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Free Ceylon's most crucial elections

VOTE! VOTE WISELY—for GOD and for COUNTRY

Your Vote is a Vital Instrument

IT'S CEYLON'S D-DAY

VOTE

- because you are exercising your sovereign right as a citizen
- because every vote not cast is as a weapon thrown away in battle—in this case, a battle for good government in our country.
- because the new government should be chosen by you.
- because absenteeism would be cowardice, a refusal to answer the call of country, and the omission of a serious Christian duty.

VOTE WISELY

- because only strong and courageous men can pull Ceylon out of the present mess.
- because the desperate need of today is a strong and stable government.
- because the apostles of hatred, dissension, communal and religious hatred must not be allowed to pollute the land.

VOTE EFFECTIVELY

- make maximum use of your vote. Avoid meaningless splitting of votes. It is the trouble-makers who thrive on this.
- vote early. Impersonators get busy in the afternoon.

Be sure you vote!

**REMEMBER THAT YOU
HAVE A SACRED MISSION!**

First African Cardinal

CARDINAL-ELECT Rugambwa, the first African Cardinal the Church will have, whose appointment the Messenger announced last week, rules a Diocese staffed entirely by African priests.

There are 28 of them and they serve seven huge parishes that between them have 54 churches. There are 61,000 Catholics in the diocese out of a total population of 130,000.

(see page 12)

Leprosy patients

ONE hundred and nineteen leprosy patients at the Leprosorium a Milomesang received Confirmation when Archbishop Gomez of Fernando Poo, Spanish Guinea, visited them recently. There are now 1,500 patients in this colony—among them teachers, catechists, policemen and nurses. All except the doctor and missionary are lepers.

THE NATION GOES TO THE POLLS THIS WEEK END. THIS IS ONE OF THE MOST MOMENTOUS ELECTIONS TO BE HELD HERE.

VOTERS WILL BE ASKED TO DECIDE ON MANY MATTERS OF IMPORTANCE.

THE MOST IMPORTANT ISSUE FACING THE VOTER IS:—

DO YOU WANT FREEDOM OR SLAVERY?

It is because the voter has freedom that he can change the government when he does not want it; criticise the government when it is at fault; have a full knowledge how the affairs of government are being conducted through the medium of a free press and free radio;

It is because Ceylonese are free that they can own property; go on strike, choose what kind of job they would like to do, be their own masters if they wish to, and have their own business;

It is because Ceylon is a free land, that we can believe in the religion we prefer to, propagate and teach the religion we profess, bring up our children with religious beliefs, and give the kind of education we wish to our children. It too is why we have the right to expect certain social services from the government, whether one belongs to a minority group or majority group, because both as individuals and a community all contribute to the development of the nation and are taxed.

★ This is your fundamental duty

The first duty of all registered Catholic voters is to cast their vote.

They will be failing in their duty gravely if, without valid reason, they do not exercise their votes.

It is expected that a smaller percentage of polling will take place this time because transport is not being provided for voters.

Let this not stop you from voting.

YOUR FUTURE AND THE FUTURE OF YOUR CHILDREN DEPEND ON YOUR VOTE.

Go early to the polls or someone else may try to impersonate you.

THOSE WHO ARE WORKING AGAINST GOD AND THE CHURCH, THOSE WHO ARE WORKING TO CREATE COMMUNAL AND RELIGIOUS DISCORD, THOSE WHO ARE TRYING TO DO AWAY WITH FREEDOM, WILL BE VOTING.

YOUR VOTE IS VERY IMPORTANT. DON'T FAIL TO VOTE.

★ Vote wisely and conscientiously

Think carefully before you vote. There are 895 candidates. 723 of them belong to one or another of the 22 parties contesting the elections. From the point of view of the number of candidates put forward by them, only ten parties are important.

Find out how many of these have acted or would act against communal harmony, industrial peace, parliamentary democracy, freedom of expression and association, and religion.

Which of these parties were responsible for rousing communal and religious hatred; for sponsoring irresponsible strikes which crippled the country's economy; which political leaders actually sponsored communal blood-

shed?

In your own area, study your candidate well.

Can you support his party? Is he a self-seeker entering Parliament to serve himself? How honest is he.

Think carefully before you vote. **DON'T WASTE YOUR VOTE. PERSUADE OTHERS TO VOTE.**

If you know of anyone who has not voted, explain the necessity of voting and take them along with you. **THIS IS A CHRISTIAN DUTY.**

If there are two candidates you can vote for in conscience, then vote for the one who is more likely to win or you will split the vote and help a wrong candidate.

★ Vote with Christian responsibility

Vote according to your Christian conscience—for freedom, for religion, for God. Have no truck with Marxists who are the enemies of all freedom, and will wipe out all religion.

Most important of all, **PRAY FOR DIVINE GUIDANCE.**

As a human being you can make an error of judgement.

Pray that God may guide your

decision.

Do not pray that any particular party should come into power.

Pray that God's will may be done, whatever it is. Not one hair falls from our head without God knowing it.

Believe that we can only get the Government God wants us to get.

VOTE AS AN INSTRUMENT OF GOD'S WILL.

**VOTE EARLY ON 19th
MARCH AND SAFEGUARD
YOUR FREEDOM!**

**19 MARCH—and
St. Joseph**



• Significantly, 19 March is also the Feast Day of St. Joseph, Protector of the Universal Church. Catholics of Ceylon in a special way will pray to him on the day of our elections.

Catholic Students celebrate Pax Romana Day

(from a "Messenger" reporter)

"THE Church needs brave, generous, great-hearted young men and women with a common purpose and a common goal rising above the cheap sophistry, superficial thinking and shoddy sentimentality of the world around us," said the Rev. Fr. T. C. Kuriacose S.J., in the course of a stirring address to over 200 students who had assembled at St. Joseph's College, Colombo, last Sunday to celebrate Pax Romana Day for the first time in Ceylon. The Bishop of Kandy graced the occasion with his presence.

Celebrations commenced with Dialogue Mass at the College Chapel for both the Graduate and Student Sections of Pax Romana. There was the touching sight of the Offertory procession at the Mass, at which Fr. Joe de Mel preached. Later, there were parallel sessions for the Graduates and Students sections respectively.

Addressing the Students, Fr. Kuriacose recalled how, when the Federation was founded 17 years ago, he

was a student. Today, God's love permitted him as a chaplain of the students, to address them on the first occasion when Pax Romana day was celebrated in Ceylon.

The past 17 years, he said, had been years of great activity in the Federation. But the Christian impact on society had been little, because we had unconsciously drifted away from the centre, Christ. "We must get back to Him, in whom all of us live and move and have our being."

He called upon the students to get a deeper realisation of their sacred calling. "Standing on the threshold of life, you have a sanctifying mission to perform," he said, "to sanctify the world around you

Pope is young...!

POPE John told pilgrims attending his weekly general audience recently: "I welcome you like an old father—but really a voice inside me tells me that my spirit is still young."

➡ **TURN TO BACK PAGE**

BISHOP SHEEN SPEAKS

Lent is a time for Trading



MODERN man is afraid of Lent. Keeping Lent means doing penance and making sacrifices, and the average person today shudders at the very mention of sacrifice. But if happiness lies in giving, then part of that happiness lies in giving up — ourselves and our pleasures, in return for God's calm. Lent comes around each year to remind us to make this exchange.

Self-discipline is the way to peace of soul which modern man knows nothing about. He runs away from self-discipline because he thinks it means giving up something. But it does not only mean giving up something, for giving up is a loss. Jesus never asks us to give up anything, but to exchange. In self-discipline we exchange the sorrow and agony of soul that comes from selfishness and sensuality for peace of soul.

• The man of God

The man of God turns away from soul-harming things as he turns away from a light that blinds his eyes. He forbids back-biting, slander and gossip to his tongue because only God knows what happens in his neighbour's soul. He denies his body that extra cigarette, the second cocktail (maybe even the first) lest by giving his body too much comfort he forgets his soul. His desire to do things for God's sake will make him avoid publicity for his good works, knowing that God must get all the credit. For all talents and powers come from God.

• Mortification

Self-discipline or mortification for its own sake is silly of course. Its whole effect depends on our intention: all for the love of God. There is no visible difference between a monk fasting from meat and bread, and a fat lady dieting from the same things. The difference between fasting and dieting, suffering and sacrifice is the love of God. Sacrifice without the love of God is suffering; suffering with the love of God is sacrifice.

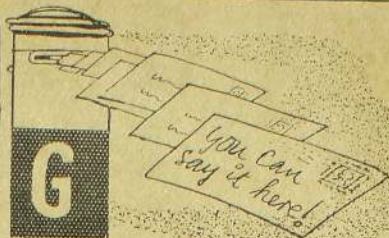
Without this sacrifice of ourselves and our pleasures there is no coming to God and hence no real happiness. We don't become better just because we live longer. Moral progress is not automatic. There are no short-cuts to spirituality; pain and purification go hand in hand, for sin and its pleasures are not easily discarded. Love feeds on crosses and sacrifices — and God hungers for our love.

• His yoke is sweet

We are like a little boy standing in front of a candy store with one last nickel in his pocket. He can't have the candy until he gives up the nickel. So too we cannot have both our self-will and peace of soul, our sinful pleasure and joy of union with God. We must exchange the one for the other.

It costs something to come to God, as it cost God something to come and save us. When a trial comes, we can't rebel; when temptation attacks, we cannot surrender. Of course, this means that the service of Jesus Christ is a yoke and a burden. But as He said, a yoke that is sweet and a burden that is light. (Copyright ... Reproduction in whole or in part forbidden).

WEEKLY POSTBAG



DEMOCRACY IN DANGER

NEVER before in the annals of Ceylon history has the country been in such a perilous situation as today. It is at the political cross-roads. It is the voters that are at the helm, at the wheel.

It is a choice between the forces of Marxism which stands for the ruthless suppression of the Freedoms that we treasure and cherish, and democracy which stands for individual liberty and all that we hold dear to us.

We have one lesson to learn, a salutary reminder from Kerala in India. The people were fed up with mal-administration and corruption and for a trial they gave the Communists a chance. The Communists promised the stars and the moon and many thought that the road to Communism was paved with gold but very soon they were completely disillusioned, as the remedy was worse than the disease. An overwhelming majority of the men and women courted jail and all schools were boycotted. Fresh elections were held again, and the Communists were routed.

Let us not repeat the same blunder in Ceylon, as there is no central government to intervene here. Let everyone of us cast our vote as a profound duty. To misuse the vote or refrain from voting for any reason or other will be a criminal neglect of duty. For the sake of the future generation let us cast our precious vote wisely, prudently and correctly for the party that stands for Justice and Fairplay, Peace and Stability. The future of the country is in the hands of the voters.

Carl Nanayakkara.

Maggona.

Mettanandian Documentation

AS I read Mr. Mettananda's farago of half-truths and distortions in his effusion "The M.E.P.'s policy on education," I recalled the ancient psalm:

"Their sound hath gone forth into all the earth, and their lies unto the ends of the world."

Mr. Mettananda who has incidentally christened Pius XI's Encyclical "Divini Illius Magistri" as the "Bible of Catholic Educational Policy" gives a long quotation purporting to be from the same Encyclical reminiscent of his guru, the arch-secularist Paul Blanshard. Thereby hangs a tale. From the foreword of Blanshard's latest anti-Catholic book it is evident that reputable publishers like the Paulist Press have refused him permission to quote from their books owing to the dishonest way in which quotations are handled by Blanshard.

I wish to draw the attention of your readers to the vile use to which Mr. Mettananda has put this Encyclical. He is a past master of the art of suppressio veri et suggestio falsi. He quotes 4 sentences from para. 14 of the encyclical (page 4). He then omits 28 sentences and tags on the next six sentences (page 5). Omitting the next seven sentences he tags on the next 4 sentences (pages 5-6). Then with his wonted ledgerdom he omits the next 286 sentences (pages 6-13) and tags on the next five sentences (page 13). The references are from the I.C.T.S. 6th edition.

What he has done is to build up a mosaic and present it dishonestly as a paragraph of the Encyclical. The purport and sense of the original is so doctored that any Catholic would recognise it for the mongrel it is at first glance.

What Pere Lecanuet said of the Encyclicals of Leo XIII may truly be said of the weighty pronouncements of Pius XI:—

"It is difficult to summarise or to analyse these profound pages. The conclusions are so linked one to another, that no one of them can be separated without injuring the whole."

After all Mettananda is an honourable man oozing with metta for all beings!

O. A. Devaprema.

Rajagiriya.

THE LATE FR. LE GOC & a Memorial

SO fifteen years have passed since Fr. Le Goc went to his reward. To have known him was a benediction. Here was a missionary who since his arrival in Ceylon on 3-1-1914, followed the footsteps of his Master, "going about doing good."

First as science teacher at St. Joseph's College, then as the Rector from 1919 to 1941, Fr. Le Goc was the very soul of that institution. The beautiful chapel with the buildings around it, and the grotto are the fruits of his labours.

It was due to his foresight that St. Peter's College and St. John's, Dematagoda, were founded.

Fr. Le Goc's educational activities have left their traces far beyond Colombo, in various parts of Ceylon and in numerous spheres.

His lectures on various aspects of Natural History, Astronomy, Biology, his controversy with Dr. Eventz-Wentz on Rebirth and the ancient beliefs of the Druids, his tussle with the Anglican Minister, Rev. H. E. C. Mendis on the "Unity of the Church and the Supremacy of Rome" are still remembered by those who had the privilege of listening to this erudite scholar or reading his weighty articles.

While being the busy Rector of a large college, one wonders how he had the time to be in the Councils of the University, to lecture in the Medical College, to be on the Education Department Committees, to lecture to or to preside at the meetings of the Historical Association, Classical Association, Astronomical Society, Orchid Circle, and a couple of others. As that well known Jesuit writer says in one of his books, "this amazingly versatile man sat on more than a dozen Committees and Councils in Colombo."

In 1941 he was appointed Vicar-General to Archbishop Masson. But that post combined with the Rector-

ship of St. Bernard's was hardly enough for a person of his dynamic energy. He used to go about teaching Botany, Zoology, Astronomy and Apologetics to a number of schools and convents. With a broad and sympathetic smile he won the hearts even of those who opposed him. Rev. Julien Jansz, the Anglican Minister, put it well when he said: "He commended his faith by the beauty of his disciplined life, his generosity, his charity, and his justice. His judgement was kind and gracious. Large-hearted, widely informed, deeply read, practically efficient and never other than the man of concentrated powers, he fulfilled the role he was called on to perform."

