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FOUR BASIC PRINCIPLES LAID DOWN FOR CITIZENS

Catholic Split-Personality. Denounced by Vatican Paper

Social Problems Inseparable from Morality

PEOPLE who try to distinguish between a man's conscience as a Catholic and his conscience as a citizen are condemned in a front-page editorial in the *Osservatore Romano*, the Vatican newspaper.

This attitude, it says, is as though the Catholic religion were a special and occasional phase of the life of the spirit, and not the driving idea that binds and guides the whole of a man's existence.

Entitled "Firm Positions," the editorial sets down four basic and unchanging principles concerning Catholics in public life.

JURISDICTION

These principles are:

- The Church has full powers of real jurisdiction over all Catholics.

- It has the right and duty to direct them on all matters concerning faith and morals.

- A Catholic can never depart from these teachings and directives.

- Political and social problems cannot be separated from morality. They are governed by ethical or moral principles.

- Consequently the Church cannot be indifferent to them.

- It has a right to help Catholics make the best choices in this field according to the principles of morality.

- It is up to Church authorities, not individual Catholics, to decide whether it is morally permissible in certain situations to collaborate with those who do not recognise religious principles.

Any conflict between the judgment of Church authorities and the opinion of individual Catholics in such cases must be solved by obedience to the Church. To deny this would be to deny the whole purpose of the Church's existence. If each individual member of a religion were to decide these issues for himself, the teaching authority of that religion would be eliminated.

- There is complete incompatibility between Marxism and Christianity.

Any collaboration by Catholics with Marxism "would inevitably result in a compromise and sacrifice of the intangible principles of the

Cardinal calls on Protestant Bishop

CARDINAL DOPFNER, Bishop of Berlin, visited Dr. Otto Dibelius, the Lutheran bishop, last month to congratulate the Protestant leader on his 80th birthday.

The Cardinal's visit was a token of appreciation for the brotherly help given by the Lutherans to their Catholic fellow-countrymen since the war.

Due to the shortage of Catholic churches, Lutheran churches have been made available for Mass and German Protestants have opened their homes to Catholics going to Berlin for conferences.

A week or two earlier, Bishop Dibelius conferred with Cardinal Felin during a visit to Paris.

Faith and of Christian morals."

The *Osservatore* says there is a tendency to separate Catholics from the bishops, restricting the relationship between them to the sphere of a purely sacramental ministry and proclaiming the full autonomy of the faithful in the civic sphere. (This is deplorable and renders the role of religion meaningless).

COMMENT

That the Vatican paper is quite justified in making this statement

is clear enough. For any watertight division between the religious or moral sphere and the civic sphere will render religion altogether meaningless.

After all, an action in the civic sphere, can have repercussions in the moral sphere. For instance, actions involving deceit or injustice in the political field continue to be political actions, but they are morally wrong. To try to justify them on the basis that they are purely political actions

would be Machiavellism of the worst hue.

Similarly, political actions that are against the principles of *maitriya* or other Buddhist teachings, would be actions unworthy of a Buddhist and cannot be defended on political grounds. It would be the right and duty of the Buddhist religious authorities to condemn a line of action that is counter to the precepts of the Buddha, and no one would blame them for doing so.

Mission Bishops consecrated in Rome



Our picture shows the fourteen bishops consecrated last month in Rome by His Holiness Pope John XXIII — nine of them for Africa, one for Japan, one for Borneo, one for the Solomon Islands, one for Pakistan and one for Australia. On the extreme left is Bishop Fulton Sheen who officiated as co-consecrator.

Pope visits British diplomat in hospital

THE Pope called at the Sanatrix clinic on the outskirts of Rome, where he visited Sir Marcus Cheke, British Minister to the Holy See, who is seriously ill.

He spent about 15 minutes at his bedside. They spoke in French. The Pope left the Vatican early in the morning. It was an unscheduled trip and he was escorted by a single police patrolman.

It was one of the very few times in recent history that a Pontiff has left the Vatican to visit a foreign diplomat.

Pope John has, however, made several visits to the bed-sides of sick friends.

Sir Marcus, a Protestant, has been at the Vatican since 1957. He is noted in Rome for his charm and quick wit.

This visit is another touching example of the solicitude and affection of His Holiness for those privileged to be closely associated with the Papal Court.

Sir Marcus has proved one of the most successful and respected diplomats appointed to the Holy See.

Now he is lying in hospital, too ill to be operated upon, and one can imagine the consolation and joy which this visit must have given

him at a time of acute suffering and anxiety.

Priest's jeep was well "oiled"

WHEN his jeep brakes gave out on a dangerous mountain trip, Fr. Richard M. Quinn, M.M., pulled into a service station in Pomata, Peru, for brake fluid.

The Indian proprietor said he had no brake fluid, but would sell him a bottle of all-purpose "pisco" Indian brandy.

Fr. Quinn bought a bottle, poured it into the master brake cylinder and carried on.

"The brakes worked perfectly," he says.

"I challenge anyone to show me any other hydraulic brake fluid that can be also used for anti-freeze, liniment, anti-septic and cold feet!"

THE VICTOR LEADS ... OTHERS FOLLOW

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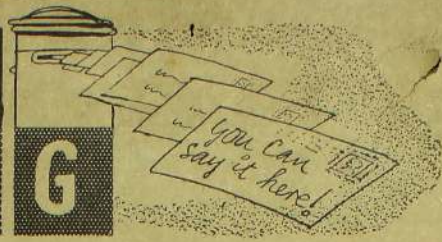
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WEEKLY POST BAG



PROPHETS OF GLOOM

THE Pastoral Letter, addressed by the Catholic Hierarchy in Ceylon to their faithful on the artificial control of birth, is of interest not only to us Catholics but to any right-thinking citizen.

Taking the world as a whole, economically speaking the gloomy prophets of an imaginary population explosion seem to be devoid of reason and factual thinking. This population 'numbers game' has been going on with added alarm and pessimism sometimes, since Rev. Thomas Malthus in 1798 "proved" mathematically in his "Essay on Population" that the earth's capacity to produce food was no match for man's capacity to reproduce, and that a time may come when the population of the world would 'explode.' This explosion, should have already taken place several times over, according to his theory. But unhappily for Malthus, human beings are not so easily subject to such precise laws, nor do the earth's resources move in absolute mathematical precision. Nor was Malthus able to guess the vast strides man was to make in agricultural production by the application of hitherto unthought of scientific procedures, not to mention enormous resources hitherto untapped.

Even if we concentrate only on the

resources we have to hand immediately, there is the United States, which, surfeited with food, has put 22.5 million acres of productive land into a 'soil bank.' The British economist, Colin Clark, has estimated that if all the people of the world at present, utilised the existing agricultural resources as effectively as the Dutch potato farmers, the world will be in a position to feed population ten times the present! I prefer not to be so optimistic. Why cannot we in Ceylon use new techniques and scientific fertilizers to match the yields of the Japanese paddy farmer? Of course, it is easier to speak of controlling births as the remedy for all our economic evils, and harder to attempt to plan and utilize the extra population for productive enterprise.

The gloomy fear of an over-populated world has no serious foundation. Do the population pessimists take into account the untapped resources of sunlight and the unknown vegetative and mineral resources of the sea? Do they take into account the great potential power of atomic energy applied to agriculture? We may still make vast strides in the application of electrical and electronic power in the field of food production.

No country has bettered herself economically by controlling the rate

of birth. England, for instance, is now reaping the consequences of having made use of birth control to regulate its population. Her average family size has dropped from six children a couple of decades back, to a mere two. She is saddled with an ageing population. The proportion of the unproductive old-age group in England, when compared with the productive young-age bracket, is alarmingly high. Her economy is expanding faster than the population, and a vacuum will soon be created in the employment structure. England, in short, is going through the reverse of the Malthusian theory of population. Having this grim picture in mind I may say that any country encouraging or adopting birth control is sowing the seeds of racial suicide.

"God," it has been said, "sends two hands with every mouth." If we put to the best productive use these two hands, there is no reason whatsoever to worry our heads about a population that is going to explode. Of course, population alarmists who shout from their arm-chairs, "Control birth for economic prosperity," have a much easier task than those who are willing to get down to the job of implementing the only sane solution—that of working out an economic plan for the country, and of stepping up food production.

Bede C. Perera.

it is strange that a good many of our Catholics are not aware of the replies given by the Church to the accusations made in it.

Sometime ago the Catholic Union of Ceylon published, both in English and Sinhalese, a book entitled the "Companion to the Buddhist Commission Report," which gave the Catholic point of view on these accusations in a comprehensive and scientific manner.

According to an advertisement in last week's Messenger, this report is still available at the Catholic Book Depot, Pettah, and at the C. A. M., Maradana, at the very reasonable price of Rs. 1/50. I think it is high time that we Catholics made a detailed study of this book and got ourselves armed with the replies to the accusations that are constantly levelled at us.

Z. Rodrigo.

Hendala.

Flouting Parliamentary Tradition?

PROPOS of the recent declaration of the S.L.F.P. that in the event of its coming to power Mrs. Bandaranaike would be this country's Prime Minister, I would like to bring to your notice several factors which make this a risky decision.

In the first place, Ceylon's Parliamentary Democracy is closely modelled on the British system, and to a large extent the traditions of Parliamentary Government which obtain in England have a validity in Ceylon too. It was only the other day that a great to-do was made about not contesting Mr. Speaker, and the reason given was that it was the consistent British tradition that the Speaker should be elected unopposed. Never in the variegated history of the British Parliament has there been a woman in the responsible office of Prime Minister; never in its long and chequered history has such an appointment even been considered. Bereft of appeal to tradition or convention, what guarantee is there that this unprecedented step would cause anything but havoc in a country which needs only a little more havoc to plunge it into irremediable anarchy.

In the second place, in the present political context the public has shown convincingly that they want no truck whatsoever with Marxists in the governing of their country. The express wishes of the people are not to be trifled with.

Jaime Reynald.

Colombo.

A Bouquet

WORDS fail to express my appreciation of the contents of the letter written by a beloved mother to her darling daughter in the Mother's Day issue of the Messenger. I wish all daughters of the Mother of all mothers would read that exemplary letter. Many more letters such as this and articles are needed in order to safeguard the young ones before they go astray, as proper advice and guidance are not given to youth in many a Catholic home during their impressionable years.

Emmanuel Jayamanne.

Galle.

CATHOLIC DIGEST

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Indulgences

AS every faithful Catholic is aware, an Indulgence is a remission by the Church to those who are free from mortal sin, of the temporal punishment, which is a limited penalty, due to sin.

It is also conceived that temporal punishment may be remitted in this life. Therefore, either this remission is secured in this world by a patient endurance of the ills of life, or else it is secured in the next by suffering the pains of purgatory.

As no Indulgence, plenary or partial, can be obtained without the intention of gaining it, the first prayer of the faithful each morning should preferably contain a desire to obtain all the Indulgences one can gain—for oneself, or for the suffering souls in purgatory, as the case may be.

It may be useful, here, to mention a few indulgenced aspirations: "Jesus!" (Indulgence of 300 days). "Mary!" (300 days). "Joseph!" (300 days). "My God my all!" (300 days). Some other simple aspirations, like "Jesus, Mary and Joseph, I give you my heart and my soul" carry an indulgence of 7 years. If such aspirations are said on one's Rosary beads for convenience, many poor souls in purgatory may be released from their sufferings and go speedily to heaven.

How many such souls would be benefitted if all the faithful and devout Catholics in the world contribute to gain this end for "love of others" by merely setting apart 10 or 15 minutes a day for the salvation of souls by aspirations. Then there are numerous ways in which Plenary Indulgences may be gained. It is a pity we do not make use of so great a means of grace.

J. B. Jayasekera.

Mutwal.

(See article on Indulgences, page 5 of this issue. — Editor).

The Buddhist Commission Report

SEVERAL political parties declared in their manifestos at the March elections, that they would implement the "recommendations" of the so-called "Buddhist Commission." These promises will probably be renewed at the July election, by the same parties.

Though there has been much discussion on the contents of this Report, and though much reference has been made in the Report to the activities of Catholics and the Catholic Church,

BISHOP SHEEN SPEAKS

O B E D I E N C E

ONE of the rarest household words is "obedience." It has fallen into a discount like many of the other passive virtues, such as humility and resignation. Obedience is said to belong to older social conditions of monarchies, feudalism, but is unsuited to democracy and to liberty.

But liberty is not the enemy of obedience. Liberty is most secure, not when it chooses evil, but when it moves within its own sphere which is that of a moral good. Moral good is to the soul what air is to the bird and water to the fish. The fish can leap out of the water and die upon the bank, but the liberty of the fish is complete without this added capacity for self-destruction. So it is with man. To choose evil is to do violence to his highest nature.

• Christ

Liberty derives strength from obedience. A driver is free to steer his car in traffic, because he is obedient to the civil laws. An aviator is free to fly, provided he obeys the laws of gravitation and aviation. It is only through obedience that one learns to command. He would be a poor general who never served in the ranks.

The relationship between strength, freedom and obedience is found in that very area where we might expect obedience to be dispensed with, and that is, when the Divine Master went down to Nazareth and was subject to His Mother and foster father until the beginning of His public life. The Holiest of all learned obedience, not by the things which He did, but by that which He suffered.

There is no obedience worth anything which is not the child



of love. Obedience which is mechanical and forced is dead.

• Love

Obedience is easy when it is dictated by love, or better, inspired by it. The more respect there is for the one who gives the command, the easier it is to comply. Where there is little respect, obedience is difficult. Love is like wings to a bird, like sails to a ship. When love cools, obedience slacks and drives heavily, because it lacks love on it, which acts as a kind of oil.

