

The Ceylon's Catholic Weekly Messenger

Vol. 92 No. 19

SATURDAY, MAY 14, 1960

Registered at the G.P.O.
as a Newspaper.

15 Cts.

★ An 'uncensored report' revealed by Priest-Author

SOVIET HAS A "NEW LOOK"

But Communism's Essential Nature Remains Same

NO matter how the essential anti-God nature of Communism seems to "change" it remains more and more the same in spite of Mr. Khrushchev's pet phrase of "peaceful co-existence."

A priest who spent twelve years in Russia, knows the Russian language and people, has gone behind "the impenetrable curtain of censorship" to write an uncensored account of "Religion in Russia" (the title of his book).

Missionaries to study Koran

FRANCISCAN Fathers have opened a school for training missionaries for the Middle East.

During their two-year course at the new Franciscan Institute of Missiology, the missionaries will study Arabic grammar, syntax, phonetics and literature. They will also study other languages spoken in the Middle East, such as Greek, Hebrew, English and French.

They will take courses on various aspects of the Koran, the sacred scripture of Moslems. The Franciscans will stress the study of non-Catholic churches that trace their origins to the time of the apostles.

Palace to be Papal Memorial

TWO Italian noblewomen have given the former summer residence of Pope John XXIII at his birthplace, Sotto il Monte, for a memorial to the Pontiff.

Baroness Maria Scotti and Madalena Guffanti-Scotti were owners of "Ca Maltino" palace where Pope John spent his summers when he was Cardinal Roncalli, Patriarch of Venice.

Rev. Leopold L. S. Braun, an Assumptionist, who acquired international fame following his assignment to the Soviet Union as chaplain to American Catholics at the time of the U.S.S.R.'s diplomatic recognition of the United States, says in his book: "Secret police, sudden arrests, executions, still keep on being—with some change in proportions—the necessary way of life in Russia."

Statue that atheistic Communism is dead and bankrupt, Father Braun says: "The time has now come for all God-fearing statesmen to give proof of a forthright stand in the face of this Communist godless world onslaught."

"It is only by seeing through and counteracting the manoeuvres of Kremlin ill-will activities that we shall safeguard the swelling ranks of men of goodwill who are fervently seeking peace in justice."

CRACKS IN KREMLIN WALL

Father Braun says that there are cracks in the Kremlin wall and that if Khrushchev's ears are deaf to that call from up on high, those of the worshipping Russian people "are wide open."

Father Braun reveals that in a national census seventy per cent. of the Russian population dared to put themselves down on the census blanks as believers and that the Council of Peoples' Commissars of the U.S.S.R. as a result pronounced the census null and void. Another census was held

and in this the question of religion was omitted—Father Braun tells the brief story of how Stalin, the Kremlin and the State-supported League of Militant Atheists lost their battle with God.

Father Braun says that the following statement so eloquently emphasizing the inherent blasphemy and evil contained in the tenets of Communism, of Sergei N. Krylenko, Attorney-General of the U.S.S.R.: "If citizens wish to bury their dead with religious ceremonies, let them do so. If they wish to bury their potatoes with religious ceremonies let them also do so" was never reported in any Moscow newspaper or foreign dispatch.

But the day Khrushchev called for an end to the ridiculing of religion in November 1954, immediately "his words were universally misinterpreted to mean that he was protecting worshippers."

In reality Boss Khrushchev was clamouring for a more "scientific" intensification of anti-God agitation.

"Here again, Tass (the Soviet news agency) did nothing to correct the preposterous assumptions that were due to a regrettable ignorance of the Russian language on the part of some newsmen."

WEARISOME SAMENESS

Father Braun says that the "new look" betrays the wearisome sameness of minds, literally hell-bent on pulling souls away from their Creator. "Khrushchev differs in no way from the beacons of proletarian enlightenment that preceded him at the helm."

This was illustrated with penetrating poignancy when the well-known journalist, Bob Considine, star columnist and reporter of the Hearst Press, accompanying William Randolph Hearst, Jun. and Frank Conniff, interviewed Khrushchev at Communist Party headquarters in Moscow in November, 1957.

Father Braun gives Mr. K's reply to the question put by reporter Considine.



The Promoting Group of the Movement for a Better World, visiting the tomb of St. Peter in the Vatican Basilica. AT CENTRE: Father Lombardi, General Director of the Movement, who writes a special article in this issue. (See page 7).

side.

"Mr. First Secretary, you have made several references to God, the human soul, and spiritual freedom under Communism. How is it that any man who might believe in all these things is denied advancement in the Communist Party?"

The bold Mr. K. must have been taken off his guard. In the course of his reply he said: "Because the situation is incompatible. We are atheist. Certainly we use the name

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Dutch City To Honour Martyr

THE city of Nijmegen, in the Netherlands, is to donate land for a memorial chapel in honour of a Carmelite priest who died in a Nazi concentration camp.

The city will exact a symbolic price of one guilder—two shillings—for the land. The chapel commemorates Father Titus Brandsma, who was a rector of Nijmegen University.

His beatification cause was introduced in Rome in 1958.

Yesterday was Fatima Anniversary

Half a million people were expected at Fatima yesterday, May 13, anniversary of the first apparition there of Our Lady.

Those who have most recently seen Lucia of Fatima say that she is happy and unworried.

Now 53 years old, she no longer lives in the tiny mountain hamlet where she and her two cousins, Francisco and Jacinta, witnessed the visions that made Fatima famous.

Lucia is now a nun in an enclosed Carmelite convent at Coimbra, where she spends her days in prayer, meditation and humble work.

Very few outsiders are permitted to see her, but on last January 6, Feast of the Epiphany, she saw some members of her family, including her eldest sister, Maria dos Anjos, 70, who still lives in the old cottage where Lucia was born.

Maria, speaking with the good humour she shows to the thousands of visitors to the home, said her sister was "as happy and cheerful as ever."

Maria said that one of the relatives

told Lucia "some people are frightened by the talk of the secret," and that Lucia laughed and said there was nothing for those who have faith in God to be frightened of.

Lucia gave no clue as to what the "secret" might be about, said her sister, and they would not dream of asking her.

CHANGES IN FATIMA

Two parts of the "secret" have already been revealed. The third and final part still must be told, and it is around this that considerable speculation has arisen.

Little can be told about her life in the convent, as the Carmelites guard their privacy jealously. Lucia herself has not been back to her native Fatima since 1946, and it is unlikely that she will ever return now.

If she did return, Lucia would find her old home unchanged, but in the field around where she saw the Virgin there has been a revolutionary change.

There are now no fewer than 38 big religious houses in Fatima, some seminaries, others used to lodge pilgrims visiting the shrine.

In Fatima, the women still dress with the age-old black veil draped over their heads; sheep and goats live in the stables as they did in Lucia's day, and the old village church stands unchanged.

Life has changed for the people, though. Lucia and her five brothers and sisters received no schooling. But Maria said that her own 20 grandchildren and her 20 grandnieces and nephews have all had a chance to be educated.

THE VICTOR LEADS ... OTHERS FOLLOW

A Car's popularity is judged by the sales it makes.

The VAUXHALL VICTOR, Britain's No. 1 Export Car, is the top British seller in U.S.A., CANADA, SWITZERLAND, NORWAY, DENMARK, SWEDEN, PORTUGAL, ETC.

And here's what adds to the appeal of the Victor Series 2.

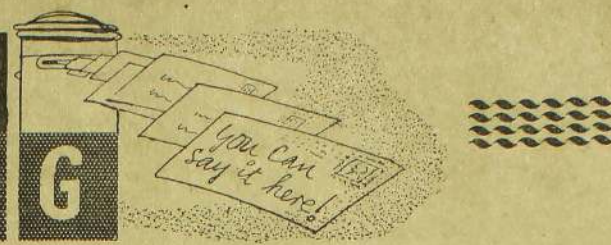
- * Classically simple styling
- * Average (approx.) 36 m.p.g. (ordinary petrol)
- * Body-contoured seats for greater comfort

More than ever, it's your kind of car!



TUCKERS AUTODROME

WEEKLY POSTBAG



ENTER — THE MAN IN WHOM THERE IS NO GUILE

PRIZE-SPEECH of the year (or perhaps I should have said "priceless") must surely have been Mr. Maitripala Senanayake's speech (as reported in the local press) at the S. L.F.P.'s Executive Committee Meeting held last Saturday. As a tongue-in-the-cheek performance, it probably sets up an all-time record. Poor, dear Mr. Maitripala Senanayake! His earnestness, his transparent sincerity, his utter loyalty, leave us all in a state bordering on the lachrymose. At whatever cost and sacrifice, even of blood, sweat, tears and toil should the need arise, the policies, programme, and ideals of the Government that came into power in 1956 must be carried out. Thus Mr. Senanayake.

Let us presume that Mr. Maitripala Senanayake will not agree to the use of strong adjectives like "chaotic" or "catastrophic" in reference to the Government of which he was so distinguished a member. But he will, I am certain, be honest enough to admit that, from 1956 onwards, there was, to put it mildly, a fair bit of going round in circles, or perhaps the mulberry bush, and that they never quite emerged from the process.

Could it be that they got so dazed as a result, they never got over the daze either. How else explain that ex-Minister Senanayake goes on to say that Mr. Bandaranaike campaigned on these very lines — a no-contest agreement with the Marxists — with very great success? Success? Oh ye gods and little fishes! Success? Say that again, please. Yes — success. The trials and tribulations and impossible acrobatic feats the then M.E.P. had to go through, and which one thought, all the world watched with pity and/or amusement, could not surely have existed only in my perversive imagination.

Did not the sage man that was Mr. Bandaranaike discover in the end that the whole set-up was impossible, and did he not make up his mind to save the S.L.F.P. element at least, from going to total rack and ruin? He at last took his courage in both hands, and did the most sensible thing he could have done in the circumstances, he threw out the extreme elements, and told the Marxists generally he would have none of their intimidation any more.

Here is what Mr. A. P. Jayasuriya said only a few weeks ago: "Dr. N. M. Perera who promised to help the Bandaranaike Government in 1956 did everything to ruin the Government as well as the country." And Mr. T. B. Illangaratne: "... The L.S.S.P. and C.P. had promised to co-operate with the Bandaranaike Government, but before two weeks passed they joined the U.N.P. reactionaries and began to obstruct the progressive work of the Government."

That was certainly the impression "poor old goofs" like myself, we, the nondescript "Citizen Per-ras" of the general public, had. But then — whom are we to believe now? Mr. Maitripala Senanayake, or Mr. A. P. Jayasuriya and Mr. T. B. Illangaratne (or for that matter, so many others of the S.L.F.P. who sang the same chorus before the last elections)?

Are we in the realm of terminological inexactitudes, this terrain so dear and so familiar to so many of the local political tribe? Or are we, in the person of Mr. Maitripala Senanayake, in the presence of a wise, benign, generous, forgiving and accommodating old statesman, one of those men with a colossal and unshakable faith in the essential goodness of mankind, Marxist and all?

I am no Party fanatic. All I want is justice and truth. But if Mr. Maitripala Senanayake thinks the public is suffering from amnesia, it's time somebody put him wise on the matter. If, on the other hand, he thinks the public can be gulled as easily as all

that, he is insulting their intelligence as well — and that never pays in politics; oh no, it never does.

Edward Mudanayake.

Kandy.

Catholic Literature

I WOULD strongly advise fellow-Catholics to cultivate a love for reading Catholic books and periodicals. We lose interest in our life and work unless it is sustained by good-reading. In good books we come into contact with the noblest thoughts stirring us to high resolve and holy action. An inspiring message cannot fail to revive our flagging enthusiasm in the performance of good works. It is a sure corrective to the natural lassitude which occasionally attacks even the best of souls engaged in doing good to others. It tends to enlighten the mind, warm the heart and raise the drooping spirits of the faint-hearted. The habitual reading of religious topics draws us insensibly to the practice of virtue, keeps us in a state of fervour and constantly reminds us of the all-important subject of the salvation of our immortal souls.

Catholic newspapers give us a fair idea of what our co-religionists in other lands are doing for the spread of the Gospel or for strengthening existing organizations intended for intensifying Catholic life. Such knowledge will infallibly spur us on to like efforts to strengthen Catholic life in our own country and inspire us with a strong attachment to our holy religion and the Catholic Church.

The Ceylon Messenger of the Sacred

Heart, in its attractive garb contains solid articles on a variety of subjects calculated to deepen our faith and to put new spirit into our daily work. The writer is aware of a number of people who read it from cover to cover and who are all the better for it. The Messenger, Ceylon's Catholic Weekly, contains in a nutshell important items of Catholic news and a few well written articles of world-wide interest.

The C.T.S. publications afford the busy Catholic the opportunity of learning the essential facts concerning any religious subject, whether doctrinal, ascetical or biographical. Prayerful reading of the lives of Saints has the great power, sometimes, of entirely changing a man's life for the better. St. Anthony, Patriarch of Monks, was inspired to lead a life of perfection by the words, "If thou wilt be perfect, go sell what thou hast, give to the poor and come follow Me." An account of sudden conversions and the words, "Walk honestly as in the day," completely changed Augustine from a great sinner into an illustrious Saint and Doctor of the Church. Blessed Giovanni Colombini was converted by the reading of the life of St. Mary of Egypt. The condemned heretic and apparently obdurate sinner, Paleologus, was moved as he read the life of Blessed Giovanni Colombini.

Bro. Anthony of Padua, F.S.C. Colombo.

Stop this injustice

THOUGH the shop ordinance is in force throughout Ceylon, in certain small towns and rural areas it is not put into operation. Madampe is one of the well-devel-

oped towns found in the Chilaw district. A thousand odd employees are working in the shops and boutiques in this town.

But it is a pity that the salesmen employed in shops and boutiques of Madampe do not seem, I am afraid, to enjoy the privileges of their comrades in other cities and towns of Ceylon.

The shops and boutiques of Madampe are opened very early in the morning, at about 5-30, and are closed at about 8-30 p.m. That would mean that employees have to work fifteen hours a day, when their actual working hours should be eight. I wonder if their employers do pay them extra money for the overtime work they do. If they do not, we have to pity those salesmen of Madampe who work seven hours extra without any remuneration. But we have to condemn the employers who do great injustice to their workmen.

Let us hope the Labour Commissioner and the other authorities concerned will do away with this appalling state of affairs prevailing in Madampe.

Titus A. Milton.

Madampe.

Thanking a Benefactor

IT was about two years ago that I wrote a personal letter to you enquiring whether you could arrange with some one of your readers for a copy of the Messenger to be re-mailed to me. You very kindly published my letter and the result was a

torrential influx of Messengers to my address. I tried to thank all these generous senders through personal letters and through the columns of the Messenger. There were also some anonymous senders. I managed to trace one or two of them. But there was one anonymous sender whose copy was regular and I had no clue whereby to trace him.

I decided to accept this anonymous copy for myself and requested my kind benefactor (from whom I had agreed to receive the copies of the Messenger) not to send any more copies to me.