I feel that the Catholic Union of Ceylon and the Diocesan Union of Colombo, both of which greatly benefited by his help, advice and guidance, have a duty to commemorate the work done by Fr. Le Goc. We Ceylonese are supposed to be a grateful people. Let us not therefore help to erase the memory of this great missionary to whom the Catholic Church in Ceylon owes so much.

As I write this a few suggestions come to my mind:

(a) A complete Life and Works of Fr. Le Goc could be published. There are bound to be some grateful Old Boys of the late Father who would help to gather the material and finance the work.

(b) A complete Catholic Library in the Fort or Pettah could be founded. There are several persons and institutions that are prepared to give books for such a Library. Reference Books, Encyclopaedias, etc., are very expensive and can only be availed of in a Library, which is centrally placed. Such a Library is indeed a great need.

I. V. Ferdinandus.

Catholic Book Depot, Colombo.

Mr. Mettananda

A VIRULENT and sustained campaign against religion initiated by the M.E.P.-D.S.P. has been gathering momentum daily, so much so, that the latest threats of expropriation of Temple and Church lands and driving away of the Religious from places of worship have given the unmistakable clue to the general public to gauge the moral integrity of the Party leadership, in its true light. At long last there are two facts that emerge: one is the all-pervading atheistic materialism of Marx and the other is the fact that the Marxist leopard has not changed his spots.

What really is Mr. Mettananda up to?

Look at Buddhist Tibet, Christian Hungary and Poland and find the answer there. According to Frank Clune, that noted writer and publicist who spent several months interviewing Buddhist and Taoist Monks and Christian Priests in Hongkong, Formosa, and China, in 1949, the year that the Reds seized power, there were 800,000 Buddhist monasteries and nunneries in China with a total of four and a half millions of Buddhist monks and nuns, serving as spiritual leaders or teachers of more than half the population of China. Under the policy of "Agrarian Reform," land belonging to Buddhist temples were confiscated and the monks and nuns driven to sustain themselves by "Production Labour." Thus started the elimination of Buddhism in China which has now culminated in the scandalous rape of Tibet. Not only Buddhism and Christianity but Hinduism and Mohammedanism too, are marked out, in the time-schedule of Religious Eradication by the Anti-Religious Forces.

"The people," says Karl Marx, "cannot be really happy until they have been deprived of illusory happiness by the abolition of all religions." Not all the glib talking and extensive manifestoes of Mr. Philip, nor all the statistical explanations of Mr. Mettananda can cloak the misgivings in the minds of the people that the country is being let down most ignominiously by a group of men who harangue from house-tops that they are the self-appointed saviours of Religious Freedom.

What is the role of Mr. Mettananda in the Philipian Court?

That is the burning question of the day.

Shakespeare once said that a "jester's prosperity lies in the ear of him that hears; never in the tongue of him who makes it."

N. C. Manatunga.

Geliyoa.

Free Libraries

WITH reference to your query: "Are there no other free libraries in Ceylon?" appearing in the article "Press Week Campaign" in today's issue of your paper, I have to inform you that the free lending library and the reading room of this Club are made available not only to members of the Club but to all parishioners — both men and women — every evening right throughout the year, without any charge whatsoever.

J. Wedanayagam,
Hony. General Secretary,
St. Lawrence's Club.

Colombo 6.

"Lesson of Vietnam"

AT a recent elections rally in Ceylon, it was alleged that in South Viet Nam a small Roman Catholic clique with the aid of the American dollar has contrived to suppress a Buddhist majority. The speaker, Mr. Mettananda, even drew a lesson of warning to Ceylon from South Viet Nam.

I write to say that this statement has no bearing on the actual situation in South Viet Nam. The present government was brought into power by a public vote of 5,721,735 and

there are not so many Catholics in the country.

In Viet Nam, religion does not enter into the political life of the people as it does in Ceylon. Bound together by common traditions of Confucianism, Vietnamese people are first Vietnamese, then Buddhist, Catholic or Cao Zaiist. Both Catholicism and Buddhism are part and parcel of the national life of the people, traditions and customs, interchanging where it is most suitable for the common good.

If South Viet Nam at all has a lesson for Ceylon, it is a lesson in religious harmony.

J. P. Samaranyake,
Representative,
Viet Nam Presse, Saigon.
Mt. Lavinia.

Feasts & Pilgrimages

THE one thing that struck me during a visit to Madhu was that the place had been converted into a place of strict devotion and not a place for mere merry-making or sight-seeing.

But can we say the same of everyone of our other places of pilgrimage? Should we not do all we can to make it clear that the emphasis is on prayer, penance and meditation, and not on enjoyment?

Aloy Fernando.

Wattala.

R.I.P.

Rev. Father Paul M. de Neise S.J.

FATHER Paul M. de Neise, S.J., used to tell the Father in charge of the Apostleship of Prayer: "Father, your work is the Apostleship of Prayer, mine is the Apostleship of Suffering." His Apostolate ended suddenly the morning of the 9th of March as he sat in his chair in his room. With his death the College lost a happy religious and a hard worker. As a boy he had studied at St. Joseph's, Colombo, finished his studies at St. Peter's, Colombo, where he won his colours in five sports: cricket, football, rugby, swimming and tennis; a real all-round sportsman.

After schooling, he entered the Irrigation Department, but could not refuse Our Lord's call, entering the Society of Jesus in 1941. He studied in India, at de Nobili College, Poona, where he was ordained on the feast of St. Francis Xavier, 1951. And it was on St. Francis Xavier that he preached his last sermon, the day before he died, when he spoke to the students of St. Michael's College during the Novena of Grace. Zeal he said, was that zest one must have in whatever one does, and one who studies and plays with zest is good material for God to "supernaturalize" into zeal for souls. It was an insight into his own life, echoing the zest with which he lived and worked and played. After being ordained he came to Batticaloa, to St. Michael's College, where besides teaching, he coached the cricket team, moderated the school paper, the Singing Fish. And all this was not enough to satisfy his zeal; he was appointed chaplain to the lepers on Mantivu Island where he was much loved by the patients. As he suffered from many and varied ailments all through his life, he knew well how to sympathize with the suffering and his words bore the stamp of sincerity. The students of St. Michael's showed their esteem for "Father Paul" as they turned out en masse for his funeral and piled the wreaths atop his bier. But Father Paul's dearest wish would be that many would pay the higher compliment and, following in his footsteps, as he followed St. Francis Xavier's, leaving all things, follow Christ. May his wish come true.

POPE'S PATH TO UNITY

THE Church must start its drive for the unity of Christendom by putting its own house in order rather than indulging in fruitless discussions and debates with non-Catholics, the Pope has told leaders of Italy's Catholic Action.

The first goal of the Second Vatican Council was to adapt Church law to present circumstances and to show the Church in its perennial vigour of life and truth, ever more adequate for its divine mission.

Then separated Christians could be told: "This is your home. This is the home of all who bear the sign of Christ."

"If one chose — as some still suggest — to start with discussions and debates one would achieve nothing," the Pope said. Catholics had a daily task to seek and perfect whatever leads to unity, not the things that divide, separate and scatter in all directions.

WHAT PEOPLE SAY

By Spectator

Witness in the course of his evidence: "I am a Buddhist. I go to Kocheh-kade church and light candles. I have not given up Catholicism. I have more love for Lord Buddha."

Sure, this boy will fall between two stools!

Pacifists: "The atomic blast by the French in the Sahara is the cause of the disastrous earthquake in Agadir."

Q.E.D. — France leads Russia, U.S.A. and Great Britain as an 'Atomic Power'!

Heads of Political Parties to each other: "Swine! Vampire! Crab! Pirate! Corsair! Gyroscop! Coconut! Cannibal! Hydrcarbon! Aborigine! ..."

'Then what are we, poor voters, to each other?' 'Ask Philip.'

Catholicism and "Thuppahi" Culture

IN ITS WIDEST SENSE A CULTURE MAY BE DEFINED AS THE ENTIRE COMPLEX OF HUMAN DEVICES AND INSTITUTIONS THAT SATISFY THE WANTS OF A PEOPLE. THE CULTURE OF A PEOPLE IS THUS RELATED TO THE NATURE AND NEEDS OF MAN. THE SATISFACTION OF THE NEEDS, THE EXPRESSION OF EMOTIONS AND SKILLS AND THE REALISATION OF ASPIRATIONS OF A PARTICULAR PEOPLE AT A PARTICULAR TIME WILL DEPEND, AMONG OTHER THINGS, ON THE KNOWLEDGE POSSESSED AT THE TIME, THE SKILLS DEVELOPED AND THE RESOURCES AVAILABLE. THESE THREE FACTORS, AS MUCH AS ANYTHING ELSE, CHANGE WITH TIME, THROUGH NEW DISCOVERIES, NEW THINKING, NEW SITUATIONS, THE INFLUX OF NEW MATERIALS, INSTRUMENTS, IDEAS AND INSTITUTIONS FROM ABROAD, AND DIRECTLY BY THE IMMIGRATION OF NEW SETTLERS TO A TERRITORY.

Hardly a single modern society has been so isolated or so static in the last century as not to have absorbed a large amount of non-traditional culture. Cultural diffusion and absorption are normal and necessary elements in human progress. Among civilised people it is welcome and desirable.

What is open to criticism is not the fact of absorbing alien cultural elements but the absorption of wrong or pernicious elements of a foreign culture. Sin (both original and not so original) is not the prerogative of any particular race or nation. It is the tragedy of the entire human race! Virtue likewise, by the grace of God, has flourished in some measure in every race and nation. In conscience man is bound to shun wrong and sinful ways and to seek virtue. This applies to borrowing from alien cultures and to the progressive advancement of national cultures.

Beliefs and Ethics of Universal Religions

The important aspects of human living have an ethical side — of questions of right and wrong, of good and evil. Every community develops beliefs and practices and pursues the good life in a struggle against what is considered wrong and sinful. All civilizations endure only in virtue of the good they possess, and they are pregnant with human and divine truths. Sages can arrive at a natural religion based on natural law. Even the grace of a private revelation from God cannot be altogether excluded. Righteous men of every race and in every period of time will try to live up to their idea of what is righteous. They will try to persuade others to follow this good life. Their claim is not based on the fact that the way of life is suitable racially but that it is the truth that demands universal acceptance. Hence the Christian missions abroad and the Buddhist Missions to Germany and other parts of the world. The aim is not to destroy other cultures but to enrich them with new truth and a richer vision of the good life.

Culture and Catholicism

Culture is the ennoblement of human life by human ingenuity. Christianity is the ennoblement of human life by Divine generosity. Culture

is the humanisation of man by man. Christianity is the divinisation of man by God. The two work at two different levels though both work on human beings and in human societies.

Human cultures are particular to a race or a geographical area and are historical. Religions, like Buddhism or Christianity, appeal to the entire

● Catholicism is not a culture. No culture is what Catholicism claims to be — i.e., a supernatural religion. Jewish in its original setting, propagated at its beginning by Jews and Gentiles alike, it is now disclaimed by the Jews and is not the special possession of any race or nation. It is warmly received and lived today as it was 19 centuries ago. It is at home as much in the stately mansions of Europe and America as in their slums, in the grand country houses of Asia and Africa as in the thatched huts of remote villages and even in the simple dwellings of the Australian and African bush.

human race irrespective of race or geographical area or epoch.

Catholicism approaches any culture with an open mind. It confirms and strengthens a people's search for truth and the good life. It confirms natural law and true moral concepts. Pre-Christian and non-Christian cultures may, due to primitive revelation, the diffusion of religious ideas, the

By SURIYA

arrival at natural law by reason, etc., have much that Christianity will confirm.

Take for example the Ten Commandments. Except the Commandments relating to the adoration of God, Buddhism preaches these commandments. Marxism on the other hand has a different idea of morality. There is more in common, in the social and ethical ideas of Buddhism and Catholicism than between Buddhism and Marxism. Marxism is a total negation of the Buddhist ethical standpoint.

The complex National Culture

The traditional national culture is a very complex thing with twenty-five centuries of development and distinctive phases of growth. It is not static. It finds its roots in the culture of Mother India which has enriched the whole of Asia. And the contemplation of God was a part of it long before Europe was civilised.

In Ceylon the culture which developed with the inspiration of Buddhist philosophy and ideology has assimilated and retained much that is pre-Buddhist and post-Buddhist. The local variation of the caste system, the worship of Hindu deities, Hindu practices and ceremonies, crafts and art styles, etc., are evidence of this.

During the last four centuries the country absorbed Western-European culture particularly in productive forces and production relations. New instruments of production, new institutions (like joint stock companies and Trade Unions) and the European Commercial Law and practices have been adopted by us. Old art and craft forms have been altered by the use of new instruments. Social change in the villages has altered the setting and styles of folk arts. Modern production and its consequences are "thuppahi" in this sense. And some people even look forward to the Marxist State and the super "thuppahi" culture for the future Ceylon!

European culture contact not only gave us modern production and new institutions; it gave us new words which (with or without suitable Sinhalese suffixes) have become Sinhalese words today. It also gave us "thuppahi" names like Philip, Robert,

Neil, Quintus, William, Don, Solomon, Peter, Colvin, Dudley, etc., and also surnames like Dias, Mendis, Perera, Fernando, De Silva, Caldera, Peiris, etc.

This brings us to the point. Unless we have a hierarchy of values we cannot distinguish between the important and unimportant elements

in what we borrow from foreign cultures.

The Catholics say that we must reject sin whether it is a nationally popular sin or a sin introduced by "thuppahi" culture. We must accept virtue whether it is our national virtue or an aspect of virtue we learn from foreigners. Catholic Ceylonese reject "thuppahi" cultural elements that are sinful. This includes Marxist materialism and class hatred. Cultured Ceylonese Catholics will reject other aspects of "thuppahi" cultures too — but that is according to their own private tastes and refinement.

Marxism — the "Thuppahi" Culture

The Marxist is the last person who should argue for cultural conservatism. Every road-side Marxist orator states very profoundly the simple truth that changes in the means of production alter the cultural pattern of a people. Their text books tell them that religions like Buddhism or Christianity are myths and deceitful devices for exploiting the workers.