Napoleon's soldiers achieved extraordinary exploits under the influence of fervent attachment for him, which no law could have required them to attempt. Cold-blooded orders by a domineering officer would have offered little encouragement to bravery.

• Shepherd

The law says you shall do this or you shall be punished, but Divine Love says: "I have loved you with an everlasting love. I have forgiven your sins. Now My Love shall sweetly constrain you. The influence of My inward Spirit shall guide you in your ways."

Parents, therefore, are not to be like a herder with a stick and a dog, who herds the cattle to market, but rather as a shepherd going before his sheep, lovingly leading the way. (Copyright . . . Reproduction in whole or in part forbidden.)

Age of Common Man and Christian Worker

WHEN the future Historian writes of our times he will in all probability describe the period in which we live and the years immediately preceding our lives as the Age of the Worker or the Age of the Common Man. He will have ample evidence on which to base his contention. The last hundred or more years are replete with events which bear out such a statement. It is as much as I can do to merely mention just a few of them.

The impact of the Industrial Revolution, the new age of steam machinery, expanding trade, and improved communications, did not shake the economic system alone but moved the foundations of the political and social life of all the industrial nations and also brought into being what we call the working-classes — what Marx called the proletariat.

1848 was the year of the famous Communist Manifesto issued by Karl Marx and Engels. They sent out the clarion call to the workers — "Workers of the world, unite" — "You have nothing to lose but your chains." In the same year Bishop Ketteler of Mainz in Germany, the outstanding figure of the whole German Catholic Social Movement, was preaching a series of sermons which have been described as a 'preliminary sketch of the whole doctrine of the Catholic social movement.' It is said that the work of Bishop Ketteler paved the way for Leo XIII's *Rerum Novarum*.

The Christian Plea

In the late 1840's, i.e. in the same period, there was Frederick Ozanam, Professor of the Sorbonne and Founder of the St. Vincent de Paul Society, whose Christian plea for an equitable solution of the social question was heard along with Bishop Ketteler's. In 1868 the first real national congress of Unions met in England at Manchester. It was the beginning of the now well known Trade Union Congress of England. At that time it represented only 200,000 workers; to-day it has a total membership of over 9,000,000 and is considered an Estate of the Realm, like the Monarchy or the Parliament. In 1870 a workers' organisation called the Knights of Labour had been founded in the U.S.A. and spread to Canada — this organisation was, due to misunderstanding, nearly condemned as a secret society because of its revolutionary programme. The efforts of Cardinals Manning of England and Gibbons of America saved the situation.

In 1899 there occurred the famous London Dock Strike; Cardinal Manning, though in his eighty-second year, courageously

took up the cause of the workers and was largely responsible for settling the strike, so much so that in the following year when the first May Day processions were held in London, several banners bore portraits of Marx and

Condensed from a talk given at the Kandy Diocesan Rally held at Nawalapitiya last month

By Mervyn Alies

Manning side by side — strange bedfellows indeed!

On 15th May, 1891, there appeared the *Rerum Novarum* of Leo XIII, the Charter of the Working Man. In 1894, there appeared the first Christian Trade Unions of Europe. By 1900 the American Federation of Labour had a membership of 1,500,000 and was a force to reckon with in the United States. In October 1917 there occurred an event that shook the whole world — it was the great October Revolution in Russia and the birth of the first Communist State of the world.

The I. L. O.

The year 1919 was notable — the International Labour Organisation was established in that year. The International Labour Organisation is an inter Governmental agency of which eighty countries are members today. Representatives of Governments, of management and of labour organisations participate in its work. Its purpose is to promote Social Justice and Peace throughout the world. In 1927 or thereabouts, Labour throughout the world had banded itself together under one banner — the old International Federation of Trade Unions.

Workers' Charter

On the 15th May, 1931, forty years after the *Rerum Novarum*, Pope Pius XI issued his *Quadragesimo Anno*, an Encyclical on the Restoration of the Social Order, which brought up to date the teachings of Leo. In 1945 the World Federation of Trade Unions was set up — but broke into two camps in 1949: the W.F.T.U. of the Communist camp and the International Confedera-

tion of Free Trade Unions (I.C.F.T.U.). Closer to our times, Pius XI issued the Encyclical "*Divini Redemptoris*" and the United Nations Organisation set up the U.N.E.S.C.O. and wrote the rights of Labour into the Declaration of Human Rights, e.g. Articles 23, 24, and 25 of this Declaration set forth in unambiguous terms the aspirations of Labour throughout the past years. In February 1955 the American Federation of

Labour and the Congress of Industrial Organisations (C.I.O.) merged into one Federation, fifteen million strong.

On May Day 1955, Pius XII announced to two hundred thousand workers assembled in the Piazza of St. Peter's the institution of the feast of St. Joseph the Worker; he fixed its celebration for May 1st each year, a day on which the masses had been taught to howl against the Church.

In Ceylon

Here in Ceylon in 1922, the First Trade Union of Ceylon was set up by the Ceylon Labour Union. In 1935 the first Trade Union Ordinance was carried through the State Council by the Minister of Labour. Labour and Industrial Legislation was passed during the period 1923 to 1940 and has been embodied in our Legal Enactments.

I believe I have placed sufficient evidence before you that this period under review has indeed been the age of the Worker.

Our task is to discover and study the problems of the workers and to seek suitable solutions to them. And it is here that the Catholic teaching on Labour comes in and the role of the Catholic worker becomes patent. For the social Encyclicals of the recent popes are a rich storehouse of principles and suggestions for the solution of these problems. But the teachings in the Encyclicals draw their inspiration from the life and teaching of Our Blessed Lord who showed us that the care of the poor and suffering was of the very essence of Christianity.

Consider His life here on earth. He was born poor, lived poor and died poor. He consorted with the publicans and sinners. He identified Himself with the workers by working as a carpenter till the age of thirty. He almost 'over-worked' miracles to feed the hungry; the remnants were gathered into many baskets. He gave it as a sign of His divine mission that the poor were evangelised. He extolled the blessedness of the poor in spirit and taught that loving the poor is as important a commandment as loving God. He said to the poor: "Come to me all you who labour and are burdened, and I will give you rest."

The example of Our Lord's life is sufficient to bring home to the Catholic his plain duty in the social field. Every Catholic, layman or priest, is bound in duty to interest himself in the workers. The social apostolate is essential to Catholicism. The social question, says Pius X, "deserves to have all the Catholic forces applied to it with the greatest energy and consistency" "Take thoroughly to heart the interests of the people, particularly of the working and agricultural classes, not only instilling in their minds

Journalism Awards

IN deference to the wishes of a comparatively high proportion of readers who are would-be competitors in the Messenger Journalism Awards Contests, the Editor of the Messenger has extended the closing date for entries in the current year's Contests to 1st July 1960.

The final date for receipt of all entries for the 6 awards offered

by this paper is therefore 1st July 1960.

Judging from the entries already received, it is expected a keen tussle will ensue among the competitors when the final prize-winners are decided by the Catholic Press Board.

Details regarding the 6 Awards together with the Rules to be observed are as follows:—

SIX AWARDS

SIX major awards constitute the current year's MESS- ENGER Journalism Awards. Here is the complete list of prizes offered to readers of this paper:—

(1) THE MESSENGER WRITER OF THE YEAR AWARD — for the year's outstanding article with a Catholic background awarded by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I.

(2) THE J. P. DE FONSEKA AWARD — for the year's outstanding poem with a Catholic setting presented by the Catholic Press.

(3) THE JOHN LEO DE CROOS MEMORIAL PRIZES of (a) Rs. 250/- presented by Shri A. L. J. Croos Raj Chandra for the best essay on the Blessed Virgin. The theme this year will be "Cause of our Joy." The

essays should be within the 1000-1500 word range. (b) Rs. 50/- also presented by Shri A. L. J. Croos Raj Chandra for the runner-up.

(4) THE A. X. MACHADO MEMORIAL AWARD — for the year's best short story presented by Mr. Joachim R. Machado, M.B.E. Short stories should not exceed 1000 words in length.

(5) THE ST. MICHAEL'S STUDIO AWARDS — (a) for the year's best poem and (b) for the year's best article presented by Mr. Michael Rodriguez. This contest is open only to Schools-Mag members.

(6) THE PERPETUAL NOVENA AWARDS — (a) for the best poem and (b) the best article on the subject "Our Lady of Perpetual Succour" presented by NOVENA NEWS. The prizes will be Rs. 100/- for each of the two sections.

The rules

Readers who wish to enter for these Contests are requested to adhere strictly to the Rules enumerated below:

(a). All Entries for these Awards shall clearly specify "Writer of the Year," "Poetry," "Perpetual Novena" or "Junior Award" on the top left hand corner of the envelope.

(b). Each such entry must have a Messenger Journalism Award Coupon (printed below) with the details clearly filled in and affixed to the individual's entry.

(c). All entries addressed to The Editor, MESS- ENGER, Catholic Press, Borella must reach him on or before 12 noon on 1

July 1960.

(d). A competitor may take part in one or more of these Awards, and more than one entry may be also sent in by a competitor for any single Award provided each such entry carries a Coupon.

(e). Writers, both Catholic and non-Catholic, must write under their own names. Contributions under pseudonyms will not be entertained.

(f). The decision of the Editor of the MESS- ENGER and of the Catholic Press Board in regard to all matters relating to these Awards shall be final, and no correspondence whatsoever on the subject will be entertained.

1960 MESSENGER JOURNALISM AWARDS COUPON No. 19

I submit herewith my entry for the 1960 Messenger Journalism Awards

NAME.....

ADDRESS.....

SECTION (State here for which of the 6 Awards you are entering).....

all the religious principles, the only true foundation of consolation in the troubles of life, but endeavouring to wipe away their tears, to assuage their sorrows, to improve their economic conditions by well adapted measures." Here then is a great Mission. How can this Mission be fulfilled?

Here's How

When Canon Cardijn, the Founder of the Y.C.W., first met Pius XI, this is what the Pope told Cardijn: "The greatest work you can possibly do for the Church is to restore to the Church the working masses which she has lost. The masses need the Church and the Church needs the masses. Yes, indeed, the Church in accomplishing her mission greatly needs the working masses. A Church in which only the well-off are to be found is no longer Our Lord's Church. Our Lord founded the Church mainly for the poor; that is why it is necessary to restore to Him the working masses."

The working masses, then, are the chief object of the Church's mission elsewhere as well as in

this country. In Ceylon the Catholic working masses are not lost to the Church as they have been lost to Her in Europe. But there is a real danger that they may be lost to the Church here in Ceylon unless we awaken in time to a knowledge of these same masses. Perhaps already the ties with the Church have been weakened. There are anti-clerical trends in traditionally

Continued on page 4

Of Special Interest

to Parish Priests and Superiors of Religious Institutions.

THE POOR CLARES

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Strands of the Story 243

How massive was Fr. Vaz's church?

ONE of the questions Weston Observatory asks as a preliminary to mounting a scientific expedition to Kandy is how massive was the church Fr. Vaz built there and what would be the extent of the ruins we might expect hidden underground.

The reason is that their mapping out is based on "return signals" to earth shocks and these signals are more marked when there is a substantial difference between the soil and the ruins.

The question is therefore open in our case and we hope our workers will not hesitate to send in their information or surmises.

As a first contribution, VMA of Kandy has already called our attention to this passage in Charles P. Pridham's "Historical, Political and Statistical Account of Ceylon and its Dependencies": "The Roman Catholics had formerly a very considerable establishment with a magnificent church

erected by Padre Vaz" (cf. Op. cit. Vol. 11, p. 666 — T. & W. Boone, London, 1849).

These bibliographical particulars are important for us to assess the value of Pridham's statement regarding a "magnificent church." Our friend is writing at a distance of a century from the destruction of Fr. Vaz's church, and therefore most probably from hearsay.

His informants would be giving their impressions rather than technical details. "Magnificent" would be for them whatever was outstanding taking into consideration the surrounding structures, Fr. Vaz's slender means and the unimportance of the Catholic community at the time.

It is also possible that Pridham applies to the material structure in Kandy what would be more correctly said of the moral "establishment" — the church organisation or "mission" set up by Fr. Vaz. This was certainly magnificent for the times and the odds he had to contend with.

As to the building itself, can we suppose that Fr. Vaz really succeeded in putting up a substantial structure.

This is the question we invite our workers and readers to examine seriously from every point. Some of the clues are:

- (i) how long did Fr. Vaz take to build this (second) church?

- (ii) what financial resources could he count on for building it

(a) from Antony d'Orta and such benefactors.

(b) from the Catholics themselves.

(c) from King Vimaladharmasiripala or supporters at the Court.

- (iii) what materials were then (1699) in use for constructions of some standing? Were these materials available on the spot or had they to be brought from far?

To be more definite on this point of materials used, can we refer to some building of the beginning of the 18th century still extant in Kandy?

- (iv) considering the time and resources available, what would have been the size (dimensions) of Fr. Vaz's church? If a chapel was necessary for the crowds on big festivals, may we not suppose that the church itself was small?

Once again these are all questions we would like our readers to tackle with us.

Secretariate correspondence: Post-card from Fr. Claude Daly, Muttur, re aerial survey, 25 May.

For Beatification Fund: from Mrs. L. Perera: Rs. 15.

Christian Workers

Continued from page 3

Catholic areas, and a not inconsiderable number of the Catho-

lic working-class vote does go to the Marxists. It is painful and unpleasant to open wounds, but that is also the way to their cure.

How is the Church to accomplish Her mission in Ceylon in respect of the working class both within and without the Church? Her own children as well as the non-Catholic working masses are Her concern. Is Christ or Marx to be the inspiration of Ceylon's working people? Unless the whole Catholic community musters its resources to do the work of the Good Shepherd, how can these workers be saved from the wolves who are already preying on them? This mission of the Church in Ceylon must be accomplished by the collective effort of the Catholic community as well as by the specialised action of the Christian Workers' Movement as the Y.C.W.