The reason for my writing this letter is that my anonymous benefactor has sent me an anonymous note in the last copy of the Messenger asking whether I would, through the Messenger, inform him whether I receive the copy sent by him regularly.

Yes, I do receive it regularly. But I would beg of my good benefactor not to include my name in the address henceforth, so that even if I should be transferred from here, the priest-in-charge will not feel he is obliged to redirect the copy to my new address each week. I should like the Messenger to continue to reach the one-in-charge of this Ashram.

Let me take this opportunity to thank all those who, at my request, are sending copies of the Messenger to the other stations of our Missions. The other day I happened to visit one of these stations and finding a copy of the Messenger in the reading room, I asked: "So, Father, you are getting Messenger from Ceylon?" "Oh yes, Father," replied the priest, "it is a fine paper. I like particularly the critical comments. The paper also gives us news of our next door neighbour, Ceylon. But I don't know who is sending it to me." Then, though I felt like keeping quiet, I thought it better to tell him my story and, when I finished, he told me: "Father, kindly write to the benefactor and convey our prayerful thanks to him." The sentiments of other Fathers in charge of other stations are not different from this.

Fr. Amaladas.

Catholic Ashram,
Musgutti,
Kurrog P.O.,
Raigarh District,
Madhya Pradesh,
India.

DROWNING GOD'S VOICE

PASCAL WROTE: "THE SILENCE OF THE ETERNAL SPHERES FRIGHTENS ME." TODAY IT IS THE OUTER WORLD WHICH INTERESTS, AND THE SILENCE WHICH FRIGHTENS. MODERN LIFE SEEMS TO THRIVE ON A FONDNESS FOR NOISE, AND BY NOISE I MEAN NOT ONLY THE STACCATO BARBARISM OF JAZZ, OR THE BLEATING AND MOANING OF SAXOPHONE ORCHESTRAS, BUT ALSO AND PRINCIPALLY, THE EXCESSIVE DESIRE FOR THAT WHICH DISTRACTS — LOVE OF AMUSEMENTS AND MOVEMENT FOR THE MERE SAKE OF MOVEMENT.

What is the reason of this fondness for noise? It is not due to any inherent love of that which is loud, for people generally prefer that which is soft and refined. Rather the reason is to be found in the great desire on the part of human beings to do the impossible, namely, to escape from themselves. They do not like to be with themselves because they are not pleased with themselves; they do not like to be alone with their conscience, because their conscience reproves and carries on an unbearable repartee. They do not like to be quiet, because the footsteps of the Hound of Heaven which can be heard in silence, cannot be heard in the din of excitement; they do not like to be silent, because God's voice is like a whisper and it cannot be heard in the tumult of the city streets.

Noise

These are some of the reasons why the modern world loves noise, and they are all resolvable to this: noise drowns God's voice and stupefies conscience. Dull, indeed, are these distractions, but like the clay used by savages to dull the pain of hunger, they stifle in the soul the hunger for the presence of God. The result is that very few people ever know themselves. In fact they know everyone else better than they know themselves.

Hence few ever see their own faults.

Remedy

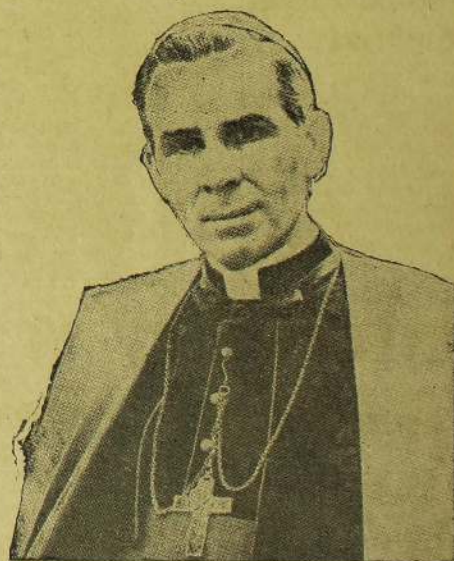
To remedy this condition there should be less amusing and more musing; a silence; a going apart into the desert of our souls to rest a while; a solitariness from men, and an aloneness with God; a quiet which permits the soul to be sensitive to the whisper of God; a requiem or a rest from modern maxims and the excuses of new philosophies and the excitements which appeal to the body and disturb the soul; a privacy inspired by the example of Him Who needed, least of all mankind, a preparation of silence for a life of activity, and yet had the longest of silences; a tranquillity inspired by Him, Who in the midst of a busy life, spent whole nights on mountain-tops in prayer.

Within our own time, two great men of activity, Charles de Fou-

cauld and Ernest Psichari the grandson of Renan, both soldiers of France, were brought to the threshold of sanctity by the silence of the Eastern skies, where stars

Christ through the repose and quiet forced upon them by their life in the French Legion.

Silence is not dependent upon a place, but upon a state of mind;



BISHOP SHEEN SPEAKS

it is not based on where we are, but what we are thinking about. It is being alone as far as the world is concerned, even though one is in the very midst of it — an activity by which every faculty of the heart, mind and soul is bent inward, awaiting the voice of God. Even tears shed in silence and in faith are like dewdrops collected from the surrounding atmosphere by the rose of the soul to enrich its beauty. Pleasure is noisy; joy is silent.

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The Significance of Cana

OF ALL THE RECORDED MIRACLES OF CHRIST, IT IS THE EARLIEST AND SIMPLEST THAT HAS CAUGHT MY FANCY AND HELD IT ALL THESE YEARS. I AM NOT LIKELY TO CHANGE MY PARTIALITY FOR IT EVEN WHEN I REACH MELLOW ANECDOTAGE. I REFER TO THE MIRACLE AT THE MARRIAGE FEAST OF CANA.

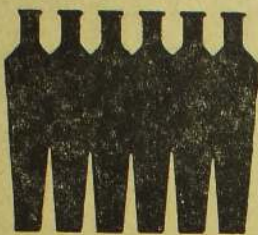
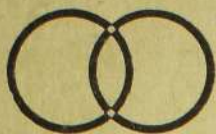
Christ during the years of His public ministry worked many spectacular miracles like recalling the dead to life, giving sight to the blind, and feeding thousands with a few loaves and fishes. These miracles were to be expected, and were to serve as a sign of recognition of the Messiah. Christ Himself implied this when He told the disciples of John the Baptist: The blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, and to the poor the gospel is preached.

Miracles were to confirm and go hand in hand with His message, but only at the height of His public ministry.

At this time He was at the outset of His public life. He had gathered a few disciples after the baptism of John and had not so far made a public appearance of any moment expounding His way of life.

The miracle then at the marriage feast was totally unexpected. Christ says: My hour is not yet come. He feels He is being surprised into working a miracle before the period He has planned for such works.

He demurs and says to His mother words to the effect that: this matter is of no direct concern



either to her or to Him.

But His mother insists: They have no wine.

She knows Christ will do her bidding. She knows He can refuse her nothing. His jesting tone may have suggested it. His manner may have implied it. His

by

VERNON LAWRENTSZ

smiling eyes may have spoken it. His silent lips may have blazoned it more eloquently than words.

However He may have chosen to imply it, we do not precisely know. But consent to the working of the miracle, He certainly did.

It is on these grounds that Mary instructs the waiters to do as Christ bids them.

Christ tells them to fill up the six empty jars standing there and they fill them to the brim with water. Christ without more ado changes the water into wine.

The core of the miracle

So much for the working of the miracle. Now let us get to the core of the miracle. Let us consider in this miracle Christ's treatment of His mother's request, and her attitude towards us.

Christ is the Son of God Almighty, the Second Person of the Blessed Trinity, and He has come on an express mission. He has taken our flesh for this. He has had to exempt His mother from original sin. He has come to save all mankind. He must expiate our sins before an infinite God. Only a God-man can pay the penalty of sin in terms of infinity and eternity before an Almighty God. His mission is the sublimest conceivable. There is an impelling urgency about it. He was so pre-occupied with His Messianic mission that at the age of twelve He tells His mother under circumstances too well known to be repeated: Did you not know that I must be about my father's business?

Now this Hope of the World, predicted by the Prophets and sung of in the deepest mysteries of religion, turns aside from the grandeur of His plan that should be at its appointed time, and steps down a moment. From the sublime He descends to the well nigh trivial. His hour is not yet come. Still He will save a

face before He saves the world.

The miracles which were intended to wring from the heart of man the testimony: Indeed this is the Son of God, now start earlier in time.

The bride will certainly be bitterly humiliated when she hears that the wine has run short. The parents of the bride will never forgive themselves for bringing shame on their well-beloved in the crowning hour of her life.

• JOURNALISM AWARD ENTRY ("WRITER OF THE YEAR" SECTION)

The humiliation may be the seed of discord between husband and wife in all their wedded years.

Nobody made a request to Mary to ask Jesus to save the situation. She saw the shame and confusion that would follow. Her heart melted for them. She asks of Jesus for them. She knows what her son can do. They may not as yet. Had they known they may have asked.

Christ knows the heart of His mother. One day He will say: Ask and you shall receive. But today unasked they receive.

It is the way of His mother, she will interfere. She must because of her great love and compassion.

If He says: What does it matter to you and to me, furthermore they have not even asked?

She will reply: But I take up their unuttered wish and prayer. That is Mary all over. She will always be the loophole in God's law.

She gives often in anticipation of a request. She knows our crying need even before we realize it. We should respond by being doubly grateful to her.

Christ too gave a similarly striking example of anticipating a request when they brought Him the woman taken in adultery. She asked not for life though she loved it. If death was the verdict she only wished it would be swift. She waited for what looked like ages on ages for the verdict of death with head bowed down in shame. But unasked He gives her life, and the legacy of the Cross for the fullness thereof. She sinks away remorseful and reformed and perhaps even before Magdalen, the alabaster box is broken, and the sweet nard of life lavished on Love Himself.

The lesson

The lesson and significance of the miracle of the marriage feast of Cana is that although Christ's hour for working miracles has not yet come, yet since Mary made a request He could not well refuse it, and He performs the miracle for her which otherwise He may never have worked.

Christ anticipates His hour for her, and Cana is the example of Mary's power with her Divine Son. Christ's public ministry which He intended to begin later, now dates from Cana.

St. Gaudentius says: "At the marriage feast the Mother of Christ fulfilled her office of pleading with Him on our behalf in our necessities."

Cana is the foundation for faith in Mary's petitionary power. She makes our cause hers and prevents our petitions from possible failure. It is indeed the sign that with Mary we cannot fail. It has never happened. It can never happen. If the faith you place in your petition wavers, remember Cana.

Thoughts for the month of May

MOST people pray only when they are in need, in sorrow, in tribulation, in suffering or in some similar circumstance. In other words, there is no call for daily prayer, when life goes on smoothly and pleasantly.

The Family Rosary, every evening in the home, is as much a necessity as food, heat and water are essentials for the material existence of the family. The Rosary is the best form of family prayer, not only during the Month of May but right through the year and right through one's life.

Start reciting the Rosary daily this month and it will become a pleasant habit for the rest of your life.

PRAY THE ROSARY

The more child-like we are in our approach to Our Blessed Mother, the more welcome are we in Her eyes.

Little children are so simple, so free from pretence, with no self-consciousness that they win our hearts. That should be the model of our devotion and ap-

By Julian Senanayake

proach to Mary, Our Mother. As the child's dependence upon its mother is so absolute, likewise should our dependence on Our Mother in Heaven be.

In time of joy and happiness and in time of our needs and sorrows we should unhesitatingly rush to our Mother's embrace and we could be assured of her protection and guidance and Love. She is our true Mother, excellent in all the qualities and virtues of motherhood.

To please His Blessed Mother, Jesus Christ worked His first Miracle at Cana; "even though His hour had not yet come." That miracle emphasized the efficacy of her role as "Omnipotent Suppliant."

The intervention of Mary plays a preponderating part in the salvation of the world. She now reigns in heaven, at the right hand of the King of Kings. Therefore, would this Mother not now be in yet a better position to present our humble petition at the foot of the throne of Our Saviour? Our Blessed Mother's zeal in pleading and defending our cause before the tribunal of God's justice is illimitable.

St. Alphonsus says: "Mary well sees our miseries and dangers and this most clement and sweet Lady compassionate and succours us with a mother's love. She is all eyes to pity and succour us in our necessities. She rejoices when she succours and consoles the miserable."

The Blessed Virgin is inseparably connected with the history of Christianity. She is the undisputed Mother of Jesus Christ the Redeemer. She was with Him from the manger to Calvary. And she stood at the foot of the Cross of her dying Son!

Since that moment until the present, she has been with the Church, established by her Divine Son. There she will remain and must remain, respected, loved and honoured!



Kings have laid their crowns, soldiers their swords, sailors their mantles, poets their verses at the Blessed Virgin's feet and recited their Rosary. All rich and poor, the literate and the illiterate, have many a time entwined Her holy brow with a spiritual crown of Roses... by reciting the Rosary. What glorious equality there is in the Rosary! What consolations have we not all obtained through Our Blessed Mother's intercession. Mary has undoubtedly established the brotherhood of man, through the Rosary.

In 1830, when St. Catherine Labouré was given instructions by the Blessed Mother, as to the design of the "Miraculous Medal" St. Catherine asked the Blessed Virgin the words she was to place under the hearts. Our Blessed Mother then told her, that no words were required. The two Hearts together entwined told everything she and her Son wished the world to know.

Yes! Mary's Heart always had been united with that of her Divine Son, Jesus Christ.

Our Lady's apparitions have in most cases been to little children. Our Lady did not choose to appear before great and well-known personalities, who might have been counted upon to spread the news far and wide. From this we can deduce Our Lady's love of simplicity and humility.

Also remember that trials and crosses, humiliations and failures, pain and suffering, head-aches and heart-aches are the fires of Divine Providence, luminous and cleansing. They do the sinner what hunger, want and sadness did to the prodigal son. They make us "return to ourselves," preparing our hearts for the grace of repentance.

No matter how low your station, no matter how great your need, Our Lady will love you, provided you recite your daily Rosary.

Absolute confidence in Our Blessed Mother and in her willingness to help us is the abiding fruit of devotion to her through the Rosary: "Pray for us sinners now and at the hour of our death. Amen."

S. P. H. P. GLAND TABLETS

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THANK YOU.

5 Strands of the Story 239

German Scientist's Reserved Claim

OUR Readers will remember that it was a news item from Germany that first set us hoping that scientific sounding might help us to discover the exact site where heroic Fr. Vaz lies buried in Kandy. To be precise, it was an article "Electronics help Archaeology" published by "German Features" news release of 6th July 1959.

From this, information from Mr. Gajanayake about a similar enterprise in America led us to correspondence that has now reached the stage where Fr. Dan Linehan of Weston Observatory is already tackling such practical problems as (a) what would be the driest season in Kandy—the most favourable for operations; (b) whether his Jesuit Superiors would approve his trip to Ceylon; (c) whether we would bear the travelling costs of the two-man team of experts and provide the unskilled labour on the spot.