All culture is measured by the Marxists by Marxist standards. The traditional Asian cultures have to give way to the modern Marxist society and only what is left after this

drastic operation will be fit to survive in the Marxist Ceylon. Religion will be allowed to survive only as a form of social sophistication and will be studied in Universities or in Temples converted to Museums and archaeological study centres. The traditional nationalism of the people will be replaced by proletarian internationalism. The celibate contemplative life which is praised by Buddhism will be called a perversion!

Yes! Catholics are against the perverse elements of "thuppahi" culture! Let us condemn "imported sin." Let us condemn everything which is in bad taste including the vulgar and bogus nationalists who preach religious and race hatred!

News Snippets

● Brother Edward Xavier Kerr, C.S.S.R., who died at St. Joseph's Redemptorist Monastery in Bishop Stortford, was probably the oldest living professed religious in England. He remained at work until a few weeks before his death. His good example led to many conversions.

● Miss Constance Hope, writer, died four days after her 101st birthday last week. She was a convert. She said once that the writings of Cardinal Manning, with whom she used to correspond, helped her into the Church.

● The Pope has awarded the Benemerenti medal to Mr. Thomas Meia of St. Joseph's parish, St. Helen's, for completing more than fifty years of loyal service as an altar server in the Church.

● Collections from Catholics for the World Refugee Year have exceeded Rs. 1,350,000. The final total is expected to be more. Already Rs. 800,000 have been allocated for the relief of refugees, regardless of creed, in Europe, Hong Kong and Algeria and for Arab refugees in the Lebanon and Jordan. The office of the C.W. L. Relief and Refugees Committee are at 21 b, Ashley Place, London, S.W. 1.

● Nuns forming a bucket chain, when a fire broke out in St. Angela's College, Patrick's Hill, Cork, kept the fire under control, until the fire brigade arrived.

CHURCH MOURNS CARDINAL STEPINAC

His Holiness the Pope, the Cardinals, and the Archbishops, Bishops, Priests, Religious, and faithful Catholics of the whole world saluted the death of His Eminence Cardinal Stepinac with a sad pride hard to parallel since the days of the early martyr Popes.

His Holiness, having received official news of the Cardinal's death from his fellow Cardinal, Archbishop Koenig of Vienna, telegraphed the following reply:

"Deeply grieved by news you cabled to us announcing that Cardinal Alojzije Stepinac has ended his earthly life. We raise fervent prayers that the Lord may grant after his labours, the serene repose of eternal life to the most zealous and pious shepherd who was an honour to the Sacred College and who merited well from the Universal Church, and for whom we had so much esteem ever since the time we met him on passing through that city."

"In token of Our paternal comfort for the general bereavement We impart with special affection to you and to the faithful of that beloved archdiocese Our apostolic



blessing."

His Holiness then ordered that a Requiem Mass be celebrated 'in the Papal Chapel' in St. Peter's. There are very few precedents for this. But then there are very few precedents for Cardinal Stepinac.

Continued on page 12

Former member of India's Congress says...

Population explosion in India is nonsense

INDIA'S "population explosion" is pure nonsense, according to Mr. Belti Shah Gilani, former member of India's Congress and now a visiting professor at John Carroll University, Cleveland.

He forecasts that by 1965 at the latest India will be a surplus producing country and a possible threat to export nations, like the United States, Canada and Australia.

Since achieving independence in 1947, says Mr. Gilani, India has:

- Nearly doubled the number of acres under irrigation.
- Caused the increase in food production to outstrip population growth; and
- Set in train with fertilisers and equipment a series of wonders which are taking place every day.

CHINA'S EXAMPLE

He adds: "Think of what will happen when India's farm production becomes only twice as efficient as it is now, which will make it just half as efficient as

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Strands of the Story 232

A Persian Carpet

DON'T say the Secretariate is running after fanciful captions to draw people's attention — though even that would be a legitimate journalistic device. The story of the Saints is colourful enough in itself; but to realise it, people have to open the book and now-a-days

they are led to it by the blurb on the dust-jacket.

For us, we have not had to think so far; the heading was forced on us by the sight of the material spread out before us as we set to work on the week's release to the Press.

FATHER VAZ FEATURE

The pieces are there, some drab, some brightly dyed; but they form a definite pattern, all the richer for the variety of the strands. Inescapable too is the impression of something "from afar" and therefore to be described as "Persian," though for reasons even other than a present obsession with Ephesus we would have preferred to call it "Turkish." (Journalists have to be as conventional as historians; with them, only a towel can be Turkish, a carpet has to be Persian).

One scrap of material we had promised our Readers closer inspection is the Italian version of Rego's "Life of Fr. Joseph Vaz" graciously made over to our collection by Mr. John Barnett.

The story of Rego's work is told by Fr. S. G. Perera on p. 261 of the "Life." Briefly it was written between 1738 and 1742 from documents that were then available in the archives of the Oratory at Goa. It was printed in Lisbon in 1745 by the Oratory there and again two years later. Before we finish with this Portuguese biography, let us add that according to Mgr. Zaleski, it was reprinted in Margaum (Goa) in 1867.

The Italian version was done by the Oratory of Venice and printed there in 1753. Nearly a century and a half later, Mgr. Zaleski (that wonderful tracer of sources) managed to recover a copy and with his princely hand (and pocket) had it reprinted in Mangalore (Codalbail Press) in 1897. For the story of a book that is, everybody will admit, an adventure from the "Arabian Nights" — a magic carpet crossing the oceans and linking the continents and suddenly alighting from the clouds after centuries of disappearance.

Our Readers must have noticed the part the Oratory of St. Philip Neri plays in the story of the various printings and translations. This is all the more remarkable for the fact that till Father (now Cardinal) Larraona brought about the International Federation a few years ago, there was no juridical bond

between the various local Oratories and only a major appeal to the sense of spiritual brotherhood could have induced the Oratory of Venice to undertake the task and expense of an Italian translation of the story of a Goan Oratorian. At this stage, therefore, we would like to call for "Hats off" to Venice, and for the sake of the Cause we would like these lines to fall under the eyes of Pope John XXIII for whom a connection with Venice is a clear sign of a Providential design. If it would not seem an anticlimax, we would indulge our pet trend to add that Venice is better related to Turkey than to Persia — a worthwhile remark if Turkey interests us for Ephesus and so reminds us of Our Lady.

For, we are convinced Our Blessed Lady herself is the one who has been working the woof and warp of this enchanting story that takes in so many interesting persons around the central hero Fr. Vaz.

This does not prevent our Secretariate from claiming that the Venetian link in the story points to the intervention of our patroness St. Lucy as well. Our Lady always lets her daughters wind the bobbin or knot a broken strand for her while She weaves the fabric of a church's story.

And now we feel all the more ashamed and annoyed with ourselves for calling it "Persian" when it was home-made by Mary of Nazareth.

ACKNOWLEDGEMENTS (for future use)

- (i) Geological report of Kandy sites (G.I.O.M.).
- (ii) Report on activities in Bombay (Fr. J. H. Alvares, 8th March).
- (iii) Messrs. Blake and Namasivayam: "Trinco or not?" (2 March).
- (iv) "Babirawakanda, How could I have missed it?" (Fr. Justin Perera).
- (v) Mr. John Barnett (3 March) — another grand offer.
- (vi) Fr. Francis Tambimuttu, New York (24 February) keeping in touch for us with Weston Observatory.

BEATIFICATION FUND: Donation from Mrs. Dulcie Perera, Negombo, Rs. 25.

MORNING OFFERING

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

INTENTIONS FOR MARCH

GENERAL: That the work of preparing for the Ecumenical Council may be fully successful.

MISSIONARY: That family life in Africa may be based on Christian principles.

RADIO LOG

MAR. 19 to 21: 6-25 to 6-30 a.m. THOUGHTS FOR THE DAY (Tamil)—B. G. Emmanuel Esq.

Messenger Meditorials

Penance and Mortification

"PENANCE and Mortification" are often joined in a familiar couple like Castor and Pollux, Dan and Bersabee. Perhaps Lent is a good time to review just exactly what they mean. One of the Beattitudes is, "Blessed are the clean of heart for they shall see God." "Seeing God" is a nice summary of the whole of our Christian lives. We hope to see Him both in this life and in the next. In this life we try to see Him in His holy will. We try to see His paternal designs in every circumstance of our lives — in the joy of a promotion or a raise in salary as well as in the sorrow on the death of a loved one. We see Him in our neighbour, in the members of our own family, in our associates at work, in the poor whom we are privileged to serve or in those who offer to us the charity of Christ. All are so many stepping stones to help us do what we hope eventually and eternally to do, i.e., to see God face to face.

But Our Lord's words remind us that it is only the "clean of heart" that will ever see God. Hence the need of purification. When, in a prayerful spirit, we examine our souls, we see our many misdeeds, our failures, our sins of the past. We also see our present weakness and our sinful tendencies which may well lead to trouble in the future. When we make atonement or reparation for our shortcomings of the past we are doing penance; when we strive to strengthen our wills and steel ourselves for the difficulties that lie ahead, we are doing mortification. And so we distinguish between penance and mortification. The particular act may be the same, for example, fasting, but the end and purpose of the act is different. This enables us to understand the actions of many saints like St. Aloysius, who may have had very little to repair in past life, but no one is free from the need of strengthening himself against the weakness of our fallen nature.

Penance is a matter of justice, somehow paying a debt. Sin is primarily an offence against God. But it is also an offence against ourselves, for our main purpose in life is to reach perfection by knowing, loving and serving God faithfully. Some sins (like theft) offend our neighbour directly, others, like scandal, offend him indirectly. Pope Pius XII said, "Sins of the individual are the sins of the human race." Certainly, when any member of the Mystical Body of Christ does not "pull his weight," the whole union of the faithful in Christ must suffer. Our penances are meant to make up in some way for these various offences of the past.

Mortification, however, is more like a spiritual tonic to improve the present condition of the soul and strengthen it to ward off the ills of the future. In certain cases it is a matter of necessity. A man is not free to avoid or not dangerous proximate occasions of serious sin. Too much is at stake. He is something like a diabetic who must watch his diet very carefully lest he endangers his life. A second form of mortification is for the sake of growth and development. An athlete will undergo exacting exercises and watch his diet for the sake of the contest on the field. No one would say that he is strictly bound to these "mortifications" but he sees in them an end. A Christian who desires to grow in virtues will not be satisfied with limiting himself to those mortifications obliging under sin. A few chosen souls will go even further. In their desire to imitate Christ, they will joyfully undertake difficult mortifications. These are the spirit of St. Paul, who knows only Christ and Him Crucified.

The Church is the mother of all Christians. In her programme of penance and mortification she has something to offer to all. It is up to the generosity of each individual to determine how much he is willing to do for Christ.

by John G. Heaney S.J.

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ORDER ABSOLUTE (In the First Instance)

IN THE DISTRICT COURT OF COLOMBO

No. 19197/T

In the matter of the Last Will and Testament of Jeronimus Nazarene Paiva of 35/4, Joseph Lane, Bambalapitiya in Colombo. — Deceased.

Joseph Rosario Paiva of No. 1, Macleod Road, Bambalapitiya in Colombo. — Petitioner.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 16th day of February 1960, in the presence of Mr. A. Maria Dason, Proctor on the part of the petitioner and the affidavit of the petitioner, dated 16th February, 1960 and the affidavit of the Notary, dated 16th February 1960, having been read:

It is ordered that the Last Will bearing No. 393 dated, 24th March 1948 and the Codicil bearing No. 489 dated 29th November, 1954 both made by the deceased abovenamed, and attested by Mr. A. Maria Dason of Colombo, Notary Public, the originals of which have been produced and are now deposited in this Court, be and the same are hereby declared proved and that the Petitioner abovenamed is the Executor named in the said Will, and that he is hereby declared entitled to have Probate thereof issued to him accordingly, on his payment of estate duty and taking oath of office.

Sgd. J. E. A. Alles,
Additional District Judge.
This 16th February 1960. 521

• SPOTLIGHT ON CORPUS CHRISTI CARMEL, MATTAKKULIYA

TWENTY-FIVE YEARS AFTER...

Friday 25 March is a red-letter day in the annals of Corpus Christi Carmel, Mattakkuliya. It marks the twenty-fifth anniversary of the foundation of this Monastery.

A large number of the Monastery's benefactors, friends and well-wishers are expected to be present when His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., will consecrate the Chapel on this day at 6 a.m.

The steady progress maintained by this institution through the vicissitudes of the past is a testi-

mony to Divine Providence.

It was way back on 25 March 1935 that the first nucleus consisting of French Carmelites stepped on the shores of Lanka. At Colpetty, a temporary convent housed them, under the care of Archbishop Marque.

On 13 December 1939 the Community shifted to their present buildings at Mattakkuliya.

In 1950 five Carmelites ventured from Mattakkuliya and thus sprang the foundation of the Carmel at Kandy.

...in the cloistered Carmel

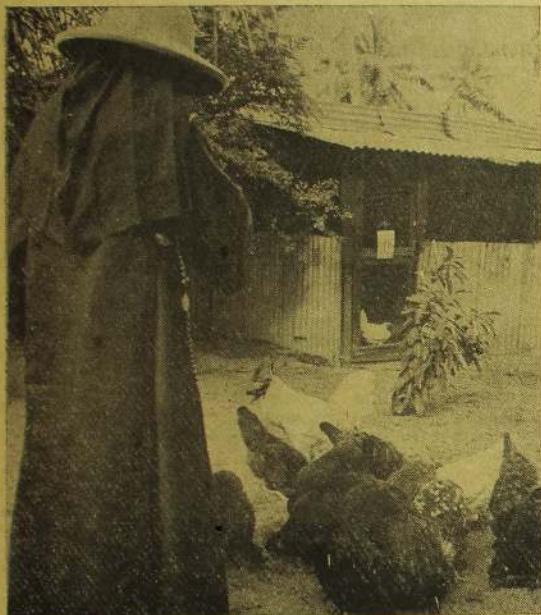
The Carmelite goes through the liturgical day, praying by day and by night before the throne of God as the ambassador of Holy Mother the Church...



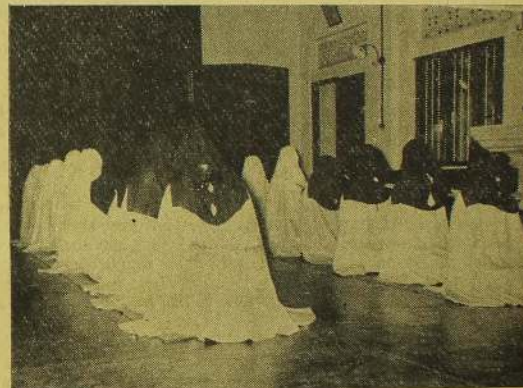
• The camera captures a Carmelite absorbed in prayer inside her anstere cell.



