end of the year—counted 130 children in the new venture.

The Ilavalai community at that time was made up of 21 sisters, 8 novices, (and a little later on) 7 postulants. Mother St. Clement took charge of the institution though the Mother Superior was still Rev. Mother St. Praxed of the Jaffna Convent.

2—LADY SUPERIORES.

In August 1905 Ilavalai had become so important and flourishing that circumstances warranted its being separated from the Jaffna Mother House. It has enjoyed the wise guidance and unflagging zeal of the following Superioresses:

1905—1915	Rev. Mother S. Clement
1915—1918	" M. Victorine
1918—1924	" M. Theophane
1924—1932	" M. Theophile
1932—1935	" M. Theophane
1935—.....	" Mary Salome.

It would take volumes to depict the activity of the various superioresses and sisters, the good-will and efforts of the novices and pupils and above all the shower of graces, successes favours and largess of every kind which a bounteous providence let fall on this favoured spot. We must limit ourselves to a pale list of pregnant dates in our history, especially the swarming out of teachers who like busy bees leave the mother hive to proceed to new fields of work and to new homes.

3—OUTSTATIONS.

The year 1896 saw the foundation of Sillalai. Point-Pedro was started in 1897, Kayts in 1898, Narandanai in 1910, Karampan in 1916, Pesalai in 1926.

(Continued on Page 4)

Holy Family Convent, Ilavalai Golden Jubilee Celebrations

An important change took place in 1929. The Training School which had so far functioned at Jaffna became part and parcel of the Ilavalai Convent. The orphanage was also transferred to Ilavalai shortly after. Myleddi Convent was begun in 1931 and Vankalai (which gave a brilliant reception to the Sisters) in 1935. It was felt that ailing sisters or sisters in need of rest after a spell of strenuous work in inclement climates should not remain in a busy and crowded convent like Ilavalai and, in 1938 a holiday house was built for them at Palaly close to the sea in an ideal spot.

Finally, the following foundations are the latest proofs of the inexhaustible zeal and fecundity of the Ilavalai Community: Vavuniya, 1940; Mullaitivu and Delft, 1942; Atchuvely 1943 and Pallimunai 1946.

Thus, 19 Convents and 24 Schools absorb the zeal and the labours of 144 Sisters.

From its inception, our novitiate has seen 206 Sisters pass through its portals. We must not omit mentioning the 85 lay teachers who assist our Sisters in their noble but uphill work of teaching, training, and urbanising upwards of 3000 children.

4—AT HOME.

Let us close these dry statistics by leaving the immense field of the outstations and casting a final glance at our Ilavalai crucible where all that gold is refined and where knowledge and sanctity are sought from the giver of all gifts.

To-day we count—

400 pupils in the Practising School,
260 " " English School,
57 " " Training School,
15 " " Weaving Centre,
106 Orphans in the orphanage and
260 boarders.

5—OLD GIRLS.

Finally, allow us to hail lovingly and with a just pride the numerous old girls who look upon Ilavalai as their Alma Mater and thank her for all that is good and great in them and for some of the happiest days of their lives. There are 5000 such pupils from the Tamil School and 750 from the English School. This School has given 15 vocations to our Sisterhood. Of these, 12 are now teaching. Twelve of our lay old girls have also joined the teaching profession. The Training School has successfully passed 237 Teachers, 51 of whom are now religious Sisters. We also have a juniorate for girls who desire to become Sisters but have not yet finished their English and Tamil education: there are now 14 juniorists in that institution.

6—BRICKS AND MORTAR.

If walls do not make a prison or a school, much less do they make a convent. Yet spacious and healthy buildings are necessary to religious and school work and every Revd. Mother Superior had to be, during the last fifty years, architect, contractor and foreman of the works in addition to her endless responsible duties.

The Tamil School Hall dates from 1898. The Sisters Quarters were completed in 1914, whilst dining rooms and kitchens went up in 1924. The year 1928 which saw the arrival of the Training School and of the Orphanage was consequently a year of great building activity. A new boarding house for students in Training was built in 1932.