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.

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Meanwhile, thanks to the Embassy in Colombo, we have finally been able to get into touch with the German Exploration Association ("Rheinisches Landesmuseum") of Bonn.

The delay is in a way fortunate; for Germany's reserved statement might have discouraged us if it had

Father Vaz Feature

reached us before the more promising reply from Weston (U.S.A.). As things are, we have no hesitation in placing it before our Readers just as it comes from Dr. Irwin Scollar:

Rheinisches Landesmuseum,
Bonn, 21-3-60.

The Rheinisches Landesmuseum has, since early 1959, been using a resistivity measuring apparatus for the mapping of underground structures. The apparatus is that supplied by the Gossen Co., Erlangen, Bavaria, under the trade name "Geohm." It is a simplified version of types made by other companies for geophysical prospecting and, to the moderate depths required here, has served satisfactorily. It is light, 2 kgs., and with necessary attachments, wires, etc., may be operated by two men. With all attachments cost is around D.M. 400—(approximately 460 rupees).

The general principles of resistivity surveying for geological prospecting are well known and can be found in any standard text on geophysical survey methods, such as C. A. Heiland's Geophysical Exploration for example. The utilization for archaeological purposes is most clearly explained in R. J. C. Atkinson's Field Archaeology, second edition, 1952.

In general, however, the use of resistivity surveying is not to be

recommended to those without formal scientific training, for the evaluation and presentation of the results requires a complete understanding of the physical principles lying behind the measurements. It is in no way an "X-Ray" device which allows one to see through earth, and the measurements are numerous, time-consuming, and very often difficult to interpret.

The article in the "Dienst aus Deutschland" is extremely inaccurate and contains a completely incorrect picture of our work. The undersigned regrets that it has raised unfounded hopes.

Dr. Irwin Scollar.

We must thank Dr. Scollar for this very frank and scientific statement; but lest our Readers run away with the impression that our hopes of finding Fr. Vaz's tomb have been shaken, we point out the following facts:—

(i) It was never our dream of trying these experiments ourselves; what we proposed was to get our German or American experts to do the job for us. (Come to think of it, however, we wonder whether there might not be in our midst men "with a formal scientific training" capable of using the "Geohm" apparatus and interpreting the results).

(ii) Weston Observatory with which our correspondence is beginning to take on something like objective importance uses "resistivity" only to check the results of the "seismic soundings" that are its chief method.

All the same, it is just as well that Bonn warns us about the difficulties of the operation. This merely stresses the need for Heaven's special favour (and even direct intervention) in support of our "scientific" efforts. The last word lies then with the prayer of the people and especially with the prayers of the Holy Women.

May Day Celebrations at Kalutara

(from "Josephian," Messenger correspondent)

At Paiyagala, May Day celebrations coincided with the Pastoral Feast of St. Joseph at Maha

Paiyagala Church under the direction of the Parish Priest, the Rev. Fr. A. Didon, O.M.I.

On Saturday, Solemn Vespers was sung at 8 p.m. by the Religious District Superior, Rev. Fr. P. Selmer, O.M.I. On May Day, Rev. Fr. C. Gilles, O.M.I., chanted Solemn High Mass at 8-30 a.m. at which Fr. Julius Wijesuriya, O.M.I. preached, on St. Joseph's noble task as a humble carpenter, whom the Church has appointed as the Patron of workers. An alms-giving followed.

In the evening, there was a Sports Meet presided over by Mr. W. Patirana, Govt. Agent, Kalutara, after which there was a film show.

At Diyalagoda a Low Mass said at 6 a.m., at St. Sebastian's Church by the Rev. Fr. Alfred Nanayakara, O.M.I. (Parish Priest) in honour of St. Joseph commenced the May Day celebrations. At 4 p.m. a large procession of workers with the statue of St. Joseph went up to St. Mary's Church, Maggona, where High Mass was celebrated by the Parish Priest at 5 p.m. before a large congregation. Similar celebrations were held in the Beruwala Parish too.

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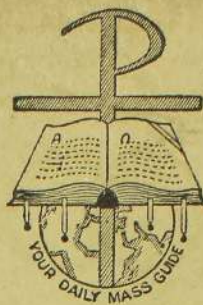
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Sunday, 15 May: FOURTH SUNDAY AFTER EASTER. White. 2nd Prayer of St. John Baptist de la Salle. Creed. Preface of Easter.

Monday, 16 May: St. Ubald. White.

Tuesday, 17 May: St. Paschal Baylon. White.

Wednesday, 18 May: St. Venantius. Red.

Thursday, 19 May: St. Peter Celastine. White. 2nd Prayer of St. Pudentiana.

Friday, 20 May: St. Bernadine of Siena. White.

Saturday, 21 May: Mass of Our Lady on Saturday. White.

Sunday, 22 May: FIFTH SUNDAY AFTER EASTER.

• Unless otherwise stated, the prayer prescribed and the Preface of Easter are said daily.

RADIO LOG

MAY 14 to 16: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — P. C. Nallaratnam, Esq.

MAY 15: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

MAY 16 to 22: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Bro. Nicholas.

MAY 22: 9-00 to 9-30 p.m. CATHOLIC HALF HOUR (Sinhalese). 9-30 to 10-00 a.m. CATHOLIC HALF HOUR (Tamil). 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

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THE BACKBONE OF ST. JOHN BAPTIST DE LA SALLE'S EDUCATIONAL SYSTEM WAS THE CHRISTIAN EDUCATION OF THE POOR. THE HEAD, THE DOMINATING ELEMENT FROM WHICH PROCEEDS THE NERVE SYSTEM CAPABLE OF ANIMATING THE ENTIRE BODY, IS RELIGIOUS EDUCATION. THE ANIMATING LIFE PRINCIPLE IS THE SPIRIT OF FAITH.

Various efforts had been made prior to De La Salle to provide educational opportunities for poor boys. But the fundamental difficulty as he discovered very quickly when he first began to help the masters, was the deficient formation of the teachers. Thus it was that when he began to take hold of the situation his first and principal concern was the proper preparation of the masters—not merely in the intellectual order, but above all in the moral and spiritual spheres.

He saw too, very shortly, that unless the dedication of self were to be extended to the point of living in association and binding oneself together with others in this good work, there would be no element of permanence, and the efforts of today, good and laudable as they might be, would be lost in the next generation. Hence his earnestness in endeavouring to produce the necessary stability among the Brothers.

Again, to provide Christian education for the poor it was only logical that there be gratuity of instruction, as by definition they were unable to pay. Thus it was that long before governments began providing free education for their citizens at a time even when the upper classes often believed on principle that the poor should remain uneducated, St. De La Salle became the proponent of free elementary education. In its deeper spiritual aspect this was a response to the need that every man has for divine truth.

The Vernacular

The use of the vernacular was indicated because these poor students could remain in school only about two years and furthermore there was no particular point in their learning Latin. As a result of the type of teaching engaged in, De La Salle discouraged classical studies and insisted that no Brother aspire to the priesthood. It was felt among other things that the priestly state might divert the members of the society from its main work of the Christian education of the poor or even give them a distaste for this humble occupation.

In the use of the vernacular, De La Salle may not claim complete originality but again he has a prominent and successful role as a pioneer in this respect. His arguments for the use of the vernacular instead of the renowned classical Latin is: "To be able to read French is more useful than to read Latin and is more universally necessary. And of what use can the reading of Latin be to those who will have no purpose for it in their lives?"

St. De La Salle was down to earth and practical. In fact, if he were living today he might be accused of being a pragmatist.

Correctional schools, Sunday schools, continuation schools emphasizing studies of practical import were simply further aspects of the

★ This sketch on the Patron of Teachers affords appropriate reading for 15th May – Teacher Vocation Day – a day of prayer in honour of St. John Baptist de la Salle.

of the souls of their pupils.

Moreover, he brings out very strongly that unless they love their pupils and treat them with meekness and charity, they will not be able to win them to God.

The teacher must not only be formed spiritually, but he must also possess the truth he is to teach. This is a serious professional duty.

Imbued with Faith

The students the Brothers were teaching in those days were the poorest of the poor and they had just been taken off the city streets. To see Christ in them and to value the work of labouring for the salvation of their souls by the teaching of religion was something that required a

proper appreciation of the truths of the Faith and the Gospel and for drawing down the blessing of God on one's work.

Vigilance leads to watchfulness in order to prevent evil. Such is one of the main purposes of the schools founded by St. La Salle. This in turn entails proper correction, about which there is a great deal said in The Conduct of Schools. Correction is regarded as one of the principal means of moral education, because unless the students are properly reformed for their faults and brought to amendment, their conduct will not be changed for the better. This correction must be performed with the proper dispositions of self-control and charity on the part of the teacher, and on that of the pupil it must be

and religious education.

Good Example is rated the fundamental duty of the Christian teacher and is stated to extend in a special way to the practice of the Gospel. But all through the regulations for school, great emphasis is laid on the proper external conduct for leading the students to good and holy living.

De La Salle believed that Christianity should extend to every action of life and therefore he produced a volume, the Rules of Politeness and Christian Civility, to guide the pupils in their everyday actions, such as the proper way to use each part of the body and the correct manner of eating, sleeping, taking recreation and the like. At the end of this volume, there are a number of pages in which the Boy Christ is presented to the

ST. DE LA SALLE

high degree of Faith indeed. De La Salle was at pains to have the Brothers see their vocation in its most exalted aspects.

With the Spirit of Faith, the Brother was expected to love the poor and to go so far as to prefer them to

humble, respectful and silent. The five principal faults which are to be corrected are lying, fighting, stealing, impurity and immodesty in church.

It is interesting to note the care given to individual psychology in the conduct of schools. There are sec-

students as their model in school, at home, and in their entire lives.

Individual Attention

De La Salle was one of the earliest and most successful protagonists of this mode of teaching. Not only did this enable the Brothers to give a Christian education to a larger number of poor students, but through the organizational genius of St. De La Salle, they were able to provide a better education as well.

On the other hand, with the introduction of this new technique, there was a danger that the individual would be lost sight of in the mass, but as pointed out above, definite measures were taken to avoid this in the domain of moral and religious education. Moreover, in regard to

Continued on page 11

His contribution to education was prodigious

general effort of providing a Christian education for the poor and underprivileged.

In an age when there was a growing divergence between the rich and the poor, when the seeds were being sown for the disastrous French Revolution, St. De La Salle undertook the Christian education of the poor. This effort has a greater fundamental significance than most people realise.

Such in its main features and organic connections is the work of De La Salle.

The purpose of every work determines its entire structure and development. For the Brothers of the Christian Schools, this purpose is made very clear in their constitutions: "The end of this Institute is to give a Christian education to children; it is for this purpose the Brothers keep schools, that, having the children under their care from morning until evening, they may teach them to lead good lives, by instructing them in the mysteries of our holy religion and by inspiring them with Christian maxims and thus give them a suitable education."

The Crux of the Problem

De La Salle, with his special genius for clear thinking and consistent action, early arrived at the conclusion that the crux of the educational problem was the training of the teacher. When he took over the complete charge of the masters, he established a regime that was equivalent to the religious life in everything but name. This was something that had not been bargained for by the early volunteers. As a result, most of them withdrew from the work. Now, if he had not been convinced of the absolute necessity of this type of life for the success of the Christian education of the poor, he should have changed his methods and become somewhat less rigorous. But he did nothing of the sort. He knew that this was the only road to follow and so rather than temporize with half-measures, he stuck to his determination.

We see this conviction again in the first normal schools. The regulation for these country masters-to-be was almost a carbon copy of that for the early Brothers. De La Salle has been hailed as the first proponent of normal schools, but it would seem that the type of training given in these institutions was a matter of even greater significance.

In the formation of the teacher, great stress is laid on the virtues that he should possess. These are summarized in the teacher's manual entitled The Twelve Virtues of the Good Master. In particular, zeal for the salvation of souls seems to be the constant thought uppermost in his mind. He often recalls that the Brothers are responsible for the care

the rich, because such was the preference of Our Lord and because by their poverty they were a livelier image of Him and better disposed for the reception of divine truth.

The spirit of Faith is appropriate likewise because it corresponds to the vocation of the Brother, who is to be a teacher of religion, to inspire the students with a strong faith and a love for the Gospel.

The unifying role of the Spirit of Faith goes beyond the teacher and extends to the pupils. It is impossible to over-emphasize the stress laid by St. De La Salle on teaching the Gospel maxims. Now, obviously, the purpose of having the students live according to the Gospels is exactly the same as for the Brothers: to have them live by Faith.

It is remarkable how this conception corresponds to the statement of Pope Pius XI, in his Encyclical on Christian Education, relative to the purpose of Christian teaching: "Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ."

Among the interior supports of the Christian School, as conceived by De La Salle, there is the Daily Reflection, which is a brief thought recalling some truth of Faith. The students are expected to make a practical application of it to their lives. The Presence of God is recalled with great frequency during the school day. The desire to strengthen the Faith of the students is seen likewise in the acts of Faith provided for each day of the week in the Exercises of Piety.

It is, therefore, evident that there is a unity in the concept of our saintly educationist. The teachers are to be filled with the spirit of Faith; and by their teaching, and most of all by their example of living according to the Gospel, they are to inspire this spirit in their pupils and make them true Christians.

Zeal for Souls

Zeal for the salvation of souls is the characteristic of the Christian Brother that should flow from his Spirit of Faith. This should lead to definite measures on his part for securing the religious and moral education of his charges.

The means proposed by St. De La Salle for this end are listed as Prayer, Vigilance, Instruction and Good Example.

Prayer includes not only petitions for the good of one's students but, as already mentioned, the spirit of mental prayer which is necessary for

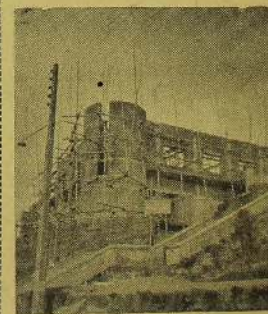
tions devoted to the following types: children badly brought up and wilful; the stubborn; children gently reared, and those of weak and timid spirit; the stupid; the troublesome; small children and new comers.

Like other great Catholic Educators, he considers the Sacraments and Prayers the main means of moral

Ratnapura Project

IN the City of Gems, in Ratnapura, a dream is slowly but steadily taking shape.

It is the MELPIGNANO memorial hall at St. Aloysius' College. The MELPIGNANO memorial, inclusive of LOUWERS Hall, now under construction will consist of four floors (see picture).



Picture by Norman Perera

The new building will consist of a Library and Reading Room, Laboratories, Class rooms, Principal's Office, Tuck Shop. Provision has also been made for a Dispensary for the poor.

This project, when completed, will be a notable landmark in Ratnapura.

School boy editor

TABLOID newspaper, entirely managed and turned out by students is "St. Joseph's College News," of Trincomalee.

