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15 Cts.

At Saturday's elections grave issues face the nation TAKE HATRED OUT OF POLITICS

What will YOU do on 19 March?

* VOTE!

Because abstention from voting would be cowardice; abstention would be negligence of a grave social daty at a time when Lanka calls out to every one of her children to do his or her duty, and for a Catholic, abstention would be even worse—it would be the omission of a serious civic and Christian duty.

* VOTE WISELY!

Because the country is in a tragic plight; because only strong and cour-ageous men can pull her out of the mess; and because the need of the hour is for a strong and stable govern-

* VOTE CON-SCIENTIOUSLY!

Because the prophets of anti-God and anti-religion, will wipe out all reli-cious freedom; because the apostles of hatred will ruin all peace; because the followers of anti-religion will attack God.

Be sure you VOTE on the 19th! Abstention would be betrayal of Lanka!

(See Editorial page 6)

We Suggest Four Points for Catholic Voters

NEXT Saturday's General Election, there can be little doubt, will be the most momentous election ever held in the history of this country. And Catholic voters will have an opportunity, not only to fight for their own rights as citizens, but for the right of all citizens to a government which will be guided by the sole aim of promoting their economic, social and moral well-being. After all, the acid test of a party is its ability to provide such a government.

NEWS SNIPPETS

- A message of condolence and grief was sent by the Pope to the families of the victims of the Agadir earthquake in Morocco in which more than 3,000 are known to have died. The cable together with money for relief work was sent to Archbishop Lefevre, O.F.M., of Rabat.
- Mr. Harold Macmillan and Mr. Selwyn Lloyd will be received in audience by the Pope on March 24, the last day of their three day visit to Rome.
- Fr. F. J. Ripley has resigned on grounds of ill-health from the post of Superior to the Catholic Mis-sionary Society, Fr. Kevin O'Brien has been appointed in Fr. Ripley's place.
- The Catholic Bishops of India have decided to build in New Delhi a secretariat costing about Rs. 500,000. It will act as a centre of the Bishops' charities, administering the distribution of food given by other nations. It will also function as an employment bureau and a medical centre.

As Catholics are not asking for any special privileges or concessions, but only for their rights as members of a democratic society, their political objectives will necessarily coincide with those of all other right-minded citizens. Hence those clear-cut, simple issues in Saturday's elections which are of importance to the Catholic voter — such as the threat of Marxist totalitarianism, or the menace of a rabid racial or religious fanaticism, or the schools issue — are of no less importance to the sane and sober non-Catholic voter as well.

The only difference is that, granted the fundamental unity of Catholics the election provides them with the opportunity of, as it were, pulling their "Catholic weight" in politics at this crucial time.

Whatever their party affiliations, they are bound to work for the defence of spiritual and moral values, for justice, for moderation, for common sense and for the gradual realization of the principles of a just social order. At a time like this, when the danger from the forces of totalitarianism and of fanaticism is so great, the exercise of the right to vote is a matter of conscience for the true Christian.

* TRUTH & CHARITY

This essential unity of Catholics, if it is fully realized and acted upon, can be most valuable politically. Above all, they can all join together to take lies and hatred out of our political life. In these recent months the grossest lies have been circumated on a massive scale and with reckless abandon. But falsehood can only be overcome by truth; and "great is the truth, and it will prevail." Likewise, hatred can only be overcome by love, strong as the temptation may be to retaliate in kind.

Left to himself the ordinary voter is not perverse. But party propagandists, who are really becoming less and less representative of the mass of ordinary citizens, can for the sake of political andvantage stir up deep-seated racial and religious passions.

THE MIDDLE OF THE ROAD

In the midst of all the chaos of conflicting and confusing statements, slogans, and electioneering propaganda put out by the plethora of political parties in our midst contending for power, there is no doubt that most voters realize that the future of the country, if it is to be a future of stability, social, peace, and progress, lies in a sane and sensible "centre position" free of all extremism and Catholics can carry out a useful function here, in so far as they are fundamentally at the "centre."

Thus, for instance, the Church is opposed to a concentration of power in any one group at the expense of the community — whether this group be the state acting in autocratic fashion, or big business controlling prices, or organized labour holding the nation to ransom through impossible wage claims or strikes that have no justification whatsoever and take on the character of blackmail.

HERE ARE A FEW POINTS BY WAY OF EXAMPLE OF WHAT CATHOLICS CAN DO IN THIS MATTER.

TRUTH AND CHARITY VS LIES AND HATRED To begin with, Catholics must achieve a realisation together of the opportunity that is theirs.

Colombo's Legion Congress



Photo by JOE ROCHE

OVER 350 JUNIOR LEGIONARIES OF MARY ASSEMBLED AT GOOD SHEPHERD CONVENT, KOTAHENA, LAST SATURDAY MORNING, TO HEAR HIS GRACE THE ARCHBISHOP OF COLOMBO CALLING UPON THE M TO LIVE UP TO THE HIGH IDEALS PLACED BEFORE THEM, AND TO PLAY THEIR PART EFFECTIVELY IN THE CRISIS OF TODAY.

On arrival, His Grace was met by Very Rev. Fr. Nereus Fernando, Spiritual Director, Mr. J. G. Milhuisen, President of the Senatus, Mr. Duke Leonidas, President of the Junior Curia and other Legion officials. After the opening address by

A SOUND ECONOMY .

There must be a conscious and determined effort to restrain the lies and extravagances of party politics today; and a sustained effort to counter resolutely the dissension and hatred being stirred up by party propagandists. Hatred, after all, is a greater evil and a worse form of immorality than sins against the sixth and ninth commandments, for it is a sin of the spirit. In all his political work—speaking, writing, active party work—the Catholic must be animated by the spirit of truth and charity and should avoid the EXTREMES of political thought.

If we are to survive at all, and emerge from our present desperate economic plight, a sound economy should be the concern of any new government.

The accent should of course be on increased production. Neither a blind belief in the panacea of total nationalisation, nor economic policies inspired by a false and exaggerated sense of nationalism or by political expediency can be justified. Political action should be restrained by the grave financial and economic circumstances of the country.

Continued on page 12

FATIMA SECRET

THE Pope may reveal the secret of Fatima some time in May, according to Vatican officials, although they refused to confirm or deny reports that Bishop Pereira of Leiria delivered the letter to Pope John during his ad liming visit at the end of last year.

Cardinal Cerejeira, Patriarch of Lisbon, said in an interview in the Lisbon daily *Diario de Noticias*, that

... AND NOW,



... African and Japanese Cardinals!

HIS HOLINESS POPE JOHN
HAS ONCE AGAIN BROKEN WITH TRADITION, INCREASING THE SACRED COLLEGE OF CARDINALS TO
THE UNPRECEDENTED NUMBER OF 85. AMONG THEM
WILL BE, FOR THE FIRST
TIME, A JAPANESE AND AN
AFRICAN CARDINAL.
On March 28th, the Supreme
Pontiff will hold a Secret Consistory at which he has announced
his intention of creating seven
new Cardinals. The new Cardinals are:

are:
His Excellency the Most
Rev. Mgr. Luigi Traglia,
Vicegerent of Rome.
His Excellency the Most
Rev. Mgr. Peter Tatsuo
Doi, Archbishop of Tokyo.
His Excellency the Most
Rev. Mgr. Joseph Lefebvre,
Archbishop of Bourges.
His Excellency the Most
Rev. Mgr. Bernard Juan
Alfrink, Archbishop of Utrecht.

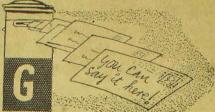
Altrink, Archbishop of Ut-recht.
His Excellency the Most Rev. Mgr. Rufino J. Santos, Archbishop of Manila.
His Excellency the Most Rev. Mgr. Laurian Ru-gambwa, Bishop of Rutabo (Tanganyika).
Rt. Rev. Mgr. Antonion

£ 2000 prize for Catholic writer

WINNER of the Burns Oates doubleday prize of £ 2,000 for the best Catholic novel is 33-year-old Elizabeth Ann Cooper, of New Jersey, U.S.A.

AQUINAS CONVOCATION CEREMONY

"CEYLON NEEDS TRUE PATRIOTS" SAYS ARCHBISHOP (See page 12)





MARCH 19th - DAY OF RESPONSIBILITY

WITH only a week to go before the next momentous General Election, the question that stares one in the face is: "Is democracy in Ceylon now in the doldrums?" The unprecedented energy with which the Marxist factions in our country are making a drive to reach their goal and establish a totalitarian form of government, appears not to make much of an impression on those who stand for democracy.

The seemingly general indifference of the intelligentsia, and the still persisting proneness of the common man (and sometimes of even the uncommon man') to allow himself to be swayed by considerations of race, religion or caste, may yet prove to be the deciding factors for a vic-

tory for Communism over democracy,
Looking at other countries which
have fallen a prey to Communism,
what is seen is that a vociferous and
active Communist minority has invariably contrived to gain the whip-hand
over an inarticulate and lethargic
majority. Once the reins of government have been snatched by the Communists through the ballot, however
large a democratic majority there
still may be in a country, it could do
nothing to regain the freedoms so
thoughtlessly sacrificed.

With the sad picture of such oun-

thoughtessy sacrificed.