During that period of growth and activity, the residence of Our Lord remained humble and very limited in size till 1937. An effort was then made to collect funds and a vast and beautiful chapel in the roman style covering seven thousand square feet was built. All the institutions which go under the name of Ilavalai Convent can now attend divine service comfortably in a chapel which many towns would be proud to call their parochial Church.

In 1938, a magnificent building, with upstairs dormitories and a dining-room, was erected for the English School. Lastly, a private hospital and a juniorate completed our scheme of buildings in 1944.

7—EXAMINATIONS

It is now fashionable with people whose main effort is to denigrate the past to run down examinations. Let us say at once that the Ilavalai Convent is not an examination factory but at the same time, we are practical enough to realise that examinations are an "Open, Sesame" to many professions and privileges in this world and a reliable proof of sound, steady and careful work done by both teachers and pupils.

Our Training College has consistently come out first in the list of passes of all the Training Colleges. Between 1928 and 1945, 237 teachers obtained their Normal School Certificates. Our English School has carried off 30 passes in the S. S. C. and English Teachers' Certificate Examinations during the last nine years.

The Practising School got 180 pupils through the Tamil S. S. C. and 20 through the Vernacular Teachers' Certificate Examination between 1931 and 1946. Pupils, in various numbers regularly appear for the Music Examinations of the Trinity College of Music. So far, all have successfully passed: 50% in the honours and 50% in the merit list.

Our latest ventures are the Weaving and the Industrial Schools. In these branches poor girls who might be exposed to various dangers at home and who should be prepared for the duties of a good housekeeper learn cooking, needlework and all sorts of practical handwork.

8—CONCLUSION.

Such is the dry and bare recital of our activities at Ilavalai during the last fifty years. What we cannot describe is the immense goodness of Almighty God to all concerned, Sisters, teachers and pupils of all types. We do not hesitate to state that a most consoling series of successes has crowned every one of our undertakings because we claim no merit for ourselves. We are brimming with humble thankfulness to the Divine Master whose kindly hand has, for fifty years, guided us, protected us, blessed our feeble efforts and crowned them. It is because we are overwhelmed with a sense of our helplessness that we have invited you to these celebrations to join your friendly voices with ours and sing with us:

Our souls do magnify the Lord,

Because He has regarded the humility of his handmaids,

Because He that is mighty has done great things to us.

And to this prayer of gratitude let us join a no less humble supplication to God not to remove His candlestick from His unworthy servants, but to continue to bless us all and give us more graces, more favours, more success—above all more holiness—during the second half of the first century of the existence of our ever so dear Ilavalai Convent.

As we started this report with a mention of our dear founder, let us close it with the firm conviction that those of us who will be present at the Ilavalai Convent Centenary Celebrations in 1996, will do so under the paternal aegis of Saint *Bienvenu Noailles*. The cause for his beatification and subsequent canonisation was started in Rome by His Holiness Pope Pius XII in 1945 and we request your prayers to obtain from heaven that that name of ever blessed memory may soon be entered in the catalogue of saints.

Maidan Brand Stainless Bread Knives

(Sheffield steel—serrated edge)

We have pleasure in announcing the arrival of a shipment of the above from the United Kingdom.

Price Rs. 3/- each.

(Special rates to the trade)

NEWTONS—MAIN ST., JAFFNA,

'Phone :—114.

ALL-CEYLON TAMIL CONGRESS

TWO IMPORTANT ANNOUNCEMENTS

THE DATE OF THE

SECOND PLENARY SESSIONS

- (1) Has been ALTERED for the Convenience of Members wishing to Participate in the Kathirgama and Vel Festivals, and will therefore TAKE PLACE at the

JAFFNA TOWN HALL

ON

Saturday 17th August

(not on Saturday 14th August)

- (2) THE "CONGRESS WEEK"

will be observed in the Jaffna Peninsula and Islands from

August 10th to August 17th

The CONGRESS WEEK ACTIVITIES WILL INCLUDE :—

- (a) Membership Drive—Targeting 10,000 New Members.
- (b) Collection of Funds—Targeting Rs. 100,000—for the Tamil National Fund.
- (c) Study Circle, Conferences, and Meetings—In every District in the Peninsula.

A detailed Programme for the Session and the "Congress Week" will be published later.