Editor-in-Chief, cum Science Editor is TERENCE D. C. PHILLIP.



PUPPULLAY. Sports Editor is L. P. J. WHITE. Editor of the Tamil Section is LOUIS THAMBINAYAGAM. JUSTIN DANIEL is Reporter.

Published twice a term by the students of St. Joseph's College, Trincomalee, it is excellent training ground for lads who are would-be journalists of the future.



Death comes in Holy Week

IN Holy Week last month there passed away a father of twelve children, mourned by hundreds in the little village of Dippitigoda, off Dalugama.

Sixty-two years old, the late Mr. P. V. PERERA had the pride of seeing one of his sons ordained as an Oblate of Mary Immaculate, just three days before his death.

Two of his other children are also a Marist Brother and a Cloistered Carmelite Nun.

The late Mr. PERERA was a well known social worker. May he rest in peace.

The Messenger

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SATURDAY, 14th May, 1960

HATE DESTROYS: LOVE BUILDS

WE burn with righteous indignation at the mere mention of *apartheid*. And rightly so. It is unchristian. It is inhuman. By a strange irony the last syllable of the unhappy word, *heid*, is correctly pronounced "hate."

There is no greater power for evil in this world than hatred, which is the antithesis of love. Love builds; Hate destroys. It destroys not only the persons and things a man hates; in the end it destroys the very one who hates. It has been said that hating people is like burning down your own house to get rid of a rat.

Before, so fearful a fate overtakes the home of *apartheid*, we hope that the conscience of mankind which is at last making its voice heard will speak in such clear and certain tones, that the devotees of this pernicious doctrine will be shamed or at least bludgeoned into desisting from its practice.

But that, of course, is only half the battle. Real victory will be achieved only when those who once practised *apartheid* begin to see how monstrous an evil is this negation of love and of the fundamental principle of human equality.

This great principle has been taught by all religions. Christ taught it; in fact he taught a "new commandment" that is sublimer, more dynamic, mightier in its transforming power, than the mere acceptance of the doctrine of equality and mutual tolerance.

St. Paul insisted that there is neither Greek nor Jew, bond nor free, for we are one thing in Christ. And it was not a writer of the French Revolution, nor a modern humanitarian, but Pope St. Gregory the Great, who in the sixth century said, in a phrase that has become classical and is one of the most famous phrases in Christian literature, "All men are by nature equal."

It was the same Pope who chose for himself the title, "the servant of the servants of God." No more appropriate title could he have chosen for those who hold the highest office in Christendom. For love essentially involves the service of our fellowmen. He who thinks his superior freedom entitles him to treat other human beings as outcasts, is not free, but a slave to his lower nature.

St. John, who was pre-eminently the evangelist of love, has said that he who hates his brother is a murderer. Indeed, such a man is not only a murderer; he commits spiritual suicide, for hatred results in the death of the soul.

We would, however, in condemning a doctrine and a policy so inhuman as racial segregation, do well to remember two other gospel texts. One of them is: "Why beholdest thou the mote in thy brother's eyes, but carestest not the beam that is in thy own?" And the other: "Let he that is without sin amongst you cast the first stone."

We would be rank hypocrites if, whilst condemning *apartheid* with fine superior scorn, we should ourselves be guilty of active racial or sectarian hatred, or even if, in a less violent and obvious manner, we should continue to remain entrenched behind barriers of race and caste and creed and clique. Racial segregation is not the only form of *apartheid*. There can be other forms of it that are no less damnable.

In the case of the Catholic Christian, it would be a total negation of his Catholicism and his Christianity, for Catholicism means universal brotherhood, and the Christian is, though he may sometimes tend to forget this fundamental fact, a Christian. And Christ's religion is essentially a religion of love, or it is nothing at all.

Christianity is not just a synthesis of sublime doctrines, nor merely an exalted code of morals. It is a way of life that is a way of love — love of God as our Father, and of our neighbour as our brother.

How much easier the practice of the brotherhood of man become when we accept and understand the concept of the Fatherhood of Gods whereby every single human being, whether friend or foe, white or black, employer or employee, rich or poor, of this caste or that, pleasant or unpleasant, is a child of God, someone whom God loves with an everlasting love, someone for whom Christ died.

That the practice of this doctrine of love can sometimes be difficult, and that we should on occasion fail, is understandable. But to set this basic teaching aside, or to deliberately ignore some aspects of it in practice, as if all that mattered was faith and the observance of the Church's ritual, would be gross and unpardonable ignorance, or rank hypocrisy, or both.

Yet, so far may we have strayed from this fundamental command of the Master, and for so long, that we may never stop to work out the implications of His law of love, nor think of offences against it, whether of commission or omission, in terms of sin, unless they be those of the more gross or violent variety. It is difficult to think of anything more tragic than this state of spiritual anaesthesia, except perhaps the fact that it is as widespread as it is.

We are not speaking of those natural likes and dislikes, which are in much the same category as the inborn and inexplicable aversion a particular person may have for some item of food like prawns, for that is a matter of the emotions. Love is a matter of the will over which we have, and should ever strive to have, control — that, after all, is the main business of civilized living.

We may dislike a person, but we can, and we must, love him nevertheless. This involves effort and self-denial. But then true love, and anything at all that is worthwhile, involve struggle and toil and sacrifice. That is a law of life.

Self-love, in the true sense of the term, is good and necessary. That was why Christ said: "Love your neighbour as yourself." For instance, we provide ourselves with food, as indeed it is our clear duty, that we may live. But we may have to share our food with another, that he may live. We may even go further, and give up our food altogether for another, in accordance with Christ's words, "A new commandment I have given unto you, that you love one another as I have loved you." He described the supremest degree of love when He said, "Greater love than this no man hath, that a man lay down his life for his friend."

CURRENT COMMENT

by the Editor

AND AFTER US THE DELUGE

THE Election Campaigns will soon be upon us, and it seems more than likely that some of them will be characterized by all the unpredictability, violence and destructive power of a flood. It will be a flood of words. But words can be more devastating and dangerous by far than the elements themselves. But with this difference — no one need allow himself to be submerged unless he chooses to do so.

A spate of slogans and labels and imperative phrases like "reactionary," "capitalist," "opportunistic" and the rest of that long litany of abuse will go careering around the country in tumbling torrents. But they can cause damage only where they meet with ignorance or where communal and religious emotionalism do duty for reason.

Those who have no vested interests in this party or that, hold no brief for any one of them, and are concerned only with the country's peace and progress whichever party should be in power, can nevertheless see clearly the danger in any move that will give subversive elements the chance they have been waiting for all this long while.

It is not possible to understand how anyone can, without having his tongue in his cheek, talk about democratic programmes and policies if the only way in which these laudable schemes can be realized is by entering into no-contest agreements with revolutionary groups.

It is difficult to believe that the people who mouth these pious platitudes are unaware of the danger involved in these manoeuvres. One has only to recall the things said about the Marxists by these very politicians but a few weeks ago. One has only to remind them of the chaos which, on their own former admission, resulted from a similar attempt in 1956. And yet one of them, with an amazing disregard for facts, spoke the other day of the "very great success" which attended that fateful and fatal *mesalliance*.

It is in this sense that one speaks of some of these political campaigns as being unpredictable. Who could possibly have expected even politicians to say the exact opposite of what they said so very recently, with the same air of conviction, and with such amazing imperturbability and aplomb? But to imagine that such vast and gross inconsistencies of statement will be promptly swallowed with child-like credulity and simple trust, is to insult the public.

The face of innocence

THE public, then, cannot be so easily gulled. And yet we are returning to this topic over and over again, and shall continue to do so, because the issues involved are so vital, and also because though people will readily see the inconsistency, they may not see the danger, in all its stark immensity, of any sort of alliance with the Marxists.

There may be those who think of these warnings as mere anti-Marxist prejudice. There may be yet others who think of the Trotskyists as being Marxists with a difference — so different that they are safe and harmless. That the Trotskyists should so

succeed in disarming even some members of the public is, so far as they are concerned, already half the battle won.

But the Trotskyists are Marxists, and they have never at any stage denied this fact. And Marxism is a political philosophy that is essentially revolutionary. That they stand for revolution the Trotskyists may well deny. That should be no matter for surprise, for dissimulation, deception, anything that helps to attain the ultimate goal, is all perfectly "ethical" according to Marxism. That the L.S.S.P. should have suddenly changed their language policy, therefore, would have come as no shock whatsoever to those who have any acquaintance at all with the theory and practice of Marxism.

Listen to Laski

THERE is also the fact that the Marxists may, during an initial period, for so long as it is necessary, make use of democratic processes. But only for a time. Let us be suspected of "special pleading," here is what the great "guru" of the leaders of local Trotskyism, the late Harold J. Laski, said on the subject.

"The communist does not deny that, at a certain stage in the historic process, the democratic State has a real, though limited value . . . Democracy . . . provides the opportunity for organising the power of the workers into trade unions and political parties. But this utilisation of the mechanisms of democracy does not imply its acceptance as 'an unshakeable principle'." (Harold J. Laski, *Communism*. Thornton Butterworth. London. p. 132).

Laski makes the Marxist position clearer still when he says: "Since Governments are made and unmade by the Electorate, since, that is, they rest upon opinion, it is only necessary to convert the majority of the electorate to communism for the authority of the State to be used to apply it. Were that to occur, a communist Government would come into offices, and if its will were to meet with resistance it would utilise all light authority at its disposal to destroy opposition and impose its ideas." (o.c. pp. 131-132).

And Trotsky himself has said: The question as to who is to rule the country . . . will be decided on either sides, not by references to the Constitution, but by the employment of all forms of violence . . . (There is) . . . no other way of breaking the class-will of the enemy except by the systematic and energetic use of violence."

Son of Lanka

THIS is taking very late notice of it, and we have not so

much as seen the thing yet, but not to salute it would be most ungracious. We are referring to the new edition of a book inspired by a love of Ceylon as very few other books are: W. S. Senior's unique *Vita-Magistra*, which contains some of the most exquisitely moving lines ever written about Ceylon in the English language.

The new edition is named after the best known poem in the volume, *The Call of Lanka*, and carries the sub-title, *Ceylon in Prose and Verse*. This revised version contains some of Senior's prose as well, and a biographical note written by his widow. The value of the new Edition is thus greatly enhanced not only for those whose affection for him was born of a personal experience of Senior's very evident and rich and rare capacity for friendship, but also, and no less perhaps, for those of us who had learnt to love him through his poems and were therefore filled with a desire to know more of the man.

Another reason for looking forward eagerly to reading this new and expanded edition is the fact that it contains parts of Senior's long poem "Pisgah" which won him the Triennial Prize awarded by Oxford for a sacred poem. It was written in the silent solitude of Mihintale while "the spell of Asia and the Asian Buddha, of antiquity and the spirit-realism" was upon him.

There is a Foreword by Canon R. S. de Saram, and the book is edited by R. R. Crossette-Tambiah and H. A. J. Hullugalle who, in the review from which I draw my information, with characteristic self-effacement anonymously calls himself "another former pupil." Equally self-effacing is Hullugalle's friend and teacher Senior who speaks of the Ceylon he loved so well as "foster mother" and calls himself, humbly, "child of an alien isle."

But the country he loved with so tender and almost tragic a love can never be a mere foster-mother but a fond and grateful mother to this truest of all sons who heard the Call of Lanka and was able to say:

"For my heart has heard thee and kindled,
Mine eyes have seen thee,
and smile."

After twenty years in Ceylon he left our shores, and he wrote his poignant "Goodbye?" The question-mark after the little expresses the emotional dilemma that must have tortured him at the time. Death has since claimed him. But for Senior it can never really be goodbye, and there is some corner of a Ceylon field that is for ever Senior.



Have you heard of the cat that joined the Red Cross? It seems she wanted to become a First Aid Kit.



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

Nalawalana Celebrates May Day

(from a "Messenger" Correspondent)

AN orderly procession headed by cross and candle bearers and accompanied by prayer and hymns, wended its way from Makandura Junction to St. Michael's Church, Nalawalana, on Sunday, May 1st, at 6-30 a.m. This procession marked the beginning of an elaborate programme of a typically Christian May Day drawn up by Nalawalana's Parish Priest, Rev. Fr. Peter Fernando.

Holy Mass commenced at 7-30 a.m. and there was an unusually large congregation. Mass was followed by Benediction of the Blessed Sacrament.

Agricultural equipment and workers' tools and vehicles were then blessed by the priest.

Thereafter the congregation assembled at the school hall where they were served with the symbolic meal of milk rice and treacle.

A public meeting was then held in the course of which several impressive addresses were given.

A sports meet, rich in fun and variety of events, at the end of which prizes were distributed among the winners, terminated the celebrations.

New campaign for perversion of Asian students

RED TRAFFIC in HUMAN SOULS

IN a statement to the *Messenger*, released this week, Fr. Riccardo Lombardi S.J., strongly cautions all Catholic parents and students against the newly mooted "University of Friendship among the Peoples", directly referred to by Khrushchev at Jakarta during his recent trip to the Far East.

Labelling the scheme as a systematic perversion of foreign students in the U.S.S.R. Fr. Lombardi makes an incisive analysis of the latest Red campaign for its cultural and ideological penetration in the world.

He says: in these years — and increasingly in recent months — there is something that calls to mind that shameful practice called the white slave trade. This time, however, it is not only young women who are involved but also young men and not only whites but white, black, yellow youth from every country.

Free tuition, board and lodging, indoctrination scientifically organized by a government that puts at the service of atheism the millions wrung from the people by State dictatorship, the spectacle of the industrial progress obtained by these same means — paraded with the art of a movie director before the gaze of immature youth to lead them to judge the whole situation in the light of these circumstances — all this had ruined in many of them the faith which, to begin with, was perhaps too "traditional" and had transformed them into fervent Communist propagandists.

Says Father Lombardi:

"The disgust produced by that news in my heart — a disgust both human and Christian — has been bitterly re-awakened by an announcement published recently: at Moscow there has been instituted a *University of Friendship among the Peoples*, intended for students coming from the countries of Africa, Asia and Latin America, in the framework of the campaign of the U.S.S.R. for its cultural and ideological penetration in the world. The announcement was

team by the Parish Priest of Kalutara, Father Henry Rodrigo, O.M.I.

The other cricket match between "Antonians" and "Fatima" clubs, played on the same day, was won by "Antonians" by 13 runs.

made directly by Khrushchev at Jakarta, in the course of his recent trip to the Far East.

According to the information at hand, the new University will receive 500 students for its first year of operation. It is expected, however, that within a few years it will be able to

by
Riccardo Lombardi S.J.,

take in up to 4,500 Afro-Asians and South Americans. The students must first of all take a Russian language course, and at the same time follow a two-year course in political science. Then, beginning with the third year, they will be able to take higher courses of a cultural nature in the various faculties, all of which are given in accord with rigid ideological criteria. Such courses, as well as the entire operation of the *University of Friendship among the Peoples*, will be directly supervised by the Central Committee of the P.C.U.S., through the director of the same Central Committee's Oriental Institute, Bavaian Gafurov; and will be officially carried on under the Soviet Committee for solidarity with Afro-Asian peoples.