With the sad picture of such ountries as Hungary and Tibet before them, the voters of Ceylon, whatever their religion may be, must make of it a sacred duty to cast their votes without hesitation for democracy,

or else the fate of Kerala will be theirs too, but with this difference, that democrats here will never have the opportunity to turn tables on the Communists as the Keralans had, because of the advantage Kerala and the other Indian states have over Ceylon, in a genuinely democratic Central Government of India, to which they can look up to for redress in a grave emergency, and which Kerala received in full measure only so recently.

so recently.

So then, let every individual in Ceylon, who has the inestimable privilege of a vote, not throw it way with all the other freedoms of democracy he now enjoys, by allowing himself to be inveigled into slavery with the smiles and wiles of Marxists, whatever their hue may be.

Pathonica

Ratnapura.

Mr. Mettananda's Campaign

T seems to me a waste of time to argue with Mr. Mettananda on how much teachers are paid per pupil. Teachers are paid on the basis of their qualifications. We know this, and Mr. Mettananda knows it. Catholic teachers, Buddhist teachers, and all other teachers have a single scale, according to their professional status. And it makes no difference whether they teach in government schools, Catholic schools, Buddhist schools, or any other schools.

There is no law, and no governmental policy, which prevents Buddhists from staffing their schools with graduates in the same proportion as, or even higher proportions, than Catholics staff Catholic schools. So he has no cause to holler "Discrimination!"

Catholics have better success than Buddhists in finding graduates willing to teach in their schools, and in keeping them on the staff. But such success is due to their own hard work rather than to any favouritism on the part of the government. If Mr. Mettananda would gather a group of hard-working colleagues he might get similar results for his own schools.

Instead, he wants to discriminate against the Catholic schools, or even abolish them, in order to prevent them from enjoying the success they have earned.

If Mr. Mettananda wishes to change the salary scales of teachers, making them proportional to the number of pupils taught, he can find arguments to support that point of view. But as long as teachers are paid on the basis of their qualifications without reference to their pupil load, it is misleading to figure out how much the salary averages per pupil.

how much the salary averages per pupil.

Nobody accuses the Ceylon Government Railway of "Discrimination" when it pays equal salaries to engine drivers with equal qualifications; even though a man on the Colombo-Ragama run carried ten times as many passengers as one on the Gal Oya Junction-Trincomalee run.

Claude R. Daly, S.J.

Archbishop's Booklet

THE valuable and instructive book-let "Family Planning" issued free with the "Messenger" is really welcome at a time when it is most needed.

reeded.
I appeal, sir, through the medium
of our "Catholic Messenger," that
many thousands of copies be printed
and sold at a very low price in every
parish throughout the Island,
Francis Soris.

In Praise of "The Nun's Story"

HOPE that the following quotations will help to countract some of the adverse criticism directed against "The Nun's Story" and help to restore balance to the controversy. The overwhelming number of qualified critics has spoken highly of the film. Here are some typical opinions: "a superb film, made with integrity

and profound reverence" (Editorial Comment in the Jesuit weekly "America," July 11th, 1959). "This story of a mun is treated by Zimmemann with sympathy and human understanding. He has made a sincere effort to enter into the world of the religious life" (Pr. Bargili, S.J. in "La Civilta Catiolica" 6th February 1960). "My opinion of the picture, however, is of no particular importance except that I hold it in common with a large and distinguished company ... The Legion of Decency has given it what amounts, despite a small disclaimer, to an enthusiastic endersement. As I write this, a few days before the picture's American premiere, there is every indication that critical response to the film, in both the religious and the secular press, will be overwhelmingly favourable" (Moira Walsh). "Let it be said at once that not a single carp of the ecclesiastical kind can reasonably be directed against this film as it stands. Not a false note is struck, such is the accuracy, reverence and restraint with which Fred Zinneman directs it and with which Audrey Hepburn plays the lead. Concerned as it is with the case of religious vocation, it probably comes closer than any other film sofar, to some realities of the religious life and indicates more of its substance ... On its own level and within its own terms of reference the spiritual experience dramatised in the film seems to me both credible and very moving" (Pr. Peter Commolly in "The Furnow," Oct., 1959). "The Nun's Story" will arouse discussion precisely because it ideals with the religious life, which, like the Cross itself, is to some foolishness, to others a stumbling block. Certainly to those who have an unprejudiced mind, as well as to the faithful themselves, this film should prove a great inspiration. This film is almost perfect in its scripting, acting, direction and photography. Here is a moving and beautiful film which should be seen and pondered by all who think that a really good film is a rare event" (J. A. V. Burke in "The Tublet," August 1, 1959).

I feel t

An Open Letter to the Hon'ble Mr. W. Dahanayake and Mr. Dudley Senanayake

Honoured Sirs.

WRITE to you both in the fervent hope and prayer that you would, even at this late hour, be yourselves to each other and help to restore to Sri Lanka, our dear Motherland, the fair name she once enjoyed for unity and inter-racial harmony.

I am an old Thomian myself, having been a boarder from 1907 to 1919, and I think an old Thomian and an old ought to be able to Richmond boy settle their differences and to see eye to eye on fundamental issues—as I believe both of you do.

Then why on earth does each of you blame the other, clouding the issue and misleading the general public as to each other's real and sincerely-held intentions?

In particular, I refer to your Educa-tional policy which is to maintain the Denominational system in which we have been reared and to which, under God, we owe so much. As a Christian and a Roman Catholic—albeit a convert—I must express to you both my profound gratitude for the stand-both of you have taken.

But why divide the Christian vote—
the vote of an influential though
"microscopic" minority (wasn't shat
what Mr. Mettananda called us?)
and give room thereby for a Leftist
victory and the destruction of all true
religion in this beloved country of
ours?

With kind respects, I am, Honoured Sirs, Your obedient servant,

Eric van Rooven.

the Congo — came to our help. Later we received the generous assistance of several congregations of nuns in France, Belgium and Italy."

France, Belgium and Italy."

Before bringing this letter to a close I would like to quote what a Catholic critic had to say about the allegation that the film might harm prospective vocations: "One allegation that I confess to be totally out of sympathy with is the one suggesting that the story will give people a false idea of religious life. The average non-Catholic spectator (and a vast number of Catholics as well) takes to the picture a perfect maye of misapprehensions about nuns which in large measure and in edifying effect will be cleared up. It also seems to me that the notion that the film will discourage religious vocations is lacking in realistic foundation and is, in addition, a gratuitous insult to the common sense and dedication of the potential novice"—(Moira Walsh).

Jim Cooke, O.M.I.

Jim Cooke, O.M.I.

Family Plan

PRESIDENT Eisenhower said (Catholic Transcript of 3-12-59) he cannot imagine a subject more improper as a matter of political or government action than birth control. The President said emphatically to a News Conference on 2-12-59 that it is not the business of the U.S. Government to provide birth control information to any Government. He added that as long as he is President, the government will make its business not to get involved in such a programme. The President said the birth control subject has definite religious aspects, and he has no quarrel with those opposed to having the U.S. distribute birth control information noting that the Catholic Bishops of the country have taken such a stand.

He said he admires and respects the Catholic Church. Mr. Eisenhower said it was his belief that a Government sponsored birth control policy would be interference in the internal affairs of other countries.

What has Sweden to say to this? She can be rightly said to be the murderer of nations. Will the Honble the Prime Minister take a bold stand and close down the birth control clinics in Ceylon?

THE PRIVILEGE OF VOTING

20 mmanaaaaaaaaaaaaaaaaaaaaaa

BISHOP SHEEN

SPEAKS

THERE are all kinds of reasons for voting for a particular politician. You may vote for him because his name is on the top of the ballot, or because he happens to be your uncle. Although most of us feel that voting is both a privilege and an obligation, we sometimes forget that part of our obligation is to vote intelligently and thoughtfully, for the very best candidate available, whether he be running for dog-catcher or Prime Minister. The health of the nation, and of our own community depends on how we respond to this obligation.

• Party allegiance

But how can we determine who is the best candidate? There must always be room for honest differences of opinion, of course—without it the word democracy becomes a mockery. But are there any objective standards which help us to judge among our aspiring politicians?

aspiring politicians?

Some people vote strictly on the basis of party allegiance. This can become confusing, since the principles of the major parties are liable to vary from place to place and from year to year. For instance, a Democrat or an Independent in one part of the country may think quite differently from his counterpart in another region. An even more serious drawback to this method of selection is that it may lead one to vote for a manifestly inferior man, simply because he is attached to one's favourite party.

• The public good

Another group of people always vote strictly for the interests of their own class. This may sometimes be a valid motive; if one particular class is not being fairly represented, its members are perfectly entitled to try to redress the balance with their votes. But this method can also lead to a terrible selfishness, and a callousness towards other classes, which is un-Christian as well as undemoratic. The public good is of paramount importance; and it is the public good that we hold in our hands everytime we vote.

• Moral integrity

The ultimate standard of selection must be a moral one. This does not mean voting for the man with the best moral 'front,' the man who spouts platitudes in his sleep, and who invariably 'keeps up appearances.' It means looking for politicians with real, moral integrity and honesty; men who are even prepared to be unpopular, if necessary, for the sake of a



principle, men whose actions smell as sweet as their words.

as sweet as their words.

In case this standard selection seems unrealistic and impractical, just consider what has happened in the past to governments that have lacked moral backbone. The Kerensky regime in Russia, the Weimar republic in Germany, the Vichy government in France—these were all governments which could not supply moral leadership when it was vitally needed, and as a consequence, they let their citizens down completely. Even from a practical, realistic point of view, they were abject failures.