E. M. V. Naganathan,
George R. Motha.
Joint General Secretaries.

NITSO — D. D. T.

DUSTING POWDER

GUARANTEED TO CONTAIN 5% PURE D.D.T.

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NITSINE D. D. T. SPRAY 5%

The only D.D.T. Preparations. Guaranteed to contain the Standard Strength.

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MAIN STREET — JAFFNA.

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236, Hospital Road,
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AGENTS :—Feroke : KERALA brand (Best Calicut Tiles)

Improved Model & First Class quality.

AGENTS :— LANKA LIFE ASSURANCE LIMITED

Purely Ceylonese Institution run on co-operative principles. OBTAIN all that is desirable in Life Assurance in a company of your own.

REPRESENTATIVES :—

CEYLON MOTOR INSURANCE ASSOCIATION LTD. Third party gross annual premium Rs. 32/50. Ordinance Liability Rs. 25/- subject to usual rebates.

Elephant Brand "R" MARK

Callout Pattern Tiles.

Three main reasons why these tiles are preferred by many :—
1. Light as asbestos roofing yet sound as bronze.

2. Even in prolonged rain, oozeiness is comparatively negligible, thus a roof of these tiles without ceiling is not at all worrisome.

3. The covering capacity is automatically increased as the brims of these tiles are reinforced and widened.

Patronised for its quality and durability by Government and private building contractors and individuals all over in India and Ceylon.

The price is moderate yet gives more than 100% value for the purchaser.

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TRADE  MARK

Use Crown Brand Tiles, for they are the best in the market, and remember that they are Gold Medalist.

English Portland Cement available in packets of 112 lbs.

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160 PER CENT. REBATE

He gave statistics to show the enormous progress the movement had made since that visit. As Minister he was entitled, he said, to some credit for that remarkable progress in the North. One of the greatest achievements of the movement was the saving of the Jaffna tobacco industry, which today was in a position to pay a rebate of 160 per cent. to the cultivator. "There is one gentleman who got a rebate of Rs. 50,000. If he had not been a co operator he would have given that amount to the benefit of private trader and his children's children."

Any assistance needed for that Society from the Government would be forthcoming, he said.

Referring to the Co operative Hospital at Moolai, Mr. Senanayake said that the business capacity of the people of Jaffna was demonstrated in the running of that hospital, which had earned profits amounting to Rs. 37,000 last year. "If my good friend, Mr. de Silva, had been here today he would have felt a bit nervous, because he never expects any gain to be made out of hospitals."

Mr. G. de Soya, Commissioner of Co-operative Development, said the Co-operative Establishments had earned a huge profit. "Surely we are not going to allow that trade to the traders."

IMPORT UNIONS

Mr. V. Veerasingham, who invited Mr. Senanayake to open the Conference, said that Mr. Senanayake was firmly wedded to the Co operative Movement. "We attribute this change to his connexion with the co-operative movement which will ultimately make of Ceylon a country not merely of united nationalities but unified nationalities."

He said co-operators realised that control could not and should not be removed without adequate provision of economic adjustment to withstand the shock of a sudden removal of all control. The co-operative stores are run on the share capital of poor peasants. It is the duty of the Government to protect the co-operative stores which came into existence to help the Government to ensure an even distribution of essential commodities.

The co-operative stores have come to stay and the people realise that co-operative stores benefit them. But to the foreign profiteers, not to our local traders, the co-operative stores prove a nightmare and we can safely expect them to do everything in their power to kill co-operative stores. When controls are removed they perhaps hope to starve the stores by concerted action. We have to guard against this possible danger by the early formation of Co-operative Import Unions."

LOCAL & GENERAL

The Third Order of St. Francis.

—The monthly meeting of the Third Order of St. Francis will take place at 4 p.m. in St. Aloysius' Hall on Monday the 5th of Aug. 1946. All the Brothers are kindly requested to be there in time. Plenary Indulgences can be gained on these dates:—2 (Portiuncula Indulgences: for every visit made), 4, 7, 9, 12, 15, 16, 18, 19, 22, 25, and 26. Conditions:—Confession, Communion, Visit to the Cathedral and prayer for the Pope's Intentions.