Weighing the facts

It is worthwhile to weigh the facts already given about the new University.

According to the recruiting programme set up by Gafurov, to be eligible a student must be not more than 35 years old, he must undergo a preliminary examination under the Soviet cultural agents in his own country, and give evidence that he has "sentiments of sincere affection for the U.S.S.R." And as a plate of lentils in this new kind of trade, this is offered: those judged fit will receive gratis their trip, board and lodgings, tuition, and an allowance besides.

Really, in the face of such information, I hold that whoever believes in Christianity or even in just its spirit should be profoundly shaken by facts of such gravity that undermine the deepest foundations of the spirit and traditions of other peoples.

Besides, the opening of the new University is certainly not the first act in the systematic perversion of foreign students in the U.S.S.R. It is well known, for example, that for some time already there have been a number of university courses in jurisprudence at Moscow, created expressly for the Africans of the P.C.U.S.'s African Section. To frequent those courses a large group of African students arrived at the Soviet capital last November. They received a warm welcome with a great display of comradism on the part of the officers of the U.S.S.R. - African Association, the professors of Moscow University, and various Communist diplomats. During the ceremony of greetings the president of the Afro-Asian Friendship Association declared: "I wish you could understand the exact significance of your arrival in Moscow. The colo-

niais wanted to isolate you from the world. They hung a heavy curtain between you and the world, but the curtain has been torn open and you are now at Moscow. This is the reason why you are at Moscow: because upon you depends the future of the African Continent." On that occasion the representatives of the Kenya and Cameroon students already enrolled at Moscow promised in their own name and that of those just arrived: "With the help of the Soviet Union and the other socialist countries, we will be able to liberate all the peoples of the African Continent."

Another example

Among the many examples I could cite of the U.S.S.R.'s cultural propaganda in Africa, I choose just one more: based upon an agreement signed by the Soviet ambassador in Guinea, the U.S.S.R. obliged itself to send Guinea fifty teachers of the Russian language, for regular three year courses in the secondary schools. The choice of these teachers was left to the director of the Foreign Section of the U.S.S.R. Communist Youth Central Committee; the teachers will all be propagandists chosen from among the most skilful, and they will have the assignment of selecting, at the end of the course, the Guinean youth who are to receive burses for study in the Soviet Union.

Those who still esteem young people may certainly comfort themselves with the fact that the subversive efforts do not always succeed. News from reliable sources indicates that there are cases of firm and courageous resistance in the name of liberty against the heavy Marxist propaganda. But what are these few cases in the face of the general danger? Can we permit a public fountain of infected water to be opened up, consoling ourselves with the thought that there is a pharmacy nearby?

To give a consoling example, in October 1959, the authorities of the R.A.U. called home a group of 650 students who had been in the U.S.S.R. and other Iron Curtain countries. These declared to the R.A.U. newspapers that they had received the summons home with relief, not only because of the severe regime they had to follow, but also those who did not show sympathy towards Communism were the objects of continual hostility. Some of them expressed the intention of organizing conferences "to illustrate for Arab students the anti-human and anti-religious aspects of Communism." And one Arab newspaper reported last summer the sense of delusion felt by African students living in the U.S.S.R., according to an account rendered by an Arab student who had just returned home. After a short period made pleasant by the attention given them and the novelty of a world so different from their own, they feel themselves badly treated and despised and, what is worse, subjected to a rigid supervision. They hear no more about "brotherhood" and they have very little freedom to move about: they may not even receive private invitations.

Souls at stake

We in Italy find that our own young people are falling victims to this "trade," and that in a notable degree. This is something to think about, for everyone who could interfere; let the politicians set up a cry, let parents remember that they would be taking on their shoulders a tremendous responsibility for the spiritual and moral future of their sons if they send them there; let the clergy warn both parents and young people about this wretched trade in souls.

ABOUT FATHER LOMBARDI

Father Riccardo Lombardi, S.J., born at Naples in 1908, hit the news as the preacher of the *Crusade of Goodness* in 1948. He toured Italy, Germany, Switzerland, Holland, France, the U.S.A., Mexico, and all of Latin America in the following years. In 1952 when Pope Pius XII called for a Crusade to make a Better World, Father Lombardi and his companions seized the phrase "Better World" and launched the Movement.

Pius XII personally opened the new international centre for the Movement near Rome and permitted it to bear his name: the Pius XII International Centre for a Better World at Rocca di Papa.

Both Pius XII and Pope John XXIII praised the work of the Movement.

Father Lombardi is now spending three weeks in Brazil where he has been called to preach the retreat for the Brazilian Hierarchy preceding the Annual Conference of the Bishops there.

Not long ago a reserved circular of the Communist Party, so-called Italian, sent to all the federations of the Party, asked the peripheral organizations to keep up-to-date lists of Communist youth who want to go to the U.S.S.R. to complete their studies; a step towards making use of the Italo-Soviet cultural agreement recently signed at Moscow, an agreement which includes the exchange of a number of scholarship burses between the two nations. Russian students are to come to Italy for art study, and Italian students are to go to the U.S.S.R. for technical studies.

I have felt obliged to bring these facts to the notice of the public — and I could give many, many more if the lack of space did not counsel me to stop here. I am held back from giving them by the lack of space, and by the rising blood pressure caused by every line of this.

The only thing to which I can compare the shame of these facts is the market that is called the *white slave trade*. In both cases the business is in the hands of ruffians who play up the adventure before their victims and know full well that they are lying.

REMEMBER

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Kalutara News

(from "Josephian," Messenger Correspondent)

THE annual cricket encounter between "Ran-Tharu" (Katukurunda) and "Tissa" (Paiyagala) sports clubs took place last Sunday, at the U.C. Playground, Katukurunda, before a large crowd of spectators. It ended in a creditable victory for Katukurunda by 7 wickets. The Challenge Cup was presented to the winning

Messenger Meditorials

LANKA'S LOURDES

THE month of May and a short stay in the holy premises of Madhu turn my thoughts to Our Lady and her concern for Lanka. If there is a distinguishing mark of true Catholics, it is their tender, filial devotion to Mary, the Mother of God. She is obviously such an essential part of the plan God had for the salvation of mankind. We find it difficult to understand how other Christians can ignore her. The Scripture is so clear on the part she played in the coming of the Redeemer. This humble maid of Nazareth was asked to be the gateway for "the Messiah who was to come." It was she who gave of her flesh and blood that the second Person of the Blessed Trinity could become incarnate. It was she who nursed Him and cared for Him in those helpless days of His infancy. It was in her arms that He was carried to Egypt to escape the first of a long line of tyrants determined to kill the Saviour of the world and all He stood for. What an amount of loving service is hidden in the obscurity of those thirty years of the hidden life. During this period she was all that any good mother is to her beloved son, His nurse, His protector, His guide and teacher. It was she who stood at the doorway of that little cottage and bade farewell to her Son as He began His public life. After the miracle of Cana, when our Mother's intercessory powers were demonstrated once and for all, she appears only on the fringe of the large crowds that gathered around her Son. After Cana, the first recorded words that Our Lord spoke to His mother came from His "throne" on Calvary. Looking down upon His sorrowful mother and the disciple whom He loved, Jesus deigned to use his last few fleeting breaths to announce to us a fact realized from the first instant of the incarnation, viz., that Mary is our mother and we her children.

Mary became the mother of the Divine life that flows through every Christian from the moment she became the Mother of God. She was God's chosen instrument through whom the Saviour of the world and the graces He merited by His life, passion and death would be offered to the human race. Like Eve of old, who gave us our natural life, Mary, the second Eve, has given us the Source of that supernatural life that makes us members of Christ's mystical body.

Our Lady has always taken this office of hers seriously. From time to time, she has blessed this earth either by working some marvel in a particular place or by coming down personally to give some message or directive to her children. These places have naturally become great shrines where her devotees gather by the thousands at the feet of their mother and win from her maternal heart many spiritual and even material blessings. The great shrines of Europe, like Lourdes and Fatima, are far removed from us. But Our Lady has not passed over this fair Isle. She has given us a shrine where her presence and power are as evident as at any of the world famous places of pilgrimage.

There is a strong bond of love and unity among all Catholics of Ceylon. If the world is looking for a symbol of that unity, it can find it in the blue mantle of the tiny Madonna of Madhu. For under that protective mantle gather all the Catholics of this country, regardless of their nationality, age, or social status. May our mother, the noble Lady of Madhu, extend that mantle of hers over this whole land and bring so many others under its mystical spell of love, unity and fraternity.

John J. Heaney, S.J.

1960 MESSENGER JOURNALISM AWARDS COUPON No. 16

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).....

SLUM-WORKER, WRITER, MONK — WHICH WAS IT TO BE?

Self-Portrait of the Trappist as a Young Man

THOMAS MERTON, LIKE GOOD WINE, NEEDS NO BUSH. ALL THIS BOOK REQUIRES, THEREFORE, IS AN EXPLANATION OF HOW IT DIFFERS FROM THE REST OF MERTON'S PROLIFIC AND UNIFORMLY VALUABLE OUTPUT.

Elected Silence, the best-seller with which Thomas Merton made his crashing and triumphant entry into the literary world, already gave us the story of his life up to the time of his joining the Trappists. *A Secular Journal* (published by Hollis and Carter, London, and available at St. Michael's Bookshop for Rs. 11/25) takes up only the years between his reception into the Catholic Church and his entering the Abbey of Gethsemani. But being a selection of excerpts from a personal diary kept by Merton during those years, it provides an insight, as the publishers blurb says, into the raw material that went into the making of *Elected Silence*.

with desire, I return to the idea again and again: "Give up everything, give up everything!" And then the last line of the book: "I shall speak to one of the Friars."

Being a diary, *A Secular Journal* is informal and colloquial. But it is, if anything, all the better for that. Nor is all of it the story of his vocation. There is the background of intellectual life in New York. It is full of the most interesting obiter dicta—com-

ments ranging from the original and the charming to the caustic and the profound on men, matters, literature, art, work, life, books, poverty, poetry, social and political philosophies, justice, charity, James Joyce, Kierkegaard, H. G. Wells, Blake, Graham Greene, Aldous Huxley, Baylon Thomas. The range is universal. The comments are uniquely Mertonian.



Trappists at Study

Merton speaks humbly, disparagingly and apologetically of views expressed with "dogmatic severity, and of youthful sarcasms," and of "the careless style, the callow opinions and all the other defects. . . of a writer much younger and even more unwise than I am at present." He even goes on to say that the book is "quite obviously not what one normally calls spiritual reading." But of course Merton's derogatory remarks about himself and his book, his youthfulness notwithstanding, hardly find an objective justification at all, and even his remarks on art, mathematics and poetry, succeed in being eminently spiritual reading.

There is a revealing reference to the great part played by Aldous Huxley's *Ends and Means* in Merton's conversion. Regretting an article he wrote on Huxley in the *Catholic World* for "the glib and sweeping and self-complacent statements" he made about Huxley and which he would now gladly eat, Merton says: "One does not try to patronize a man like Huxley, even from the top-most point of St. Peter's dome." That line gives an idea of Merton's style as well, like this other: "The sense of exile bleeds inside me like a haemorrhage."

A Secular Journal has some profound comments on art. . . . Looking at a picture demands penetration, understanding, meditation. If people looked at good pictures more, they would learn more about meditation, and if they meditated more, they would learn more about looking at

good pictures." "Good pictures imitate eternity." The following remark about superficial modern painters is scathing, but probably true: "Modern painters, who know nothing but earthiness, never manage to be anything but dull. . . . They are . . . so earthly that they are all clogged up with their painstakingly acquired dirt."

But Merton is at his supreme best when he speaks of charity. Take this, for instance: "Without love, almsgiving is no more important an action than brushing your hair or washing your hands. . . . But love does not merely give money, it gives itself. If it gives itself first and a lot of money too, that is all the better. But first it must sacrifice itself."

And here is sense, sensibility, profundity, charity, all in one, in these magnificent paragraphs:

"No law will ever abolish poverty." "No revolution will ever abolish poverty."

"Poverty will never be abolished as long as everybody loves riches, or honours, or position, or fame, or importance."

"Poverty will never be abolished unless the whole world becomes voluntarily poor, which does not appear likely, right this minute. So maybe, instead, we will be destroyed by fire from heaven."

But there is one thing certain: those who pretend they love God, and pray to Him, and even receive His Body and Blood sacrificed entirely for them in the Eucharist, and still hate laws which are meant to help feed the poor and clothe the needy and care for the sick, had better look to their consciences, and see whether the reason they hate the law isn't that they themselves fear to lose some of their profits if such laws go through."



THOMAS MERTON

CHRISTIANITY AND MONEY

by Jacques Leclercq. A Faith and Fact book. London, Burns and Oates. Price Rs. 5/60. Locally available at St. Michael's Bookshop, Colombo 13.

A QUESTION which all religions in the modern world have to face is the attitude towards riches and poverty. Many religions cannot give a satisfactory answer to this problem as the modern world emphasizes the cult of economic development and social progress, whereas these religions teach men deviance by renunciation of all desire for worldly possessions.

Jacques Leclercq discusses this question with reference to Christianity. He begins with the teaching and example of Christ Himself. The author maintains that Christ was concerned first and foremost with wealth and poverty as posing personal moral problems rather than with the social problem as such. In any social order, in any stage of technical development, there are Christian moral attitudes towards material possessions which should influence men's actions and thereby transform social systems also. The author shows how Christ followed a middle path between attachment to riches

and the other extreme of destitution which is the lack of necessities. Christ flayed the rich evil-doers and he lived poor, but he was not destitute or ragged and under-nourished.

The author studies the Christian ideal of poverty as lived and preached throughout the ages: in the communistic society of Jerusalem (which he claims was a failure), by the monastic orders, by the Fathers of the Church, and during the Christian Middle Ages. He then discusses at greater length the problems of Christian living in the modern world of technical civilization and plenty. The new difficulties peculiar to our own times and the teaching of the Popes on labour and capital, private and public ownership, are discussed in a way that will make many Christians think hard and long about their way of life and the standards they conform to.

This is a thought-provoking book. It will surprise many who believe that the Church is reactionary or capitalistic, and will perturb the conscience of many others who are too complacent about their own wealth. It would be an excellent reference book for a study group interested in the social question. The book is not merely a treatise on wealth, it is also a meditation on Christ's teaching about material possessions; reflecting on it should help one to live Christianity more fully in this second half of the 20th century when we are so concerned with economic plans and social security.

S. T. B.

SAINT THERESE



It is a heartening sign of the times that a number of "classics" in the realm of Catholic literature is being made readily available to the public in cheaper editions.