• Our duty

It has been said that a country gets the politicians it deserves. Perhaps, therefore, it is a mistake to expect our leaders to have more moral fibre than we have, at any given time. In that case, our duty as voters begins before we even go to the polls. Our first duty is clearly to strengthen ourselves, and to make ourselves worthy of better politicians. If there is dishonesty and selfishness in our own souls, we can hardly expect to find anything better in the souls of men who represent us. Only when our own moral standards are better, can we look for better legislation.

But our duty does not stop

But our duty does not stop there. Decent, honourable people have sometimes been betrayed by unworthy politicians. This will al-ways happen, as long as we fail to realize that morality must mani-fest itself in every area of life, including the political. If the voters are apathetic to the moral issues in politics, these issues will certainly be dealt with on an im-moral basis.

And if a day ever comes when Buddhists, Hindus, Muslims and Christians in this country are not allowed to worship according to the light of conscience, it will be because for years they never thought it mattered for whom they voted, — (Copyright... Reproduction in whole or in part forbidden).

Colombo 9.

For the first time in Ceylon the Catholic Graduate Movement and Catholic Students' Federation will celebrate Pax Romana Day on Sunday, 13 March. For the benefit of the uninitiated, the MESSENGER spotlights the Movement which has been making considerable headway during the past few years here

WHAT IS PAX ROMANA?

PAX Romana is the name given to the international movement of Catholic students and graduates. The student-group is known as the international movement of Catholic students or I.M.C.S. while the graduate group is called the international Catholic Movement for Intellectual and Cultural Affairs, I.C. M.I.C.A. Each of these two international movements is composed of national federations or groups while each national group is composed of local organisations or units.

tons or units.

The idea of this organisation started back in the 1880's when there was a need felt for Catholic Action in Europe. In 1888, Baron George de Montenach, President of the Swiss Student Society, brought together a number of foreign students in a first world meeting in Fribourg. But it was not until 1921 that Pax Romana was really organised when Switzerland, with the help of Holland and Spain, formed an Action Committee and the first Congress was held with representation from twenty countries. By 1920 the movement had spread to the U.S.A., to Latin America and to Asia. The years immediately following the second world war saw the extension of the movement throughout the world and in 1947 the late Holy Father Pope Plus XII gave his approval to the movement by giving it a Cardinal Protector.

INTELLECTUAL GROUP

So far the movement was only a student body but with the development of the student groups there came the realisation that if the university was to be brought back to Christ the work of the students was not enough. It must also be extended

to people who had already left the University for the professional field. A section was obviously needed to cope with those graduates who were already practising their professions in which field they could still continue the work accepted by them when they were still students. Thus in 1947 the International Catholic Movement for Intellectual and Cultural Affairs was born. Its membership is open to university graduates and others who are desirous and competent to make a contribution to what is called the Intellectual Apostolate.

METHODS

What are the general aims of Pax Romana? Both the I.M.C.S. and the I.C.M.I.C.A, aim at creating a true spirit of universal charity among Catholic students and intellectuals. They try to enrich the spiritual lives of their members by a Christian and humane formation through mutual contacts and to develop their activities on the national and international level through mutual fraternal 'aid. They aim at diffusing Christian thought especially in the world of ideas and culture, at co-ordinating according to Christian principles the contribution of Catholic intellectual circles to international life and finally

dents and graduate their responsibilities,

The groups generally work by en-ouraging individual Catholic deve-



The opening session of the joint meeting of students and graduates at the Pax Romana Convention held in Manila in December 1959. Our delegates are in the fourth row with the exception of Very Rev. Fr. Peter A. Pillai O.M.I., Spiritual Director of the Ceylon Federation.

lopment through contact and discussion with other Catholic students and "graduates," through study circles and discussion groups, through the publication of Catholic literature, through conferences and symposia touching on the problems and responsibilities of the members and finally through specialised work

fessions on the international level. Pax Romana encourages and facilitates the exchange of ideas and individual contacts, promotes international congresses, co-ordinates apoostolic work especially in the professional field and gives material and intellectual relief to professionals in need

CEYLON MOVEMENT

THE CATHOLIC STUDENTS' FEDERATION WHICH HAS NOW ALMOST COMPLETED ITS TEENS, IS COMPOSED OF UNITS FROM THE UNIVERSITY OF CEYLON, COLOMBO AND PERADENIYA, THE LAW COLLEGE, THE TECHNICAL COLLEGE, THE TRAINING COLLEGE, MAHARAGAMA, THE SCHOOL OF AGRICULTURE, PERADENIYA, AQUINAS UNIVERSITY COLLEGE AND THE H.S.C. FORMS OF MOST CATHOLIC SCHOOLS IN THE ISLAND.

THE H.S.C. FORMS OF MOST CAT

Each unit has its own chaplain and is autonomous — Kandy and Jaffna have their own regional councils, while all together form the Central Federation which is under the patronage of His Grace the Archbishop of Colombo, and is directed by the National Chaplain. The Ceylon Federation along with the ninety odd similar federations of the world form the students section of Pax Romana — the International Movement of Catholic students, which has its head office in Friburg, Switzerland. Incidentally, Pax Romana is one of the few international non-Governmental organizations, which has consultative status with the United Nations.

meetings, besides of course the esta-blishing of student unity.

EASTER RALLY

The annual Easter rally where the Catholic students perform their Easter duties together, the study camp where for a week or so the students live together studying a particular theme—(the economic responsibility of the student is the subject for the next camp next month) also form part of the federation activities.

There has also been a special work camp at Bingiriya last year, where for 2 weeks 15 students and a priest lived the lives of the village folk—con-

structing a road and a house, running a sports meet, etc., during this time. This will be followed up this year too.

SEMINAR

A special seminar for the new entrants to the University when the "Idea of a University" is given to the students a few days before they start lectures, is also an annual feature.

This year it is planned to run a holi-day camp for underprivileged children as well.

A special "Service to students abroad" unit too functions, which helps those going abroad for studies to settle down and acclimatise themselves to their new surroundings, by means of contacts with similar institutions abroad.

For those who are extra keen, there

are occasionally series of lecturediscussions on philosophy, social justice, etc., given by experts on these subjects.

There is of course a lighter side to the story too. The annual social of the Federation after the Annual General Meeting and the socials and picnics of the different units too are important aspects of the activities.

The Federation is also a founder member of the National Youth Council of Ceylon where the youth of all denominations come together. This body is Ceylon's representative at the World Assembly of Youth - the international body.

A frank and clear statement on its aims and objectives.

LOOKING BACK

on the Manila sessions

THE I.C.M.I.C.A. held its annual sessions last year in Manila. The main theme of the Conference was the Intellectual Apostolate in Asia. After the usual opening speeches in which the history, the objects and aims of the movement were explained to the gathering by the President, Professor Ramon Sagranyes de Trench. The different delegations had to outline the problems facing the Catholic graduates in their countries. The conference then split up into three workshops to examine the implications of the term "Intellectual Apostolate" and to discuss fully practical suggestions for carrying it out in the different countries. At the final sessions a report was tabled and adopted by the general assembly.

IMPACT OF WORLD RELIGIONS

RELIGIONS

This was followed by a conference on the Impact of World Religions on the Occident and the Orient organized by Pax Romana and sponsored by Unesco as part of their Major Project for mutual appreciation of Eastern and Western cultural values. Catholic intellectuals listened while experts on Hinduism, Protestantism, Judaism, Orthodox Christinity, Buddhism, Shintoism and Catholicism outlined the impact of respective religions on the peoples of the world. The discussion that followed was very cordial and friendly and was aimed purely at securing a better understanding of the influence of these religions on the people of the world. All participants felt the need for more frequent conferences of this type. The experts went into closed sessions in the afternoons while the Catholic "graduates" discussed the position of the Church in different Asian countries.

SUMMING UP

Mr. Horace Perera, of the Ceylon delegation was invited by the Secre-tariat to sum up the whole series of conferences for the Graduate Group.

dariat to sum up the whole series of conferences for the Graduate Group.

Mr. Perera pointed out that it was very appropriate that such a conference should have been organised by the Catholic Church, and that in Asia, for was not Asia the birthplace of all great religions and also the birth place of the idea of religious tolerance, which the West for some time past and the East today badly need? Moreover was not the East beginning to experience in various degrees the unfortunate and unnecsary conflicts between religious groups? He appealed for harmony and cooperation between religious groups so that "joint action or at least parallel action could be taken to remedy some of the ills and injustices of the modern age, and to fight against the forces of materialism that are threatening to engulf the whole of Asia."

WHY IS IT NECESSARY IN ASIA?