The collective effort of the Catholic community can be worked out on these lines:

- (1) A widespread study and propagation of the social doctrine of the Church.
- (2) A sincere and generous application of this doctrine to practice.
- (3) An evangelical care for the poor and the suffering.
- (4) A courageous attempt to quicken social changes in the direction of equality and justice.

The specialised apostolate of the Y.C.W. is the providential answer to the Church's need in this age of the Worker. The techniques worked out by Cardijn in the Y.C.W. are a vitalizing factor in other channels of the Church's apostolate. The apostolate of the worker by the worker, has spread into the apostolate of like by like in other spheres. The action of the Y.C.W. is that of a leaven among the masses. Seeing, judging, acting as Christ would have them do, the leaders, the militants, seek to sanctify themselves and the masses of their fellow-workers.

Hour of destiny

"We can save the Church or we can fail the Church,"

MORNING OFFERING

DIVINE Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, works and sufferings of this day, in reparation for our sins and for all the intentions for which Thou dost offer Thyself continually in the Holy Sacrifice of the Mass. I offer them in particular for the intentions of the Apostleship of Prayer and for those proposed by the Holy Father for this month.

INTENTIONS FOR JUNE

GENERAL: That the Faithful may earnestly implore the help of the Holy Spirit to restore the union of all Christians in one true Faith and Church.

MISSIONARY: That with Catholic co-operation spiritual as well as material help may be given to under-developed countries.

Priest officiates at Daughter's Wedding

MR. Rudolph Elwes, who became a priest after his wife died, officiated last month at St. Luke's, Pinner, Middlesex, at the marriage of his daughter, Miss Prudence Elwes, to Mr. Vincent Patrick Callaghan.

Fr. Elwes was formerly a lieutenant-colonel in the Coldstream Guards.

says Mgr. Cardijn. We have reached the providentially destined hour of the laity in the Church, the hour of the apostolate of the lay people in the Church. In this apostolate the Catholic worker will have to play a special part as indicated earlier. Let us pray to Christ the Worker, who alone can save the workers to-day and resolve all the problems of the hour. Let us also ask that Jewish worker-girl, whose work made possible the Incarnation and the Church, to intercede on behalf of the Catholic workers of Ceylon that they may not fail in the task before them.

AWAY with BLEMISHES



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Sunday, 12 June: TRINITY SUNDAY. White. 2nd Prayer of the 1st Sunday after Pentecost. Prof. of the Trinity. Omit prayer prescribed.

Monday, 13 June: St. Anthony of Padua. White. Creed.

Tuesday, 14 June: St. Basil the Great. White. Creed.

Wednesday, 15 June: Mass of the Sunday. Green. 2nd prayer of SS. Vitus and Companions.

Thursday, 16 June: CORPUS CHRISTI. White. Creed. Common Preface. Omit prayer prescribed.

Friday, 17 June: Mass of the Sunday. Green.

Saturday, 18 June: St. Ephrem. White. 2nd Prayer of SS. Marcus and Marcellianus. Creed.

Sunday, 19 June: SECOND SUNDAY AFTER PENTECOST. Green. 2nd Prayer of St. Juliana. Creed. Prof. of the Trinity.

• Unless otherwise stated the prayer prescribed is said daily.

RADIO LOG

JUNE 12: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

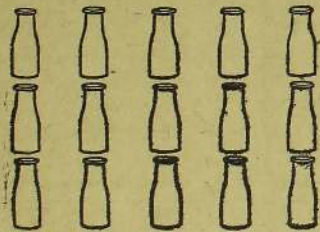
JUNE 13 to 19: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. John Gomes.

JUNE 19: 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

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HAVE A HEART FOR RAVINDRA!



ONE day last week BABY RAVINDRA (see picture) found himself in a stupendous predicament. He had been born into God's good world only twenty-four days ago; he was now alive and kicking, but alas! his mother would not have him any more!

His mother, an unmarried woman, with a growing bitterness in the depths of her heart, forsook her baby.

And so, forsaken, helpless, all alone in the world, this tiny bundle of humanity just twenty four days old, faced his first problem in life.

Robin Hood salutes the two men who helped solve his problem, and who were responsible in salvaging a human soul — the first is a Catholic doctor, the second a Catholic priest. Both must remain anonymous for obvious reasons.

BABY RAVINDRA, I must add, is now safely ensconced far away from the jungle district where he was born, in the Convent of Our Lady of Victories, Moratuwa.

Have a heart for him? Do you like to help him become a man? Maybe, adopt him, be a foster-mother or foster-father to him?

You may write in confidence to the Mother Superior, Convent of Our Lady of Victories, Moratuwa, and I'm sure she will give you more details about BABY RAVINDRA.

Ceylon photographer's success

MR. J. O. EBERT has had the distinction of having his work featured in "The World's Best Photographs" which the Di-



Mr. J. O. Ebert

rector of the Berlin Photographic Salon is bringing out early next year.

Six of his photographic studies will appear in it.

Mr. J. O. Ebert, who is a live wire of the Ceylon Photographic Society and is also on the panel of judges at the annual exhibitions of the same Society, has often adorned the Messenger special issues.

Readers are bound to recall his beautiful and gifted studies which appeared in this paper notably in the 90th Commemorative, Mothers' Day and June Brides' issues respectively.

Another volume to be published in Berlin titled "Asian Photographers" containing nearly 400 photographs will also feature MR. EBERT's work.

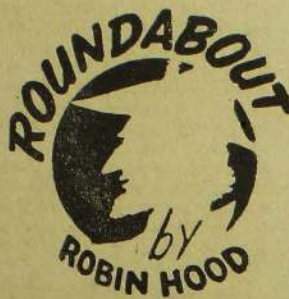
Papal honour for non-Catholic

NEWS has just come to hand that for probably the first time ever, a non-Catholic has been appointed a Knight Commander of St. Gregory.

Man behind this singular achievement is MR. LESLIE LEVER, M.P., a Jew. MR. LEVER has been a doughty fighter in the cause of Catholic Schools for well over 30 years.

Ceylon recipients who have been made Papal Knights are DR. C. J. C. DE SILVA, DR. W. M. MULLER and MR. C. GOMEZ, all Catholics.

President of the Colombo Catholic Diocesan Union, DR. C. J. C. DE SILVA has been connected with the Diocesan Union ever since its inception. He has been intimately associated with the Catholic Union of Ceylon as well.



A redoubtable champion of the Social teachings of the Catholic Church, DR. DESILVA has spoken out fearlessly on diverse occasions from many platforms.

His work has not been concentrated on the Catholic field alone either, for he has served his country as well by his tireless preaching of the same principles of social order and by his work.

He rendered yeoman service to the CEYLON LABOUR PARTY for many years. His sobering influence, doubtless, saved that Party from any left-wing drifts and tendencies.

One-time Editor of the Messenger sister publication, the Gnanartha Pradipaya, MR. D. P. KURUKULASOORIYA has also received a Papal honour.

All local recipients of Papal awards will shortly be receiving their honours at an official investiture.

YCS Rally speaker

PRINCIPAL speaker at the Y.C.S. Rally scheduled for this Sunday is FR. H. HAAS. The theme introduced by him will be World Unity through Student Solidarity.

FR. HAAS who has been Chaplain to overseas students in Europe and has specialized in student problems is full of zeal for the student apostolate.

Fun-o-rama

CARNIVALS may come and carnivals may go, but (I hope!) FUN-O-RAMA will go on forever, like Tennyson's babbling brook!

I like the name intensely — FUN-O-RAMA — it strikes a distinctively new chord in the realm of trade exhibitions and carnivals.

FUN-O-RAMA is scheduled for the period 29 July to 7 August at St. Peter's College, Bambalapitiya.

Organizing Secretary is MR. SUETER J. W. PIERIS. The real highlight of the Carnival is Television.

Other notable items: fireworks displays of a kind seldom seen before, an open-air display by units of the Army, Navy and Air Force and a trade exhibition with the accent on local products.

Women, especially, will not miss the Ideal Kitchen and super Baking Centre which will provide demonstrations, organized by the indefatigable MRS. J. L. M. FERNANDO.

I'm also much enamoured of the Oriental Dancing and Music festivals which, I'm informed, will be a feature of the FUN-O-RAMA. Competitions in Oriental Dancing and Music in which schools throughout the Western Province will take part, will be organized by FR. MARCELLINE JAYEKODY.

★
... 24-day-
old baby
★
forsaken

by his mother

Retreats for railwaymen

IF you are a Railwayman, you will be interested in the Retreats conducted at "Sancta Maria," Kandy especially for Railwaymen.

Since 1954, Railwaymen have been having these annual retreats and with each year, the number of retreatants has been steadily increasing.

Retreat dates are July 30 to 31, September 17 to 18 and October 8 to 9. Contact MR. VICTOR MELDER, 48, Railway Bungalow, Dematagoda, Colombo 9, who will give you all the necessary information.

Fr. Mateo's picture

CEYLON man who has enrolled 1500 Night Adorers up to

date, is MR. STEPHEN A. SILVA of Moratuwa.

FR. MATEO, Apostle of the Sacred Heart, sent the Ceylon man a personally autographed picture on the occasion.

The inscription bears: "Love Him and make Him better loved. Be a Saint. Be an Apostle of the Sacred Heart."

This picture of FR. MATEO now in the possession of MR. STEPHEN A. SILVA was reproduced on the front page of last week's Messenger.

Fr. Cruz's film

MORE than a thousand invitees saw the new film "Palm-fringed Isle."

In the audience Robin Hood spotted the American Ambassador and his wife, MR. AND MRS. BERNARD GUFFLER. Also seen were the U. K.

HIGH COMMISSIONER and LADY MORLEY.

MYRLE SWAN'S beautifully modulated commentary evoked considerable appreciation from many quarters.

And peace at the last

A veteran founder member of the Ladies of Charity at St. Thomas', Matale is no more. She is MRS. MARY JOHN BERCHMANS COSTA who died on 11 May, aged 60.

A well known figure in Matale (she spent over 40 years there as an active participant in Catholic action), she subscribed to a number of Catholic papers and periodicals which she regularly distributed amongst Catholics.

May her soul rest in peace.

Is it difficult to gain an indulgence?

THE plenary indulgence is a remission of all the temporal punishment due to actual sins whose guilt is already forgiven. Hence a Catholic who gains a plenary indulgence, and dies before any new sins should intervene, goes direct to heaven without having to go through purgatory. It must be clearly noted that an indulgence does not remit the guilt of a sin; neither does it forgive sin.

Most plenary indulgences are granted "under the usual conditions." These are: (a) To say the prayer or perform the work enjoined in each particular case. (b) To go to Confession. (c) To receive Communion. (d) To pray for the intentions of the Holy Father. These are bare headings of the conditions which will be explained in a later communication.

Affection for a single venial sin prevents the complete gaining of a plenary indulgence. It is impossible to obtain remission of the penalty whilst the guilt is unforgiven. It is this fact that makes even intelligent and pious Catholics believe that it is very difficult to gain a plenary indulgence. They make no secret of this but proclaim it to all and sundry. This tends to discourage Catholics from even attempting to gain one. This is not correct. The spirit of the Church is to encourage gaining plenary indulgences. For this reason, if a person does not gain a complete remission of his temporal punishment, he gains a considerable partial remission according to his dispositions.

In his excellent book, *Uni Una*, Rev. Fr. Fulgence Meyer, Professor of Dogmatic Theology says, "There is no theological foundation for the belief, that the disposition required for a plenary indulgence is very difficult and rare of acquisition. For a soul that loves God a plenary indulgence is within easy and frequent reach."

In any Jubilee year, the Jubilee Indulgence which is a plenary indulgence, is the all-important thing. During the Holy Year

of 1950, Father Mariano Cordovani theologian to Pope Pius XII clearly explained the Jubilee Indulgence. He said he believed that if the Jubilee is rightly understood and appreciated, it should empty Purgatory and fill Heaven with saints, "without troubling the Sacred Congregation of Rites."

If the Pope's own theologian speaks thus, we must then make up our mind that it cannot be all that difficult to gain a plenary indulgence at any time. It is highly desirable that parents and teachers instruct their children on this doctrinal point and encourage them to try and gain as many plenary indulgences as they possibly can.

The kind reader is hereby reminded that the Catholics who join the Daily Mass League are entitled to receive a plenary indulgence at the moment of their death.

Brother Anthony of Padua, F.S.C.

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SATURDAY, 11th June, 1960

THE OTHER FACE OF THE L.S.S.P.

WE must confess that we are at a complete loss to understand the curious logic of those people who, whilst denying vehemently that they have any intention whatsoever of supporting the Marxists (for whom, they have even made bold to say recently, there is no room in this country), nevertheless provide these same Marxists with the very support they so desperately need.

The democratic regime they claim it is their intention to set up recedes into the realm of the mythical, and can only be a figment of the imagination or a dream goal of wishful thinking, if in order to establish it they have to follow a policy that is to the supreme advantage of the Marxists.

To continue to say that collaboration with the Marxists is contrary to their desires, that any apparent alignment with them is only temporary and accidental and the result of their both following the same aim, and that they just happen to be on the same side, is specious reasoning of the worst sort imaginable.

The situation is one which really begs description, and can only be accounted for by self-deception on a magnificently massive scale. It is all the more astounding in the light of recent Marxist decisions. At a recent L.S.S.P. conference (attended, incidentally, by hand-picked delegates), Dr. N. M. Perera went through with his resolution of accepting office under an S.L.F.P. Government. An official L.S.S.P. communique, commenting on press reports of their "secret" conference, did not, significantly enough, deny this.