The definitive edition of *The Autobiography of St. Thérèse of Lisieux* which appeared first two years ago and which was beyond the buying capacity of many would-be possessors of it owing to the price, is now available in a paper-back.

The Autobiography of a Saint is translated by Ronald Knox (Fontana Books, Collins. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 2/10).

This best-seller ever since it first appeared, is strongly recommended as a "must" for every Catholic home.

H. P.



God alone

An Anthology of the spiritual writings of Cornelia Connelly, Foundress of the Society of the Holy Child Jesus. Paternoster Series: No. 19. Burns and Oates, London. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 1/50.

THE Paternoster Series, published by Burns and Oates, is a treasure-house of booklets on prayer and the spiritual life. Each number is a slender pamphlet of about 50 pages. But the size is deceptive. Within small compass is contained the soundest spirituality. Some are reprints of the work of the old masters like St. Thomas More, the Cure of Ars, Fr. de Caussade, Bro. Lawrence of the Resurrection and Juliana of Norwich, while others are by more recent writers like Archbishop Goodier, Vincent McNabb, Pere de la Taille, Daniel Condine, Bruno Scott James, A. H. J. Steuart and Thomas Merton.

For those who do not have the time or perhaps the inclination to read larger volumes, this certainly is the series. And those who eagerly read larger works will surely revel in these pamphlets. The only complaint that can possibly be made is that one wishes they had been priced lower than 2 sh. a pamphlet.

The booklet under review is a collection of extracts from the writings of Mother Connelly. The story of her life is fascinating—she was a Protestant, and was married to the Rector of a Protestant church in America. Both husband and wife were converted to the Catholic Faith, and by special Papal dispensation were allowed to dedicate their lives to God in the priesthood and the religious life. Cornelia Connelly became the foundress of the Society of the Holy Child Jesus, a religious congregation of nuns for the Catholic education of girls whose work is so well known today in England. There is, in the excerpts from her spiritual writings presented in this booklet, a rare blend of sage spiritual counsel and practical advice.

J. P.

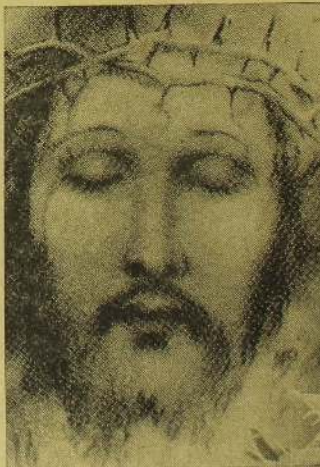
The Imitation of Christ

by Thomas A. Kempis. Translated by Ronald Knox and Michael Oakley. Universe Books. Burns and Oates, London. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 2/60.

THIS immortal spiritual classic has passed the test of time as well as that of meeting man's essential spiritual needs irrespective of temperament and education and even creed; and it has done this to such a remarkable degree that it is, as Monsignor Ronald Knox has pointed out, one of those very few great books of the world that has come to be known by a single word of its title.

Darwin's *Origin of Species* was a world-shaking book, and yet no one speaks of it as just the *Origin*, whereas the title of the *Imitation* has reduced itself to this single word like Newman's *Apologia* or Paley's *Evidences*. Amongst Catholics it is perhaps the only book which is mentioned in the same breath as the Bible. And in the volume under review we have the translator of the now famous Knox Bible, giving us his own matchless version of the *Imitation*. Monsignor Knox could not complete his work of translation. His idea was, to use his own words, "to get rid of theological terms" and "to turn it into a human document." Fearing he would not be able to finish the translation, Monsignor Knox himself had asked that it be completed by Michael Oakley, and the latter has done so in a style of which Ronald Knox would, we feel sure, have approved.

The *Imitation*, constant spiritual companion of countless Christians, needs no commendation. But if anyone should have thought the English of the older translations a trifle quaint or stilted, here is the book for him. Take this passage, for example: "We like to have everybody around us quite perfect, but our own faults—we never seem to correct them. Tom, Dick and Harry must be strictly called to order, but we aren't fond of being called to order ourselves" (I. XVI. 3). That is a fair sample of the refreshingly and invigoratingly easy, colloquial and straightforward style used in this new translation.



In his Foreword, Mr. Michael Oakley gives us a charming sidelight on Monsignor Knox and the *Imitation*. "The Latin text I have used is that of his own shabby and well-used copy, given to him at his ordination, the Dessain text published at Mechlin in 1881 and corrected here and there in his own hand." And again: "Monsignor Knox for many years before his death made a practice of reading a daily chapter of *The Imitation of Christ* . . ."

J. P.

Cardinal Stritch Story

JUST two years ago, on 26 May 1958, in Rome, death came to Cardinal Stritch.

The first full-length account of his career has now appeared under the imprint of Bruce Publishing Company and titled *The Cardinal Stritch Story* by Marie Cecilia Buehrle. It is available locally from St. Michael's Bookshop, Colombo 13, for Rs. 19/75.

The astonishing career—bishop at 34, later Cardinal and first American to be named to high office in the Roman Curia—has been unfolded in this book in a frank and engaging manner.

The priestly figure of the Cardinal rises very vividly and intimately and the overall impression a reader gets of this book is of a man who was above all a priest.

The complete dedication to his priestly vocation (Samuel A. Stritch was a priest for 48 years) has been delineated by the author with innumerable patches of warm humanity, and the episodes and anecdotes taken from life are deftly handled.

The Cardinal who never said "No" to a creative idea, and who was throughout his life a tireless promoter of new ideas, also emerges from this book as a dynamic personality.

A set of photographs that highlight Cardinal Stritch's career is also included in the book.

H. P.

SCHOOLS MAG

Vol. 3 No. 14
14 May 1960

A Thought FOR THE WEEK

HE who knows
God knows
everything. He who
does not know God
knows nothing.

Lacordaire.

Birthdays

● We regret very much that the following birthdays were inadvertently kept out from last week's issue.

7th MAY

Christopher Anderson (Mt. Lavinia), Mary T. Salvatore (Colpetty), Victorine Fernando (Jaffna), Hyacinth Ludwick (Mutwal), Myrna Berenger (Nugegoda), Stella Silva (Moratuwa), R. G. S. Gomez (Balangoda), Manel M. Perera (Pannipitiya), Ajit Fernando (Kochikade), Constance Gunawardene (Kelaniya).

8th MAY

Marie Saverymuttupulle (Kotahena), Andria Costa (Nugegoda), Eardley Alexander (Galle), Juliet Perera (Negombo), Deepal Perera (Moratuwa), Nimal Jayasuriya (Madampe), Mariana Alwis (Kotahena), Angeline Peter (Jaffna), Joan of Arc Thuraiyretnam (Jaffna), Callista Patrick (Jaffna), Kevin Herft (Dehiwela), Shiranee Perera (Halgama), Francis Olivia Batcho (Kurunegala), Ina Henricus (Maradana), Vicky Roosmale Cocq (Nuwara Eliya), Stephanie Marie Welsh (Perradeniya), M. B. N. Lazarus (Kandana), Malkantha Gunawardene (Kalutara), Princey Blyth (Nuwara Eliya).

9th MAY

Monica Samarasinghe (Mirihana), Bernadette Fernando (Negombo), Ivan Martinus (Colombo 6), G. Eldred Fernando (Negombo), Gowri Motha (Mutwal), Carmel R. David (Kandy), Antoinette Wickremasinghe (Kandy), Rita Sayerimuttu (Jaffna), Juliet R. Barthelot (Inginiyagala), Nihal de Silva (Kelaniya), Hortense Cooray (Negombo), D. Bernadette Devaraj (Colombo 8), Mervyn Gregory Perera (Moratuwa), G. Nihal Mendis (Moratuwa), Corine De Silva (Bambalapitiya).

10th MAY

Sherene Peiris (Moratuwa), Francis Dabrera (Nugegoda), Shari Melder (Navalapitiya), Shir-lene Mendis (Colombo 4), A. Milroy Paes (Colombo), Ruby Candappa (Hendala), G. V. P. Jayamaha (Nuwara Eliya), M. A. E. Savundranayagam (Kegalle), Lalith Anthony Goonewardene (Wattala), Gnai Zanoon Assan (Dematagoda), May De Zilva (Negombo), Roger Misso (Colombo 6).

11th MAY

A. Abraham (Colombo), Indra Lowe (Mattakkuliya), Alexander Duff-Tyler (Anuradhapura), Joseph A. Gregory (Grandpass), Brian Perera (Colombo 12), Sheila Schuroft (Mutwal), Lailani Perera (Mutwal), U. D. Carmel Agnes (Amptiya), Indrani Rayen (Colombo 13).

12th MAY

Bernadette Jesudason (Moratuwa), Alexander Cooray (Ratnapura), J. Leonard Alexander (Kandy), Arlando C. Suraj (Katugastota), Sherene Taylor (Matale), Brightie Koelmeyer (Batticaloa), (See next page)

NIGHT ADORATION in THE HOME

NIGHT adoration of the Sacred Heart of Jesus in the home, is indeed a very pious devotion, and should be loved by all Catholics.

The spiritual food we draw from it is immeasurable, and how sweet the hour we spend there in turn with the family no words can adequately express.

This is a sound protection

• A ST. MICHAEL'S STUDIO AWARD ENTRY

against the many social evils overtaking families today.

In this giddy world of ours, many a Catholic family is seen giving outside the teachings of

the Holy Gospel.

It is a pity and a crying shame to see mothers of many Catholic homes lacking in character, purity, and chastity; married women engaging themselves in outside employment when their rightful place is the home, and the constant care of her spouse and children her first concern; young girls who should grow up as lilies for the altar of our Blessed Lady, growing up with no virtue and purity in them at all; little children lacking the innocence and simplicity of their age; husbands neglecting their homes, being given up to drinks and gambling; and grown up boys and young men thriving in lawlessness and loose morals.

By Philomene Rasiah

The very foundation of family life is thus rudely shaken in the name of progress and civilization. We are keeping out the Holy Family from our midst.

A home so degenerated is certainly no sweet home!

God has spoken to us often through His Holiness our Supreme Pontiff and through sermons in our churches against this danger. Yet in defiance of these warnings we continue to desecrate our homes.

This un-Catholic attitude of ours displeases the Sacred Heart of Jesus. It is bleeding. We are crucifying our dear Lord over and over again. We are opening up His precious wounds afresh.

Our Lord who does not wish the death of a single sinner, is weeping in Gethsemane for us, and in His mercy calls us to prayer, penance, reparation and our return to Him, though we deserve His just punishment.

Let us therefore introduce this lovely devotion into our homes and console Him. This will give Him great joy. Let us make and derive more happiness ourselves from it, than from drink, dinner and Bala parties. Let us taste and see how sweet is the Lord.

At this Holy Hour let us undergo penance, be awake, unlike Judas and His friends who betrayed Our Lord and wounded His Sacred Heart, but because we should love Him. Let us atone and make reparation with sincere and contrite hearts. Prostrate ourselves before the enthroned picture, or statue of the Sacred Heart. Place ourselves in spirit before the tabernacle, in the presence of the Blessed Sacrament. Repent, and plead with Him, to forgive us our many sins committed against Him, and the many unpardonable indignities and insults so far offered by us to His Divine Heart. Ask Him to regenerate us with His Holy Spirit. Promise Him that henceforth we will remain His children obeying our priests, elders, and above all His Holiness our Pope, upon whom He has impressed His image more clearly, than upon the veil of Veronica.

His most Adorable Heart will surely be moved. He will forgive us our sins. The efficacy and healing power of this Heavenly balm, will certainly be noticeable in us, as we persevere in this devotion. Our inclination towards social corruption, disregard of God's Law and that of the church, will vanish like mist at break of day. We will thus be remodelling our homes on that of Nazareth and Bethany.

Our Lady of Sorrows, Queen of Mercy, Lily of Eden, and model of Christian womanhood, whom we had kept out of our homes through our wretchedness and shortcomings will re-enter our homes, and fill them with the sweet smell of Her chastity and the perfume of Her virtues. Our Lord and His Angels will then always abide in us and rule our homes to the glory of His Father in Heaven. "Sacred Heart of Jesus, Thy Kingdom Come." St. Anthony's English School, Colpetty.

Spotlight



● This is FELICIA PERERA of St. Anthony's Convent, Katugastota, a keen member of the Schools-Mag, since its inception. You will have read her many contributions in these pages.

Mirthquakes

LITTLE Jimmy was tested on his practical knowledge of the commandments. "You say stealing is a sin Jimmy? Against which commandment?"

Without hesitation Jimmy answered "The Seventh."

"Tell me, Jimmy, is pulling a cat's tail a sin?"

"Yes," said Jimmy.

"Against which commandment?" the teacher asked.

Here little Jimmy hesitated.

"Well, I am not sure which number it is. It goes something like this: 'What God hath joined together let no man put asunder.'"

Basil V. Fernando.

St. Joseph's Juniorate, Mutwal

★

LITTLE Willie was having his first experience of a long and tedious sermon. He was tired of it.

"Mommy," he yelled, "if we give him money now, will he let us out?"

Sent by Carmen Vanderwall.

St. Bernard's Convent, Navalapitiya.

whom we had kept out of our homes through our wretchedness and shortcomings will re-enter our homes, and fill them with the sweet smell of Her chastity and the perfume of Her virtues.

Our Lord and His Angels will then always abide in us and rule our homes to the glory of His Father in Heaven.

"Sacred Heart of Jesus, Thy Kingdom Come."

St. Anthony's English School, Colpetty.

MOTHERS' DAY

YOU can greet your mother in the Schools-Mag pages on 28 May (Mothers' Day edition). Send your greetings for publication before Wednesday 18 May. Make them brief and beautiful.

A Word
from the
Editor

• A Teen-age Boy Saint He was seventeen

THE strapping seventeen held his pen in the steady grip of the young and let the words out fast, fervent, forceful: "I, John Berchmans, most unworthy son of the Society of Jesus, protest before thee and before thy Son, whom I acknowledge and believe here present in the Blessed Sacrament, that I shall always and everywhere affirm and defend thy Immaculate Conception, unless the Church shall otherwise decree. In testimony of this, with my own blood I now sign my name."

He pricked his index finger with a needle. Into the red liquid that oozed out the young fellow in black cassock dipped his pen and signed his name. John Berchmans, the saint in the making, did things like that. And when he could find a free moment he scoured the Scriptures and the writings of the saints for data on his favourite theme, the Immaculate Conception. In the early 1600's the matter was still open to discussion, and, understandably, was being hotly discussed by all who could wield a pen or deliver an oration before the D.D.'s of the day.

John Berchmans was not born with a silver spoon in his mouth. Shoemakers' sons are generally

but terrific!

the country or a fishing trip where the speckled beauties usually convened in the largest number by number.

Florence Wedge

bers. To sum up his days in a nutshell, he began them as a Mass server and ended them with the rosary in his hands. All

prudent coaching the fifteen-year old consecrated himself body and soul to the Lady born immaculate.