An intellectual Apostolate like the Pax Romana is a vital necessity in Asia today in view of the following reasons:

- In the continent of Asia the Church finds herself in the presence of genuine and living cultures in which learning is esteemed and in which intellectual qualities are respected. From them she has much to gain, to them she has the truth and Charity of Christ to give. This is a field in which intellectuals must put their particular talents at the service of the Church if its influence on Asian culture is to be fruitful.
- 2. There is an evident need to deepen our understanding and respect for the spiritual values inherent in the religions of so many of Asia's peoples and equally well a need to appreciate their significance for ourselves. This also calls for an activity proper to the intellect and one which the educated should shoulder.
- 3. The dialogue between educated Asian Catholics and their non-Catholic countrymen must be continued and extended. This dialogue requires a setting, a milieu, circumstances, which are favourable to quietness and mutual encouragement. The intellectual apostolate is necessary on our side to create this situation.
- 4. The intellectual apostolate itself demands just such a critical appraisal of cultural values as the situation der otherwise educated Catholics in several Asian countries may find themselves culturally estranged from
- 5. The Catholic communities in some parts of Asia have developed from peasant or urban working-class origins. Where this is the case the Church herself in that place is incomplete until an educated element is included. When it exists, the apostolate of the whole Church demands of the educated as of the workers and peasants a specific apostolate. 6. Economic, political, social and technological changes of considerable magnitude are now taking place in Asia. They present a challenge to the educated Catholic Asians professionally and, intellectually, criticism and assessment which we regard as a proper part of the intellectual apostolate.
- 7. There is clearly a need for educated Catholics to provide a reasoned and weighty response to the intellectual appeal of Communism, which is one of the greatest dangers facing Asia today. They must moreover strive constantly for the realisation of social justice and the pursuit of the common good, for honesty and integrity in public and professional life and for the practice of a deep and all-embracing brotherly love. If the educated Catholics are to do these things they must commit themselves both to study and to the exposition of ideas. They must therefore commit themselves to an apostolate proper to their station, and that means to the intellectual apostolate.

MINIMUM GENERAL BERNARD BERNARD BERNARD

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• TECHNIQUE

Most activities are at the unit level Most activities are at the limit level where the "prayer, study, action" theme is put into practice. Special Masses for the members, weekly roasry, days of recollection, Benediction, etc. form the first part of the activities. Meetings where lectures and discussions take place come next.

Topics varying from the funda-mentals of religion to such subjects as professional ethics (Church views on family planning, birth control, for the Medicos, ethics for Law stu-dents, trade unionism and the Church, etc., for teacher trainees and other undergrads, etc.), as well as subjects like the study of the liturgy, adapta-tion of Church functions, and Catho-lic art and architecture of Eastern styles, etc., too are taken up.

Very often students work in the slums as part of their action. But stress is laid on personal spiritual formation and the acquiring of the fundamentals for a normal, good, Christian life.

Central Committee of the The Central Committee of the Federation too organises, special programmes from time to time when the whole student body come together. Holy Mass and corporate Communion usually start off these meetings which are very well attended—a lecture by a distinguished speaker, workshops in groups, resolutions and suggestions for work at different units are some of the results of their

MORNING OFFERING

DIVINE Heart of Jesus, 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.

Strands of the Story 231)

American Observatory Registers Rumblings from Ceylon

WESTON OBSERVATORY OF THE BOSTON COLLEGE DEPARTMENT OF GEOPHYSICS (WESTON 93, MASS., U.S.A.) HAS AT LENGTH SENT OUT AN ANSWERING SIGNAL TO THE PROBES OF OUR QUEST FOR FR. VAZ'S TOMB.

QUEST FOR FR. VAZ'S TOMB.
Readers will recall that last September a news clipping from Mr. Gajanayake set us on the trail of a scientific team with a record for the mapping of underground structures by "earth-quake" soundings.

by carin-quake soundings.

Through the Messenger column and by direct correspondence our Secretariate engaged friends of the Cause to get into touch with Fr. Daniel Linehan, s.J. (Jesuit director of the Institute), to know whether Boston College's scientific knowledge and equipment could be placed at the service of our search for the lost tomb of our 17th century Apostle, Fr. Joseph Vaz.

the first response was from Fr. Superior Regular of Trincomalee (Rev. Fr. Lange, s.l.) who wrote as follows on 3 October, 1959: "How about this for a suggestion? I will write to Fr. Linehan and brief him a little on the subject of the Apostle of Ceylon, and tell him that you will

FATHER VAZ PRATURE

be writing about the search for the

grave."

This our Secretariate agreed to and a letter was accodingly despatched by us to Fr. Linehan (via the Holy Childhood director, Fr. Reitan of Pittsburgh). Subsequently, an attempt to repeat the probe was made through Fr. Tambimuttu and Miss Josephine Naidoo, both on a study course in the States.

course in the States.

Now, when we least expected it, the reply has come to us from Very Rev. Fr. Fred Sackett, O.M.L., Rector of Our Lady of Lanka Seminary, Ampitiya. Fr. Sackett was one of those we mentioned in the Messenger S.O.S. as likely to be able to put us in touch with Boston. It now turns out that in spite of his silence, he did take up the challenge and it is his dig that has struck. Being the man on the spot (Kandy) he would naturally have impressed Boston as the contact for getting

down to the job; but we like to see in the circumstance an indication that Our Lady of Lanka is keen on not being left out of the picture and that both the venture itself and its final success must be labelled "Marian." On the other hand, good Fr. Lange has been acknowledged with a copy of the reply. would be cruel to keen our readers.

It would be cruel to keep our readers longer in suspense on the gist of the communication.

To begin where Fr. Linehan winds up, we quote from the second page of the (historic-to-be) document (13 January, 1960):

"Rest assured, I would be most anxious to assist you in any way possible and to introduce what scientific methods we have to be of some aid to you in the search.

I feel sure that Fr. Joseph Vaz would later on be able to help me with his petitions to Christ our King. Something like this would more than repay me for any little effort that I might be able to expend in this matter."

matter."

After a first act of thankfulness for the assurance of Boston's basic willingness to help, we must push our gratitude further on seeing that this help is visualised on the spiritual basis of an exchange within the Communion of Saints—Fr. Vaz to repay with heavenly intercession in favour of Fr. Linehan's scientific undertakings.

No one among us would hesitate to stand guarantee for that. In fact our devotion tells us that Fr. Vaz will respond to this confidence right now, without waiting for "later on" and the ultimate outcome of Fr. Linchan's scismographic soundings.

But if the Boston director has all the

come of Fr. Linenan's seismographic soundings.

But if the Boston director has all the scientist's generous and courageous initiative, he has too the technician's cautiousness about results. And this was in fact the first part of the reply:

"A great deal of the success, in a study of this sort, depends upon the type of soils and geologic foundation in the area where the search of buried foundation walls exist.

It so happens, in Rome (where the team worked on locating St. Peter's tomb deep under the floor level of the Basilica) that the walls were very solid, large and heavy, and were buried in a clay-like material. There we had excellent success and we have found it to be true under conditions of this sort

material. There we had excellent success and we have found it to be true under conditions of this sort elsewhere.

I have not been able to discover just what the geological conditions are in Kandy. You might write me, at your convenience, and tell me what the ground conditions are, the type of soil, etc., and how large, how thick the walls of his little church might have been.

If there were any buried foundations to his church and, as you say, the area has been pinned down to a small location, it is entirely possible that we could locate and outline the actual site of the church.

If, however, the church had no solid foundations or if the soil is rock right to the surface, then I doubt if our method would be of any assistance to you whatever.

You might advise me, in a letter,

Assistance to you whatever.
You might advise me, in a letter, concerning the geological foundations... (Towards the end again.)
Accordingly, I shall await a reply from you in case you are able to give me some data concerning the geology of the area where this church once existed."

One thing is clear; the next step lies with us. Together, pooling our resources, we must work out a geological report for Boston.

This should not be so hard. For practical purposes we have only to take the spots that G.I.O.M's map considers probable: they are at least typical, as far as geological structure goes. (Any other site—Hantane, for instance would present the same features geologically).

Secondly, to get a fair idea of the

Secondly, to get a fair idea of the geological structure of these spots we have only to go by what the "scarped hillsides" bordering the present Lake reveal. If further in-



Sunday, 13 March: SECOND SUNDAY IN LENT. Creed.. Omit prayer prescribed. Monday, 14 March: Feria. Vio-let. Tuesday, 15 March. Feria. Violet. Wednesday, 16 March: Feria. Vio-let.

Thursday, 17 March: St. Patrick.

Friday, 18 March: St. Cyril. White

Creed.
Saturday, 19 March: ST. JOSEPH,
PATRON OF THE UNIVERSAL CHURCH. Omit prayer
prescribed. Creed. Proper Preface.

face.
Sunday, 20 March: THIRD SUNDAY IN LENT. Violet. Omit prayer prescribed.

N.B. — The 2nd prayer is always of the feria. Unless otherwise stated, the Preface of Lent and the prescribed prayer (Archdiocese: from the Mass of St. Joseph, March 19th, are always said. The ferial Mass may be said daily (Violet), except on the 19th.



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

formation can be drawn from the P.W.D. archives or other Depart-ments, by all means let us have it.

We throw out therefore a S.O.S. to all workers and friends of the Cause — those especially who are in their element with this type of question.

Similarly, we invite all and sundry to let us know their opinions of what could have been the thickness and material of the walls of Fr. Vaz's church (and of his tomb).

All information gathered (even in the guarded form of suggestions) will be communicated to our Readers as well as to Weston Observatory. Meanwhile, we insist that this is a work for all—at least for all to pray for.

BEATIFICATION FUND

Priests' Project (celebration gratis for Intentions received and retained by Fr. Postulator); Jaffna 5; Total 181.

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Lenten Thoughts

-(2)

And has it come to this? Hands that caressed the mother, lock with hers who bore Him, tended, lullabied, and trained to manhood, But for this?

lullabied, and trained to mankood. But for this?