• Intense prayer forms most of the Carmelite's day's work. An outdoor spiritual exercise is shown here.



• Outside her praying hours the Carmelite nun also has her working hours. Here she is seen feeding fowls in the poultry yard.



• Here are the Carmelites following Mass. The shutters of the grille are open.

★ OPERATION BASILICA GETS A LIFT AT TEWATTE

MY reference to the up-and-coming Basilica at Tewatte (*ROUNDABOUT* 12 March, 1960) has drawn forth from a reader off Ragama an interesting bit of information.

One day, recently, a group of men from a far-away parish took leave of their hearths and homes and their normal routine jobs too. They were fired with an enthusiasm to do something

substantial for the Basilica of the future.

Soon they settled down to a job on the Basilica grounds. It was no ordinary job, this — not just contributing rupees and cents.

For days and nights they swung pick-axes, they wielded mammoets, they shovelled the earth and toiled and sweated for the dream they had in their hearts.

And the next result of their arduous labours was a beautifully laid-out roadway.

Said a competent authority, well qualified to assess the man-size job: it would have cost a tidy fortune, considering the project in terms of man-hours and labour!

Robin Hood's own comment is: "a magnificent obsession, magnificently translated into action. It's only action squads like that will drive the OPERATION BASILICA into a swift accomplishment."

ST. JOSEPH and the ELECTIONS

TO-DAY WE PRAY TO ST. JOSEPH THAT THE NATION CHOOSES GOOD PARLIAMENTARIANS.

I SUGGEST THAT IN ALL CHAPELS AND IN OUR HOMES WE LIGHT A VOTIVE CANDLE OR LAMP IN FRONT OF A STATUE OR PICTURE OF ST. JOSEPH FROM EARLY MORNING TILL LATE IN THE NIGHT.

Catholic Citizen.

★ THEIR next retreat

EVERYBODY is talking about the enclosed Retreats at Lewella. The number of enthusiastic Retreatants is legion.

If you want to join the happy band, you will be interested to know that an enclosed Retreat, organized by the Tertiaries, will commence on the evening of 31 March 1960 and conclude on 3 April evening.

I understand there will be room for a few non-Tertiaries who may apply immediately to the DIRECTOR, FATIMA RETREAT HOUSE, LEWELLA, KANDY.



DOCTRINE classes

HAVE you ever given thought to those thought-provoking questions: "Where was God before the world was created?" "Who is God?" Does God really matter to me?" "Does God truly love me?"

Robin Hood's dead-line

ROBIN Hood, who is no Man-about-Town and returns to Colombo only on Tuesday afternoons each week from his favourite outstation haunts, wishes to inform the public that the dead-line for matter intended for publication in his *ROUNDABOUT* is Tuesday morning.

Robin Hood should, therefore, be not held responsible for any matter that reaches him after Tuesday morning and does not appear in the columns of the current week. Such matter will be considered for publication only in the following week.

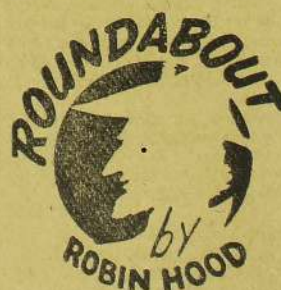
They will be adequately answered on Tuesdays from 5-15 to 6-00 p.m. at the CATHOLIC ACTION MOVEMENT headquarters at St. Joseph's College, Colombo, by Fr. Joe de Mel.

These Doctrine classes organized by the C.A.M. are open to all, and are stimulatingly alive and geared to modern day needs.



Summer School

THOSE who were looking forward to the Catholic Summer



• ELECTION DAY THOUGHT

Let LOVE win over HATE

On the eve of Ceylon's Parliamentary elections, with His Grace's urgent call for Prayer, the following timeless prayer of St. Francis of Assisi becomes especially appropriate:

"**L**ORD, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is injury, pardon; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

"O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life."

Little Spencer let no grass grow under his feet when uncle came for a visit. Before rushing up with this: "Uncle, make a noise like a frog."

"Why," asked the old man. "Cause when I ask Daddy for anything he says, 'Wait till your Uncle croaks.' — *Deccan Herald*.

An ambulance-chasing lawyer picked up a lady who had been knocked down by a Madras taxi. "Here's my card, lady," he said, "I'll get you damages." "Don't be an idiot," snapped the lady as she dusted herself. "I don't need any more damages. What I need now is repairs." — *New Leader*.

The Messenger

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SATURDAY, 19th MARCH, 1960

The Elections and ... YOU

THE day for which the country has waited for many months, is now upon us; the opportunity to elect a government, for which there was an almost universal outcry during the latter stages of the last political era, is now a reality. In other words, as someone said, it is D-day and zero-hour. It is for us, the common citizens of Free Lanka, to decide and make our choice. March 19th is the feast-day of St. Joseph, the Patron of the Universal Church; and for us in Ceylon, March 19th this year is perhaps one of the most crucial dates in our modern history — for it is agreed by those who have any understanding of the contemporary scene, that the elections which take place today are the most crucial and important elections that Ceylon has ever had. A very heated election campaign has ended; and now the country waits expectantly — we almost said, breathlessly — for the verdict of the polls.

As we pointed out last week, March 19th is a date that each of us has with his or her conscience. It is a day of tremendous responsibility towards the country and towards our fellow-citizens; and for the Christian, it is a day of profound Christian consciousness and responsibility for which we will have to give an account to our Creator.

The predominant obligation of the day is that everyone should exercise his right to vote. We have stressed this repeatedly in the past weeks, but we return to it once again today — for the very obvious reason that there are such vast numbers of Ceylonese who just will not take the trouble to vote. They seem to look on it as some pious "extra" or a luxury which could be dispensed with, and not as a sacred duty towards God and man which no good Christian could deliberately shirk. It is a sad fact that large numbers of Catholic voters often refrain from voting, because they just will not bother to do so; it is a fact that there are Catholics who are wonderfully conscious of their faith and even most generously active in the lay apostolate, but who prefer, as they say, to "keep out of the dirty game of politics;" it is a fact too that even some leaders and educated Catholics choose the path of least resistance and stay at home rather than stand up to the courage of their convictions and exercise this sacred duty of VOTING. It is to all of them that we address these words: *for the sake of God and of country, don't be a dumb spectator on March 19th this year. VOTE!*

The second guiding light that should direct the conscience of the voter, is that he or she should vote wisely and conscientiously. In the past weeks, political leaders have cried themselves hoarse, and the country has been able to form some general idea as to their policies and their programmes. Catholic voters who have not yet made up their minds as to how they should vote, should at least now decide prayerfully and at the bar of their conscience as to how they will exercise this grave civic duty. Will it be for those who preach and practice communal, racial and religious hatred? Will it be for those who spend their time in sowing the seeds of another upheaval such as that of May-June 1958 or even worse? Will it be for those in whose political armoury, no falsehood is too great, no calumny too vile, provided that it denigrates those whom they have set out to destroy? Or will it be for those others who too are avowed Marxists, believers in a doctrine that is the very antithesis of all liberty and religious freedom — who, for their present aims today, will talk glibly about being the champions of religious freedom?

Will it be for these crusaders of division or for those who frankly believe in the freedom of man? For those who respect man as an individual with a mission and certain inalienable rights? For those who are not political chauvinists trying desperately to creep into the seats of power on a wave of racial or communal or religious hatred?

Men and women with a conscience have still time to think, to pray, and to decide. And they owe it to God and country to do so in all seriousness. For, everyone must indeed vote; but everyone must vote wisely and conscientiously — for, a vote cast without reflection, can well be a vote that spells doom and disaster for our land.

The third guiding light for the voter is that he or she should vote as effectively as possible. We mean by this, that every attempt should be made to influence as many as possible to go to the polls; that each one should indeed make it his duty to go out of his way to influence others. But that alone would not do, for there is another danger that often spells disaster — it is the useless, meaningless, and well-nigh tragic division of votes, as a result of which the undesirables and the unpatriotic assume control. To make one's vote effective, it is essential to beware against this peril — an all too common phenomenon in Ceylon elections. We would like to repeat today what we have already stressed on a previous occasion — that the worst thing that could befall our country at today's elections, would be the aimless and fruitless division of those who vote for law, order, stability and discipline, and the frittering away of an opportunity that may never come again, if the enemies of freedom were to triumph over the divided and disunited believers in liberty and democracy. That is why it is necessary not only to vote, and to vote conscientiously, but to vote effectively as well.

Every Catholic citizen has a sacred mission charged with immense possibilities and repercussions. It is necessary that every single person who glories in the name of Christian should fulfil this sacred and God-given mission. March 19th, feast of St. Joseph, will be the testing-time, for much will depend on us and on our example. Would to God that every Catholic proved true and loyal to the mission that God has given him!

CURRENT COMMENT

by the Editor

★ Marxist antics ★ "Opium of the people"?

★ Anti-catholicism ★ Archdeacon

THE LAST LAP OF THE ELECTION BATTLE REMAINS TO BE RUN. AND WHAT A FINALE IT PROMISES TO BE! IN THE MOST KEENLY CONTESTED ELECTION CAMPAIGN THAT CEYLON HAS EXPERIENCED, AND ONE THAT IS FRAUGHT WITH THE MOST SERIOUS CONSEQUENCES FOR THE COUNTRY, LEADERS OF POLITICAL PARTIES HAVE ALL HAD THEIR SAY. NOW IT IS THE TURN OF THE VOTER. IT IS HE WHO WILL DECIDE THE FUTURE OF THE COUNTRY. WILL IT BE LAW, ORDER AND STABILITY — OR INDISCIPLINE, HATRED AND CHAOS? WHICH WAY WILL THE COUNTRY TURN? WITHIN A DAY OR TWO WE SHALL KNOW.

In the past weeks of the election campaign, various trends became increasingly clear. Three of them deserve to be mentioned in passing.

- the strange flurry of the Marxist Parties to pose off as friends, and even as champions, of religion.
- the blatant anti-Catholic tirade from M.E.P. election platforms all over the country.
- the introduction by the M.E.P. of the strip cartoon into election propaganda techniques.

Champions or enemies of religion?

IT has been rather intriguing to watch the performance of Marxist leaders. The L.S.S.P. has been at great pains to prove that their brand of Marxism can go hand-in-hand with religion, and they have even been talking about the Sermon on the Mount. The C.P. — despite the Russian record behind them, and the stench of the Tibetan massacre still reeking in everyone's nostrils — has been protesting that they do indeed stand for freedom of worship and religion (as though they expected anyone to take them very seriously in any case). And the M.E.P. — that strange hybrid product of the extreme Left and the extreme Right — has been vociferous in its claim that they are indeed the surest defenders of religion. But surely, does the M.E.P. expect anyone at all to believe their pious words?

Hardly one of their election meetings took place without a frontal and almost frenzied, attack on the Catholic Church. Not one of our dignitaries was spared; not one of our principal institutions or religious devotions escaped their biting invective. At one moment they would be scathing in their denunciation of our works of charity and mercy in which, according to them, we exploited the misery of the poor; at another they would be more scathing in their attacks against us for refusing to spend a single cent on the poor of the land.

Can one who claims to be a good Buddhist preach this kind of racial, religious and communal intolerance which Mr. Philip Gunawardene and his new-found ally flaunt?

IS THIS THE PARTY WHICH OFFERS RELIGIOUS FREEDOM TO THE COUNTRY? HAS SUCH A PARTY WHICH HAS SYSTEMATICALLY ROUSED HOSTILITY BETWEEN RELIGIONS ANY RIGHT TO TALK OF RELIGIOUS HARMONY TODAY?

But what intrigues us is this: barely a few months ago, both Mr. Philip Gunawardene and Mr. Pieter Keuneman were vying with each other in their denunciation of religion (it was then the "opium of the masses"); they condemned it in every form — for they made no pretence about their Marxist principles. Today, these same men have sud-

denly somersaulted and appear in the guise of champions of religion, the "opium of the people." Strange behaviour indeed; but from men to whom any and every means is justifiable, nothing is ever surprising.

Anti-Catholicism

APHOBIA has quite obviously gripped some of our politicians — the obsession of anti-Catholicism. It seems to haunt them by day and by night. Whether they attempt to speak on the Radio or write to the press, whether they are on an election platform or indulging in a controversy, it is always the same old refrain: the Catholic Church must go. They have found obedient henchmen in the most surprising places and positions, and the chorus continues — a cacophony of hatred, of mud-smeared, of calumny and of utter falsehood.

There were times when we attempted to nail a few of their more explosive calumnies to the wall. But we have now given up the thing as hopeless — for their campaign is so far-fetched, their falsehoods so despicable, and their obstinacy in repeating them so disgusting, that we find we talk a language so different from theirs.

The latest in the field has been the M.E.P. strip cartoon. The M.E.P. returns to the attack once again, with all the old insinuations of Church finance for the U.N.P. How often we have denied this completely, as devoid of even the tiniest shred of truth. But the apostles of hatred will repeat their calumnious falsehoods and continue their fell work of dividing the country and rousing passions.

If we really had all the money that we are supposed to own, then surely we would be utterly unconcerned about governmental grant for our schools; we would then have preferred a quiet life without controversy, for we would have been able to carry on our schools untrammelled by all this interference by outsiders. We need not have waited upon a government's assistance; we need not have endured the parry and thrust of debate; we need not have wasted so much of time and energy insisting on the educational rights of citizens in a free democracy.

If truth still matters to the men who run the M.E.P. and the C.P., let us say it again with all the force at our command: there is not the slightest vestige of truth — not the slightest — that the Church has financed any political party at this or any other election; it is as fantastic as it is malicious to keep repeating this calumny at every street-corner, in every pamphlet and from every available platform. It was only last week that in the course of a public address on Patriotism, His Grace the Archbishop said:

"There is a political party, for instance, spreading a report that I have given lakhs of rupees to uphold certain political parties. It is a downright falsehood. I have not given even one cent to any party. I wish I had all those lakhs to pay my debts!"

But then, there is none so blind as the unseeing; none so dangerous as those who are determined at all costs to foster hatred and division.

Communist discomfort?