Feast of St. Vincent de Paul.

—The feast of St. Vincent de Paul was celebrated by the members of the S.V.P. Jaffna, on Friday 19th ulto. Revd. Fr. Leo Thurajisingham, O.M.I., said the Feast Mass in St. Joseph's Chapel and preached a very impressive sermon on the life and works of St. Vincent de Paul. Many members were present at Mass and approached the Holy Table in a body.

The Second Quarterly Meeting

of the Conferences of St. Vincent de Paul Society was held on Sunday 21st ultimo in St. Charles' School Hall with Mr. R. J. Paul, the president of the Particular Council, in the chair.

The report and accounts for the months of April, May and June were submitted by St. Joseph's, St. James', St. Nicholas, Mount Carmel and St. Joseph's Junior Conferences. The chairman commenting on the reports requested the members to be more punctual and regular at their weekly meetings.

Then Revd. Fr. L.J. Augustine, O.M.I. delivered a very practical lecture on the

qualities of a true Christian especially in relation to his neighbour. He stressed the need to console, sympathise with and visit the poor and afflicted in their homes. Mr. L. Gratian proposed a vote of thanks to the lecturer and congratulated the lecturer on his completion of twentyfive years as a priest of God. After the Chairman's quota of thanks to the lecturer, the meeting terminated with the usual prayers.

A Play in Aid of Charity.—A Tamil drama "Song of Bernadette" will be staged by the students of St. Henry's College, Ilavalai, at St. Patrick's College Hall on Sunday 4th August at 6-30 p.m. The proceeds will be in aid of the Particular Council of the Society of St. Vincent de Paul, Jaffna.

Pannai Causeway.—From a correspondent of the Islands: I am directed by the Hon'ble Col. J.L. Kotelawala, to inform you that it is reported that the Pannai Causeway is expected to be completed by September 1947. The Causeway is 6670 in length with an opening of 2000 feet. After the completion of the Causeway, the question of closing the gap, and provision of a swing bridge will be thoroughly examined. If the scheme is feasible, necessary work will be taken. It is now too premature to give any details of the bridge to be constructed.

Yours faithfully,
M. CHANDRASOMA,
Secretary to the Minister for
Communication & Works.
Colombo, 15th July 1946.

St. Mary's Church, Kayts.—The celebrations in honour of the Sacredotal Silver Jubilee of Rev. Fr. L. J. Augustine O. M. I., by the parishioners of Kayts will be held on Saturday 10th and Sunday 11th inst.

PROGRAMME: Sat. 10th:—7 p. m. Reception at St. Mary's Church, Kayts, followed by *Te Deum* and Benediction.

Sunday 11th:—6-15 a. m. High Mass of Thanksgiving.

All parishioners of Kayts, friends and well-wishers are cordially invited.

Acting Chief Justice's son is dead.—Mr. Francis Joseph Soertzs, 32-year-old son of Mr. Justice F. J. Soertzs, Acting Chief Justice, died on Wednesday.

He returned to Ceylon about 18 months ago after some years in England where he became a Barrister. Since his return to Ceylon he was in poor health.

School Clerks See Leader.—A deputation from the All-Ceylon Assisted School Clerical and Minor Employees' Union on Wednesday told the Leader of the State Council, Mr. D. S. Senanayake, that the free education scheme has taken no notice of these employees. They say they are now faced with "the danger of discontinuance."

Mr. Senanayake, it is understood, sympathised with their position and undertook to place the matter before his colleagues in the Board of Ministers. The same deputation saw the Minister of Education, Dr. C. W. W. Kannangara, earlier this week.

G. O. M. Dies.—Sir Solomon Dias Bandaranaike, K. C. M. G., Maha Mudaliyar Emeritus, father of Hon. Mr. S. W. R. D. Bandaranaike, Minister of Local Administration died at Horagolla Walauwa, Veyangoda, on Wednesday aged 84.

Thief Breaks into Treasury.

—Thief broke into Treasury Building on Sunday night but was unable to get away with any money even after forcing open the Treasury drawers—they were empty.

He then went into the room of Asst. Accountant and finally walked out of the building with a table clock.