Yes. And out of the babbling riot around them, Christ and Mary are one again, fleetingly, inseparably. In their meeting, all mothers meet all sons. Your sons go, most of them, in honour. A promise to be kept. A nation to be preserved. A home to return to. A cause to die for.

There is a cause here, too. All causes. Yours and mine. But the Son here shoulders them in the form of crude timbers, crossed, the mark of the criminal, the emblem of dishonour. The Mother's forment leaps out from her eyes in utter agony. No comfort, for her, in any hope that inwardly those around salute Him. For her no prospect of His return in that same form she fondled in his infancy.

Salute? Return? The rising shriek of curses breaks the spell between them. The never-to-be-forgotten look is at an end. Mercilessly, they drive and boot and shound Him who is Mercy along past her. Mercilessly, the raging, sweat-soaked mob envelops her.

The Way of the Cross

WE are in Lent when Catholics love to make the Stations or the Way of the Cross. From the earliest days, the sites associated with the Passion of Our Lord have been considered the holiest of places. It was an important event in a Christian's life when he could make a pilgrimage to the Holy Land and traverse the same ground as the Master. The sites where different acts in the drama of the Passion were enacted became known as "stations." Reproductions of these holy places appeared in churches and monasteries in Europe. St. Francis of Assisi is said to have given us the Stations of the Cross as we know them today.

Indulgences

The Holy Fathers enriched the Stations of the Cross with many indulgences. On October 20th, 1931 (Acta Ap. Sedis, XXII, 522) the Holy See revoked all previous concessions of indulgences for the Way of the Cross, and decreed that the following only could be gained wherever the Stations had been legitimately erected:

(1) A plenary indulgence as often as the Way of the Cross is

(2) An additional plenary indulg-ence if Holy Communion is re-ceived the same day, or after mak-ing the Way of the Cross ten times if Holy Communion is received within a month.

(3) A partial indulgence of ten years for each Station by those who, after starting the Way of

the Cross, are prevented by some reasonable cause from finishing it

How to Make it

How to Make it

No particular prayers are prescribed. All that is neceessary is to move from Station to Station, pausing a moment at each to meditate either on the incident depicted on the picture at each station. Therefore, it is not necessary to recite We adore Thee, the Our Father, the Hail Mary and the other prayers. They are only optional and not obligatory. Even the prayers for the intentions of the Holy Father at the end of the Way of the Cross is made in public, it is traditional to say certain prayers usually found in prayer books and to sing between the stations verses of the Stabat Mater or Vexila Regis. Even these are only optional.

In illness

Those who are ill or unable to get to church may gain these indulgences by holding a specially blessed cruci-fix and saying an Our Father, Hail Mary and Glory Be to the Father once for each station, five times in honour of the Five Wounds and once for the intentions of the Holy Father.

If the illness does not permit even these prayers, the includences may be gained by devoutly gazing upon or kissing the crucifix, and saying if possible an ejaculation in honour of the passion and death of Our Lord

BRO. ANTHONY OF PADUA.

* Hands across the seas greet our Archbishop

WHAT does an Archbishop's daily mail consist of — petitions and prayers? requests for favours? pastoral advice? theological profundities? administrative reports? parish problems? Notwithstanding the heavy cares and burdens which must necessarily be mirrored in such correspondence, an Archbishop's mail has also its moments of sweet consolution, as one of Robin Hood's spies discovered recently.

sweet consolation, as one of Robin Hood's spies discovered rec-ntly.

The "surprise" was in the shape of a bumper package of letters andressed to His Grace the Archbishop of Colombo, the MOST REV. DR. THOMAS COORAY, O.M.I.

These letters had crossed miles and miles of blue seas; they came from that other island set in a silver sea — England! The writers were girls and boys of St. Bede's School, Newcastle.

David, Mary, Kevin, Bridget, Susan, Shirley, Peter, Michael, Catherine, Elizabeth, Paul, Kathleen, Tony, Bobby ... and a lot more names figured in these letters from English girls and boys.

They had heard about Lanka's

letters from English girls and boys.

They had heard about Lanka's up-and-coming Basilica in Tewatte, and so would His Grace accept their "pennies" which they had collected by sacrificing their sweets and all things nice?

Each letter was full of the charm of childish prattle and revealed warm, apostolic hearts ... how His Grace's own heart must have fluttered for an instant as he handled this correspondence!

* DISTINGUISHED visitor

THE new International Vice-Chaplain of the Y.C.W.— FR. UYLENBROEK — will set foot on Lanka's shores on 13 March.

March.
His journey from Y.C.W. head-quarters in Belgium will take him to Malaya to attend the International Conference scheduled to be held there.
Members of the Movement here will have an opportunity of listening to him. A complete programme has be n drawn up for FR. YULENBROEK'S week's stay in the island.

VATICAN communication

A COMMUNICATION from the Secretariat of State of His Holiness Pope John XXIII has been received by MR. AND MRS. J. OLIVER PERERA of Colombo 15.

They were recent visitors to Rome when they personally pre-

sented the reports from the Society of St. Vincent de Paul and the Confraternity of Our Lady of the Living Rosary (Mutwal) to the Pope.

The Secretariat has conveyed the paternal Apostolic Blessing of His Holiness to MR. AND MRS. J. OLIVER PERERA.

*

NUN'S story echo

THE Nun's Story, shown to crowded Colombo audiences and which has sparked off a very lively controversy, will be in the news again when the Patrician Group will inaugurate a discussion on it, on 13 March, at 5-45 p.m., at the Catholic Association, Bambalapitiya.

The lay-speaker for the evening will be MR. E. C. T. CAN-DAPPA. A sparkling discussion is in store for everybody.

ST. PATRICK'S day

TO Irish men and women the world over, St. Patrick's Day is a memorable event. Wherever they be, they will be sporting their favourite "Sham-rock."

St. Patrick's Old Boys' Union has sent out a call to Patricians young and old to be present at the Annual Mass on St. Patrick's Day at St. Philip Neri's Church, Pettah, on Thursday, 17 March, at 5-15 p.m.

BULLETIN for priests

THE Quarterly Bulletin of the Alumni Union, Pontifical Seminary of Our Lady of Lanka, Ampitya, labelled SINT UNUM, should interest all priests.

The purpose of the Bulletin is "to foster good" understanding and to exchange apostolic views among members."

Membership is open to all past alumni (clerical or lay) of the Papal Seminary, former St. Berrard's Seminary, Oblate Scholasticate and the National Seminary.

The fee is Rs. 5/- per annum.

PRIEST-composer

REV. FR. L. JOSEPH H-CABRAL, parish priest of St-Mary's Church, Mattakkuliyahas rendered signal service in the sphere of Church Music.
His publication (in Sinhala) of the words and music of hymns to be sung during Low Mass (for two equal voices) should appeal



to a large section of the faithful. In fact, we feel that Religious in charge of schools would be well advised to make the utmost use of this well-produced book of excellent music. Those interested should contact the author.

HEALTH-RESTORING REMEDIES.

AT PETTAH PHARMACY.

CACHETS M, the modern treatment for the quick relief of Bleeding and Protruding PILES (Haemorrhoids), in easy to take tablet form. There is now no need to use awkward suppositories and messy ointments. CACHETS M afford rapid relief from the pain, congestion and inflammation of this unpleasant condition. CACHETS M complete course of treatment condition. plete course of treatment consists of three boxes. Each 4-day trial box costs Rs. 4/25.

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Messenger Journalism Awards

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

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

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

(3) THE

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

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

A. L. J. Croos Raj Chandra for the runner-up.

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

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

(6) THE PERPETUAL NOVE-

bers.

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

... and here are the rules

Readers who wish to enter for these Contests are re-quested to adhere strictly to the Rules enumerated

). All Entries for these Awards shall clearly specify "Writer of the Year," "Poetry," "Essay," "Short Story," "Perpetual Nove-na" or "Junior Award" on the top left hand corner of the envelope. of the envelope.

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

b). All entries addressed to The Editor, MESSENGER, Catholic Press, Borella must reach him on or be-

fore 12 noon on 31 March 1960.

1960.

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

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

(f). The decision of the

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

1960 MESSENGER JOURNALISM AWARDS COUPON No. 8

I submit herewith Journalism Awards	n my	entry	for	the	1960	Messenger

NAME....

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

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SATURDAY, 12th MARCH, 1960

March 19th-A Date with your Conscience

WITHIN a week from now, over three and a half million voters will be called upon by the country to go to the polls, to exercise their grave civic duty and responsibility, and to elect the government that will rule the country for the next five years. At the best of times, voting is a very serious matter; but at a time of crisis such as the present, when we have frittered away the best in us as a nation, and when we have thrown into the cesspool of communal and religious hatred all the peace and harmony that once pervaded our dear land, voting becomes a far more grave matter, charged with the highest degree of responsibility. Ceylon's three and a half million voters have to decide the future; it is they who have to decide which turn the country will take; it is they who will give the verdict for stability and order as against dissension, indiscipline and hatred; and it is they who will take the plunge on the 19th — either towards totalitarianism (when freedom and elections will be buried once and for all) or towards democracy (which ensures the fundamental freedoms of man).