Thus the L.S.S.P. has at last revealed its other face, its true face. Any members of the S.L.F.P. who were foolish enough to have cherished fond hopes that the Marxist red of the Sama Samajists was gradually merging into a Sri Lanka blue, should have had their hopes shattered by the Sama Samajist decision.

What, after all, could this decision imply, but that the L.S.S.P. intended to be not just humble camp followers of a triumphant S.L.F.P. which they had helped to establish in power, but equal and important partners in a coalition government, in a popular front.

Only babes in the political wood could be so innocent as to be unaware of the function of a Marxist group in a united front. If S.L.F.P. veterans can still think of the no-contest pact as a harmless election device, they must have come through the galling experience of 1956, with their ignorance utterly unimpaired. Or else they have forgotten the past. If so, how right he was who said that those who cannot remember the past are condemned to repeat it.

But surely it is impossible that a man with even a bare minimum of intelligence should fail to see the implications of the L.S.S.P. decision, and of the classic Marxist technique behind it. The L.S.S.P. can no more maintain that the no-contest agreement is a mere *ad-hoc* tactic with a view to routing a common enemy and that they will "go it alone" — though go it alone they certainly will in a different sense and in true Marxist style, if and when they get into Parliament. Then they will stage a series of disruptive manoeuvres in order to jockey themselves into power. Disruption and violence are all part of the Marxist code, because for them "political power grows out of the barrel of a gun."

Thus the Marxists have come out into the open, revealing their true face, and their decided intention of forming part of a new Government if the no-contest scheme reaches fruition. Just in case their erstwhile companions should want to throw them overboard at that stage, that possibility should be precluded by making sure that their comrades in arms of today will not get so comfortable a majority that they can dispense with Marxist support.

But the "innocents" still continue to insist that they will never form a coalition government with "discredited revolutionaries." And the reason why such a coalition cannot be formed? There is a sublime simplicity about the answer; no such government is possible because the S.L.F.P., the L.S.S.P. and C.P. have different policies. It is as simple and obvious as that. And we must be dolts and imbeciles if we do not see the inevitable logic of the thing, and if we allow ourselves to be racked by imaginary, futile fears.

And yet the fact remains, in spite of all their present protests, that the S.L.F.P. of 1956 did form just such a coalition government, and took two Marxists into their Cabinet as well. The lessons their late leader learnt in the process have evidently been forgotten, and the S.L.F.P. of April 1960 in its turn announced that they were able to form a government (obviously in coalition with the Marxists, for the S.L.F.P. themselves had only 44 seats). They even signed a statement, together with the Marxists and the F.P., expressing regret and surprise at the action of the Governor General in dissolving Parliament in spite of the fact that they had signified their willingness to form an alternative (coalition) government. The protests, however, continue — and they are growing in volume and vehemence with each day — that it is ludicrous to consider so much as the mere possibility of their entering into a coalition with the discredited revolutionaries. We hate to think so, but we are beginning to be afraid that like the Player Queen in *Hamlet*, "the lady protests too much."

The only possible explanation of so blatantly contradictory an attitude is political expediency of a staggering order; or else we are witnessing a quite remarkable case of collective political amnesia. But people who are subject to such amazing lapses of memory must not fool themselves into thinking that the public are subject to these attacks too. The public remembers.

Those who want to play around with wolves in sheep's clothing are certainly free to join in this short-lived game. But they would be very foolish indeed to make the mistake of imagining that the public is composed of Simple Simons who can be treated almost as though they were just sheep in sheep's clothing!

CURRENT COMMENT

by the Editor

The average citizen is not as stupid as he may look

WE cannot understand why it should be so, but it does seem as if most people, the moment they take to politics, develop a sort of dual personality. They cannot possibly believe half the reckless statements they make in the course of their political campaigns. The amazing thing is that they should expect the public to believe them, thereby insulting the intelligence of the public.

It is a strange irony that the very people who are for ever claiming that they are the servants of the public, who are ready to pay pooja to them at every turn and who sometimes adopt the most abjectly and ridiculously servile postures in the process, should at the same time and in the same breath, as it were, gratuitously insult the public in this fashion.

The average citizen is not as stupid as he may sometimes look. Come to think of it, the politician is also, after all, an average citizen — not infrequently rather less than average, if anything. Yet many a politician, no sooner he mounts a soap-box, seems to forget that the public is composed largely of normal, decent human beings. He seems to think of the public as a sort of amorphous, non-descript conglomeration or collectivity, a different entity altogether from the individuals that compose it, and he thereupon proceeds to address the "public" as though it had the intellectual quotient of a moron. But even a moron would refuse to swallow some of the shockingly palpable and gross "terminological inexactitudes" offered for public consumption.

Any old stick

THERE has to be some minimum of *finesse* in these things. To realize this needs no more than such rudimentary psychology as is part of the mental equipment of any man of average intelligence. It is difficult, therefore, to account for the crudity and the enormity of some of the canards that politicians try to sell the public.

No less curious is the callous and cavalier disregard for the truth that seems to come over people the moment they enter the political arena. Any old stick seems good enough to beat one's political opponent with, the only principle involved, apparently, being — "the bigger the better."

Exceptions to the rule are rare, and the common run of politicians displays all the signs and symptoms of this disease of facile mendacity in their most heightened form. One nevertheless liked to think there were exceptions. There were those from whom one expected at least a slightly higher level of political morality.

Humpty Dumpty

WHEN even these fall from grace, it is, to put it as mildly as one may, a matter for regret, and one is reminded of the old nursery rhyme: not all the King's horses and all the King's men could put Humpty Dumpty together again.

An unhappy instance of this is an election speech the leader of the Sri Lanka Freedom Party is reported to have made recently. In this speech, as reported in the Press, Mr. P. B. A. Weerakoon is called "a stooge of the Catholic Church", and both he and Mr. Jim Munasingha are described as being "led astray by the Catholic Church," and as having "lost all interest in the welfare of the common people."

This paper has never held a brief for any particular political party or any particular candidate. It has always stood for truth and justice and the good of the country and the decencies of life. It would therefore like to go on record as expressing its regret that the leader of the S.L.F.P. should have, presuming the speech in question has been accurately reported, descended to this puerile, undignified and pettifogging level.

The edge of the abyss

THERE is also, in the speech in question, a strange insinuation. Mr. Weerakoon and Mr. Munasingha are portrayed as being "led astray by the Catholic Church." *Astray* — "off the right path"; that, we suppose, is what is intended. But *what* is the right path, anyway? Not the path of expediency, or of dangerous compromise with the Marxists, surely? And in curious juxtaposition with that phrase is this other: "they had lost all interest in the welfare of the common people."

It looks dangerously as if what we have here is not just a case of *post hoc*, but that there is an insinuation of *propter hoc* as well. Not merely *after* this, but almost *because* of this. Since they are "stooges of the Catholic Church," and are being "led astray" by this subversive institution, they must, logically, naturally, and necessarily, have "lost all interest in the welfare of the common people."

One cannot be a Catholic and have the common weal at heart at the same time. This maleficent and reactionary religious organization has aims and objectives that are detrimental to the common good. This, as any observer of even the meanest intelligence should know by now, is and always has been the pure and unadulterated milk of Marxist propaganda. And if this is what the leader of the S.L.F.P. now innocently doles out to the public, things must have come to a sorry pass, and we

cannot be very far from the edge of the abyss.

Mud Slinging

WE have often wondered why politicians seem to be so sure that the success of a political campaign depends on the extent to which it approximates to a mud-slinging campaign. Why do so many of them act as if, once they entered politics, they were exempt from the ordinary laws of morality, of truth and falsehood, from the elementary rules of decency that govern human affairs, human attitudes and actions? Do they imagine that the public will not be impressed by a scrupulous concern for the truth, by courtesy, by moderation, restraint and dignity, and by positive rather than merely negative statements?

Is the denigration of one's political opponents at any cost, with any weapons, with a reckless disregard for veracity and charity, the only way to political success? Even if it were, it would not, for that reason be justified. But it is not the only way. To act as though it were, would be to have a very low opinion of the standards of morality, of honesty and decency, of the ordinary citizen.

It only more politicians acted on the basis of a better understanding of the level of integrity the general public expected of them, what a great and refreshing gust of wind would blow through the world of local politics with its stifling atmosphere so saturated with chicanery and deceit.

★

The parish priest was sent for to see a dying Irishman. "Pat," the priest said, "you've been a stormy man most of your life. Now you have only one choice. Which is it to be, God or the devil?" Pat lifted a dying eyelid, looked at his reverence, and said, "I'm afraid I am in no position to antagonise anybody."

★

If you want to learn the value of money, just try to borrow some!

THE BREVIARY TO BE MUCH SHORTER

A NEW, shortened breviary in two volumes instead of the present four is to be published soon, reliable Rome sources have told the N.C.W.C. news service.

The recitation of the breviary will take a substantially shorter time, according to the report.

The proportion of feasts of simple rank will be greatly increased.

REFORM CERTAIN

This alone would account for shortening the recitation time, since one nocturn with three lessons is said in the office of a simple feast instead of three nocturns with nine lessons for a feast of greater rank.

While the report of a shorter breviary is unofficial, it is well established that reform of the breviary is in progress.

High prelates have confirmed this from time to time.

The breviary is the book from which priests and clerics recite the divine office daily.

Vatican Council to meet in 1961?

POPE JOHN said last week that the Second Vatican Council might start within a year — by May, 1961.

Only recently it was thought that the Council would not meet until 1962 or even 1963.

Members of the preparatory committees will be chosen from all over the world, so as to give them a real oecumenical nature.

The announcement was made in connection with the annual pre-Pentecost novena to the Holy Ghost for Christian unity.

Climax to May Devotions at St. Lucia's

(from O. M., "Messenger" correspondent)

SUNDAY, 5th June, was indeed a great day for the Catholics of Kotahena. It was a fitting climax to a whole month of ardent prayer and devotion to Our Lady — the Queen of May.

Every Catholic home along the processional route which Our Lady traversed in majestic triumph was very tastefully decorated with blue and white flags and bunting, and archways of multi-coloured electric jets spanned the roads. Small altars, with a statue or image of Our Lady, studded the route, while two beautifully lit up pandals added colour and splendour to this carnival of light, in which blue was the dominant colour.

As the church clock chimed the half-hour after six — the altar servers who spear-headed the procession came into view, in their red cassocks, hearing the Cross and lanterns. Behind them came the girls of the Good Shepherd Convent. It was an impressive spectacle to see them, clad in immaculate white, singing songs of praise to our Queenly Mother, as they walked in orderly fashion forming the vanguard of the procession. Following them closely came the boys of St. Lucia's School, the boys of St. Benedict's College, the

members of the K.C.Y.M.A. and the numerous Sodality, each headed by an imposing banner. The Legion of Mary, heralded by its impressive standard, brought up the rear of the Sodality. Behind all these organised groups of devoted children was borne the statue Our Lady in an open chariot, all bedecked with flowers of the purest white.

The procession wended its way through streets which were lined all along by enthusiastic devotees and returned to the Church Square where an open-air Benediction Service was held. Then

WORLD SODALITY DAY AT KEGALLE

(from our Kegalle correspondent)

REV. FATHER R. CHIRIATTI, S.J., THE NATIONAL DIRECTOR OF SODALITIES, HONOURED THE KEGALLE SODALITIES BY PRESIDING AT THE CELEBRATIONS ON THE OCCASION OF WORLD SODALITY DAY ON MAY 29TH.

Proceedings began with Holy Mass and General Communion in the parish church. Father

a hushed silence descended on the place when all went down on their knees to receive the blessing of Her who is the Queen of Peace. This demonstration of faith and confidence was indeed a beacon light in a world darkened by sin, civil strife and pernicious, materialistic dogmas which seek to destroy our cherished faith.

Chiriatti preached an inspiring sermon, outlining the scope and nature of Sodality apostolate. The forces of evil, he said, were using all the means that Science, Culture and Psychology had placed at their disposal to sow their doctrine of hate. They had a double aim: to dethrone God and draw away the minds of the young from virtue and religion. Here was a challenge to the Sodality, said he, to use the only efficacious means that would ensure a successful counter-attack — prayer, sacrifice and a holy zeal, in an all-out effort to re-establish the God of Love in the hearts of our young people.

APOSTOLATE

The day's programme was continued in St. Joseph's Convent Hall which was tastefully arranged for the occasion. Enthroned amidst a profusion of white flowers Our Lady smiled down in approval at her Sodality. Colourful charts and apt Sodality slogans adorned the walls, serving as reminders of what the Sodality expects from its members.

Rev. Father Chiriatti gave three talks. The first dealt with the Sodality Apostolate. His keen mind opened up visions of what an enthusiastic Sodality could achieve. After the talk, he gave three very telling questions, which pin-pointed the Sodality's attention on what he expected both Section leaders and members to aim at. Throughout the discussion which followed, he gently kept the attention fixed on the need for a fuller spiritual life. Christ's work can only be achieved, said he, by putting on the spirit of Christ.