SOME weeks ago, the Communists and their fellow-travelers were active in propagating the lie that the Church had bought over shares in the Times group of newspapers; and as proof of this, they produced the "changed policy" of the *Lankadipa*. We then threw out a fair challenge to these discoverers-of-secret-plots. We challenged any of them to produce even the tiniest shred of proof that would give their allegation some foundation. Quite obviously, our challenge has irked the Communists and their friends; obviously too, they are ill at ease. And in their discomfort, they indulge in the antics so characteristic of them.

Earlier, they had stated categorically that the Church had actually assumed control of these newspapers. Now, it is a different tune they play. The Church's financiers are supposed to be "shrewd businessmen," and therefore, they have not yet committed themselves. They have, however, done two things:

1. the Church has made payments to a Bank in order to save the *Times* from financial embarrassment.
2. ecclesiastical high-ups are following the policy of the *Times* with the utmost attention, so as to see whether any further Church money could be usefully invested!

This is of course a far cry from the earlier categorical assertions that they had made, and from which they have had to retreat. The investment of yester year, has now proved to be no investment at all. But we go further — we deny absolutely and categorically that we have any interest whatsoever in making investments in any of the national newspapers at all; in fact, we know to our cost, how very amenable our national newspapers are to the interests of the Church!

Will the Communists, past-masters in twisting and turning, now play a different tune?

The Archdeacon

WE must present a bouquet — our own little tribute — to the Venerable Harold De Soysa, Archdeacon of Colombo. Presiding at a school prize giving the other day, he spoke out quite clearly about the attitude of his Church to Marxism, which, he said, was undeniably antagonistic to all religion.

Of late, there has been a consistent attempt in some quarters to deny the incompatibility of Christianity and Marxism, and there has been a strange eagerness to make much of statements by Protestant ministers in support of this thesis of Christian benevolence towards Communism. That the Archdeacon should speak our clearly and explicitly at such a time and against such a background, is a very encouraging sign indeed.

OFFICIAL

Archbishop's
AppointmentsPastoral Visitation and
Confirmation Service

20th to 23rd March: Grandpass.
27th to 29th March: Mattakku-
liya.

LOCAL NEWS
in brief...

by "Messenger" reporters

AT the 3rd Annual General Meeting of the Kotahena Catholic Parish Union held on 28 February, the following office-bearers were elected: *Patron*: Rev. Fr. A. de Saram (Parish Priest — ex officio), *President*: Dr. S. M. Cruz Rodrigo, *Jr. Secretaries*: Messrs. I. Fernando and E. Lord, *Treasurer*: Mr. J. M. O. Muttupulle, *Asst. Treasurer*: Mr. A. Anandappa, *Auditor*: Mr. Kingsley Perera, *Committee*: Misses E. Gonsal and C. Muller, Messdames F. Casie Chitty, R. Perera, E. J. Perera and H. de Sampayo and Messrs. S. J. Perera, Q. Delikhan, H. Abeyakoon, W. S. Gerreyn, J. M. Natar, P. Anandappa, J. L. Perera, J. E. de Livera, F. J. G. Caspersz, M. S. Fernando, M. Van Reyk, V. Arnolda, J. S. Roche, S. Dissanayake, F. Fernando, J. Rasiyah, D. V. Chapman, M. de Rose and A. Ganegoda.

ST. Jude Thaddeus, the popular Saint of the Impossible, found a niche last Sunday at St. Joseph's Church, Uyana, Moratuwa.

This statue which was installed by the Confraternity of St. Joseph to commemorate its golden jubilee was blessed by Rev. Fr. Joseph Jayasuriya, O.M.I., in the presence of a very large gathering of devotees.

HIS Grace the Archbishop visited St. Sebastian's School on Tuesday, in the course of his pastoral visit to the Hultsdorf Mission. Speaking to the staff and children, His Grace said: "The children of today are the citizens of tomorrow; children in school should be fed morally, physically and mentally. The parents' most precious possessions are their children, and teachers take the place of parents in school. Teachers should therefore endeavour to build strong and solid character in the children, because a character stained with vice, is a burden to the nation."

NEGOMBO'S 300TH NOVENA

(from our correspondent)

WEDNESDAY, 9th March 1960, saw a colourful celebration of the 300th Novena to Our Lady of Perpetual Succour, in the eventful history of St. Mary's College, Negombo. A triduum of prayers had preceded the great day.

The children and staff of St. Mary's gathered before the school shrine — the only one of its kind in the island — to pay their homage of fealty and gratitude to the Mother of God and Mother

of Perpetual Succour. A great amount of spade work had been put in by Mr. T. E. K. de Croos of the Staff of St. Mary's to make this day what it was — a truly unique and memorable one.

1960 MESSENGER JOURNALISM
AWARDS COUPON No. 9

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).....

Fr. Peter Pillai Addresses Graduates

Collaboration between Laity
and Clergy stressed

(from a Messenger correspondent)

"IT is necessary to distinguish between the intellectual apostolate and the apostolate of the intellectuals; the latter would involve the participation by intellectuals in the various forms of the lay apostolate while the former was lay apostolic activity specifically in the realm of thought," stated Very Rev. Fr. Peter A. Pillai, O.M.I., addressing the graduates at the Pax Romana Day celebrations held on 13 March at St. Joseph's College, Colombo.

Earlier the graduates had assisted at Mass together with the Catholic Students, and had participated in the unique Offertory procession.

Continuing, Fr. Peter A. Pillai stressed the great need of the day for the direct participation by the laity with the hierarchy under the latter's responsibility and mandate in the work of evangelisation through catechetics.

TWO WAY PROCESS

There was also the need for the collaboration of laity and clergy in the elaboration of Christian thought, he said. This would be a two-way process. On the one hand secular knowledge must be examined in the light of the gospels and must be utilised for preaching the Word. On the other the theologian will have to rely on the laity who as scholars, technicians, experts in law, economists, historians, sociologists, doctors, etc., can provide compet-

ent and reliable knowledge.

The laity must also help in implanting the Church in the most varied settings with which it is confronted in different countries. Each intellectual must contribute to the apostolate through normal activities in his own profession, stated Fr. Peter A. Pillai.

The speaker also exhorted the members to closely associate themselves with the public and the social life of their fellow countrymen so that they will shine forth with the untarnished brightness of Christianity and promote the harmonious development of the country in which they live.

The meeting then proceeded to discuss in detail how this work could best be carried out. It was agreed that there should be a day of Recollection for all members.

Those who could find the time were advised to make in addition a week-end enclosed retreat. On the first Monday of each month

there was to be a Holy Hour at St. Joseph's College from 6 p.m. to 7. This was to be followed by a short monthly meeting. A general meeting was to be held once a quarter on a Sunday morning and was to be preceded by Holy Mass.

POPE STANDS UP IN CAR AS
BIG CROWD CHEERS

A LARGE crowd estimated at 200,000 gathered last Sunday in the working-class Centocelle area of Rome to greet the Holy Father.

When he saw the throngs the Pope told his chauffeur to open the car roof.

Then he stood up and smilingly acknowledged the roars of "Long Live the Pope."

Some youths had climbed on to the roof of the Church of St. Felix of Cantalice, which he was visiting for a Lenten service.

The following members were elected to the Council for the ensuing year.

President: Mr. W. J. A. Vanlangenberg; *Councillors*: Mr. E. Muttukumaru, Rev. Fr. Rudolph, O.S.B.; Messrs. G. I. O. M. Fernando, A. G. O. Perera, C. H. Amarasekera, Mrs. J. Jayatileke, Rev. Frs. Joe de Mel and S. J. Balasuriya, Mr. Roland Silva, Miss Nirmali de Silva, Mr. Victor Gunawardene, *General Secretary*: Mr. Horace Perera; *Asst. Secretary*: Miss Iris Joachim; *Treasurer*: Mr. Gregory Silva; *Asst. Treasurer*: Mr. Cyril Stanislaus.

Police reinforcements were rushed to the scene when the size of the crowd was seen.

After taking part in an outdoor Lenten procession the Pope spoke to a crowded congregation in the church. Those outside heard him through loud-speakers.

Last Monday His Holiness told a group of publishers in audience that his experience at Centocelle was an unforgettable one for him "because of the enthusiastic welcome given to me."

New Schools Bill for
Kerala ?

IT IS THOUGHT LIKELY THAT A FRESH EDUCATION ACT FOR KERALA WILL BE DRAWN UP BY THE NEW GOVERNMENT IN POWER. IT WILL BE RECALLED THAT IT WAS THE EDUCATION BILL INTRODUCED BY THE COMMUNIST GOVERNMENT THEN IN POWER THAT LED TO ALL THE TROUBLE IN KERALA.

The provisions that threatened Catholic schools were:

1. The appointment of teachers from a government-prepared list.
2. Payment of teachers by head-masters instead of managers.
3. School activities to be controlled by local boards.

The Communist regime was expelled last July by India's Central Government for misrule, and in last month's elections an anti-Communist coalition was returned.

Now that the Communists have been ousted from power, Kerala's Catholic Congress is asking for the

repeal of the obnoxious Education Bill that led to all the trouble.

Another
Messenger
special

"I SAW MOSCOW ON
FOOT"

What really is the truth behind all the talk about the "new Russia?" What hold does the Communist Party have on the Russian people? What freedom is given to religion?



Look out for a series of articles by Gerard E. Sherry, Editor of the American Award-winning *Catholic Review*, which will begin shortly in the *Messenger*. Mr. Sherry has just concluded a 22-day fact-finding tour of the Soviet Union and other European countries.

STARTING SOON!

School Front

Notice to Principals and
Assistant Teachers of the
Archdiocese of Colombo.

The General Manager of R. C. Schools will not attend Office for the next two weeks due to ill-health. Correspondence, however, will be attended to as usual.

CATHOLIC
NEWSPAPER SETS
UP RECORD

OUR Sunday Visitor, national Unit, ed States Catholic newspaper, set up a record by printing more than one million copies of an ordinary issue.

The actual run was 1,001,510 copies.

The paper has had several previous issues of more than a million copies, but they were special editions.

LENTEN THOUGHTS
(3)

Now they jerk his arms out straight. A knee jams each wrist. At his feet, two men hold hard. When the spikes bite in, nosing horribly for support among bones, his spasm will be like the frenzied writhings of a madman.

Calvary. Skull place. With the first crunching thud of metal hammer-driven into hand, the fingers jerk open and fly shut around the shank of the nail as though in fierce cradling caress. The great chest swells. Up from the wood in agony arches the back. The nails thrust home.

Quickly, the feet are folded on each other. New molten torment courses up the Body of Christ when that third nail bucks through, spreading bones, to grab deep into the platform the two feet rest upon.

With accustomed skill, the soldiers walk the God-decorated mockery of trees erect, two at the arm ends steadying it till they can no longer reach. It slams jarringly into earth. Your whole weight must writhe now, Christ, on the infinite cruelty of spikes. But from the convulsing head, a cry, "Father, forgive them, for they know not what they do!" Neither, Christ crucified, do we.



Women's Own Page

RECIPES



Snow Pudding

Ingredients: 2 ozs. chopped cadju-nuts, 2 tablespoon and 4 desertspoons sugar, 1 desertspoon gelatine, 1 teaspoon vanilla, 2 eggs.

Method: Put 2 teaspoons sugar in a pan and leave on the fire, till it turns golden brown. Add 1/4 cup hot water and stir until the mixture is like a syrup. Beat the whites of eggs to a stiff froth, add sugar (4 desertspoons) a little at a time beating all the time. Melt Gelatine in a little hot water and add to the sugar mixture and mix well. Pour this mixture a little at a time into swiftly beaten egg whites, keep on beating. Add vanilla and 1/2 the cadju-nuts. Mix well and pour into a buttered tray or bowl. Serve with chocolate sauce and sprinkle with the balance cadju-nuts on top.

Sent by Rani Morais.

Mutwal.

Egg Sauce

Ingredients: 4 eggs, 1 oz. dripping, 2 ripe chillies (sliced), salt, 1 tablespoon sliced onions, 2 tablespoons vinegar.

Method: Beat up the eggs and add the vinegar, and salt, heat the dripping in a stew pan, put in the onions and chillies and let them cook for a few minutes, but don't allow the onions to go brown; then turn in the egg mixture, and stir well for a few minutes.

Billing Sambol

Ingredients: 50 billings, 12 dry chillies (pounded), 1 tablespoonful powdered maldive fish, 1 tablespoon sliced onions, a pinch of ground saffron, 3 cloves and 3 slices of garlic and 3 slices of green ginger, cinnamon, rampe, lemon grass, curry leaves, 4 table-spoonsful oil.

Method: Cut the billings in fine strips lengthwise, put it into

Cotton Suitings at F. X's

Perfex English Drill

28 ins. 2/50 yd.

Coat & Trousers 31/-

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COLOMBO.

WHY YOU SHOULD CAST YOUR VOTE

★ Ceylon expects every woman to do her duty by exercising her vote judiciously on Saturday. The growing importance of woman's place in the political life of a country has been well enunciated in this article.—PATIENCE HOPE.

POPE Pius XII often emphasized the importance of woman in the modern world, where she is often called upon to take an active part in remedying social evils. As far back as 1945, when setting forth "Woman's Duties in Social and Political Life," he pleaded:

A STRICT OBLIGATION

"The fate of the family, the fate of human relations, are at stake. They are in your hands."

"Every woman has, then—mark it well—the obligation, the strict obligation in conscience, not to absent herself, but to go into action in a manner and way suitable to the conditions of each, so as to hold back those currents which threaten the home, so as to oppose those doctrines which undermine its foundations, so as to prepare, organise, and achieve its restoration."

A PARTICULAR PLEA

In 1952 he declared that wo-

men's work for peace today was "the most extensive perhaps as-

"Be of good cheer"

The article appearing under this caption in the previous edition of the Women's Page was erroneously credited to Mrs. Mary Wijesekera. Mrs. Wijesekera herself has written in pointing out the error. The actual writer of this article is Mrs. Ethel Wijesekera.

The confusion in names is regretted.—PATIENCE HOPE

signed to you by Providence up to the present."

He made a particular plea to those women whose "activities are not confined only to the home, but extend to social and public life — parliaments, tribunals, journalism, professions, labour."

Their activity should be aimed "at wiping out hatred, forging at bonds of brotherhood among peoples, eliminating the causes of conflict, such as want, unemployment, obstacles to immigration, and the like."