Detectives were at the Treasury on Monday. Monday was a holiday but the Treasury officers were summoned to their desks to help police.

Thief confined his activities to the Shroff's Dept., he did not venture into the vault area, which is guarded by the police night and day.

Muslim League Changes Mind.

—News that the All-India Muslim League has withdrawn its acceptance of the British Cabinet Mission's proposals, has caused considerable gloom among members of all parties in the House of Commons.

The resolutions were put to the vote after a two-hour session during which

both the British Government and the Congress Party were bitterly attacked in a series of fiery speeches by leading League members.

Shortly after this resolution was passed a number of Muslim League leaders led by Sir Ghulam Hussain Hydayatillah, the Premier of Sind, and Khwaja Sir Nazimuddin, former Premier of Bengal, went up on the platform and publicly renounced their British conferred titles amid wild cheering.—Reuter.

Sikhs and Constituent Assembly.

—After deliberations lasting two days, the Panthic Board, representing all schools of political thought within the Sikh community, decided upon a complete and total boycott of the Constituent Assembly to show their resentment against the alleged injustice done to them by the Cabinet Mission.

CORRESPONDENCE

The Tamils and the Next Cabinet

Dear Sir,—In your editorial of the 26th July under the caption "Coalition Ministry" you have rightly stressed that a one party Government of Ceylon in the present circumstances is not suitable. The ideal of a Composite Cabinet representative as far as possible of the various communities in the Island should be sought for if the country is to attain full political freedom at the earliest opportunity and the Tamil community is to have its rightful place in Ceylon. In order to achieve this ideal, the Tamils must contribute their own quota and help themselves and Ceylon. To avoid a one party Government and bring about a Composite Cabinet circumstances favourable for the creation of such a cabinet must be brought about. It could be best done by the Tamils adopting the following course of action:—

(1) The Tamils should enter the next Parliament free from the aegis of any communal organisation. (I use the word communal in the best sense of the word).

If the Tamils attempt to unite under a communal organisation for Parliamentary purposes, the Sinhalese both in and out of Parliament would inevitably unite under an unadulterated communal policy. It would be foolish for the Tamils to imagine that they alone could unite and achieve success through Parliamentary unity on a communal basis and that at the same time they could divide the Sinhalese. A unity of the Tamils so achieved on a communal basis will inevitably drive the Sinhalese also to unite on a communal basis. This contingency is bound to result in a deterioration of the position of the Tamils. If parties are sought to be formed on a communal basis in the next Parliament, the Sinhalese will be in a permanent and dominant majority and the Tamils will be in a minority. It is suicidal to bank on the Tamils getting assistance from the other minorities. Assistance from this direction will always be welcome but the Tamils should not build their future on hopes of such assistance. Even if the other minorities combine with the Tamils, such a combination will itself be in a minority. We must learn by the lessons of the past and not go on blundering as a result of a false sense of prestige and ill-conceived bitterness.

As things are in Ceylon and in view of the relative Parliamentary strength of the communities under the Soulbury Constitution the Tamils should refrain from taking the initiative of fighting the next elections through the agency of a communal organisation, be it the All Ceylon Tamil Congress or the Nationalist Tamils Party or any other communal organisation. This statement of mine should not be construed to mean that I suggest that the Tamils as a body should now join the United National Party or the Lanka Swaraj Party. If, however, individual Tamils deem fit to join the ranks of either party, such action need not be condemned. The fact that the All-Ceylon Tamil Congress submitted a draft constitution to the Soulbury Commission is no ground for people to maintain that the Tamil Congress should under the present different circumstances contest the forthcoming elections as a communal organisation, running its own candi-

dates. Again it would be entirely unwise to equate the Tamils in Ceylon today with the Irish in Great Britain under the leadership of Parnell and on that score canvass popular support for the running of candidates by the Tamil Congress. The Irish under Parnell fought for Home Rule for Ireland, the separation of Ireland from Great Britain and an independent Irish Parliament, whereas the objective of the Tamils in Ceylon today is a Unitary Government and is wholly dissimilar to the demands and policy of the Irish.