SECTION WORK

The short interval for refreshment and relaxation, was followed by the second session, which dealt with ways and means of realizing maximum efficiency

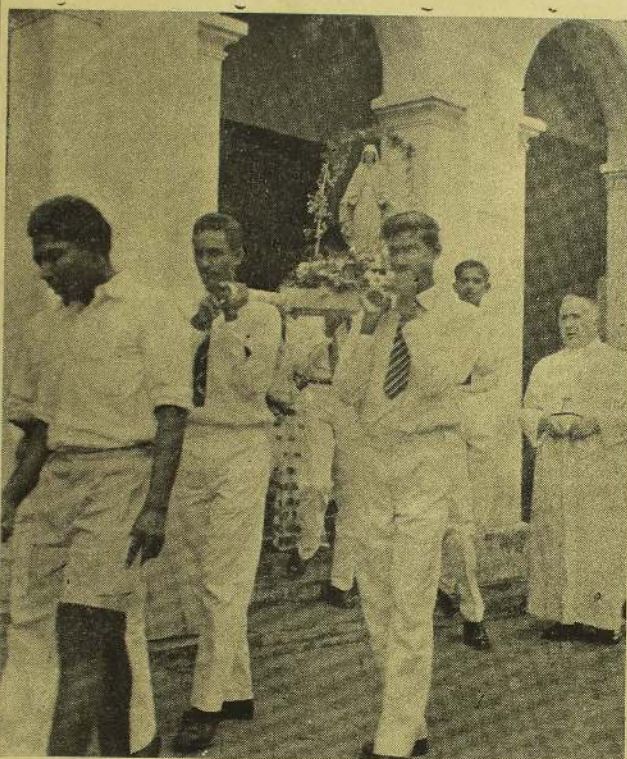
in Section work. It was unanimously agreed that successful Section work depended upon:—enlightened and energetic leadership; a spirit of real sacrificing zeal shared by all members of the section; persevering prayer to implore divine aid on the work undertaken; and the will to go on in spite of apparent failure and set-backs. Father Chiriatti went to the heart of the matter. It was useless, he said, doing stereotyped work that had no relation to the actual needs. The sodality needed dynamic workers fired with holy zeal, with eyes to see and enthusiasm to accomplish. That is why, he explained, the Sodality is no place for slackers. It is a way of life, freely and joyfully undertaken by the select few. It would never be a mass movement, because Sodality ideals were high. Only those imbued with the sense of a Sodality vocation could live up to its demands. Better, said he, a few select Sodality members, fervent and intrepid, than a large body of semi-Sodality members, only half-heartedly hanging on to the Sodality.

MENTAL PRAYER

The afternoon session was devoted to clearing up doubts and difficulties that the questions deposited in the question box revealed. Many interesting topics were touched upon by Father Chiriatti in answering these questions in a simple, clear and logical manner. The main topic for discussion at the afternoon session was the problem of meditation, always a difficult hurdle for young and old Sodality members alike. Father Chiriatti outlined a simple, lucid and child-like way of setting about the lack of meditation. This made many a Sodality member resolve to try anew to reach God, within himself, by the all-important method of daily mental prayer.

Benediction in the Convent chapel, where the Sodality members pledged themselves once more to Mary their Queen and Mother, and an enjoyable Social brought a happy and memorable day to a fitting close.

MAY 31st AT "MARIS STELLA"



Sodality members bearing the statue of Our Lady as the procession emerges from the chapel at the closing of the Month of May devotions at Maris Stella College, Negombo. (Picture by Terence Hettiarachchi).

CORRECTION

In the Official Notices relative to the Feast of the Sacred Heart, appearing in last week's issue of the paper (regarding Evening Mass and Priests' Holy Hour), 26th June should read 24th. The slip is regretted.

37th INTERNATIONAL EUCHARISTIC CONGRESS

Printed forms for the children's Spiritual Bouquet for the Offertory of the closing Mass of the 37th International Eucharistic Congress will be available in English-Sinhalese and Tamil at Rs. 1-25 per hundred.

Orders must please be placed immediately with: Eucharistic Secretariate, Archbishop's House, Colombo 8.

Patricians Meet

(from a "Messenger" correspondent)

Katana

THE first meeting of the Katana Patrician group was held at the school hall on Sunday, 22nd May, at 3-30 p.m. Mr. J. M. de Alwis, chairman of the movement, presided. The lay-speaker was Mr. Pedru Alphonsus, who gave a talk on "Who is a Catholic?" After a lively discussion, Fr. Alexander Fonseka, O.M.I., addressed the group for fifteen minutes. With the reciting of the final prayers and the blessing, the meeting terminated.

Katunayake

THE first meeting of the Katunayake Patrician group was held at the School Hall, on Sunday, 29th May, at 3-30 p.m. Mr. J. M. de Alwis presided. Mr. H. D. Aloysius gave a talk on "Who is a Catholic?" The priest-speaker was Rev. Fr. M. Aponso.

Duwa

THE first meeting of the Duwa group took place on Sunday the 5th June at 3-30 p.m. at the school Hall. Mr. J. M. de Alwis presided, the lay speaker being Mr. H. D. Aloysius. The Priest speaker was Rev. Fr. D. Joseph Perera. The subject was "Who is a Catholic?" After a very interesting discussion, the meeting terminated.

Crowds expected at Wahacotte Shrine

(from a "Messenger" correspondent)

THE historic Shrine of St. Anthony at Wahacotte in the Kandy diocese is expected to have a large influx of pilgrims from all parts of the island, when the Feast of St. Anthony is celebrated there on the 19th instant.

Bishop Regno and several priests of the Kandy diocese will also be in attendance.

On Saturday afternoon there will be an alms-giving, it is learnt, with Pontifical Vespers at 7-30 p.m.

On the festive Sunday several

Low Masses will be followed by Pontifical High Mass at 9 a.m., with Pontifical Benediction and Procession.

The Statue of the Saint will be taken round the village, in procession.

This year's celebrations coincide with the third centenary of the founding of a Catholic colony in Wahacotte.

For the convenience of the pilgrims making the trek to Wahacotte, a rail-road co-ordinated bus service will function from Matale. There is, in addition, a direct bus service from Kurunegalle.

infirm, let us offer ourselves with Christ so that we too may be purified like gold in the furnace." Fr. Kingsley Perera imparted Benediction and the Blessing of the Sick. During Benediction the Lourdes invocation of the sick sounded through the church square.

There was a poster and utensils demonstration, showing the sick room, Extreme-Unction box, preparation for the Viaticum and giving of the last anointing and Communion to the sick.

Sick Day at Pamunugama

(from a "Messenger" correspondent)

LAST Sunday — Mission Sunday of the sick — the sick from Pamunugama, Kepungoda, Dungalpitiya and Bopitiya had a glimpse of the Lourdes blessing of the sick. Junior and Senior Legionaries and a gallant band of young volunteer workers had seen to it that they even had a cartridge paper Grotto before which the sick could gather and intercede "Lord that I may see . . . that I may hear . . . that I may walk."

Fr. Dominic Pathirana, preaching during the Mass celebrated by Fr. A. Costa, said: "Why should the innocent suffer? . . . Because Christ THE INNOCENT ONE suffered and continues to offer Himself daily at Mass. So we the sick and

Y. C. S. RALLY

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Women's

Own

Page

Success in married life

A WARM delightful personality, with an unaffected air of friendliness — that's Joyce who appears to live a true Christian life that is worthy of emulation by Catholic wives and mothers of today.

"Married life as for me," she said "has been all what my husband and I have made of it, with of course, the grace of God. We were faced with difficulties, no doubt, yet our trust was always in the Sacred Heart of Jesus" she said.

Success of family life, she says, is achieved when both the husband and wife placed their trust in God apart from the devotedness they have for each other. "The faithful practice of the faith is the criterion of their loyalty to God" she continued.

Educated at a Catholic institution, Joyce is married and has a happy contented family life. "Six years of family life have undoubtedly been an experience with God and grace," Joyce said. She is the proud mother of two lovely little daughters. Her husband, a devout Catholic too, is in the service of the Ceylon Government for a considerable time.

Joyce says that the Church, more

than any one else, often reminds young men and women, when planning marriage, of their heavy responsibilities, but too often young folk fail to give this counsel consideration and consequently make their marriage a failure.

"Loving one's husband exclusively, trusting him unflinchingly, working and suffering for him ungrudgingly is most important to happiness in

by
Tony Wanduragala

married life," said Joyce when I asked her what was the most important factor which contributed to success and happiness in married life.

Essentially a housewife, Joyce appears to have her hands full during the course of the day. Being interested in cooking, she, I am told, takes much delight in preparing the family meals. With an eye for the latest fashions, she designs her own clothes and those of her two daughters. Apart from all the household work and the time spent on her children, Joyce manages to snatch a couple of hours for reading novels and Catholic literature. She is, incidentally, very interested in journalism. The Messenger Women's Page has afforded her many hours of delightful reading.

Joyce is of opinion that a man

appreciates a beautiful home possibly more than a woman does, and hence the wife must always remember to keep it neat and smart and also to create a truly Catholic atmosphere within it. "To bring up children in the love and fear of God, and by means of good example too," she remarked.

"Keeping a good table — there is very much in it. It's where all the members of the family come together, pray together and discuss family matters in a true spirit of holiness," she said. "The meals may be simple, but let them be good and hot and daintily served," she continued.

Asked as to what she thought was the probable cause of family troubles and broken homes, Joyce thought that the lack of understanding between the husband and the wife and their inability to share everything between them, especially, the difficulties of their state of life, disturbed family life to a great extent. "Emotional immaturity is also a probable hidden cause of family troubles," Joyce said.

"Being patient over the husband's defects and occasionally praising his good qualities is essential to Christian charity. Never preach to him, never be nagging at him and never scold him in public," she said quite seriously.

Success in married life, she said, is found when the husband and wife seek God at all times — for where there is God there is love, and where there is love, there is no need.

THE FORUM

Should Woman be Subject to Man?

We present two more viewpoints from readers: the first is from Carmini Ratnam of Kandy. Here's what Carmini says:

A WOMAN'S subjection to a man does not mean that she should tremble at his every word or that she should be a slave to every whim of his.

Her submission to him should be a bowing down of her will in deference to his, in all matters reasonable and which go to promote peace, stability and security in the home and in married life. But her opinion and her voice too should be valued. She should meet her husband half way and work out things smoothly, so that subjection to him would become something pleasant and elevating and would lose its slave-like flavours.

Marriage is a partnership and as such both must be to each other a help mate and a companion. If the man acts the role of a dictator and he expects the woman to obey him, then, I say, a very decided 'No' to the question. The master-slave attitude should not be present at all.

Subjection, in its broadest sense, is meeting half-way in all matters — mutual decisions taken over difficult situations, appreciation of each other's individuality and respect for each other. He must regard her as the queen of the home and as his faithful and loyal

consort.

... and here is C. A. S's verdict from Ratnapura:

IN this all-absorbing theme, "should woman be subject to man," started by Adeline Fernandopulle, and taken up by Mr. Julian Senanayake, and Miss E. R. Tampoe, I am inclined to agree with the last named. However, when it comes to the question of 'tripping' I really cannot say whether woman 'trips' more than man. In any case, if woman 'trips' a wee bit more than man (ladies, no brick-bats please!) then, there is, I think, an excuse for her, because the very first woman, Eve, in sharing the forbidden fruit with the rather reluctant Adam, took upon herself a little more of the responsibility for their joint expulsion from the Garden of Eden.

Nevertheless, man is a chivalrous being, for hasn't he, since the time of father Adam, been calling his woman, "My better half?"

It is well to remember that marriage is a 50-50 contract. The moment this ratio is altered to give more weightage to one or the other of the contracting parties, then trouble begins, and 'mitchum' trouble too! This is what the parties must avoid, if they have a genuine love for their children.

ANNOUNCEMENT

The Women's-Mag has secured the services of a competent designer of fashions — YROL JAYE-WARDENA. Look out for a special feature by him to appear exclusively in our June Bride's Issue.

—PATIENCE HOPE

WOMEN WITH CHARM

WOMEN were made to be charming.

God made them different from men by giving them a feminine nature. Shouldn't they develop their womanliness to its fullest?

Today's women are charm-conscious. But they often mistake the mere surface sparkle of so-called "society women" for true womanly charm. Or they try to copy the glamour girls of Hollywood. Yet you simply can't apply charm to a person like you do paint to a house.

A woman is gracious with others when deep love for God warms her outlook on them. She is charming because she has concern for everyone she's with.

In fact, unless a woman acts from a sincere love for others, her charm can be only artificial. Her concern is sincere when it's a reflex of her love for God. Religion fits in perfectly with a girl's desire to be charming.

A woman with inner peace and warmth has outward poise. She carries her body with the dignity

God gave her when He made her in His image.

She chooses her clothes carefully — but not to make others

by
ANNE CULKIN

jealous or to feed her vanity. She takes pains with her dress so her appearance will please others.

Doesn't she learn table manners for the same reason? Because she things first of others — how may she be pleasing to them? Charity insists we do not offend others at the same table.

A charming woman's speech never turns ugly with envy. She recognizes the beauty and talents of others as God's gifts.

In short, a woman's personality reflects what is in her mind and heart. A charming woman thinks first of others because love for God warms her heart.

(Paulist Feature Service, Washington, and Ceylon Messenger copy-right).

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WOMEN'S-MAG

I am a regular reader of the Messenger. I am a Catholic and I am interested in the Women's-Mag.

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A Day with Pope John XXIII...

GRAVE CHURCH PROBLEMS CROWDED THE MIND OF POPE JOHN ONE NIGHT DURING A TROUBLED SLEEP. IN HALF-SLUMBER HE SAID TO HIMSELF, "I MUST SPEAK TO THE POPE ABOUT THIS." THEN HE AWOKE AND SMILED, REMEMBERING THAT HE IS THE POPE. HE AROSE AND BEGAN HIS DAY.

— day often begins in the deep of night

The Pope makes his thanksgiving after Mass and returns to a small dining room where his personal valet, Guido Gusti,



is waiting to serve him his "café-latte" — a little coffee and hand him the morning papers.

At 8-15 the Pope leaves the breakfast table and descends in a small private elevator to his private library, where he is ready to receive His Eminence Domenico Cardinal Tardini, Vatican Secretary of State, for his daily 8-30 consultation.

40 audiences

This Audience is one of more than 40 regularly scheduled audiences that occur each month in which the Pope receives the prefects, secretaries and various other high officials of the congregations and offices of the Church's central administration.