MORAL INTEGRITY

When addressing members of the Canadian Women's Press Club on the need for upholding the moral values in the press, he said:

"Will not most of your men folk agree that the mind and heart of a woman, when properly prepared, are likely to be acutely sensitive to this need for moral integrity in what is written for the public's information, instruction, and entertainment?"

SHOULD WOMAN BE SUBJECT TO MAN?

MOST women resent strongly being told they must be subject to man. Even when this harsh phrase is properly explained, women still feel they are being pushed around.

Maybe that's why many women do not look too favourably upon St. Paul. For he certainly insisted upon woman's subjection to the God-given authority of man.

Once we study what St. Paul really meant (and it is the official view of the Church on the matter too), we discover Paul is one of women's best friends. He thoroughly understood us and the true dignity of woman, and fought hard to preserve it.

SEPARATE ROLES

God planned separate roles for husband and wife in the state of

salt water and let it remain for about 1/2 an hour. Then squeeze out all the water, and mix the billings, and all the other ingredients. Next heat the oil in a pan, turn in the mixture, and allow to fry for a few minutes. When it is done place it in a plate and allow it to cool.

Sent by Miss Deanna de Silva. Kotahena.

~~~~~masks~~~~~

### Adeline Fernandopulle

marriage. He planned that woman should be subject to man as well as to God. But this subjection was to occur within the bonds of marriage. Man and woman constituted the initial partnership of the human race. Each had to act in the interests of that partnership. Dissociated from the partnership of a life in common, each stood equal before the eyes of God.

Whatever subjection was imposed upon woman by reason of her physical structure and her role of wife and mother, was purely for the benefit of the man as an individual. For the sake of marriage, woman is subordinate to man. That is all.

As the Book of Genesis tells us, woman was created as man's helpmate. What was she to help him do? Accomplish his eternal destiny, while she worked out her own and those of her children.

## THE CROSS IS ALWAYS THERE

LIFE is a series of ups and downs. Twenty years ago the economic conditions of living were very much easier than what they are now. But how many of us who knew life twenty years ago — can honestly say that life was without its Cross?

Be it the woman who has just tasted the bliss of married life or be it the mother of a family of six — she will have the same story — that even twenty years ago there was the cup of suffering which, however difficult to take, had necessarily to be swallowed if she was to be a truly Catholic woman. Why is this the case, one may ask.

The reason is obvious. Christ the Redeemer had to save mankind by suffering in a very crude manner. The Cross is the emblem of our faith and our dying Saviour is our model. Hence, when during our sojourn in this world we detest the hardships of life, it doesn't herald any relief for us who should always bear in mind that through the Cross

~~~~~by~~~~~

Teresa Savundranayagam

we merited Heaven and that only through carrying our Cross in daily life we can merit our heavenly reward.

Young and old have experienced the severe weight of the Cross and it is only for the religious priest or brother or nun that there exists that noble belief — No Cross no Crown — but to each and every one of us there should be a great joy in knowing that the cross is our only joy for thereby we can really and truly be counted as brothers and sisters of Jesus.

Our Lady of this House

O SWEET and Gentle Lady, Immaculate Mother of God, we choose thee this day for the Mistress and Lady of this house.

Guard it, dear Mother, from pestilence, fire, lightning and tempest; from schisms and heresies, from depredations of burglars and the malice of enemies.

Protect its inmates, sweet Mary, watch over their going out and their coming in, and preserve them from sudden death.

Keep from us all sin and harm, and pray for us to God that we may live in His service and depart this life in His grace. — Amen.

He added: "Women surely will be among the first to note the difference between honest interpretation of the news and the subtly printed lie.

"They will surely differentiate between engaging and provocative writing or pictures, between the serene chronicle of pleasant fact and gossip, more or less malicious.

"Women, in their position at home or in the office, are ideally placed to safeguard moral values."

"My husband and I both like the same things," said Mrs. Brown. "But it took him twelve years to learn." — The Mangalorean.

Of Special Interest

to Parish Priests and Superiors of Religious Institutions.

THE POOR CLARES

invite orders for vestments, cassocks, church linen and paintings — such as Stations of the Cross.

Send your inquiries to The Poor Clares Colettines, Convent of Mary Immaculate, Tewatte, Ragama.

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WOMEN'S-MAG

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

NAME (Miss/Mrs.).....

ADDRESS.....

★ SYMPOSIUM ON THE NUN

The Schools-Mag concludes today its symposium on the Nun. Names of prize-winners will be announced next week.—EDITOR.

VOWED, affirmed, the Saviour's spouse,
Forever wedded to the triple vows,
She strives the Saviour's model to be:
"If you will be perfect, come follow Me."

From morn till eve her tasks she'll fulfil,
In hospital ward or class-room still,
Or silent before God's altar throne,
The day is spent for God alone.

Each day's joys and grief, pain and sorrow,
Makes room for the tired hours of tomorrow,
Woman of the daily Way of the Cross,
She fills in the sinning world's gaping loss.

Beautiful bride, blest inheritor of His Grace,
Childless mother, sharer of His mother's place;
Each day are hardened sinners found,
For whom He once was cruelly bound.

Crystal Edema.

St. Bernard's Convent,
Nawalapitiya.

THE NUN

THE nun is a spouse of God,
To love and serve Him is her delight,
With no regret she makes her choice,
And readily hearkens to God's own voice.

Obedience is the watchword
Which binds her like a cord,
To a life of poverty and chastity
And to the laws of her community.

The nun labours in God's own garden
She prays for sinners and appeals for pardon,
She toils in many a hospital ward,
For Christ's own sake and for no reward.

The nun instructs the ignorant children,
And looks after the poor orphan children,
She brings peace and consolation,
To many a cripple and leper in isolation.

She finds a haven for the feeble and old,
And the strayed sheep are brought back to the fold,
The nun devotes her life to the service of God,
Seeks only His Divine will and heavenly reward.

Clarinda Bastians.
Good Shepherd Convent,
Kotahena

Subject of the month

• THE PRIEST

THE Schools-Mag's new corner "Subject of the Month" is growing popular with our members.

Each month members are asked to write on a particular subject. The topic for this month is "THE PRIEST."

You can write on the Priesthood in general or any aspect of the Priesthood.

Essays should not exceed 150 words in length. Poems should not exceed 20 lines.

All entries close on Thursday, 31 March 1960. They should be addressed to The Editor, Schools-Mag, Catholic Press, Borella.

Send your entries early. Do not wait for the last moment.

Two very special prizes were awarded to the writers of the best essay and best poem respectively.

A selection of the better entries will be published in the Schools-Mag.



She is like Veronica

ON that fateful day of Christ's crucifixion when nearly every one of His friends and even His chosen twelve deserted Him in His greatest

hour of need, only a few women dared follow Him, and out of a milling throng that lined the path to Calvary there was Veronica who compassionately stepped out to wipe the face of her Lord. And on that cloth He left a countenance torn by man's ingratitude and sin for which in atonement He suffered. Like Veronica, today are the Nuns who have been called to a vocation by Christ to wipe away the anguish and ugliness imprinted on the face of Christ by Man's sin.

Clifford Jones.

LIVING LILY
A NUN is dead to the world,
But she is a living lily to God.
In God does she place her trust
To win the battles of earth.

Free from the world's vanity
She spends her life in purity,
Chastity, obedience and poverty
Her vows are pledged and forever lived.

Courteously she follows Our Lord,
Bearing in mind the words: "Come follow Me"
Generously she dedicates herself
Her Bridegroom, Christ to please.

She gives up earthly joys
To banish evil from her path.
She raises her heart in prayer
To win more souls to God.

Premil Masilamony.
St. Ursula's Convent,
Badulla.

Pleading Eyes

OFT in my glance I discern her
By the passionate crucifix there,
Eyes pleading and praying for the world
A world steeped in sin and care.

Patience the jewel she doth possess
In every minute of the day
Praying for the souls of others
Her soul clasp'd in His ray.

She moves, this happy bride of God
Though woes may wound her heart
Crying for those beneath the sod
Treasuring them in her thought.

What sweet garlands wait for thee
Oh gentle pious nun!
May His call soon come for me
To desert pleasures and fun.

Cecilia Ratnam
Ratnapura.

The Nun

THE Nun is a holy one and swift
To obey God's call.
Hers is the Divine Gift
Given her above all.

She bears her crosses sweetly,
And stands by others in their woes;
She keeps them on the narrow way
She consoles them all.
She sets good example,
She takes us closer to God
Who seems far because He is Almighty.
The Lord and God of all.

She prays for hours each day
Specially for the world
And sinners gone astray
Who have turned away from God.
She does her duties diligently
But is slow to do her will,
She lives unsullied by the stain of sin
Throughout the living day.

Claudia Anthony.
St. Ursula's Convent,
Badulla.

A NUN is one who dedicates herself to God.

She has sacrificed her home, family, friends and all earth's desires. She is in love with Christ, and the love of Christ is a powerful thing.

We see her in our schools, in hospitals, in institutions for orphans and the aged, cheerfully working for souls. She labours in God's vineyard.

She has gallantly forsaken the glammers and comforts of the world for God, and survived the severity of her novitiate, because she thirsts for the riches of Heaven.

She is indeed a bride of Christ, and beloved of Mary.

Philomene Rasiah.
St. Anthony's English School,
Colombo 3.

IN many hospitals much humanitarian work is done by the nuns. No matter to what class or creed the sick belong, the nuns treat them alike. In Homes for the Aged, the nuns take great care and devote themselves to succouring the old and the feeble.

The nuns offer all the work that they do to God for His honour and glory and for the salvation of souls.

Mary Josephine Zackarias.
St. Joseph's Convent,
Kegalle.

Among nuns there have been many who through lives of heroic virtue or martyrdom have been canonized by the Church. There have been stigmatists. St. Catherine of Siena was a bearer of the wounds of Our Lord—the stigmatist.

Placidus Gunawardena.
St. Joseph's Juniorate,
Nugegoda.

By her three vows of poverty, chastity and obedience, she voluntarily nails herself to the Cross of Christ. She accepts her share of trials and fatigue, as part of the holocaust. And all this, not without a reward—for she has Christ's own promise, "Whoever has left father or mother or brothers or sisters or . . . for My Name's sake and the gospel shall have a hundred-fold in this life and, in the next, life everlasting."

Estelle Joseph.
All Saints' College,
Borella.

messenger SCHOOLS-MAG

Vol. 3. No. 7

Saturday, March 19, 1960

FREE

... praying like Mary

HAVE you ever wondered about Nuns? Have you been struck by their unusual garb, their peaceful expressions and kindly manner?

It is obvious that they live in a world distinct from our own, they are least interested in the material goods of this world as their lives are dedicated to Christ. The simple ring they wear proclaims that their lives are being spent in the service of God.

We see them praying like Mary, working like Martha or watching patiently over the sick, the old, and infirm.

Free from domestic cares, and worldly attachments, Nuns are better able to offer their lives exclusively to the only thing that matters in life—saving the immortal soul of man by training the young mind in virtue during its most impressionable years. Their reward—the beatific vision of God in heaven, in time and for Eternity.

All Saints' College,
Borella.

Cheryl Gonsal.

THE call to be a Nun is a grace and rare privilege given to a girl whom God sets apart in a special manner to help Him in His great plan for the redemption of the world.

Giving up, as far as possible, all worldly affairs she clings to her vows of poverty, chastity, and obedience, and has God foremost in her thoughts, words and deeds. She is always obedient to the Most Holy Will of God, and her one desire is to bring more and more souls to God. This she does by prayer, penance, self-denial and many works of charity.

Her life is one of peace and contentment, for Christ has promised a crown of eternal happiness, to those who give up everything in this world and follow Him.

Just as the angels minister to God in heaven so does a Nun endeavour to serve Him on earth.

Bernadette Jesudasan.
Convent of Our Lady of Victories,
Moratuwa.

TO be a nun is to leave one's beloved kith and kin, to give up home and all worldly joys and pleasures. This is the sacrifice she makes to be wed to Christ, and this sacrifice can be compared to the sacrifice our Saviour made on the cross for the love of mankind. In the convent God gives her the strength and the courage to go through all that is required of her. She learns to forget every joy and pleasure and only strives her utmost to do all that is pleasing to her Superior and to God. Her only solace and peace, she finds in prayer—prayer which means everything to her. Once this life is over for her—her reward in Heaven will be great.

Jeyamini Ratnam.
Kandy.

THE Nun does everything for the love of God. She never ceases to strive for self-perfection, and she does everything with the hope of reaching Heaven.

Aloysius Devasagayam.
St. Joseph's Juniorate,
Nugegoda.

THE EPILOGUE

God Bless You Mother

WE repeat this phrase so often in the Convent, that to most of us it may sound rather stale. It more often sounds like "Good-night Mother," or some such thing, with no meaning whatsoever, for when we say "Good-night," very often the words don't mean anything to us. We just say it, because it is the usual custom, and the moment we say it, we forget all about it.

But, let us stop a moment and think of this beautiful little phrase "God Bless you, Mother." What does it mean to us? And what does it mean to them?

To us, it must be a loving wish, and if we use it as such, it will never sound stale, because it will always carry our love with it.

To them, it is a blessing, which they so richly deserve and which they so much need during every moment of their sacred life, which they have so lovingly sacrificed for our need. So I fervently and lovingly pay my little tribute to our Reverend Mothers and say, "God Bless you, Mother."



● His Grace had smiles for the children at All Saints' College, Borella, on his recent visit.

PEN-POINTS

THE Nun devotes her health, talent, energies and all her sufferings and sacrifices to God, to His service and to all the other sinners of the world. She has no greater love for anyone but for them; and it is her sole aim to live in His house, the tabernacle, to rest on His Divine Heart and to be protected by Him and to pray for the sinners of the world.

Victorine Perera.
St. Bridget's Convent.

THUS she lives and thus she dies, a shining beacon in this dark world of sin and hate.

Even then, in the presence of the mighty infinite Love, she prays and intercedes for mankind heedless of caste, colour or creed.

Lorna de Livera.



Schools-Mag

Continued from page 9

TALKS WITH Juniors

Collects and Amen

My dear children,

After the Gloria the priest moves on to the right side of the altar where the Missal lies open and he recites the "Collects" or "Collecta."

The origin of the word "Collecta" is neither definite nor clear. It either means the prayer said when all were gathered or "collected" together or more probably it means a prayer collected and summarized from the "Litany" we spoke of when we explained the "Kyrie Eleison."