About this time John had to start working his way through school. The shoemaker just couldn't make ends meet any more around his brood; and John being the eldest had to shift along for himself. Stamina he had aplenty, and God's help could be had for the asking; so all in all the boy fared pretty well. Little part-time jobs such as the surveillance of three Dutch boys not yet in their teens enabled him to earn the required amount for his tuition expenses. Luckily he was able to get his room and board free.

A vision

John was sixteen when the Jesuits opened their college in Malines. It drew him like a magnet, and to Malines he went hugging a big dream to his heart. Or maybe a vision, since I'm told that dreams are for the old, visions for the young. At any rate, John came with the idea that he must be a good student or quit. Sodalist, please? Of course, write down his name. High up at the top, for here was a top-notch champion of heaven's First Lady. In the 1600's a Sodalist considered himself bound to espouse the cause of Mary and to defend her when heretics struck the first blow. No Sodalist could sit on the sidelines and let Mary's holy name be smeared. You just didn't let anybody talk about your Mother like that. You got to your feet and with a panegyric of praise for Mary hit them where it hurt.

Hour of decision

Came the hour to decide on a way of life. John took all his worldly wealth, around twenty-five gold coins, and gave it for Mass stipends. Then he waited, absolutely sure that his Mother would let him know his Father's will for him. Family affair, sort of. Five or six days after the gold coins and John had parted company, the youth fell upon a biography of Jesuit Aloysius Gonzaga, who had died at the Roman College some ten years before John's birth. When the eager reader had reached the end, the gravitational pull was just too strong to be resisted. If saints like Gonzaga could spring up in Jesuit territory, count him in. He'd get S. J. after his name and Saint before it.

In the footsteps

No long-faced Jesuit, this John. No heroics or spectacular self-humblings. Though an expert in the delicate surgery of detachment, young Berchmans managed to keep himself so jubilant and cheerful that his Jesuit colleagues cooked up the nickname of "Brother Hilary" for him. Meaning? Well, etymologically, cheerful or merry at heart.

As a Jesuit apprentice, John tended the sick, taught Christian doctrine, acted as general head-

(See next page)

the inconspicuous events and circumstances of his daily life he turned into material for his personal sanctification. No big stuff for him; little stuff was more to his liking. Christ had said something about being converted and becoming like little children if one wanted to enter into His kingdom and make oneself at home there.

The terrible years

Like every other flesh-and-

not so favoured at their entry on the human scene; and John's father was a shoemaker, too poor to pass any cigars around in honour of the blessed event.

No big stuff

There was nothing markedly unusual about John as a small boy and later as a growing-up. Five or six hours a day he explored Cicero, Virgil, and dry-as-dust mathematics. On Saturdays and holidays he had his hike out in

MONIQUE CAMERLAIN.

(The above is a literal translation from the original French of the writer).—(EDITOR.)



Schools Mag

Birthdays

Continued
Happy Davidson (Trincomalee), Charles Valentine (Jaffna), Antoinette Loos (Colombo 4), Sherine Peiris (Mt. Lavinia), W. Sebastian Seneviratne (Colombo 2), Kanagaratne Navaratnam, (Colombo), Gwendolene Fernando-pulle (Colombo 14), Kevin Dharmaratne (Dehiwela).

13th MAY
Marcia Francke (Colombo), Laksiri Fernando (Moratuwa), Ranie de Soysa (Kotahena), Man-nel Tennekoon (Ratmalana), Ksh-ama Wijesinghe (Matugama), Vi-mal C. Fernando (Mt. Lavinia), Clarinda Bastiansz (Hunupitiya), N. A. Gunasekera (Kandy), Mo-nica Candappa (Hendala), S. R. Joseph Suraweera (Dematagoda), Ashley Corera (Negombo), Re-becca Dias (Colombo 13), Rohini Peiris (Kegalle), Chiranthi Pe-rrera (Gonawela W.P.), K. Shel-ton Stalin Perera (Moratuwa), L. Kumar Perera (Hendala).

and now for this week's birthdays

14th MAY
Lakshman Welikala (Colombo 8), Maureen Pereira (Katugas-tota), Christine de Cruz (Mutwal), Grace Arendtsz (Galle), M. J. A. Casie Chitty (Colombo 13), An-nesley D. Croos (Negombo), Phi-lomena Patrick (Mutwal), Ter-rance Silva (Katukurunda), Eard-ley Perera (Kalutara), Ruwanal Senawiratne (Kelaniya), Modestus R. Candappa (Colombo 4), M. A. Cader (Mannar).

15th MAY
Pearl de Silva (Dalgama), C. Errol de Silva (Wadduwa), Re-setti Coonghe (Kotahena), Col-lette Gomez (Ratnapura), Ivy C. White (Kandy), Julia Antony (Dematagoda), Joan Weerasinghe (Matale), Gerard Amal Wahab (Colombo 3), Priscelia Kumara-samy (Colombo 9), Marina de Silva (Colombo 14), Tony Phillip (Colombo 5), J. Jesudasan Croos (Niwara Eliya), Clarence K. Pil-lai (Matale), X. A. G. Fernando (Matale), Jacintha Caralin Fer-nando (Moratuwa), Jeanne Phil-lips (Navalapitiya).

16th MAY
Mark Gonsalves (Dehiwela), Philomena Tennekoon (Kelaniya), Tyrone Walles (Negombo), Ger-ard Benedict (Jaffna), Sandra Rodrigo (Dehiwela), Indranie Re-migius (Moratuwa), Merrill Ge-orge Quyn (Kotahena), Nilanthi de Croos (Negombo), Clarence Sundaram (Negombo), Ajitha K. Sivananthan (Pita Kotte), Laksh-man Siriwardene (Kalutara).

17th MAY
Joseph Fernandopulle (Colom-bo), Arnott Perera (Wattala), A. Shelton Fernando (Kandana), M. Magdalene Peries (Moratuwa), A. Shelton Fernando (Negombo), Priscilla de Almeida (Tangalle), Antoinette Fryer (Amptiya), Phi-lomena Joachim (Dematagoda), Rohan Pieries (Grandpass), Ve-nothian Fernando (Negombo), Ma-rie Collins (Ratnapura), Mary E. Felicia (Nawrate), Ruth C. Yo-lande Peris Palle (Kelaniya).

18th MAY
Cresanthie Perera (Maradana), Antoinette Miranda (Wellawatte), Vanatius Muthukrishna (Mutwal), R. A. Ponnampalam (Kotahena), George Mathew (Colombo 10), Heppolet Fernando (Kochchikade), Lourdes M. Leon (Ragama), Felix Perera (Negombo), Lucia Rodrigo (Hendala), Jean Sansoni (Peradeniya), Rex George De Visser (Mutwal), Llewellyn Ebert (Grandpass), Nilanthie Jayasekera (Moratuwa), T. Franklin Moses (Colpetty), Sita Goonetilleke (Dehiwela), George Rex de Visser (Mutwal), Josephine Corera (Amptiya).

19th MAY
Malcolm Phillips (Horana), P. S. Celestine (Matale), Genita



Talks to Teen-Agers

By Uncle Ashley

and recites a beautiful prayer.
"Cleanse O Lord my heart
and my lips, that I may fitly
and worthily proclaim thy
Holy Gospel."

coal from the altar fire and
touch his lips. The priest
too burdened with a sense of
unworthiness recalls the
scene in Sacred Scripture

"Munda cor meum"

My dear children,
After the Priest has recited
the Epistle and the Gradual,
Tract and Sequence, the priest
moves on to the centre of the
altar where he bows lowly

This prayer refers to a
story in the Old Testament.
When the Prophet Isaias
was troubled by thoughts of
his own unworthiness in
announcing God's word, he
saw a seraph take a burning

and prays that he may "wor-
thily proclaim" God's word,
unto the people.
Always in Jesus and Mary.

UNCLE ASHLEY.

DO IT YOURSELF

You can make a snake from
a number of empty cotton-reels
which, when finished, will give
you endless fun. Here's how:-
Procure as many empty cotton-
reels as you can. Get out your
paint box and choose your col-
ours. For instance, a green
snake with yellow-spots will look
very exciting.

Get all the cotton-reels to-
gether and paint them over with
green paint. When dry, paint
yellow spots all over each reel.

Now leave them to dry. Then
put them all in a line, end to end,
except one, which must be placed
with the holes to the outside.
This cotton-reel forms the head

of the snake and you should
paint eyes and a mouth on it.

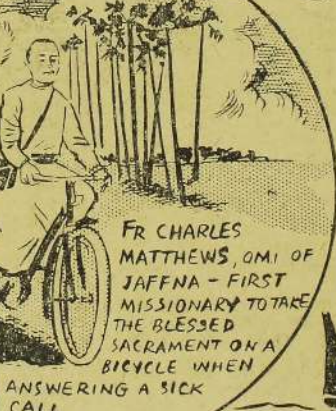
When all this is done, get a
long, thick piece of string and
put a very big knot at one end
of it. The other end must be
threaded through the reels, one
by one, just as beads are threaded.
Your big knot will prevent them
slipping off the tail-end.

When you come to the reel
that is to be the head, thread the
string through from side to side
and tie it very firmly in a knot
then cut off the length of string
that is left over.

Now the snake is complete,
and you can have great fun with
it.

Apostles All

by FR NOEL CRUSZ OMI



FEB 11th 1947

PROCLAMATION OF
"BLESSED VIRGIN MARY AS 'OUR
LADY OF LANKA' VOTIVE BASILICA
VOWED BY MGR MASSON FOR
PROTECTION FROM
JAP INVASION



BROTHER A.A. JOHN, O.M.I.,
POPULARLY KNOWN AS ROSARY
JOHN BORN SEEDUWA, JULY 12th,
1900. HE HAS MADE OVER 5,000
ROSARIES. LEARNT ART AS A BOY
FROM THE MARIST BROTHERS
NEGOMBO IN 1914. SAYS AN "AVE"
EVERY TIME HE PUTS A BEAD
INTO THE WIRE

Candappa

STATUE OF
OUR LADY OF
MATARA DATES
FROM 1770. DURING
DUTCH PERSECUTION,
IT WAS PLACED IN A WOODEN BOX AND
THROWN INTO THE SEA. FISHERFOLK OF
WELIGAMA LATER DISCOVERED IT.
SAME STATUE WAS SENT TO BELGIUM
FOR REPAINTING,
AND WAS THROWN
ABOARD IN A SHIP-
WRECK AND SAVED
ONCE AGAIN

FR CORNELIUS
ERNST, O.P.
BROKE FROM

COMMUNIST PARTY
IN HIS STUDENT
DAYS AT CEYLON
UNIVERSITY, WHEN
HE WAS ASKED TO
REVIEW THE 'STALIN PRIZE' NOVEL BY
ILYA EHRENBURG. HE FOUND IT POOR.
ERNST, AN ANGLO-IRISH WAS CONVERTED
BY READING NEWMAN'S 'APOLOGIA'. HE
TOOK A MASTER OF ARTS DEGREE AT
CAMBRIDGE & HOLY ORDERS AT OXFORD



★ PRIZE-WINNERS

Here are the prize-winners
in the "subject of the month"
contest: (1) Srilal Perera (St.
Joseph's College, Colombo 10).
(2) Fabiola Nicholas, (St.
Xavier's Girls' English School,
Mannar).

Boy Saint

Continued from page 9

acheman for his fellow students
distributed rosaries and medals,
among the boys and lighted
candles of good example wherever
he went in the black cassock that
looked so good on a young man
really serious about becoming a
saint in the footsteps of the
soldier saint of Loyola. Not a
minute of boredom. Every hour
was crammed with activity and
happiness and joyful service of
the Lord. Indeed, at the Roman
College where he went for his
philosophical studies, the young
fellow with the smile impressed
everyone to the point that they
saw in him a second Aloysius.
The common feeling among
faculty and students was that the
prince of Gonzaga had returned
— but in more friendly and
approachable guise.

In hands that would be folded
in death before the oils or ordina-
tion had a chance to touch them,
the Roman College philosopher
took the pen, and then the needle,
and then the red blood to show
his dead earnestness about the
sublime privilege of the Lady of
his heart. To him the idea of her
having been under Satan's sway
for even a split second seemed
utterly preposterous and unthink-
able. Could the evil one blow
his trumpet for having had her
even one fleeting instant under
his rod of empire? In this as in
all else the teen-ager wanted to
show himself a submissive son of
Mother Church. Whatever she
said, went. The clause in his
Marian promise said, condition-
ally, "unless the Church shall
otherwise decree."

In John's third year at the
Roman College, there was no
carefree summer vacationing be-
yond the hills above lovely Lake
Albano, outside of Rome. John
had too much to do. Had to
cram for finals and present all
the theses of philosophy at a
public defence on July 8. It
meant a working day of twelve
hours for a whole month, and
the young Jesuit was already
played out after the grind of the
scholastic year. But he had the
stuff of which heroes are made.
He said he would do the job.

His defence was brilliant. But
back at College, kneeling in his
room, the philosopher felt in-
tensely worn-out. He had a
presentiment that the sands of
life were fast running out for him.
On July 31, feast of St. Ignatius,
he picked up a slip of paper at
the refectory door indicating his
patron for the following month.
Beneath the saint's name, John
read: "Watch and pray; for you
do not know at what hour the
Master will call." While the
Jesuit was pondering the signifi-
cant words of the Master, a new
assignment came. He must go
to the Greek College to take part
in a theological disputation. To
the Greek College he went. "I
vow obedience," he had said at
God's altar. This was obedience.
Obedience unto death, like
Christ's.

On his return he reported to
the infirmarian and was quickly
snuggled up in bed. That night
the insidious Roman fever seized
him. On the tenth of August
inflammation of the lungs set in.
At 4-30 the next morning he
received the last sacraments.

So young to die. Barely out
of his teens. But what mattered
it if he had to go now? What
mattered it if he could not die a
priest, as he had hoped and
prayed? The essential thing was
to do God's holy will because
that will was best. At 8 p.m.
on Friday, August 13, 1621 John
Berchmans passed on to God,
the name of Jesus on his lips,
his crucifix in his hands, and the
love of Mary in his heart. An-
other saint had left earth for
heaven, to intercede for all who
find the uphill pathway steep
and tiring.

On May 3, 1865 the Pope of
the Immaculate Conception pub-
lished the decree prelude John
Berchmans' beatification. On
January 15, 1888 Pope Leo XIII
solemnly canonized the shoe-
maker's son.

Classified ADS.

IN MEMORIAM

A Solemn Requiem High Mass will be sung at St. Michael's Church, Koralawella, on Sunday the 21st May at 6-45 a.m. for the repose of the soul of

Alice Agnes Perera
(Mrs. F. X. Fernando)

The presence of relatives and friends will be much appreciated.

"Aliston,"
Koralawella,
Moratuwa.

755

Second Anniversary



Victor de Mel

Died on 15th April 1960
(Good Friday)

A Requiem High Mass will be sung for the repose of his soul at St. Mary's Church, Negombo on the 16th May at 6-15.