After these come the bishops who are in Rome on the visits they must make to the Pope every five years. There are approximately 500 of these annually. Bishops and prelates making unscheduled pilgrimages to Rome increase this number considerably.

After the Cardinal Secretary of State, the scheduled audiences of the other cardinals of the Vatican headquarters staff and the visiting Bishops, the Pope receives individuals and groups who have some special reason or some special dignity that gives them the privilege of a papal audience.

4 friends

DURING ONE special audience, the Pope recognized four old priest friends from his home Diocese of Bergamo. He was unable to speak to them for long because there were many other priests in the group. But, as he passed them, the Pope said in a low voice: "Don't go away. I have an ambassador to receive after this, but when I'm through, come back and we will have a chat together."

The audiences are usually over at one o'clock. The Pope then takes his lunch, which is almost always the same: soup, rice, meat or fish, fruit and water, and once in a while a glass of wine. He will often have a guest join him. After lunch he follows the Italian custom of a siesta and dozes for about a half-hour in an armchair.

At study

After his rest, he either goes for a walk in the Vatican gardens or, if the weather is bad, browses in the fine library left by Pope Pius XII. Then he may work on a speech or study documents concerning the government of the Church.

LATE AFTERNOON finds the Pope again in his small study in his top floor apartments, working at his desk. This is a simple room but highly personalized by the photographs and bric-a-brac from his personal life.

(See next page)

SCHOOLS MAG

Vol. 3 No. 18
11 June 1960

S.O.S.

Will the member who sent in a remittance for the Schools-Mag bound volume, please let us know his (or her) name and address? Only the postal order was received with the Kandy post mark and we have no way of despatching the copy without the name and address.

The Pope's day often begins in the deep of night. He awakens at some early morning hour — sometimes at one o'clock, sometimes at two or three — and goes to his private study to work. Or he prays until he becomes sleepy, then returns

to bed. The normal hour for the Pope to arise is shortly before six o'clock. He recites his morning prayers, dresses and goes to his private chapel, which is a half flight of stairs down from his private quarters. In the chapel are his personal sec-

A Thought FOR THE WEEK

WHERE there is charity and wisdom, there is neither fear nor ignorance.

Where there is patience and humility, there is neither anger nor loss of composure.

Where there is poverty borne with joy, there is neither grasping nor hoarding.

Where there is quiet and meditation, there is neither worry nor dissipation.

Where there is the fear of the Lord to guard the gateway, there the Enemy can get no hold for an entry.

Where there is mercy and discernment, there is neither luxury nor a hardened heart.

Birthdays

JUNE 11th — 17th

A happy birthday to the following members who celebrate their birthdays this week:

11th JUNE

Marie Ranasinghe (Nugegoda), Audrey Fernando (Dehiwela), Rukmanie Jayasinghe (Moratuwa), Vyville Peiris (Mattakkuliya), Antoinette Fernandez (Warakapola), Anton Gnana-pragasam (Jaffna), Phyllis Bernadette (Moratuwa), Mirani Victoria (Matale), Louis Thambinayagam (Trincomalee), Ajantha Kaluarachchi (Kegalle), Nirmala Sirimanne (Kandana), Nimal Antony Fernando (Chilaw).

12th JUNE

A. E. T. Aloysius (Maradana), Antony White (Trincomalee), Carmel Samarasinghe (Colombo 13), Anthony N. Perera (Colombo 5), Honourine de Miraal (Negombo), Lakshmi Eliyathamby (Mutwal), Sunil Perera (Dehiwela), Jacintha Perera (Kegalle), N. A. Atkinson (Ratnapura), Shanthie Cooray (Moratuwa), Flevar Felsing (Colpetty).

JUNE 13th

Anthony R. de Silva (Dehiwela), Claudia Fernando (Negombo), Basil Bernard (Matale), Jennifer Paul (Agrapatna), Annette Jansz (Colombo 13), Tony Fernandez (Colombo 14), Rohini Massillamany (Colombo 13), Clarible Miranda (Kochchikade), Elwin Fernando (Kalamulla), Annesley Malawana (Colombo 8), Anton Francisca (Negombo), Antoinette Fernando (Colombo 4), Stanley Pieries (Kandy), Dhashini Suttukulasinghe (Colombo 7), B. A. Lopez (Kandy), Mary Anne Armstrong (Colpetty), Wilfred Carvalho (Borella), Marlene Forbes (Kelaniya), Priyadharsini Navaratnam (Mannar).

14th JUNE

Chitra De Almeida (Paya-gala), Angela Gooneratne (Colombo 2), Ranjanie Fernando (Lunuwila), Sharmini Weerasinghe (Kandana), Prema Antony (Ragama), Antoinette Codipilly (Watawela), Basil J. de Silva (Moratuwa), Jacintha D'Almeida (Colombo 10), N. G. Tambimuttu (Colombo 4), V. Patricia Fernando (Negombo), June Rita Massillamany (Ratmalana).

15th JUNE

Ivan L. Samarasekera (Kela-
(See next page)



THE SPEED ACE CYCLING CLUB CELEBRATES ITS 1st ANNIVERSARY

Gunam Pillai, Philip Juriansz, Hilary Livera, Brian Pereira — all members of the Schools-Mag — were the organizers of the Speed Ace Cycling Club's 1st Anniversary, recently held at Kotahena. They were led by Eardley de Croos.

Our picture shows the winners: G. Gomez, Phill Juriansz in the cycle race.

Members

3151 — 3200

3151. Calista Perera (Kegalle), 3152. Noeline de Silva (Dunumale), 3153. Bernadette Perera (Wellawatte), 3154. Rita Perera (Kegalle), 3155. Emilia Pullenaya-

gam (Mattakkuliya), 3156. B. Michael Archibald (Kelaniya), 3157. Celia de Alwis (Mutwal), 3158. Blossom Mirando (Kochchikade), 3159. M. Navaratnam (Colombo), 3160. Terence Seneviratne (Nuwara Eliya), 3161. Bertram Dias (Wattala), 3162. Anne Clare Devotta (Mutwal), 3162. S. A. D. Benedict Perera (Nuwaraliya), 3164. Christine Stork^a Nawalapatiya), 3165. Joseph Tarcisus Fernando (India), 3166. Marina Thiela (Colombo 15), 3167. S. Anthony Fernando (Nuwara Eliya), 3168. June Mari- anne Croning (Mutwal), 3169. Antoinette Wijesuriya (Mutwal),

3170. Wilhelm Muller (Maharagama), 3171. Newton Barbett (Dehiwela), 3172. Ida Muspratt (Mutwal), 3173. Paul Oliver Welsh (Nuwara Eliya), 3174. Rohan Thambirajah (Nawalapatiya), 3175. Shantha K. Perera (Kegalle), 3176. S. Dharmaraj (Nuwara Eliya), 3177. Magdelene Caderamen (Mutwal), 3178. Kanagaratne Navaratne (Colombo), 3179. Shiranee Perera (Kegalle), 3180. Philomena de Silva (Mutwal), 3181. Genevieve Fernandopulle (Kotahena), 3182. Lourdes Dias (Kotahena), 3183. Fatima J. Collins (Ratnapura), 3184. Constance Gunawardena (Kelaniya), 3185. E. M. Sarath Fernando (Kalutara).

3186. Shanthilal Dias (Wattala), 3187. Jacintha Gomez (Colombo 4), 3188. Darrel Perera (Kotahena), 3189. Milroy de Waas (Pannipitiya), 3190. Clarence Fernandopulle (Kotahena), 3191. Maheswary Fernandopulle (Dankotawa), 3192. Joseph Ranil Madawala (Dehiwela), 3193. Eleanor Fernandopulle (Kotahena), 3194. Sakunthala Benedict (Colpetty), 3195. Maureen Devotta (Mutwal), 3196. Cheryl Cumariyah (Nawalapatiya), 3197. Dionne Phillips (Nawalapatiya).

3198. E. Joseph Fernando-Pulle (Dankotawa), 3199. N. Agiti Cabral (Nawalapatiya), 3200. Collin Fernandopulle (Dankotawa).

(To be continued ...)

At the start of the cycle race



Lalitha Salgadoe of Ave Maria Convent, Negombo sends a favourite prayer of hers.

A Prayer

O most holy Heart of Jesus fountain of all good, I adore thee, I love thee, and being deeply sorry for my sins, I offer thee, this my poor heart, make it humble, patient, pure and in all things conform it to thy desires.

Grant O good Jesus, that I may live in thee and protect me in dangers, console me in affliction, give me health of body, assistance in my temporal needs, Thy blessing in all my undertakings and the grace of a holy death.

★ THIS TRIBUTE TO THE ANTONIAN CRICKETER, CHARLIE JOSEPH, WHO WAS CROWNED "CRICKETER OF THE YEAR" RECENTLY FOR THE SECOND TIME, COMES FROM A FELLOW COMPANION.

HE PLAYED THE GAME

NO more shall we see him coming out of the pavilion, his face wreathed in chubby smiles. No more shall we sit in the sunshine and watch his incomparable art till the

as a machine will turn out pins! There is no colour and no enthusiasm in their play.

But Charlie Joseph is different. His play is as sunny as his face. He is not a miser hoarding up runs, but a millionaire spending them with a splendid yet sensible prodigality.

TECHNIQUE

He stands mobile when the bowler approaches the wicket. He remains so as the ball is delivered. Then, without any preliminary flourish, the bat flashes, the ball bounds to the ropes and the stroke is over.

Probably no Antonian cricketer has ever won such affection from others as he has done. There is no doubt that he will be remembered in the years to come. His name will live in the hearts of hundreds of Antonians.

By Neil Wijeratne

evening shadows fall athwart the greensward, and send us home content.

The gifted cricketer leaves the stage and becomes only a memory in our hearts. So hats off to Charlie Joseph a prince of a great game.

The claim does not rest simply on his achievements, although judged by them the claim could be sustained.

But we do not judge a Cricketer so much by the runs he gets as to how he gets them.

There are those who turn out runs with as little emotion



Schools-Mag Volume

When we returned from school Mummie announced that our copy had arrived. We were so delighted and happy. We are very thankful to you for this great treat that you are giving us members. Please do remember that we will also want the next issue too. We shall treasure this copy and all other copies that you send us for our life time and hope that it will be treasured for many generations.

Our two other brothers, will also have the pleasure of enjoying these Volumes.

May God Bless you and may our Club grow from strength to strength.

Jayantha Jayasinha.

Matale.

Dear Editor,

Please enrol me and my three sisters, and my brother as members of the "Schools-Mag." We never fail to read the special pages for us in the Messenger. Really the Schools-Mag is very interesting.

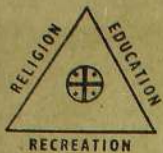
Shiranie Seneviratne.

Maggona.

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Cut this out and post the completed form to the Editor, SCHOOLS-MAG, Catholic Press, Borella, to get your Membership card and number.



Schools Mag

THE VISION

(● St. Michael's Studio Award entry)

STAY Roman, hold! suspend the fearful sword:
For death is dark and life is fair to me
As blossoms breathing perfume to the wind.
One act! — one little act, some incense flung
Upon the burning coals, to be consumed
Ere I can say: "Tis done!"



Not yet, apart, —

A darkness fills my eye; my soul is thrilled
With holy awe. And what art thou, O pile
That loureth black upon my wond'ring eye?
O say! Is it Moloch's opprobrious hill?
I hear the roar of sullen winds as deep
As Almontana's, when her waves were cleft
Or proud Arden's, when she bared her floors
And dark Tabaria's when in stormy hour
Uncurbed her echoes thunder on the shore.
Olivet! sacred mount, what hour is this
That thou so grimly wearst awesome frowns?

Behold! He cometh. Not in godly might
Or pomp of kings; but in the pangs of woe:
No might is in his step or burning eye
But fierce contention 'twixt the God and man.
He kneels beside yon grassy mound and prays
To Him Supreme and great, Jehovah God:
The Son before the Parent. All is still.

The scene is changed from fear and mighty dread
To sacred solemnness. His trembling lips
Are moved in silent prayer and now His head
He bows, in agony of grief. The wind
Doth gently stir the glossy auburn locks
That curl about His neck.
But weep my soul!

No comfort comes, no peace to soothe His grief;
No gentle voice cries "Rest Thou, Peace be Thine!"
No choir ethereal wafts along the breeze;
A chant of peace. And quivering in His eye
The lustrous tears burst forth, and pour adown
His hollow cheek in silence sad and deep.
Do not I hear a voice? — No all is still:
And soft the breezes whisper through the night.
I hear a sound of wings; O portent dark!
Dread Samael has spread his wings of death
And hovers round the mountain with his sword.
He rises now:

The Christ abandoned, desolate, unloved,
Dark glows His hazel eye with woeful thought
He gazes on His friends, and lo! — they sleep.
Then turn again my God, and cry to God
No comfort is in man, no strength is found
On earth. He prays with fervour deep, and 'tis
The fervour, of languishing hope and fear.
Again He stands and yet the dearest three
Are bowed. Then turn, then turn, from earth, O God!
Man will not soothe Thy aching heart.

He prays:

His brow is damp, His locks are dank and moist;
While His pale lips are dry and feverishly
Do pray to God — He starts! — O horror, horror!
The air is filled with dreams: Yon, Sodom stands
In evils proud, in luxury, and might:
Pompeia! lo, — her marble fanes are reared.
And revelry runs riot in her streets.
Fair Graecia! Egypt of the lofty brow,
Perfidious Roma! heathen lands and sin,
O sin, O sin, O sin! Thou earthly God
Wilt thou enrapture still? Will no one hear
The Voice of Truth? Alas! now do I see
Vile sculptured gods, most hideous images.
Alas! they persecute my Lord and God;
Saladin and the Turk, Muhammad and
His awful scourge. Dread pageant cease!
Thou shootest terror to my trembling soul.
My heart's dissolved to weakest water, — oh!
It pours forth in my tears. I weep for thee
O world, and for Thee Christ; Are these the sins
For which Thou givest life?