Whatever be the origin of the word "Collecta" there is a similarity and uniformity in the construction of this prayer. The collects are invariably in the plural, reminding us that the sacrifice is a common Prayer and Action. The collect begins with an invocation, followed by a request and it terminates invariably requesting the intercession of Jesus Christ. At the end of the prayer the server answers "Amen."

St. Augustine in one of his sermons explains the meaning

of this little Hebrew word both scholarly and clearly. Let me reproduce some extracts:

"Do we ask him for all these things in vain? No. For you willingly subscribed to it by saying AMEN. YOUR AMEN, my Brethren, is your signature, your approbation, your assent."

AMEN (which means "So be it") which the Jews used both when entering into a bond and expressing a wish, was also used to confirm a truth and Our Lord used it for this purpose. "Amen Amen, I say to you" ... Amen is truly the last word in all prayer. It is the last word, too, in holiness, which is perfect and loving adherence to the Divine Will: "As Thou wouldst, O Lord, so be it! I say Amen to all thou askest of me."

The collects remind us to pray selflessly — to pray in common and also to bow always to God's will with a humble "Amen."

Always in Jesus and Mary.

UNCLE ASHLEY.

Stations of the Cross



III

I Fall... hard

MY head reels and I feel dizzy. I feel as if I am going to faint.

I know what's going to happen. I am going to fall ... and I do.

Right down head first on the ground I go.

Lying here flat on My face, I know now why I couldn't stand up any longer.

The Cross kept getting heavier and heavier as I went along.

Wasn't it heavy enough as it was!

Mommy: Did you say your prayers, dear?

Tommy: Yes, mother.

Mommy: Did you ask God to help make you a better boy?

Tommy: Yes, and I put in a good word for you, too.

Sent by Delicia Don Paul.

St. Bernard's Convent, Nawalapitiya.

Do my friends and those I love have to make My Cross heavier by piling their sins on it?

But I can't stay here in the dust.

I must get up and go on — on to the hill of Calvary.

If I don't, heaven won't be opened and your sins won't be paid for.

As I get up, it doesn't seem quite so heavy.

Maybe you helped.

You certainly did if you ever carried your cross cheerfully.

IV

and I Meet My Mother

WHEN I get up and am on My way again, I see My Mother. She is there in the crowd looking straight at Me. My Mother ... who cared for me during all those years at Nazareth. She knows what I have to do. She knows that I am going to die to save all of you. She is suffering. I know that. But she isn't crying. She loves you and wants Me to save you. My Mother — and yours — is

Agency COLUMN

Calling all prospective Members

● Will all those who send in their enrolment forms make it a point to cut out their coupons neatly, without leaving any jagged ends?

● Write their names and addresses etc. very clearly and legibly?

● Mention their home addresses to which their membership cards will be sent and not the school address only?

Please treat this as very important. Any enrolment form received in future which does not conform to the above rules will be ignored.

Ingredients: 1/2 lb. butter, 2 cups granulated sugar, 3 1/2 cups flour, 1 cup milk, 4 teaspoons baking powder, rind of one lemon 2 or 3 eggs.

Method: Cream butter and sugar together. Add one egg at a time and beat it well. Sift the flour with the baking powder and add it to the creamed mixture alternately with the milk. Bake in a moderate oven.

Indranee Fernando.

Good Shepherd Convent, Kotahena.



Birthday Corner

MARCH 19th to 25th

March, 19th: J. Anthony Fernando (Negombo), Veronica Bastiansz (Jaffna), W. Joseph de Silva (Kohuwela), Tirrel Graham (Rajagiriya), Joseph Rajendra (Matale), Joseph Madawela (Dehiwela), Alistair M. G. Peiris (Dehiwela), Clarence Joseph Hilary Silva (Mutwal).

March, 20th: A. W. J. Muttukumaru (Bambalapitiya), Ignatius Udu-nuwara (Kandy), Nelum Silva (Kelaniya), Christopher M. Navaratne (Chilaw), R. Jerome Caspersz (Boralesgamuwa), Mary J. Fernando (Panadura), Fendia Fernando (Lunuwila), Joseph Jayasuriya (Colombo), Ralston Caspersz (Boralesgamuwa), Joseph Edirisinghe (Colombo 14), Yasmine Perera (Ratnapura), Mary Josephine Manohari Rajadurai (Ampara).

March, 23rd: Sylvester de Silva (Mt. Lavinia), Mary Mackay (Nawalapitiya), Sita Indranee Suriyabandara (Wattala), Expedit Fernando (South India), C. D. Jayaseelun Fernando-pulle (Kochchikade), Ranjit Perera (Moratuwa), Fatima Morais (Dehiwela), Pearl V. Roberts (Talawakelle), Malcolm T. Perumal (Kelaniya), Brian Silva (Galle), Sujera Benedict Nugara (Ragama), Cheryl Christine Dias (Kotahena), Erma Josephine Casie Chetty (Colombo 13).

March, 24th: Rodney Hepponstall (Kandy), Ranghini Goonewardene (Galle), Ninette Wickramasinghe (Kegalle), Elizabeth Belleth (Colombo 5), Annesley De Silva (Mt. Lavinia), Patricia Saverimuttu (Colombo 4), Shrimali Mendis (Moratuwa), Pius G. Jurie (Colombo 13), Peter Misso (Colombo 6), Milroy Marlyn (Nugegoda), Desmond Berenger (Kadugamawaya), Jerome de Silva (Kotahena), Aloma Ephraums (Nugegoda), Nicholas Joseph Anthony Barnett (Borella).

A SAINT WHO TOLD JOKES

WE are told that the home where St. Thomas More lived with his wife and four children was a gay and happy place. Their many friends used to like to visit them because they were sure of a hearty welcome. There was a great deal of laughter, and sometimes St. Thomas would play for them on his flute and they would sing. He used to tell jokes and witty stories. When his wife brought her friends in, he was sure to entertain them and make them smile at his humorous remarks.

All this proves something you already know. Holy people are happy people. Thomas always had a cheerful disposition. A great deal of it was probably due to his parents' wise training. He was the son of Sir John and Lady Agnes More, who taught him to love God and to obey His commandments.

When Thomas was 13 years old he was sent to live in the Archbishop's house. In those days this was often done with boys who showed good character and promise of becoming leaders. The Archbishop liked Thomas because he was so merry. He liked him, too, because he applied himself to his lessons and could be depended upon to follow instructions. The Archbishop decided to send him to Oxford University for more studies. Thomas made progress, at the university. He got along well, too, with the other students and did not spend money foolishly as many of the other students did. About this time Thomas began to think that perhaps God wanted him to become a priest. He prayed that he would know God's will in this regard. And finally he realized that his state in life was to marry and raise a family.

Sir Thomas married a young lady called Jane. She was very lovely

and they were blessed with four children whom they named Cecilia, Margaret, Elizabeth and John. Their home, as we have said before, was a very happy place indeed. By now Sir Thomas was a lawyer rapidly earning a reputation in legal circles. His interests were by no means confined to the law. He was learned on many subjects and important men liked to come to see him and talk about various things. He read a great deal, too, and he wrote several important books and some poems.

There came a time in the life of Sir Thomas More when he was called upon to prove his love for Christ. He was Lord Chancellor of England. This was a very high position and he filled it wisely and well. The King, Henry VIII, was very fond of him. He used to come and see Sir Thomas and walk about the garden with his arm on his shoulder. But Sir Thomas More never forgot that he had an allegiance to a higher King, and he was not to be influenced by a worldly king when he had to make a choice.

There was a great deal of trouble in England. The king wanted a divorce; but he was truly married in the Catholic Church, so of course he could not get one. So the king formed a new Church that let him get a divorce; and he said: "I am the head of this Church and everybody in this country must belong to it." Sir Thomas More knew this was wrong. He would not give up the Catholic Church. Then the king became very angry and sent Sir Thomas to prison. He kept him there for a while and at last he said he was to have his head cut off. Sir Thomas was a martyr for his Faith.

St. Thomas More was a good brave man who had the courage to die for Christ. He also lived for Christ in his everyday life. He is a fine patron to call upon for courage to resist the temptations of daily life.

• Date Pudding

Ingredients: 1 lb. dates, 3 cups bread crumbs, 3/4 cup sugar, 1 egg beaten, 1/2 cup milk, 4 table spoons flour, 1/4 lb. cadju-nuts, 2 teaspoons baking powder.

Method: Grind the dates and cadju very finely. Mix with bread-crumbs and add sugar. Add the remaining ingredients, and mix well. Fill the greased pudding bowl 2/3 full. Cover it tightly and steam from 2 1/2 to 3 hours. Serve while hot with custard.

Sent by Marita Dabara. St. Sebastian's Convent, Kandana.



• First letter

Dear Editor,

This is my first letter to you since I was enrolled as a member of the Schools-Mag one year ago. I have been reading with keen interest the letters and articles which appear weekly in the Mag written by the other members. I always look forward to reading the Talks to Juniors by Uncle Ashley which contain valuable advice on spiritual exercises.

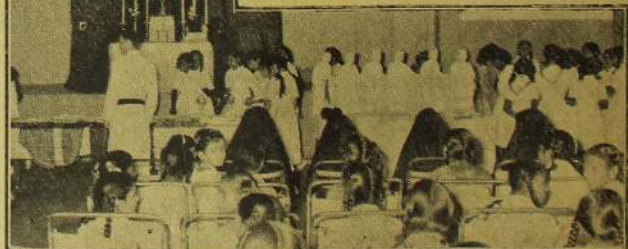
My hobbies are music and reading. Bernadette Philipphah.

Colombo 15.

(Dear Bernadette, now that you

Trinco's Mass Exhibition

● Picture shows a section of the recent Mass Exhibition at St. Joseph's College, Trincomalee, reported last week in this paper.



have made a start why not keep in touch with this Page more frequently by writing to it regularly? — EDITOR.)

Schools-Mag Enrolment Form

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IN MEMORIAM

In ever loving memory of



**Augustus Emmanuel Joseph
Casie Chetty**

Born 2nd April 1911

Died 27th March 1952

Requiem Mass will be sung for the repose of his soul at St. Lucia's Cathedral on Saturday 26th March at 7 a.m. and on Saturday 2nd April at 7 a.m. 540

R. I. P.



Manel Jacob Gomez
Died 22nd March, 1940

ETERNAL rest grant unto him O Lord, and let Perpetual Light shine upon him. May his soul rest in peace. — Amen.

A Requiem Mass will be said for the repose of his soul on Tuesday, 22nd March 1960, at 6-30 a.m., at St. Sebastian's Church, Sea Street, Negombo. 529

99, Alles Road,
Negombo.



Carmeline Joseph

Birth: 28-3-59 Death 8-3-60.
May she rest in peace.

Mr. and Mrs. L. M. T. Joseph and the rest sincerely thank all those who attended her funeral and sent wreaths and messages of condolences.

20, De La Salle Street,
Mutwal,
Colombo 15.

THIRD ANNIVERSARY



Rita Molly Perera
Died: 24.3.57

Eternal rest grant unto her, O Lord, and let perpetual light shine upon her.
May she rest in peace. Amen.

A Requiem High Mass will be offered for the repose of her soul at St. Mary's Church, Dehiwala, on Thursday, March 24th at 6.10 a.m.

Your kind prayers are solicited.

Fondly remembered and sadly missed by her ever-loving parents, sisters and brothers.

No. 5, Albert Place,
Dehiwala. 523



David Alexander Samarasinghe

Died 19th March 1958

May he rest in peace

A Requiem High Mass will be sung at Holy Cross Church, Gampaha on Saturday 26th March 1960 at 6-30 a.m.

Inserted by his ever loving and sorrowing wife and children.

"Sinhasthan,"
Gampaha (W.P.) 543

Rex Jeganayagam

(second son of Mr. and Mrs. D. J. B. Jeganayagam).

BORN at Batticaloa 17-8-37. Drowned at Amparai, in rescue attempt 24-2-60. Buried at Batticaloa 26-2-60.

A Requiem High Mass will be celebrated at St. Lawrence's Church, Wellawatte, at 6-30 a.m., on Saturday, 26-3-60.

"The best answer to the campaign, which has aroused so much hate against Tamils and Catholics, has been given by the late Mr. Rex Jeganayagam — a Catholic who died to save a Buddhist, a Tamil who gave up his life for a Sinhalese, during the recent Gal Oya floods." — (L. G. Gunasekara from Vavuniya in letter to the Times of 12-3-60).

THANKSGIVINGS

THANKSGIVING to St. Apollonia for favours received.
H. P. Nethisinghe 526

THANKS to our Lady of Perpetual Succour, Infant Jesus of Prague and Pope Pius XII for favours received. — S. M. J. Louis 525

POSITIONS VACANT

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NO GREATER LOVE

THE soft chimes of the wall-clock echoed through the Surgical Ward to the City Hospital. It was 10 p.m. All was quiet except for the occasional moan of a patient in pain. Sometimes a bell would ring through the stillness of the night, a summons from a patient asking for help.

Like angels on a continual errand of mercy, the two nursing trainees, who were on the night shift, made their rounds of the ward. Since 8 p.m. when they had come on duty, they had been busily engaged in taking temperatures, passing out the medicines and doing other sundry tasks.

Senior Nurse Jean Collins was more than half way through her three-year course. She was hard-working, intelligent and efficient. Now as she stood beside Bed No. 12, she recalled the Sister's instructions to her when she took charge. "This is the lung case," she had been told. "He has been put on the danger-list. Dr. Gupta stressed that he should be carefully watched as he was in rather bad shape. So check his temperature and pulse and the oxygen metre at regular intervals."

The patient had just stirred, having come out of a coma induced by the anaesthetic. He was restless and groaning in pain. The first question he asked was: "Was the operation a success? Did they remove the whole lung?"

She had to strain to catch his words. She assured him that it was a success, that they hadn't taken out the whole lung — only part of it, a lobe.

He raised his head a little and looked about. There was a blue screen around the bed. It was hot as hell, he thought. If he didn't have water, he felt sure he would die of thirst. Sensing his desire, she gave him a couple of ounces to drink with a feeding-cup. She felt his forehead. It was hot.

The patient was evidently in great pain but made attempts not to show it. It was this cheerfulness and courage that endeared him to the staff. His circumstances too drew their sympathy. They knew he was married and that he had fallen ill soon after his marriage. After two years of fruitless stay in a sanatorium, he had been sent to the city hospital for major surgery.