That is why we ask the one big question that every voter should ask himself or herself these days — how many of Ceylon's three and a half million voters will actually go to the polls? How many of Ceylon's voters will answer the call of the country and exercise their civic right with a sense of responsibility? Or, if we may put it in another way; how many of Ceylon's voters are vote-dodgers? How many will prefer to sit nonchalantly by, and ignore the gravity of the country's call? How many, in short, will refuse to face up to their civic duty, and refuse to discharge a responsibility?

The problem of the apathetic voter is a very real problem indeed, and in recent years various persons have devoted much attention to determining the extent of this absentceism at the polls. In fact, in certain countries, non-voting has caused such anxiety to the supporters of democracy, that voting has been made compulsory and penalties have been introduced for non-voters. We are not envisaging such a possibility in Ceylon; but we do agree most heartily with the opinion of these supporters of democracy when they say that voting is a privilege and a duty that should not be despised. As Pope Pius XII once said, voting is a social responsibility which cannot and must not be bypassed without possible damage to the society in which we live.

In Ceylon, abstention from voting has been rather a disturbing factor in the past. Why is it that people refrain from voting? Why is it that they will refuse to see the importance and the gravity of the weapon which they possess? There are, of course, those who are prevented from voting due to excellent reasons such as illness, old age, and other disabilities; but there are so many who do not vote through sheer indolence, cussedness, inertia, indifference, or, as they say with a certain supercilious air, through "disgust for politics."

These are the persons whom we are trying to jolt out of their passive inertia. For they have to be made to realise that they are forcing the country to reap the fruits of their own supercilious indifference or laziness, and that they are proving disloyal to their own selves, to their children and to the nation.

Of the three and a half million voters of Ceylon, approximately three and a half lakhs are Catholics. Will any of them be among those who desert the post of duty at the hour of the country's need? We daresay there will be. We go further, for we know from the experience of other countries that while the forces of division and hatred will muster all their voters and see that they reach the polls, the men and women who stand for stability and order are sometimes calm and quiet with a calmness that spells indolence! We have seen elsewhere that when the percentage of voters increases, the votes for those who stand for harmony, peace and stability increase: which only goes to show that the greater number of abstentions is usually from among those who, had they voted, would have voted for the forces of peace and harmony.

There are too many Catholics — even educated men and women — who talk loftily of the dirty game of politics, and will thereafter refrain from voting, for fear of being drawn into (as they imagine) an undignified brawl; too many who imagine that they are "above politics" which they leave to others to fight out; too many who are just ignorant, and will not take the trouble to get themselves informed about these things that do certainly matter; and too many who will tell others what they should do, while they themselves prefer the quiet of their parlours within which they will subsequently proceed to grumble and grouse over what has happened to the country, and the plight confronting it.

Ours is a call to every single one of the Catholic voters — it is a call in which we echo the words of that great and beloved Pontiff, Pope Pius XII, in the course of an address on October 17, 1951: "It is a strict duty for all who have the right, men or women, to take part in the election." We call out to all Catholics to ensure that every one of themselves registers his or her vote; and that they do their utmost to see to it that all those whom they could influence should go to the polls next Saturday.

Absenteeism is a sin against God and man — for it is dereliction of a grave duty. Let it not be said of a single Catholic that on March 19th he or she played with his or her conscience, preferred inertia to courage, and ignored the call of his country at the time of her need. This is the hour of Christian responsibility! Vote, vote wisely, vote conscientiously!

CURRENT / COMMENT

by the Editor

* "Champion" of Buddhism fumes and threatens * Campaign of the big lie * Vote! don't abstain!

COMRADE Philip Gunawardene, the Marxist leader of the M.E.P. who has put on the mask of benevolence and even patronage towards all religion (and in particular Buddhism), is angry. And in his anger he has torn off his disguise of a lover of religion and of democracy, and has spoken out in characteristic fashion — fuming and threatening against the Catholic Church which, he says, will be expelled lock, stock and barrel, once he comes into never the comes into never the comes in the never the comes in the never the comes into never the comes into never the comes in the never the comes in the never the comes in the never the comes into never the comes in the never the comes in the never the

And what crime has the Church

And what crime has the Church perpetrated? According to the M.E.P. leader, the Church is constantly scheming to foist a Fascist government on the country. And so, out of his deep love for the country which he has pledged to save, out of his deep concern for the nation which he must preserve, this crusader for democracy and the purity of life, will rid the land of the villains of the piece: the Catholic Church!

We will not trouble to ask the Comrade for substantiation of his rantings—for, such minor matters as basis for his assertions hardly enter into his reckoning. But we would wish to raise another interesting point: is this the man who has talked loud and long of his democratic beliefs? It is strange talk indeed coming from the leader of a Party which has insisted on freedom and justice; strange and contradictory that this should come from a self-avowed believer in "democracy."

All of which only goes to show that the leopard has not changed

All of which only goes to show that the leopard has not changed its spots, nor the Comrade his fiery threats. Intolerance, the denial of rights to others, baseless and wild accusations — these and so much else would seem to be the repertoire of these men who roam the country rousing up dying embers of dissension, or lighting a flame where all is calm.

Others before the Comrade spoke of wiping out the Church. Others in our own land once drove the Church into a painful oblivion. But the Church has lived to tell the tale . . . And they?

The Big Lie

WE have remarked before on the facility with which cer-tain persons will stoop to the filthiest falsehood for the sake of scoring a point and denigrating others. We have referred in par-ticular to the amazing facility with which Mr. Mettananda turns his arrows on the Church his arrows on the Church— arrows of falsehood, and sustained

arrows of falsehood, and sustained bitterness.

His latest effusion in the Press has been entitled "The M.E.P's policy and education." Very naturally, he proceeds to analyse the various obstacles in the way of a truly equitable system of education; but he then yields to his pet obsession, and devotes a good half of his statement to giving chunks of what he imagines to be quotations from Catholic sources.

The main point of his statement—if we are to judge from the time and trouble he devotes to it—is obviously what he calls "the discrimination on account of religion." He goes on, as usual, to paint a very tragic picture in which "there is gross discrimination against the Buddhists "—because, as he proves in his own characteristic way, more money is spent by the State on Catholic schools than on any other.

But does Mr. Mettananda trou-But does Mr. Mettanana trou-ble to work out his expenditure per Catholic pupil doing justice even to his own self, and to his own pet theories? At one time he will wax eloquent on the num-ber of non-Catholic children in

Catholic schools; but when it comes to working out expenditure, he does the thoroughly inconceivable thing of making out that expenditure in Catholic schools is entirely on Catholic children. What happens to non-Catholic children? What about the per capita expenditure on them? And can Mr. Mettananda truthfully maintain that the Buddhist children are being sacrificed for the sake of the Catholic children?

What shall we say of the sources he attempts to quote in his lengthy statement? It is a perfect example of the oft-tried cliche of the big lie. The quotations from Pius XI's encyclical have been taken without any regard to honesty whatsoever. Lines are omitted at random, others are twisted, and every possible contortion has been indulged in.

And as for his lengthy quotations from Archbishop Panico, which he is at pains to quote second-hand, and to "prove" the subversive nature of the Church's intentions, we have this to say: We refuse to accept his quotations as he is unable to provide any documentation. We go further and assert quite fearlessly that most of what he puts on the lips of Archbishop Panico would never have been said by a Prelate of the Church. Quite obviously, he has given the Archbishop even worse treatment than what he has accorded to Pope Pius XI's encyclical!

Such then is the nature of the

Such then is the nature of the facts which clutter Mr. Mettananda's statement on M.E.P. educational policy. We leave the reader to form the obvious conclusion.

The Church's Wealth

WE do not intend to return to this theme—for, it is a bubble which has been repeatedly pricked, but which those who revel in falsehood and acrimony will continue to use all over again. In this threat to the Catholics, the M.E.P. leader says with his characteristic forthrightness that he will distribute Church land to the landless "because not a cent of the income from these lands is spent for the welfare of the poor." Brave words indeed! And is this the very gentleman who at other times and in different places will attack the Church for using "its wealth" to run "orphanages and other works of mercy" so as to inveigle unsuspecting individuals into its awful grip? In one mood he attacks the Church for its works of charity; in another mood, he attacks the Church for imporing

he attacks the Church for its works of charity; in another mood, he attacks the Church for ignoring the poor!

We cannot help thinking that only one thing seems to be Mr. Gunawardene's aim — not truth, not objectivity, but rabble-rousing, hate-mongering, and mischief-making. And these are the lead hate-mongering, and mischief-making. And these are the lead-ers who say they love the country, and work for its welfare!

Vote! Don't Abstain!

A swe say in our leader this week, each of us has a date with our conscience on March 19th

this year. Voting is a Christian obligation which we may not shirk without being guilty of a grave omission. The very recent lesson of Kerala is there for the apathetic and the lethargic to see. Those who want stability, peace and harmony, strangely enough do little about this. They seem to imagine that these are gifts that will descend from the clouds for the mere asking. Kerala paid the bitter price for the apathy of the "good" men and women. It needed suffering and oppression for them to be jolted out of that lethargy — and at the recent elections, they came out in much large numbers, and we know the result. Lanka expects every son and daughter to do his or her duty on the 19th. And the Church calls upon everyone of her children to answer the call of country and to go to the polls on the 19th.

Voting is one duty; voting according to one's Christian conscience — having no truck with those who are against peace and order, against God and religion — is another.