Lo! see His mien.

With ruby dew's distained, Intensest grief
Hath slain His manhood, lain His Godhead low.
Within His breast, a tempest rages fierce
And wrecks His frame. Alas! Is there no peace?
But soft! What mellow light plays on the bough
Of green olive, above His head? What choir
Swells on the rising breeze its echoes soft?
Euphonious rapture! Ecstasy of song!
Thou exquisite delight! Sweet Elixir
From Heav'n to steel His Soul. What creature fair
On wings of light descends? His feet upon
The breezy clouds of whitest vapour bright?
Supernal beauty! His embroidered wing
Is pure as light from silvery Orient stars
Empyrean source of day! from whose bright womb
Exulting, daylight springs: behold his cheek
Far brighter than thine own.

I dare not speak.

This tongue cannot utter those moments sweet,
I am refreshed with mysteries divine.

Arise, arise, then Christian! though thy course
Be through the furnace, and the vale of death.
His love is there, a beacon-light that gleams
From Heaven's seat to guide thee through the gloom.
I will not be an apostate: my soul
Hath drunk a mellifluous honey draught
To strengthen it and so I fear no more.
Thou, soldier! take my life, my strength is His
Who died for me; and I shall die for Him.
Farewell, farewell! my friends . . .

Let fall the sword!

Derek de Silva



Talks to Teen-Agers By Uncle Ashley *Summing up*

My Dear Children,

To grasp better the full meaning of the Holy Mass and its relation to Calvary and the Last Supper let us summarize what we said earlier on "Sacrifice."

	LAST SUPPER	— CALVARY	— HOLY MASS
(1) The Priest Jesus Christ	Jesus Christ	Jesus Christ
(2) The Victim Offered	.. Jesus Christ	Jesus Christ	Jesus Christ
(3) The Manner Offered	.. UN-Bloody Manner under appearance of bread and wine	Bloody Manner	UN-Bloody Manner

Next week we shall learn about the Offertory.
God bless and love you all always in Jesus and Mary.

UNCLE ASHLEY.

(Next Week: OFFERTORY)

WHAT'S WRONG WITH MY FACE?



"Doctor, what is wrong with me?"

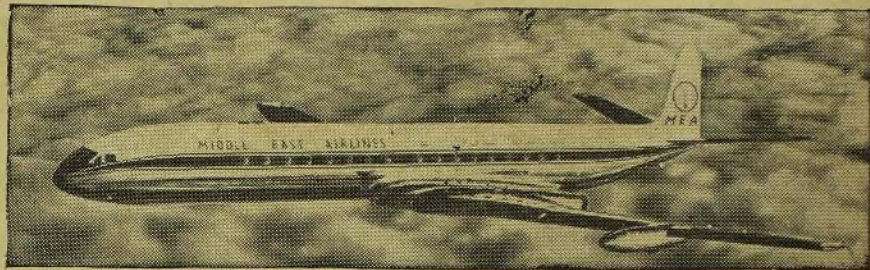
"Madame you are too fat. You use too much rouge and lipstick; you get your hair bleached, you smoke too much, and one other thing — you are in the wrong office. The doctor is next door and I'm a newspaper man!"

Sent by Francis Steelman.

Kotahena.

SCIENCE Scrapbook

... Comet Jet the Middle-East Air-liner



The first of Britain's luxurious Comet 4C jet airliners to bear the insignia of Middle East Airlines.

Modern Operating Theatre

BIRTHDAYS

(Continued)

niya), Cheryl Adaman (Kotahena), Celine Ranasinha (Mawilmada), Tyrone Pieries (Grandpass), Annesley Webster (Boralesgamuwa), Mallika Variath (Colombo 5), Crescanta Fernando (Kotahena), Trevor Austin (Nugegoda), Joseph Rayen (Dehiwela), Delrine Juriansz (Kotahena).

JUNE 16th

Bernadette Cruz (Mutwal), Julitta Fernando (Dodangoda), Andrey Croos Fernando (Galle), M. Judith White (Trincomalee), Roy Nicholas (Jaffna), Maureen Nicholas (Jaffna), Maureen Fernando (Ja-Ela), Hilary Howard de Zilva (Wattala), Jayantha de Almeida (Ganemulla), Maya de Almeida (Puttalam), Iromi Amit (Hambantota), Srilal de Almeida (Beruwela), Newton Rayen (Colombo 13), Russel Phillip Welsh (Peradeniya), Manel Antoinette Fernando (Welligama).

17th JUNE

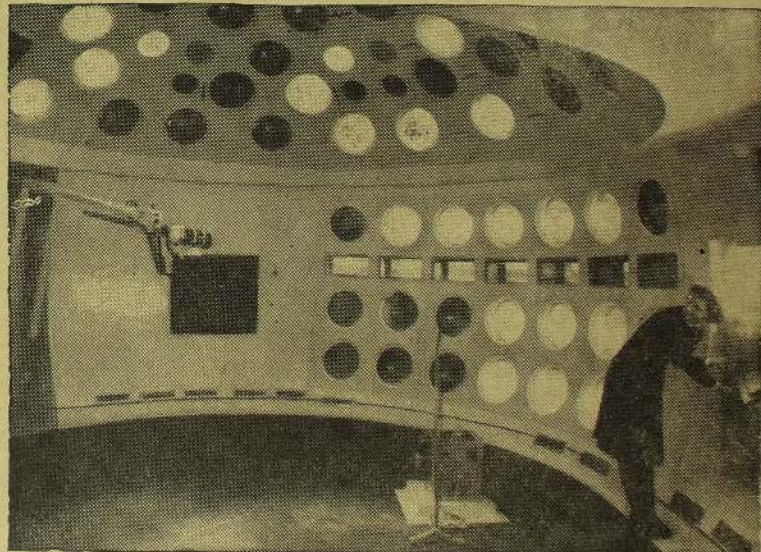
Jeanette Pereira (Kandy), Bernadette de Silva (Rakwana), John Sebastian (Ja-Ela), Travis Perera (Thimbirigasyaya), Philomena Beyer (Hunupitiya), Rohan Mark Jayatunga, (Kelanaya), Fathiman P. Gomez (Nattandiya).

THE POPE

(Continued)

Toward 7-30 in the evening the Pope goes to the chapel to recite the Rosary with Mgr. Capovilla and the three Sisters and to attend Benediction of the Blessed Sacrament. At about 8-00 he sits down to dinner, lighter and more simple than his lunch. Sometimes he watches television for a short while.

Ordinarily the lights of the Pope's bedroom window go out at about 9-00. The Pope's day is ended.



One of the two egg-shaped operating theatres which have been built in the new Rs. 70,00,000 department of surgical neurology at the Western General Hospital, Edinburgh, Scotland. In this picture Theatre Sister Anderson (right) is seen operating the electro-magnet switches on the lighting control panel.

Each of the operating theatres has an aluminium dome containing batteries of operating lights ten times more powerful than normal theatre lighting, ventilation grills and circular observation windows. Each theatre is also equipped with a five-way X-ray viewing box, a magnetic lighting control panel, nitrogen for compression tools, electro-encephalograph connections and television for the transmission of electroencephalograph recordings.

Courtesy, U.K.I.S.

World Sodality Day is celebrated in Moratuwa Convent

★ Swarna Mendis reporting from Moratuwa

THE Sodalists of the Convent of Our Lady of Victories, Moratuwa, in conjunction with Sodalists the world over, celebrated World Sodality Day on 29 May.

The Catholic Action Prayer heralded the day.

Brief talks on "The meaning of World Sodality Day," "Our Youth Apostolate," "The first and second steps in our Youth Apostolate" and "The third step in our Youth Apostolate" were given by the Prefect, Vice-Prefect, Rosemary Perera, and Anoja Ratnayake respectively.

Rev. Mother John Berchmans spoke illuminatingly on "The Ecumenical Council."

Patricia Wanduragala read the mental prayer for the day. Celebrations ended with the crowning of the statue of Our Lady.

Fatima's Secret

THE time is near that sinners may perish.

But there is still a ray of hope. To those who heed the call of prayer,

And penance as Our Lady wanted.

Fatima's secret is but a few months away.

Let's rally around the Rosary. Sinners, all of us must fervently pray.

To gain that joyous victory. **Theresa Paul.**

St. Anthony's Girls' School, Dematagoda.

**Classified
ADS.**

IN MEMORIAM



D. M. J. Corea
Born 11-5-1890
Died 7-6-1959

A Requiem High Mass will be sung for the repose of his soul at St. Lucia's Cathedral, Kotahena, on Wednesday, the 15th June, 1960, at 7 a.m.

Eternal rest give unto him, O Lord,
And let perpetual light shine upon him.

May he rest in peace. Amen. 711

FIRST ANNIVERSARY

J. A. P. Rayen
Born 3-4-1891
Died 7-6-1959

"All I ask of you is that wherever you may be, you will remember me at Holy Communion and at the foot of the Altar."

Those who loved you sadly miss you,
As it dawns another year
Loved, remembered, longed-for
Thoughts of you are ever near.

Sorrow vanquished labour ended.
Rest in Peace. 838



Robert Dissanaiké
Born 16th June 1902
Died 19th March 1960

Eternal rest grant unto him, O Lord,
And let perpetual light shine upon him.

May he rest in peace. Amen.
A Requiem High Mass will be sung for the repose of his soul at St. Mary's Church, Bambalapitiya, on Thursday, 16th June, 1960, at 6 a.m. 845



Peter Andrew Fernando
Born 4th February 1896
Died 13th June 1950

Fondly remembered by all at
"Lankesveri," 45 Sea Street,
Negombo and P.M.'s Bungalow,
Polonnaruwa. 849

FIRST ANNIVERSARY



Gerrie Morais

Born 4th Feb., 1916
Died 19th June 1959

A Requiem High Mass will be sung for the repose of her soul at All Saints' Church, Borella, on Saturday the 18th June, at 6.30 a.m.

Inserted by her ever-sorrowing husband and children.

97, Pallidora Rd.,
Dehiwala. 852



**Jayasingha Arachige Maria
Issabella Hamine**

Called to rest on 12th June 1947

Like falling leaves 13 years have passed,
But living memories of you will never die,

Eternal rest grant unto her, O Lord,

And let perpetual light shine upon her.
May she rest in peace.

L. I. Perera.

151, Colombo Road,
Kurunegala. 844



**Marie Alexandrine St. Audrey
Perera**

Born: 21st July 1929
Died: 14th June 1959

"We have loved her in life,
Let us not forget her in death."

Fondly remembered by her husband and son, mother, Brenden and Aldred.

33, Second Lane,
Nawala,
Rajagiriya. 857

2nd ANNIVERSARY



Irene May Pestonjee

A Requiem High Mass will be sung for the repose of her soul at the Church of Our Lady of the Holy Rosary, Slave Island, on Tuesday, 14th June, 1960 at 6.30 a.m.

All friends and relations are requested to be present and prayers are kindly solicited.

1354, Manning Mansions,
Colombo 2. 855

25th ANNIVERSARY



J. A. R. Victoria

Beloved husband of Germaine, father of Tiburtius and son-in-law of the late Mr. & Mrs. S. M. J. Fernando.

Born: 23-1-1901.
Died: 17-6-1935.

"Oh, you whom I have loved on earth, pray for me and live in such a manner that we may be re-united for ever in a Blessed Eternity."

Incline, O Lord, Thine ear to our Prayers, in which we humbly beseech Thy Mercy, that Thou wouldst place the soul of Thy servant Chelliah Victoria, which Thou hast caused to depart from the world, in the region of Peace and Light and admit him to the fellowship of Thy Saints, through Christ our Lord. Amen.

A Requiem High Mass will be sung at St. Mary's, Bambalapitiya, on Friday the 17th June 1960 at 6-30 a.m. for the repose of his soul.

8, Pathiba Rd.,
Thimbirigasyaya,
Colombo 5. 856

A Requiem High Mass will be sung for the repose of the soul of late Mr. Stephen Corera at St. Philip Neri's Church, Pettah, on Wednesday the 15th June, 1960, at 6.30 a.m. 859

INVITATION

Britain—De Run: Maureen and Leo will be pleased to see all relations and friends on the occasion of their wedding at St. Xavier's Church, N'Eliya, on June 25th at 8 a.m. No individual invitations. Prayers specially appreciated. 863

THANKSGIVINGS

MY grateful thanks to St. Jude for a great favour received. Apologising for delay in publication. M.H.S. 846

MY most sincere and grateful thanks to Our Lady of Perpetual Succour for favours received.—Iris Clogstoun. 839

MY grateful thanks to Our Lady of Perpetual Succour, the Sacred Heart of Jesus, St. Anthony and St. Jude for favours granted. Mrs. E. J. 860

MY most humble and grateful thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour, and St. Joseph for a great favour received. P. W. E. 861

MEDICAL

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**ORDER NISI
IN THE DISTRICT COURT
OF BATTICALOA**

Testamentary Jurisdiction No. 739

In the matter of the intestate estate and effects of the late Velupillai Varithamby Joseph of Valaichchenai.—*Deceased.*

Mary Gnanaratnam Joseph of Sunkarnkery Valaichchenai.—*Petitioner.*

Vs.

1. Joseph Reginald Emmanuel Paramsothy of Army Cantonment of Pammagoda, Homagama.

2. Joseph Pious Jegasothy, Faculty of Medicine, Colombo 8.—*Respondents.*

This matter coming on for disposal before D. S. L. P. Abeyasekera, Esquire, District Judge of Batticaloa, on the 10th day of December 1959, in the presence of Mr. Jos. J. David, Proctor on the part of the Petitioner and upon reading the petition and affidavit of the petitioner dated 10th December 1959.