Her hand lingered on his wrist longer than was required to count his pulse. She gave his hand a gentle squeeze. She wanted to give him comfort and courage. He grasped hers weakly, like a child clinging to its mother.

He tried to force a smile. "Do you think I'll get through?" His words were touching and tearful.

"Of course you will. So far you're doing well." She didn't tell him his temperature had climbed alarmingly — that his pulse was erratic — that the doctor had been sent for.

The doctor came and examined him. He administered a heart stimulant. After he left, Nurse Collins hurried on to the next patient that required her attention.

To watch her as she moved from bed to bed was a revelation. She was bewitchingly simple in her manner but she added a human touch to her work. In this cynical age, it required to be seen to believe that such charity could be added, as she did, to the measure of duty she was expected to perform. Because of her kind and gentle ways, she was liked by all, with very few exceptions. One such was the patient in Bed No. 10.

Apparently he was asleep. But he slyly watched her as she passed his bed so repeatedly tonight. Her shapely figure and pretty features had long since excited in him a yearning that wasn't strictly honourable. He remembered the incident of a few days ago — and he had bungled it!

That day she was giving him a 'sponge' with the bed curtained off, and he got a bit reckless. He felt intoxicated by her nearness and the feel of her soft hands on his body as she rubbed the soapy lather into his skin. He tried to make some coarse advances to her which she promptly repelled. He then tried to lure her with some money, but she only flared up and warned him that she would report him if he were to misbehave himself again. Actually she had dropped the matter. But when the next day he was in-

have a wife. Surely you love her... Oh, no, no, no-o-o-o."

She dropped his cold, clammy hand and impulsively kissed his forehead.

At that moment she heard a sudden gasp behind her. She spun around. There was the grim-faced Matron, flanked by the Junior Nurse Blanche and the patient from Bed No. 10. She knew she was trapped. Her face flushed and she looked down embarrassed, while tears coursed down her cheeks. She anti-



cipated the terrible consequences of her act — loss of her job — destitution.



A FEW days later, Nurse Jean Collins stood before the Nursing Council. Chief Sister Stuart spoke up: "We've heard the evidence. We're extremely sorry to know that you have compromised yourself so brazenly, and ruined what has till now been a brilliant career. Your action has not only brought disgrace to you but has reflected badly on our Institution and the whole nursing staff in particular."

Nurse Jean Collins seemed not to hear the reproaches. She was sobbing bitterly. Her mind went back to the day two years ago when she, an orphan, had married the boy of her dreams. How her dreams had crashed! Within a few weeks of their marriage, stark tragedy had overtaken them. Her husband had to be admitted into a sanatorium. She had to do something to make both ends meet. She liked nursing but the Nursing College would not accept married girls. So she was compelled to give her maiden name. How she had hoped for the success of the operation! How she had wanted to reveal her married status to the authorities and ask for permission to attend to him during the post-operative stage! But he had insisted that she should not risk being found out and be forced to quit. And that was just what was happening to her today.

The Chief Sister's stern voice interrupted her thoughts.

"... and now, Miss Jean Collins, what have you to say?"

She told her everything. "... and that night I felt him slipping from me. I had to say good-bye."

By Arnold D'Mello

formed that he should make early arrangements to leave the hospital, he felt sure she must have reported him.

From that moment, he had harboured thoughts of revenge. Tonight he felt the longed-for opportunity had arrived.

Seeing her visit Bed No. 12 so often tonight, his wicked mind had conjured up all sorts of situations behind the blue curtains. He beckoned to the orderly and sent him down with a note to the Matron.

It was now four o'clock. The lung case had taken a turn for the worse. The doctor who had visited him half an hour ago had said that the patient stood one chance in a million. Now it was mainly a question of hoping for the unexpected while preparing for the end.

While Nurse Collins checked all the instruments, Junior Nurse Blanche stood beside her. The latter was not as yet completely immune to the spectacle of people dying. She whispered, away from the patient's hearing, with a catch in her voice:

"Poor man! He doesn't stand a chance, does he? At least his wife should have been here to give him the consolation which only she could give at this horrible time."

When she left, Nurse Collins held the patient's hand and gently massaged his wrist and forearm. It was against the rules to be more than personal in dealing with patients. But right now she did not bother about rules. In any case, she was not neglecting other patients. She had not even taken time off for the midnight meal. She had been rushing up and down attending to all that needed help. Her heart was easily touched by suffering. She could not just stand by without doing all in her power to alleviate pain.

If she had known that the Matron was on her way to the ward, she might perhaps have been more careful.

The patient's breathing grew more and more laboured. Now he was gasping for breath. She grasped his hand firmly. There was no response. He lapsed into unconsciousness. She began to whisper encouragingly into his ear:

"Come now, you must get well. You must make an effort. You just can't give up like that. Yes, yes, you're coming through. You have someone to live for, haven't you? You are not alone. You

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NOTICE

The Procurator General's Office will be closed on the 5th and 6th April 1960.

Procurator General,
Archbishop's House.

Nawagamuwa Church St. Joseph's Feast

Vespers — Saturday 26th March
7-30 p.m.

Sunday 27th March
Low Mass 6-00 a.m.
High Mass 8-30 a.m.

537 Parish Priest.

WAHACOTTE

The TREDECINAS or Thirteen Tuesdays devotions prior to the Feast of St. Anthony will begin on the 22nd of March. The Feast itself will be celebrated on Sunday the 19th June.

535 Parish Priest.

★ All five continents are now represented in the College THE WORLD'S FIRST NEGRO CARDINAL

News Snippets

PRESIDENT Charles de Gaulle has divided over Rs. 90,000 royalties for the third volume of his memoirs among ten charities. He has also made gifts to the Little Sisters of the Poor, to the Brothers of St. John who run a home for sick boys in Paris and to a handicapped girls' home conducted by nuns.

MGR. Louis Mendelis, parish priest of St. Alphonsus' Cathedral, Baltimore, was an insurance salesman before he joined the priesthood. He did not, evidently, lose the "professional" touch when he joined the priesthood for during the last ten years he has raised more than a million dollars in his parish for the missions.

Strong advocate of the lay apostolate

For the first time in the history of Africa, no longer the "dark Continent," a Prince of the Church has been nominated by the Holy See in the person of Mgr. Laurian Rugambwa as intimated in last week's MESSENGER.

At 47, Bishop Rugambwa is the second youngest in the Sacred College. With his nomination to the Cardinalate, all the five continents of the world are now represented.

The Cardinal-Elect's diocese, Rutaba, in Tanganyika, British East Africa, counts nearly 61,000 Catholics out of its total population of 130,000.

The history-making first Negro Cardinal was baptized on 21 May 1921 when he was a boy not yet nine years old.

He was ordained on 12 December 1943 and for 5 years thereafter he was in charge of pastoral work.

In 1951 while he was at St. Peter's College, Rome, he took his doctorate in canon law. Prior to his completing the Course he was appointed bishop by Pope Pius XII. He was consecrated in February 1952.

He has vision—and he looks to the Africa of the future as he plans the needs of the day.

It was this long-sightedness that caused him to found the Social Union of St. Augustine for the training of Catholics to take their place in public life.

Bishop Rugambwa is a strong advocate of the lay apostolate. One of 10 of the population of his diocese is active in Catholic action in one form or other.

He speaks excellent English, as well as German and the two local languages of Swahili and Luganda.

● "CHRISTIANITY AS MUCH AN INDIAN RELIGION AS HINDUISM"—INDIAN MINISTER

Indian Lok Sabha Rejects Anti-Conversion Bill

INDIA'S Parliament has rejected a Bill that sought to put a check on conversions to Christianity, after a heated debate in the course of which the Minister of State for House Affairs, Mr. B. N. Datar, paid a glowing tribute to the missionaries.

It was not true, the Minister said that the missionaries were engaged in illegitimate activities. They had been carrying on the mission of Christ so far as service to mankind was concerned. That was one of their greatest contributions to the world. He would like to pay tribute, he said, to the missionaries who had been carrying on their work for the uplift of a large number of down-trodden people.

The House cheered Mr. Datar when he said that Hinduism was the most tolerant religion and had a universal appeal. Christianity, Islam and Zoroastrianism, he said, were as much Indian religions as Hinduism.

The House finally rejected the Bill after the Minister of State declared that it was unconstitutional, and that there were no mass conversions as alleged by the mover.

Ceylon will be at Asian YCW Congress in Malaya

(from Rienze Rupasinghe)

A DELEGATION of Young Christian Workers from Ceylon is expected to play a significant role at the Y.C.W. Asian meeting which commences at Kuala Lumpur, Malaya, on the 26th instant. Besides Ceylon, the other countries participating will be India, China, Burma, Indonesia, Vietnam, Pakistan, Australia, Malaya, Japan, Thailand, Korea, Siam and Philippines.

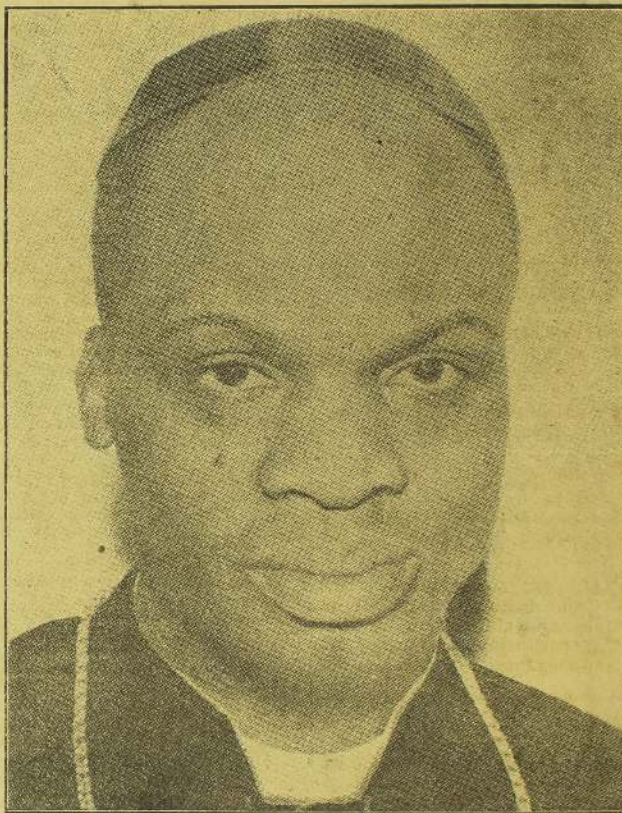
The spotlight will be on Asia and the problems that have emerged with her reawakening. The Y.C.W. meeting will concentrate chiefly on the following:—

- to study the common problems of young workers in Asia.
- to compare and learn of Y.C.W. experiences.
- to study techniques of Y.C.W. training for young workers.
- to co-ordinate ideas and efforts on a continental level.

Apart from contact with local Y.C.W.s, visiting factories and homes, and meeting leaders of other youth organizations, the delegates will concentrate on particular problems which will be taken up by experts in their own fields after which reports on the

important problems of young workers in their respective countries will be made by the delegates. Workshops and discussion groups will follow each Plenary Session. The impact of Industrialisation on the lives of Young Workers, the mission of the Y.C.W. and the problems of Young Workers, the role of women and girls in the world today (with special emphasis on Asia), the Y.C.W. and Trade Unions, the Y.C.W. and non-Catholics, are among the topics that will be exhaustively treated.

It is confidently expected that the Asia Meeting will evolve a practical working programme for the Y.C.W. movement in Asia, and also try to find solutions to the many problems of young workers in this part of the world.



Pax Romana

Continued from page 1
in Christ and for Christ."

After Fr. Kuriacose's address, there were workshops in which there ensued lively discussions. The subsequent plenary session was presided over by His Lordship the Rt. Rev. Dr. Leo Nanayakkara, O.S.B., Bishop of Kandy, who later imparted Benediction of the Blessed Sacrament to close the morning sessions.

In the evening, a well-attended Variety Entertainment was put on the boards at St. Peter's College, in aid of the Federation. It was under the distinguished patronage of Justice H. N. G. Fernando and Mrs. Fernando.

Card. Stepinac

Continued from page 3

L'Osservatore Romano put aside its habitual restraint and described the late Cardinal in terms of heartfelt admiration and praise. The motto of Cardinal Stepinac's coat of arms *In Thee Lord, I have Hoped* was, it said, a description of the life of a "custodian of the people of God, a priest of Christ, an heroic witness of truth, justice and charity in every hour of his sorrowful day, against all the errors of our times from Nazism to Communism."

The Catholic press throughout the world vied with *L'Osservatore Romano* as the Bishops throughout the world vied with the Cardinals and the Holy Father in testifying to their veneration for the dead Cardinal.

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TUCKERS AUTODROME

Colour Bar in South Africa must go!—say Bishops

THE Catholic bishops of South Africa have again issued a joint pastoral letter which contains the strongest possible condemnation of apartheid—the official policy of the Union Government led by Dr. Verwoerd.

"There is only one race, the human race," say the bishops. "God planned that we should all be united to Him and to one another in this world as well as in the next."

South Africa, with its racially and culturally varied people, had been called by God to the "unique task" of developing a "way of life whereby all can live together in peace and mutual assistance."

Calling for a "change of mentality" to solve South Africa's racial problems, the bishops make the following points:

The Gospel must be the guide during this time of upsurging nationalism in Africa as a whole and the reaction to this in the Union;

Loyalty to one's own group

"must yield priority to a greater loyalty—loyalty to God's will, loyalty to the transcendent unity of all men";

Every man, regardless of colour, possesses basic human rights,

including the "right to proper ordering of the social and communal life, with equality of all before the law";

The right to vote should not be affected by colour.

Calling for equal opportunity in education, the bishops say that refusal to associate with others of equal educational standing solely on grounds of colour is a denial of human dignity.

GOD'S TROUBADOUR TO VISIT JAPAN

FR. Aime Duval, the French Jesuit who has toured Europe and other countries strumming his guitar as he sings simple songs and hymns he himself has composed, told a news conference in Paris recently that he has given 300 concerts.

About 150,000 of his records have been sold.

Fr. Duval—they call him the "Troubadour of God"—has sung in about a dozen countries, including the United States.

Soon he is going to Japan.

He told the newspapermen that he is changing the character of his approach to the people.

He wished, he said, to appeal to those with troubles—"the man who cannot sleep, who has lost his wife, who is tired of his life."

And he means also to introduce more often a note of joy into his compositions.

Fr. Duval sings for charity. Many activities have benefited from his musical wayfarings.