(2) After the Tamil members enter Parliament independently of the control of any communal organisation, they must endeavour to work the constitution both by accepting office and participating in the Government and also by forming a section of the Opposition. It is only by following this procedure that the best results could be achieved both for the community and for the country. If the situation is to be redeemed it is likely that some measure of success will attend this method rather than any other course of action.

(3) A combination of qualities, personalities and resources among the leaders of the Tamil community is indispensable to meet the new and difficult situation in order that the Tamil community may survive as an honourable and self respecting entity among the communities in Ceylon and contribute its best towards the commonweal of the Island. No particular group or person among the Tamils is equal by itself or himself to the task of coping with the situation. Further there must be a balancing of qualities and personalities and the best men in the Tamil community must be returned to Parliament. It is therefore patent that only a combination of personalities and leaders will be able to produce this requisite grouping of qualities and adjuncts suitable for the critical times ahead of the Tamil community.

(4) Things are in a fluid state in Ceylon and the position of the Tamils is weak. It should not be made worse by any course of action on the part of the Tamils. It is best for the Tamils not to enunciate any policy or programme just now except hold before themselves the ideals of Independence for Ceylon and the welfare of the Tamil community. The drawing up of any programme or details to achieve these objects should be aschewed now and deferred for more propitious times.

(5) It is also premature and unwise for the Tamils as a body to form alliances at this stage with other groups or persons or against other groups or persons. The talk of forming an Anti-Senanayake Party referred to by some Tamils is definitely detrimental to the best interests of the Tamil community. With the best of goodwill towards one and all and without any ill-will towards anyone, the Tamils could await developments without taking any definite course of action.

The desire for a composite cabinet or as you call it a Coalition Ministry is commendable. It is not sufficient, however, to stop with the desire. The Tamils by their own conduct between now and the formation of the next Ministry under the Soulbury Constitution must create circumstances whereby our desire for a composite cabinet and for our due place in the political map of Ceylon could be made easy of fulfilment.

S. SIVASUBRAMANIAM.

NOTICE

Owing to delay in the arrival of flour; the current week's issue of flour is being issued to the wholesale dealers from today onwards for distribution to the authorised distributors. All consumers are requested to draw the current week's flour ration from their respective authorised distributors not later than Saturday the 3rd August, 1946.

M. SRIKHANDA,
for D.F.C., Jaffna.

Kachcheri, 30th July, 1946.

WANTED

Wanted an energetic youngster to be trained for work in Sales Dept. Minimum educational qualification J.S.C. Apply in writing stating salary expected to Manager, Newtons, Main Street, Jaffna.

COMMANDMENTS

Let the people, in humble submission to God, hold passionately by the Ten Commandments, and the Hitlers, who in their contempt of those Commandments, would destroy the people's peace will not travel far.

Peace and order are in the hands not of the politicians but of the people.

Peace cannot be plastered onto society like a poultice, because it has no existence outside the hearts of men, and it will live securely in the hearts of those men who are men of God and His Commandments.—*The Universe*.

Mr. D. S. Senanayake's Address to Valigamam East Farmers

Mr. D. S. Senanayake, Minister for Agriculture and Lands, told East Valigamam farmers that he would see that the pumping trials now carried on at Puttur and Pokkunai were properly conducted to a conclusion. "It is my earnest desire that these irrigation schemes be made permanent after the trials," he said.

"I am an agriculturist myself and I must publicly confess that you are the most efficient agriculturists we have in Ceylon. If I do not utilise you I shall be missing a very great opportunity."

He was speaking at a public reception to him at Siruppidy by the cultivators of Valigamam East when he inspected the irrigation and colonization schemes in that area. Mr. S. G. Taylor, Director of Irrigation, was present.

Farmers asked Mr. Senanayake to give effect to the Jaffna Peninsula lagoon scheme and to continue the pumping trials at the tidal well at Puttur and Pokkunai in Urelu. They also represented that the Land Development and colonization scheme at Atchuvily should be worked, whatever the cost, because the landless peasants were willing to pay any rent fixed by the Government.

Mr. Senanayake in a two-hour speech, said he could put through the Vadamradchy Scheme, and he had prepared a resolution asking the Financial Secretary through the Board of Ministers to release the necessary money. He was certain money would be released before the Budget was passed, it being his hope before he finished his career as Minister of Agriculture and Lands to have the opportunity of completing that project.