It is ordered that the Petitioner abovenamed as widow of the deceased abovenamed be and she is hereby entitled to have the Letters of Administration of the estate of the deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other persons interested show sufficient cause to the contrary on or before the 26th day of January, 1960.

Sgd. S. Thambithurai,
District Judge,
Batticaloa.

19-5-1960: The Order Nisi extended and re-issued returnable 21st June, 1960.

Sgd. S. Thambithurai,
District Judge.

809

**ORDER NISI
IN THE DISTRICT COURT
OF NEGOMBO
No. 4011/Testy.**

In the matter of the Last Will and Testament of Bastian Korallage Michael Joseph Rodrigo Weerasinghe Goonewardena of "St. Michael's," Negombo.—*Deceased.*

Solanga Aratchige Dona Mary Josephine Rodrigo nee Seneviratne of No. 2, Katuwapitiya Road, Negombo.—*Petitioner.*

Vs.

1. Bastian Korallage Michael Anthony Angelo Rodrigo Weerasinghe Goonewardena of Mental Hospital, Angoda, as Guardian-ad-litem over 4th Respondent minor,

2. Bastian Korallage Hazel Therese Josephine Jayamaha nee Rodrigo of "Mayfield," Hatton.

3. Bastian Korallage Sybil Antoinette Flavia Perera nee Rodrigo of Hendala.

4. Bastian Korallage Mary Lakshmi Augusta Rodrigo Weerasinghe Goonewardena of No. 2, Katuwapitiya Road, Negombo.—*minor.—Respondents.*

This matter coming on for disposal before Newton Edirisinghe, Esquire, District Judge of Negombo, on the 2nd day of May 1960 in the presence of Mr. L. P. E. Karunaratne, Proctor on the part of the Petitioner abovenamed and the affidavit of (1) the Petitioner dated 29th April 1960, (2) the Attesting Notary Public dated the 27th day of April, 1960 and (3) the Witnesses dated 28th and 29th April 1960 respectively, having been read.

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**ORDER ABSOLUTE
(IN THE FIRST INSTANCE)
IN THE DISTRICT COURT
OF COLOMBO**

No. 19294/T.

In the matter of the Last Will and Testament of the Late **BERNARD BASTIANS** of No. 13, Mayfield Road, Kotahena, Colombo.—*Deceased.*

1. Joseph Anthony Bastians of No. 13, Mayfield Road, Kotahena, Colombo, and
2. Basil Austin Chitty of Prince of Wales Avenue, Moratuwa.—*Petitioners.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 4th day of May 1960, in the presence of M/s. Gunaratnam and James, Proctors on the part of the Petitioners and the Affidavit of the Petitioners dated 3rd day of May 1960, and the Affidavit of the Witnesses and Notary dated 29th day of April 1960, having been read:

It is ordered that the Last Will and Testament bearing No. 36 made by the deceased abovenamed on the 9th day of February 1960 and attested by Sinniah Velupillai Gunaratnam, Notary Public of Colombo, the original of which has been deposited in this Court be and the same is hereby declared proved and the Petitioners are the executors named therein and that they are hereby declared entitled to have Probate thereof issued to them accordingly, on their payment of estate duty and taking Oath of Office.

Sgd. J. E. A. Alles,
Additional District Judge.

This 4th day of May 1960.
853

It is ordered that the Last Will and Testament No. 1396 made by Bastian Korallage Michael Joseph Rodrigo Weerasinghe Goonewardena the deceased abovenamed and attested by S. A. I. Dheen, Notary Public, on the 4th March 1945, the original of which has been produced and is now deposited in Court be and the same is hereby declared proved and it is further ordered that the Petitioner abovenamed is the Executrix named in the said Last Will and she is hereby declared entitled to have Probate thereof issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 24th day of June 1960 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st Respondent be and he is hereby appointed Guardian-ad-litem of the minor the 4th respondent abovenamed to represent her for all the purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 24th day of June 1960, show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 4th Respondent minor be produced on that date before this Court.

Sgd. Newton Edirisinghe,
District Judge.

This 2nd day of May 1960.
Sgd. L. P. E. Karunaratne,
Proctor for Petitioner. 833

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POOR CLARES GOLETTINES,
Convent of Mary Immaculate,
Tewatte, Ragama.

The Luminous, Focal Point of our Lives

Pope John speaks on



the Eucharist

The Great Reality of Christian History, "God with us!", Jesus, the Sacred Host, the Bread of Life, in the midst of His Church.



RECENTLY Pope John XXIII delivered a moving and inspiring address to the members of the People's Eucharistic League on the occasion of the First Centenary of the Association of the Blessed Sacrament.

The Holy Father spoke simply and slowly, not in the manner of a formal discourse, but, as he said, in friendly fashion, with all the concern of a Shepherd and Father, from the abundance of his paternal heart.

Centre of light

The Pope began with showing what a centre of light the Eucharist is for the Church, and how important it is for the Eucharistic Apostolate to be constantly on the increase in the world.

In the Sacrament of the Eucharist, Jesus, Who came to redeem the world, now remains the very centre and the most luminous focal point of our lives and of our worship.

The Blessed Sacrament gathers up in itself, as it were, all the light-giving truths of the Creation, of the Incarnation and of the Redemption. And it offers them as a means of nourishing the love, the prayer and the contemplation of the faithful. And thus Christ makes Himself the substantial food of our souls, and the joy of our lives.

Seven channels

The Holy Father went on to say that the full power of the Blessed Sacrament is channelled to us through seven different manifestations: Mass, Communion, Benediction, the Tabernacle, Exposition, Viaticum, and the Solemn Eucharistic Procession. He dealt with each one of these aspects in some detail.

Speaking with profound tenderness of Benediction of the Blessed Sacrament, the Pope spoke of it as a benediction which depends on our daily cares and afflictions, on our worries and temptations, on our failings and miseries, and of which Christ, known and understood, And this blessing He gives us as a gift of once permanent, efficacious and sublime.

Strength and comfort

Of visits to Our Lord in the Tabernacle, Pope John said that

in the impetuosity, however devout, of modern piety, this tarrying awhile in Christ's company has suffered a setback. Even among pious souls one sometimes hears it said: "Life is so all-absorbing, it is nearly impossible to find the time or the peace of mind to converse a little with God."

And yet, how beneficial to the soul are visits to the Blessed Sacrament, those exchanges between God and the soul. New vistas are opened up, and we draw from them consolation and hidden strength and comfort for our lives which are often so jittery and uncertain in the world of today.

When Christ passes from the hiddenness of the tabernacle to the splendours of Eucharistic Exposition, our response to His invitation should be more eager and assiduous. Thus shall we grow in love, and so in spiritual fervour, which is a pledge of salvation and of glory.

Congregation of the Blessed Sacrament

Towards the end of his talk, the Holy Father said that the Congregation of the Blessed Sacrament Fathers which is to be commended for the work it does in furthering the various forms of Eucharistic worship and apostolate, is beginning to be ever better known and to increase in numbers. He hoped their efforts to help good and generous souls to enjoy in anticipation "the beginning of eternal life, which is awaiting all of us," would bear the most fruitful results.

The Pope made special mention of the People's Eucharistic League. The more we approach the source of all grace and virtue, the more will we share in that divine power which, by depth of faith and the radiance of charity, rules the world.

Star of hope

He urged those present to seek ever new ways of promoting the worship of the Eucharist — a cause of so much joy to those who are faithful to it, the

thermometer, so to speak, of one's own spiritual life and of the spiritual life of parishes and of religious communities.

The Eucharist is the great reality of Christian history. It is Jesus in the midst of His Church. It is the bright star which permits us to look with great confidence to the reign of Christ in the future.

"God with us"

O adorers of Jesus in the Holy Eucharist, the Pope concluded, let us all be of one mind. "God with us! God with us!" The Sacrament of Jesus remains with us for our divine enrichment, for our salvation, and for the happiness of the Holy, Catholic and Apostolic Church.

May the Mother of Jesus, and Our Mother, continue to be frequently invoked under the title of Our Lady of the Blessed Sacrament, so that she may intercede for us and protect us and be the exulting joy of our hearts. Amen.

The People's Eucharistic League

What is it?

It is a society the chief purpose of which is to honour and love Our Lord living with us personally in the Blessed Sacrament.

Who may join?

Every Catholic—man, woman or child.

What does one have to do?

Be willing to spend one hour a month before Our Lord in the Blessed Sacrament.

This hour may be spent with others at Public Holy Hour devotions or it may be spent privately.

The Blessed Sacrament may be reserved in the Tabernacle or exposed in the monstrance.

This monthly hour may be made on any day of the month and at any hour, and the day and the hour may be different each month. If desired, it may be divided into two half-hours which may be made on DIFFERENT DAYS of the month.

It may be made in any church or chapel, preferably in one's parish church or chapel.

The time spent in church at Mass or other devotions may be counted for a part of the hour, unless it happens to be the only Mass heard on a Sunday or holy day of obligation.

When illness, distance or other good reason prevents a member from spending the hour before the Blessed Sacrament, it may be made in some other quiet place as if one were in church. This kind of "spiritual Visit or Hour" counts, and may be marked on the "I kept my promise" card which is issued to members.

This promise does not oblige under pain of sin.

Those who wish to join the People's Eucharistic League, or would like to have further information about it, should write to: The Rev. Director, People's Eucharistic League, St. Philip Neri's Church, Pettah, Colombo. Those who want to be enrolled at once should give their full Christian Name and Surname, and their address. Religious should add their surname to their name in religion.

REDS SHUT LAST CONVENT IN U.S.S.R.

WHAT is believed to be the last Catholic religious house within the borders of the Soviet Union has been closed down by order of the Communist authorities. It is the convent of the Dominican Sisters at Aglona, Latvia, which, according to reports reaching the West, was forced to shut on May 1.

Nothing is known about the fate of the Sisters. A few weeks ago, however, an Italian woman journalist who had just returned from a visit to the Baltic States, Wanda Gawronska, wrote in the Rome weekly *Il Tempo* that she had learned that the Sisters had virtually no means of sustenance and that the majority of them were suffering from tuberculosis.

PRESSURE

The convent was already being subjected to considerable pressure from the regime. Wanda Gawronska reported that a short time before the Communist authorities had sent tractors to the convent to remove the Way of the Cross in the grounds.

The Baltic area has been the scene of determined attempts by the Russians to stamp out the Church ever since they seized control of Lithuania, Latvia and Estonia during the war. The Church is strongest in Lithuania — predominantly Catholic — and weakest in Estonia, which is overwhelmingly Lutheran. Latvia, in the middle, is one-third Catholic, mainly in the area adjoining Lithuania.

Last November the Moscow daily, *Isvestia*, complained that religious leaders in Latvia had on several occasions seized the initiative from the Communists. A number of priests had consecrated a number of new homes,

said the newspaper, and had even blessed the homes of former atheists, so that "the holy fathers outsmarted the town fathers."

The head of the Church in Latvia is 63 year old Bishop Strods, administrator apostolic of the archdiocese of Riga, the capital. Wanda Gawronska had the greatest difficulty in obtaining permission to interview him during her recent visit.

Kandy Catholic Students' Federation

(from T.V., "Messenger" correspondent)

THE Catholic Students' Federation of the Kandy regional unit, consisting of St. Sylvester's College, St. Anthony's College and Good Shepherd Convent had their annual study day on 26th May.

The meeting began at 9-30 a.m. and Mas. Brian Offen presided. Rev. Fr. Balarusiya gave an informative talk on "Communism and Man." In his talk he showed how Communism started. He took the different aspects of real Communism and explained them, and he also stressed how Communism in Russia has deviated from real Communism in certain aspects. He also said that the constant escape of refugees from Communist countries shows that the people do not like Communism.

After the talk the members were divided into four workshops. In the workshop discussions, practical points like "Do all like Communism," "Marxist propaganda in Kandy," etc., were discussed.

There was a short break for lunch. Evening sessions began at 2 o'clock. The leader of each workshop group read out a report of their discussions. Fr. Bruno, O.S.B., the Spiritual Director, was also present. In the course of the meeting, Miss Christine Taylor was elected as secretary, to replace Miss Damayanthie Wickremasinghe. Desmond Mackay was elected Editor of the Regional Bulletin.

The meeting ended at 3-30 p.m. with the Benediction of the Blessed Sacrament.

C.T.B. Catholics form Parish Guild

(from a "Messenger" correspondent)

THE Catholics of the Ceylon Transport Board, Werahera, formed a Catholic Guild on 7th April 1960 in the presence of Rev. Fr. Edmund Fernando, O.M.I., Parish Priest, St. Sebastian's Church, Moratuwa, at a meeting held at Werahera.

Rev. Fr. Edmund Fernando explained to the Catholics the usefulness of a Guild to Catholic workers and requested them to take an active part in promoting Catholic apostolic work.

Mr. J. S. Namasivayam of the Central Catholic Guild too was present and addressed the meeting.

The following were elected Office-bearers:— Mr. H. L. Fernando (President), Mr. D. L. Abeynayake (Vice-President), Mr. A. E. Opatha (General Secretary), Mr. H. H. N. de Silva (Asst. Secretary), Miss G. Jayawardena (Treasurer), Miss M. F. Fernando (Asst. Treasurer).

Committee: Mr. Mike Fernando Major C. L. Direckze, Mr. R. J. Gunasekera, Mr. R. Lawrencepillai and Mr. G. H. de Silva.

Chairman of Committee: Mr. Mike Fernando. Librarian: Major C. L. Direckze. Auditor: Mr. A. Bocks.