Cardinal Stepinac,

*the Hero

THE death of Cardinal Stepinac, the first Cardinal-martyr and standard-bearer of resistance to Communist tyranny, has had its repercussions all over the Catholic world. Tributes have been pouring into the Vatican, even as Pope John himself did the unprecedented thing of ordering a Solemn Requiem for the Cardinal at St. Peter's, Rome, immediately after his death.

Preaching at the solemn Requiem Mass for Cardinal Stepinac in St. Peter's, which was attended among others by 28 Cardinals and Bishop Vovk of Ljubijana, Pope John described him as a "truly faithful reproduction of the Good Shepherd."

Later the Pope said: "We piously hope and believe that, in the grace and light of the Lord, he will now extend his protection to the whole of the Sacred College of which he was an honoured member, to the whole of the Holv

of which he was an honoured member, to the whole of the Holy Church, and to Yugoslavia."

THE LATE FR. LE GOC

It happened on the 16th March 1945, just 15 years ago. A car left Archbishop's House, Borella, at about 2 p.m., taking the Vicar-General to St. Bridget's Convent for Benediction and thence to proceed to the University for a meeting of the Senate. Five minutes later, the car collided with another vehicle at the turn to Ward Place and Fr. Le Goc was killed on the spot. That was the end of perhaps the most dramatic personality of the Catholic Church in Ceylon! Erudite scholar, man of God.

The news was splashed all over the country, church bells were tolled in mournful vein and a sad gloom was cast over men of every faith.

Fifteen years have now passed

faith.

Fifteen years have now passed

but the memory of this great
man of God lingers.

A Requiem Mass will be be said at
St. Philip Neri's Church, Pettah, on
Wednesday, 16th March, at 5 p. m.

Your paper next week

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ARRANGEMENTS HAVE BEEN MADE TO HAVE THE MESSENGER OF NEXT WEEK READY FOR DESPATCH BY
THURSDAY, THE 17TH.
POSTAL AND RAIL PARCELS WILL BE DESPATCHED ON THAT DAY.

MESSENGER SELLERS
COULD CALL FOR THEIR
PAPERS EARLIER THAN
USUAL, IF THEY SO
DESIRE.

Due to the advancement of the publication of next week's Messenger, closing time for CLASSIFIED ADVERTISE-MENTS will be Tuesday

OFFICIAL

Notice to the Clergy and Superiors of Religious Communities

Altar Requisites

Altar Requisites

There being reason to fear that certain inferior quality candles advertised as beeswax but not meeting in fact the requirements of Church law are being used for liturgical functions, the Clergy and Superiors of Religious Communities are requested to be on the safe side by obtaining their supplies only from the following guaranteed sources:

The Progue Archbishon's

The Procure, Archbishop's House, Borella. St. Vincent's Home, Maggona. Rosarian Sisters, Tewatte, Ra-

gama. Novitiate of Our Lady of Per-

Novinate of Our Lady of Perpetual Succour, Periyamulla, Negombo (Rosarian Candles). The Rosarian Sisters are particularly recommended since their contemplative life makes them dependent on the meagre resources of their cottage industries.

of their cottage industries.

2. The Poor Clares of Immaculate Heart Monastery, Tewatte, Ragama, are now making altarbreads ("hosts"). We recommend to churches and communities the part course of consulting the part of the mend to churches and commu-nities this new source of supplies. By their patronage they will, at the same time, be helping to devel-lop a necessary means of subsist-ence for our devoted auxiliaries, the Contemplatives.

Other sources for Altar Breads

St. Anthony's Convent, Kanatta Road, Borella. Good Shepherd Convent, Na-yakakanda, Wattala. Good Shepherd Convent, Bola-walana, Negombo. Novitiate of Our Lady of Per-petual Succour, Periyamulla, Negombo. Negombo.
St. Vincent's Home, Maggona.
Vicar-General.

1st March 1960

 A PRE-ELECTION THOUGHT

Substitute LOVE for HATE

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

especially appropriate:

"LORD, 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 gardoning that we are pardoned, and It is in dying that we are born to eternal life."

THE CASE ABANDONED INFANTS

ST. JOSEPH

and the

ELECTIONS

ON 19TH MARCH 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 ON THE 19TH.

Catholic Citizen.

ON THE 19TH.

"HOMELESS BABES" SET HEARTS ON FIRE

Generous offers are made. What have you done?

from a "Messenger" reporter

ACCORDING to reports reaching this paper from various parts of the country, thousands have already sponsored the Cause of the Foundlings. Considering that throughout the whole of last week, the subject of foundlings had been given top priority for discussion, the MESSENGER feature can be said to have made its initial success.

But as the activity up to now has been mainly verbal, the campaign must be regarded as having just started. To have obtained wide thought for the matter in the first place must be looked upon as only the first step, although a very decisive one.

One reader's letter sums up the best reaction to the feature. He writes, "Truly, we all have a responsibility in this matter, and I hope it will awaken us to doing much more than merely buying a flag on their Flag Day."

This reader has also indicated that his family will be sending some

Legion Congress Legion Congress
Picture shows the legionaries presenting their spiritual bouquet.

Photo by Joe Roche

clothes to the Convent at Nayakakande.

There have been some letters offering to adopt children already in the convents. This is wonderful. We would, however, hate to think that anyone at all, while offering to help, should in any way hope to combine this with trying to seek some benefit for himself out of the situation.

THE MOTIVE IS THE THING

The whole point in highlighting the tragic story of the homeless babies was to stir people to acts of Christian love. The very essence of loving is giving; and if the giving is done with the hope of GETTING, then the act of love is spoilt. love is spoilt.

Most people, when they are asked to do something, instinctively ask, "What will I GET out of this?" This is natural selfishness. True Christianity lifts a man from this level so that in all circumstances he will ask, "What can I give here? What can I do to help?"

For an act of Christian love to be perfect, the doer must never EXPECT anything in return— no gratitude, no honour, no good name among the neighbours, no warm "what-a-good-boy-am I" feeling incide feeling inside.

However much we may do for our neighbour, we can NEVER even hope to equal what God has done for us through the Redemp-tion. This thought should fill tion. This thought should fill us with humility when we do a good turn to someone. Even the sum total of human charity from the first moment of Man to his last will not equal God's love for us so that this thought should fill us with our sense of inadequacy fill us with our sense of inadequacy in charity. It should move us to show our love for God.

The best way to show love of God is by loving our neighbour.

To love our neighbour there-fore means to give him something without expecting anything back from him.

How many of you thought of the Foundlings in this way?

In all the sorrows of human beings is the sorrow of Christ Himself.

Do you seek to console Christ, or are you trying to take advantage of His plight for your benefit?

Whether you take a homeless child into your home with the intention of GETTING something out of the situation, or with the loving tenderness of one who would give shelter to the homeless Christ, to the world it would seem that you have adopted a child. Only the motive would make all the difference at the end of your life.

There is, however, a difference in seeking a benefit and getting

R. I. P.

one without seeking it. It is the primary motive that counts.

NOTE TO THOSE WHO WISH TO ADOPT BABIES

Several of you had written expressing your willingness to adopt babies. God bless you for the generous offers you have made. With regard to your inquiries, write either to the Convent of the Good Shepherd, Nayakakanda, Wattala or the Convent of Our Lady of Victoires, Moratuwa. They will gladly send you details.

Kalegana Centenary Feast

(from our Galle correspondent)

A LARGE number of devotees converged on Kalegana recently for the Centenary Feast of St. Francis Xavier's Church which was beautifully decorated and flood-lit on Saturday night. The Novenas which commenced on 19 February were brought to a close on Saturday with Pontical Vespers and Benediction of the Blessed Sacrament. The officiating prelate was His Lordship the Bishop of Galle, Dr. N. M. Laudadio, s.J.

The sermon was delivered by

The sermon was delivered by Rev. Fr. Mark Antony Fernando, s.i., who had also conducted the Mission during the novenas.

Dambadure will have new church

(from Lawrence Perera, MESSENGER reporter)

To the rhythmic beat of the "rabana" and the spluttering of fire-crackers, eight benefactors laid the foundation of the new Church of \$t. Sebastian at Dambadure in Dehiyagatha mission on 28 February.

Earlier, evening Mass was celebrated by Fr. Dominic De Souza, the parish priest.

A film show wound up the programme.

Legion Congress

Continued from page 1

The theme of the Congress was "The Role of the Junior Legionary in the present crisis." It was a strenuous and full programme that the legionaries went through for two full days, until the closing ceremony on Sunday evening.

Various aspects of the general theme were treated by the main speakers. Fr. A. Lanza spoke on "The Crisis of Today," after which the legionaries broke up into their respective workshops, and there ensued a freer discussion. In the afternoon, Fr. Manik Muttukumaru spoke on "The Junior Legionary, a Crusader for Decency," followed by the workshops; and Fr. T. Kuriacose, s.J. on "The Junior Legionary, a Model for the Junior Legionary," Sunday morning saw the legion-

Model for the Junior Legionary."

Sunday morning saw the legionaries back again in large numbers, and Fr. Manik Mutukumaru addressed them on "The Junior Legionary, a mission-conscious Catholic Actionist." The usual discussions followed, and after the Curia meeting that afternooon, Fr. T. Kuriacose gave the final address. The Congress ended at the feet of Our Lady, where the Spiritual Director read out the Act of Consecration.

HOLY MASS EXHIBITION AT TRINCO

(from our correspondent) A HOLY Mass Exhibition was held in St. Joseph's College Hall, Trincomalee, last month. It was a joint project of the Regional Sodality Federation.