With regard to Lift Irrigation, what was needed today was not animal power but mechanical power.

"But in one of the addresses you have presented to me you have stated how capitalists are exploiting the cultivator. I have myself heard of this some time ago, but with the introduction of machinery for irrigation purposes I am afraid the exploitation will be greater. The capitalists will require less labour, as, after the introduction of machinery, he will do the cultivation himself.

"You have spoken of reclaiming land at Atchuvily. I believe you will be able to get 600 acres on that project. This and the Vadamradchchy project may bring you 3,000 acres for your cultivation. But, even then you will need more land. By introducing labour-saving devices there will be more labour available for work.

"I can tell you that any land that will be reclaimed will be given to the poor people of your area, as you are aware that the policy accepted by the Council and my Committee is that the first claim is of the poor man.

"But I think your economic prosperity is bound to fail if you restrict your activities to Jaffna. Even though you may not have enough lands for cultivation. I can say that you will be increasing in population. So I hope that some of those who are not able to find sufficient work here will go out of the Peninsula and find work elsewhere.

There is sufficient land—about 20,000 acres at Karachchi for cultivation during Kalapoham. But, during Siruppidy you can cultivate only 3,000 acres. There are people among you who have gone to Karachchi and made very large investments. But the difficulty about cultivating there is this. You are here and you cultivate during the Kalapoham season and during the off-season you go to cultivate at Kilinochchi. But

this method of cultivation is not going to bring you any income.

"In my scheme I have made provision to spend up to Rs. 5,000 per family for the purpose of settling them down in their own farms. In order to make such a scheme attractive provision has been made to construct a road from Mullaitivu to Paranthan along side which the best soil is available for cultivation.

"In regard to Puttur, I would advise you not to believe everything that is said in the newspapers. If the Director of Irrigation has met with some difficulty in regard to the scheme, surely he will not go to the editors of newspapers for consultation. What the Director of Irrigation, Rev. Father John and others are doing is to solve your problem, and I think, it is not fair for you to suspect them in the work they are doing in connection with the scheme. Your representative in Council is also much interested in this scheme and I assure you that we shall do everything possible to make this scheme a success."

Northern Province Teachers' Association

The Annual General Meeting of the above Association was held on Monday the 29th inst at 9:30 a.m. at the Jaffna Central College.

The following resolutions were passed: 1. This General Meeting empowers the Executive Council to make such additions and alterations as are necessary to make rules of the Association conform to the requirements of the Trade Union Ordinance and its subsidiary legislation.

2. This meeting authorises the Executive to organise and set up a Joint Union representative of the Tamil and English Teachers of the Province.

3. Whereas the salaries provided for teachers according to the recommendations of the Salaries Committee are woefully inadequate for the teachers and likely to jeopardize seriously the cause of Education, this Association urges upon the Government immediate revision of the Salary Scheme.

4. Whereas the teachers represent a large professional class with a stake in the country, this Association demands adequate representation of Teachers in the Senate under the New Constitution.

5. This Association requests the Minister and the Executive Committee of Education to grant holders of the Ceylon Teachers' Certificate, a special concession of one-year course of Secondary Training on full pay, provided they possess a minimum of five years of teaching experience.

6. This Association urges on the Government to formulate a Widows' and Orphans' Pension Scheme for teachers in Assisted Schools without any further delay.

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The members of the Executive Council will be the elected representatives of the different Branch Associations.

Telegraphic Summary

POWERS HAVE SHELVED GERMANY AND JAPAN

Paris has become a city on which the eyes of the world are levelled and in a dynamic atmosphere the curtain rose on Monday in the great amphitheatre of the Luxembourg Palace on what may well be a momentous chapter in the history of the world.

The 21-nation conference will not, however, be a full and final peace conference. It will deal neither with Germany, Austria nor Japan.

The terms of reference empower the delegates to examine and approve the treaties with Italy, Bulgaria, Hungary, Rumania and Finland which were prepared by the Four Great Powers.

Early in the conference, the 21 associated nations will decide whether or not to accept the rules of procedure jointly recommended by the United States, Britain, France and Russia.