Fondly remembered by his ever sorrowing brothers, sisters-in-law, nephews and nieces.
Taladuwa,
Negombo.

747



Noel Emmanuel Gunasekera

Born 25-12-1913
Died 15-2-1960

A REQUIEM High Mass will be sung for the repose of his soul on Monday, 16th May, 1960, at St. Mary's Church, Bambalapitiya, Colombo 4, at 6-30 a.m. Please pray for the repose of his soul. Inserted by his sorrowing wife and children. 'J' Block, Bambalapitiya Flats, Colombo 4.

1st Anniversary



PLEASE pray for the soul of S. P. Damien Mirando. Died 14th May 1959. A Mass will be said at 6-15 a.m. at St. Mary's Church, Negombo, on 14th May for the repose of his soul. (Inserted by his loving wife and children).

XXVth Anniversary

IN cherished Memory of M. A. Arulanandan. Died 13th May 1935. Fondly remembered and sadly missed by his wife and daughters. 1/1, Elibank Road, Colombo 5.

THANKSGIVINGS

GRATEFUL thanks to Almighty God for favours received through Our Lady of Perpetual Succour, St. Joseph (Guardian and Protector of the Divine Infant) and St. Jude (helper in desperate cases).—M. P.

719

LOVING First Anniversary remembrances of our darling Papa.



A. Santiapillai

Born on 23rd July, 1897
Died on 17th May, 1959

The call was so sudden, the shock severe. We little thought such grief was near. Only those who have lost can tell The pain of parting without farewell. Silent thoughts and silent tears, Keep your memory ever fresh and dear.

A Requiem High Mass will be sung on 17th May, at St. Mary's Cathedral, Jaffna, at 6-15 a.m. Fondly remembered by his loving wife and children.

"Shamrock Villa," 15, 6th Cross Street, Jaffna.

MILK FOODS

"NOMAD" Brand Fullcream Milk Powder—thousands have acclaimed "Nomad" as the best milk from the Country of Milk—Holland. You'll love it too when you taste "Nomad." Rich, delicious and economical. Available at all good stores chemists and the importers. Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

MEDICAL

PUROL Medicated Powder and Ointment—the unfailing remedy for Eczema, Prickly Heat and Tropical Skin Ailments. Available at all Chemists and the Importers Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

DAMPO Vapour Rub and Nose Drops—the magic cure for colds, chills, body pains, rheumatism and quick relief for Asthma, Hay Fever. Available at all Chemists and the Importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

BYLOOS Eau de Cologne—the unfailing friend of school-children. Rids the head of lice, Nits, Dandruff, and all invisible germs. Available at all Chemists and the Importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

ASTHMA? Catarrh! Tonsillitis! Paralysis! Swiss Biochrome treatment cures permanently. No operation! No injections! No pain! Free information! Visit MEDICAL CLINIC, 42nd Lane, Wellawatta.

ORDER NISI IN THE DISTRICT COURT OF COLOMBO No. 19235/T

In the matter of the intestate estate and effects of Sebastian Fernando of No. 8, St. Sebastian Street, Colombo. — Deceased. Themothe Selvam Morais of No. 79, Brassfounder Street, Colombo. — Petitioner.

Vs.

1. Pragasiammal Fernando.
2. Stanislaus Fernando.
3. Jekambi Fernando.
4. Rajesvari Fernando.
5. Kamalam Fernando.
6. Remigius Fernando.
7. Danapal Fernando, all of Punnakayal, Tinnevely District, South India, the 6th and 7th respondents minors appearing by their Guardian-ad-litem.
8. A. J. N. Victoria, c/o Messrs F. X. Pereira Sons, Ltd., First Cross Street, Colombo. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 22nd day of March 1960 in the presence of Mr. L. G. Motha, Proctor on the part of the petitioner and the affidavit of the petitioner dated 17th day of March 1960 having been read:

It is ordered that the 8th Respondent abovenamed be and he is hereby declared appointed the Guardian-ad-litem over the 6th and 7th respondents abovenamed.

It is further ordered that the petitioner abovenamed be and he is hereby declared entitled as the attorney of the 1st respondent the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to him accordingly, unless the respondents abovenamed, or any other person or persons interested shall on or before 9th day of June 1960 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. M. M. I. Kariapper,
Additional District Judge.
This 22nd day of March 1960.

MY grateful thanks to our Lady of Perpetual Succour, St. Jude, St. Anthony for the favours granted. — M.A.F. 728

MY grateful thanks to our Blessed Lord, His Holy Mother and St. Gerard Majella for my daughter's safe confinement.
Kamala David. 739

MY grateful thanks to Pope Pius XII for a favour granted. 742

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St. De La Salle

Continued from page 5

regular class studies, the teacher was to have a record card of each student showing at any given time the extent of his progress in any subject. Furthermore, the students were given individual positions as officers in the school: prayer monitor, carrier of beads, bell ringer, inspector, sweeper, porter, etc.

Innovations

Among his innovations was the Sunday School. The purpose was to provide an education for those who worked during the week. In addition to the teaching of religion there were such courses as geometry, draftsmanship and architecture, together with primary and elementary instruction for beginners. Thus was offered a professional training for working youth.

The Boarding School introduced a new type of courses suitable to the middle class. Departing from the classical programme there were such subjects as General History, Geography, Literature and Rhetoric, Book-keeping and Accountancy, Geometry and Architecture, Natural History, Hydrography, Cosmography, Differential and Integral Calculus, Music and Modern Languages.

Finally, there was the Correctional School. The youths trained here were in still greater need of Christian education because they had gone beyond the early stages of delinquency and had become involved with the law.

Primary in his thought under all circumstances was Christian Education—a truly Christian education to be given by men deeply imbued with the spirit of Faith and to be taken by students in the measure they would begin to live by this same Faith. As the keystone of his system he put his faith, under God, in the training of truly Christian educators whether they be Brothers or laymen. And therefore it is that his work continues today, that he is in some manner acting in the world through the Brothers who follow in his footsteps.

CHANGE OF NAME

THE public and the Government of Ceylon are hereby informed that I, Kaludura Somapala de Silva of No. 32/192, Modera St., Mutwal, will hereafter be known as Kaludura Francis Sunil de Silva and will sign all deeds and documents as K. F. S. de Silva.
Sgd. K. F. S. de Silva.

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THANKS.

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at 6-45

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Colombo will say Mass
Novenas at 4 p.m. 6 p.m.

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Religion and Democratic Republic of Vietnam

(from J. F. Samaranayake)

ALTHOUGH in the week devoted to the Church of Silence, stress was placed on Communist China, we should not overlook the fact that a similar situation prevails in North Vietnam as well.

Typical of the world Communist programme on religion is the emphasis which the Democratic Republic of Vietnam has placed on proclaiming the "respect for the freedom of faith" in North Vietnam. In August 1955, *Nhan Dan*, the official organ of the North Vietnamese government, quoted from articles 1 and 15 of the decree which stipulates: "The government guarantees freedom of faith and freedom of cult to the people. Nobody can transgress these freedoms. Every Vietnamese has the right to freely adopt one religion or not to adopt others."

"Freedom of faith and freedom of cult constitute a people's right. The Democratic Republic administration always respects this right and helps the people to apply it."

But despite this lip service, in July 1956, Ho Chi Minh, the President of the Democratic Republic of Vietnam, in his speech to the final session of the Congress of the Party Central Committee, stated clearly the official party policy. Ho Chi Minh said: "We are determined to unmask the hypocritical faces of those idealist philosophers who have stated that our universe is created by some supernatural will, and that man's destiny is determined either by some intangible entity or by some exceptional personalities."

That "Freedom of Faith" in North Vietnam is only eye-wash, mere propaganda, is witnessed by the religious refugees who, led by their priests, have fled the godless North since partition. They are one million in number.

On May 18, 1956, Monsieur Sainteny, French Economic Mission

★
Church
in
travail
★



● Vietnam, 14th Station of the Church of Silence, where Christ still hangs spiked to the Cross.

Chief in Hanoi, wrote to the Communist Premier Pham Van Dong threatening to denounce North Vietnam before world opinion if they did not release a Father Levery whom the North Vietnamese government held prisoner.

Upon this pressure, Father Levery was released. On May 29, 1956, the Saigon paper *Ngon Luan*, published the following statement made by Father Levery:

"By the time they brought me to Hanoi, I had been denounced five times. Living with them for five

years, I suffered patiently as I was confident that they would have to carry out their promises in part. Being Catholic, I know only how to worship God and love the faithful. There was no other reason for me to sacrifice myself in order to live at their side. Today the truth is known to everybody. The Vietnamese Communists are actively pushing their war against religion. Now, I believe that one should escape from them as from a Communist hell. To stay among them means either death or becoming something bereft of all human dignity."

Though this statement was made in 1956, it is as true today. Now more confident of their position, action against religion takes even a direct form. The Democratic Republic of Vietnam press publishes elaborate directives to their cadres to fight religion without offending the religious feelings of the people.

But the effect is still the same. Most of the refugees who still pour south are those who run away from the Communists in search of religious freedom.

As one who has lived in Vietnam, I am saddened by the conditions prevailing in that country. North Vietnam as much as North Korea in Asia are also parts of the Church of Silence calling for our prayers.

Communist policy is not a new thing to the people of South Vietnam or to her friends in the rest of Asia. South Vietnam is a part of the world sympathetic to refugees; religious people themselves, they have nothing but scorn for an adversary for whom a selfish end justifies any means whatsoever, whether it is considered legal or illegal in the eyes of the rest of the world; an adversary whose only conscience in methods is the anticipated opinion of the world; an adversary who keeps its methods hidden as long as possible, or until they have, through devious means, gained absolute power.

To the Vietnamese people of the Free South, that adversary is the government of Ho Chi Minh.

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This Canonisation will not be in St. Peter's

For the first time in more than two centuries a canonisation ceremony is to take place outside of St. Peter's Basilica.

Although there has been no official Vatican announcement, it has been learned from reliable sources that his Holiness the Pope will canonise Blessed Gregory Barbarigo in the Archbasilica of St. John Lateran on May 26, Ascension Thursday.

During mediaeval and Renaissance times many canonisations were held outside St. Peter's basilica and even outside of Rome. But in 1741 Pope Benedict XIV established St. Peter's as the place for all canonisations.

Since that time canonisation and beatification ceremonies have taken place there, with the exception of a few beatifications.

IN LEO XIII'S TIME

Most of the latter occurred during the reign of Pope Leo XIII, who took

part in ceremonies in the Hall of Benedictions above the vestibule of St. Peter's.

In changing the location of the canonisation ceremony the Pope will be marking the feast of the Lateran archbasilica, which is dedicated to Christ, the Saviour of the World. St. John Lateran is the official cathedral of the Pope and is known as "the mother and head of all churches of Rome and of the world."

CHAMPION OF REUNION

Blessed Gregory Barbarigo (1625-1697) was born in Venice, made a bishop in 1657 and a Cardinal in 1660. He was noted for his charitable works and his efforts to bring about the reunion of separated Christians with the Church. He was beatified in 1761.

REDS ATTACK LEPER HOSPITAL

A BAND OF COMMUNIST TERRORISTS ATTACKED AND LOOTED A CATHOLIC HOSPITAL IN SOUTH VIETNAM, SEIZING MORE THAN £ 6,000 IN HOSPITAL SUPPLIES AND EQUIPMENT.

St. Joseph's Hospital for victims of Hansen's disease (leprosy) reported that over 200 Communists held the patients and staff at gunpoint while the buildings were ransacked. The hospital is located 25 miles north west of Saigon, South Vietnam's capital.

The Catholic chaplain and the five nuns who staff the hospital were forced to stand before the dispensary while the plundering took place.

CRUCIFIXES DESTROYED

All food, medicine and movable furnishings were carried off. Vest-

ments, medical instruments and utensils were also taken. All articles that could not be taken, such as crucifixes, were destroyed.

The personal clothing of the priest and nuns was torn to shreds and watches or fountain pens were taken.

The pillage continued for two hours. Fifty Communists participated in the plundering while the other 150 stood guard.

The following day the hospital's two small lorries were found five miles away, completely destroyed.

Cardinal helps give homes to 250

ABOUT 250 working class houses are to be built in Lisbon for families living in a settlement of tin huts in the suburbs.

The Cardinal Cerejeira Foundation, formed in 1955, announces that £ 95,000 has been collected for the scheme.

The houses will receive a state subsidy, bringing the money available to £ 150,000.

New housing estates of this type are being built throughout Portugal, usually by charitable groups with the aid of a State subsidy.

Pope sends greetings to Togo

POPE John sent good wishes to Catholics in Togo, which became independent last month, but said they must sweep away the illusion that political independence solves all difficulties.

He recalled the Encyclical of Pius XII, calling for "constructive co-operation in Africa free from prejudices" and warned against false nationalism.

SOVIET'S NEW LOOK

Continued from page 1

of God, as in 'God's truth.' But it is only a habit... We are atheists, but we have a tolerant attitude toward all people. But if the acceptance of religion is intermingled with political activity that works against the Communist Party, that is different. If they (certain people) interfere, in regard to political activity, that is against our Constitution. We are not going to fight for God's body. We don't fight for a coffin so that other coffins will cover the globe. That's what the Crusaders fought for."

PARTY MEMBERSHIP

Stating that Khrushchev's atheism cannot be said to be personal, strictly speaking, Father Braun says it would be vastly interesting to know his answer to the question: How many Russians believe in God? It was he who revealed membership in the Communist Party to be 6,700,000 in a population certainly exceeding 200,000,000. Roughly speaking that left 192,000,000 Russians of whom more than half are worshippers, to be generously conservative.

"Regardless of all the 'liberalising' the Western press is prone to credit the Kremlin with in its improperly digested quotations from Khrushchev, 'the incompatibility between Communism and Christianity stares one straight in the face,' says Father Braun.

From his pastoral experience in

Russia Father Braun tells Mr. Khrushchev and the entire world: "that atheistic Communism is dead and bankrupt though not yet buried. It will go the way of previous socio-religious errors of contemporary times."

"Looking to us with hopeful aspirations our Russian Christian brethren are still holding up the banner of their spiritual convictions, notwithstanding anything Mr. Khrushchev tells foreign reporters.

IN STRAIGHT JACKET

"It is now time for the world outside Russia to realise that after all Khrushchev speaks only in the name of a numerically insignificant clique of throat throttlers keeping upwards of twenty million Russians in the straight jacket duress of concentration camps!"

HUMAN TRAGEDY

There are numerous cracks in the Kremlin wall and innumerable fissures in the "curtain of secrecy concealing Soviet Russia's human tragedy—a tragedy which has been incompetently reported by a world press shackled by censorship and undue political concern."

Our Russian brethren are putting all their trust in the Lord's admonition: "You shall know the truth, and the truth shall make you free." They look to us "for moral support, the only force that can sustain them."

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