The conference will get down to its first definite business by electing its president, after its formal opening by M. Georges Bidault, the French Premier.

After informal meetings on Sunday between the delegates a rough agenda for Monday's opening was hammered out but it rests with the 21 nations themselves to decide on the form of procedure and what form the future business will take.

Mr. Bidault's opening speech will be a formal welcome and Mr. James F. Byrnes, the U.S. Secretary of State, and Mr. Clement Attlee, the British Premier, are expected to reply on behalf of the "guest" States.

The proposal is that the president should be taken over by the leader of each of the five big delegations—Britain, China, France, the United States and the Soviet Union—in turn, according to alphabetical order and for an agreed period, such as three days.

SPEECHES WILL TAKE SEVERAL DAYS

After electing its president, the conference will elect the Credentials and Procedural Committees. They are expected to terminate the business of the first plenary sessions.

The next plenary sessions will be devoted to speeches by the leaders of the 21 visiting delegations and, presumably, they will take the opportunity to outline the attitude of their countries to the questions before the conference.

After these speeches—which are expected to occupy the greater part of the week—the conference will get down to the detailed rules of procedure and agenda.

Once the rules of procedure are agreed on, the duration of the conference will depend largely on whether it is decided that the Commissions shall work concurrently or whether each treaty shall be disposed of in turn.

The essential bases of these rules are, firstly, a division of the conference into five separate Commissions for each of the five treaties; secondly, the voting procedure which requires a two-thirds majority, both inside the Commissions and in the plenary session of the conference, on all matters of substance.

AWKWARD SITUATION FORESEEN

The arrival of the Foreign Ministers of Estonia, Latvia and Lithuania (together with the Russian Foreign Minister, M. Vyacheslav Molotov in Paris on Sunday) as members of the Soviet delegation, is expected in Peace Conference circles to raise a difficult problem when the matter comes before the Credentials Committee, as the Allies are not yet agreed on the status of these States.

MR. BEVIN 'TOO ILL EVEN TO READ'

Mr. Ernest Bevin, the Foreign Secretary, who is indisposed and has been ordered complete rest by the doctors, hopes to take up leadership of the British delegation at the Paris Peace Conference early next week.

In the meantime, Mr. Clement Attlee, the Prime Minister, heads the delegation, of which the other members are Mr. A. V. Alexander, First Lord of the Admiralty; Mr. Glencville Hall, Financial Secretary to the Treasury; and Mr. Hector McNeil, the Foreign Under-Secretary. During Mr. Attlee's absence in Paris, the Lord President of the Council, Mr. Herbert Morrison, will act for him.

The official Labour organ the "Daily Herald", stated on Monday that Mr. Bevin collapsed in the House of Commons last Thursday and had to be given Oxygen.

He is being nursed back to health by his wife, who is quoted as saying: "My husband is still in bed and really too ill even to read, but I think he is improving slowly."

"I suppose," she added, "I was least surprised at his breakdown because he had been working terrifically hard and keeping such long hours at his desk and had me worried for some time."

POWERS PUT OUT TREATY DRAFTS FOR SATELLITES

M. Georges Bidault, the French Premier and Foreign Minister, who was elected Temporary President, declared open the 21-nation Peace Conference at the Luxembourg Palace.

More than 2,000 delegates, experts and staffs from many parts of the world are in Paris for the conference which will ratify the peace treaties with Germany's satellites—Italy, Bulgaria, Hungary, Rumania and Finland.

It was announced after a meeting on Monday morning of the "Big Four" Foreign Ministers' deputies that the complete text of the draft treaties would be published simultaneously on Tuesday night in Paris, London, Washington and Moscow.

FORMER ENEMIES WAIT OUTSIDE

Delegations from the five ex-enemy countries—Italy, Rumania, Bulgaria, Hungary, and Finland—whose peace treaties are to be discussed by the Peace Conference in Paris are anxiously awaiting formal invitations to attend the conference.

The Big Four Foreign Ministers have agreed in principle that ex-enemy Powers shall have the right to put forward their views on the draft treaties during the conference. But the invitations themselves will be issued by the full conference of 21 nations and it is not known at what stage the conference will decide to issue the invitations.

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