Sodalists from Manganai, Nilaveli and Trincomalee participated.

A feature of the exhibition was the colour film on the Mass with a commentary in Tamil by the

Prefect of the Regional Federation, Mr. Vythiampillai. Songs and hymns for the Mass were recorded and played back during the exhi-

bition.

The singing was done by the Convent Girls' Choir with a select group of the Men's Choir of the Cathedral parish.

Various daily and Sunday missals were also on display. A series of posters gave a detailed guide for the positions to be taken by the faithful at High Mass.

Negombo Vincentians do good work

(from our correspondent)

THE St. Mary's Conference of the Society of St. Vincent de Paul in Negombo is over 25 years old now. It was inaugurated on November 4, 1934, by Rev. Fr. P. M. Alles, O.M.I., and Rev. Fr. C. Fernandopulle.

Apart from the usual work done by a St. Vincent de Paul Society, a number of special works cover-ing a wide field of social activity ing a wide field of social activity was also undertaken. Among these were the provision of dow-ries for several poor girls and the regularisation of many irregular unions, states a report from the Honorary Secretary, Mr. Felix Weerawardene.

Relief was given irrespective of any distinctions of race or creed. The Conference did not interfere with the religious tenets of those who were non-Catholics.

There are only nine members in the Conference at present and it

is felt that if there are more members more work could be done.

Last year, Dr. P. F. R. Lobo, a pioneer member and President of the Conference at the time, died. He was succeeded by Mr. C. Webers.

PATRICIAN MEETING

THE Patrician meeting of the Kondagammulla Group was held at the School Hall, on Sunday, 28th February, at 3 p.m. The lay-speaker was Mr. G. W. Mendis who gave an interesting talk on "Are all Religions the Same?" The priest-speaker was Rev. Fr. Francis Fernando, the parish priest.

Please pray for the repose of these two priests who died in the course of the week:

• Rev. Fr. Philip Cooray.

- Rev. Fr. Paul de Niese, S.J.

PORTRAIT OF A PARISH PRIEST

when the have before us both a new life and a new point of view which stands in equally strong contrast to both the 19th century biographies by Monnin, Vianney and Trochu and the more modern and the even more markedly French presentation by Henri Gheon.

"Portrait of a Parish Priest" is not a book for clerical consumption only. It's just plain hagiography. That is, it comes under that very common species of books we call "Lives of Saints."

Saints."

Exactly a hundred years ago at two in the morning of Thursday, 4thAugust 1859, an old man by name Jean-Marie-Baptiste Vianney "rendered his soul to God without a struggle" at Ars, a little village in the south of France rendered famous through France and the Christian world by the phenomenon of a parish priest, the most unlearned in history and yet the most extraordinary for the almost uncanny sway he had over the minds and souls of thousands, nay even of millions of his contemporaries not of Ars and France only but of the world.

For forty-one years he had been

nay even of millions of his contemporaries not of Ars and France only but of the world.

For forty-one years he had been the parish priest of Ars. No mean achievement in itself. Forty-six years after his death in 1905 he was beatified. In 1925 he was canonised and his feast falls on the 9th of August every year under the name of St. John Vianney and that peculiar clerical coterie known as parish priests claim him today as their patron saint most extraordinary again since they have waited nineteen hundred years for the honour of having a patron saint of their own, they who assign patrons to everybody else at baptism.

St. John Vianney lived so close to our time and yet the incredible and the fantastic were so much a part of his life that both reader and writer are taken aback and put on the defensive and that is one feature of the "portrait" that may ink the less sophisticated reader. Lancelot C. Sheppard is true to type as the English biographer forecast by Chesterton in that he takes a lot of the time and patience of his less northerly readers in putting up a defence for whatever is out of the ordinary in St. John Vianney. Whereas one may be highly amused and not a little comforted to learn that the young Vianney played the deserter in Napo-





lean's army, our 20th century English biographer is so scandalized by it that he runs almost free-wheeling into pages of apology before his outgraged conscience comes to rest. In a similar and still more scholarly, almost Freudian piece of apologetics he grapples with the "Grappin" (simply and plainly the devil for earlier biographers) and comes to this very definitive conclusion: "the Grappin manifestations, the result of his interior conflict, were unconsciously caused by him, though in the present state of our knowedge we cannot say how."

Another irksome feature of the

the present state of our knowedge we cannot say how."

Another irksome feature of the book is that in shunning the modern journalistic type of popular biography the author sins on the other side, by giving his book a too scholarly, one is almost tempted to say pedantic, new look (noticeable even in the style occasionally) which his very readable and fact-pressed biography hardly deserves. The somewhat cryptic title and the division of the contents into parts I, II and III, for instance, savour too much, it would seem, of a doctoral thesis. But these are only appearances that tend to prejudice or "put out" a certain critical type of reader. The core of the book is succinct and solidly packed with information to an amazing degree for its mere one hundred and eighty pages. By a faithful gathering and sifting of facts and anecdotes the author succeeds in bringing the subject of his biography right before our eyes and imagination without resorting to any of the devices of novelist-biographers like Mauriac or Oursler.

The best part of the book and the one readers are bound to enjoy most is the one devoted to the simple description of how the young parish

By Lancelot C. Sheppard. (Burns Cates, London. Locally available at St. Michael's Bookshop. Price Rs. 13/50).

LANCELOT C. Sheppard has done a signal service to both clergy and latty by reviving interest in St. John Vianney, the patron saint of parish priests. The subject of his biography died on 4th August 1859 and the centenary has been the occasion for an appraisal from across the channel. equally strong contrast to both the 19th century and the more modern . biographies

priest of Ars set about his work; his preaching and campaigning (not without it boomeranging on himself at first) against public dancing in the church square; his catechism classes for children and his way with them; the very familiar though paradoxied figure he cut as he went shopping through the city of Lyons, this ill-clad priest in search of the latest and best in church furnishings. The pages of anecdote that bring out FatherVianney, now in his full maturity, the much sought out confessor for whole villages around, and the much maligned and envied clerical neighbour to some parish priests around, and the simple and humble answers he had to both clientele and opposition—these are the highlights of the book. The well-documented opposition — these are the high-lights of the book. The well-docu-mented story receives confirmation and colour by the eye witness ac-counts of eminent English pilgrims such as Bishop Ullathorne and Canon Smith

such as Bishop Ullathorne and Canon Smith.

The account of Lacordaire's visit to Ars will also greatly interest readers just as the typical comment of the Cure on that occasion, "Two extremes met in the pulpit of Ars today, extreme learning and extreme ignorance." Abbe Vianney reminded Mgr. Dupanloup that there were many bishops in the calendar of saints but very few parish priests. "I have more reason to fear then you, my Lord," he concluded.

The photographic illustrations on

he concluded.

The photographic illustrations on the wrapper and in the book help complete the picture and the printing and presentation of the book are in the best Burns and Oates tradition though even their proved English printers have been superstitious enough to let the devil survive at least in a couple of places to make up for his merciless expulsion from the life of the Cure of Ars at the hands of the author.

Childbirth Without Pain

By Dr. Pierre Vellay (George Allen and Unwin, London, Locally available at St. Michael's Bookshop. Price Rs. 26/25).

THE idea that child-birth must be accompanied by suffering has been beautifully expressed by Francis Thompson:

Nothing begins and nothing ends That is not paid with moan; For we are born in other's pain, And perish in our own.

And pertsh in our own.

And yet child-birth is a natural process and, in the ordinary course of events, it ought not to be such a source of pain to the mother. Hence Paylov in Russia, Lamaze in France, and Grantley Dick Read in England have been studying the process of

child-birth and have been evolving systems by which a mother will normally bring her child into this world fully conscious, with the least possible discomfort, and with that thrill which only an expectant mother can experience on seeing for the first time her new born baby.

can experience on seeing for the first time her new born baby.

Dr. Vellay in this book has exposed the system which is being evolved by the French school, a system which is directed at training both the mind and the body of the expectant mother, for both mind and body must work in collaboration if child-birth has to be painless. Hence Dr. Vellay explains the process of child-birth and tries to rectify many a wrong idea that is rather widely spread. Then he suggests a series of exercises aimed at strengthening the muscles of the mother and at preparing her to cooperate with the natural contractions of the womb which help the birth of the child. The value of the book is enhanced by six sets of beautifully clear photographs showing the final stages of labour.

This book will be a great boon to

stages of labour.

This book will be a great boon to expectant mothers since child-birth without pain will be for them a wonderful experience and will beautify their motherhood. For the doctors and the nurses of our maternity hospitals and of our nursing homes, the book ought to be an indispensable manual since theirs is the duty to instruct expectant mothers and to guide them during those hours which are crowned by the appearance of a new child into this world.

V. P.

Heirs of St. Teresa of Avila

By Winifred Nevin. (Bruce Publishing Co., Milwaukee, U.S.A. Locally available at St. Michael's Bookshop. Price Rs. 16/25).

By Winifred Nevin. (Bruce Publishin available at St. Michael's Bookshop.

WHENEVER the "estate" of any great personage is inherited by a number of individuals, it is quite natural that there should be a transitional period of unrest before a proper' modus operandi' or any measure of stability can be attained. St. Teresa of Jesus was a great person from many different standards and she left a rich fund of knowledge and instruction, garnered from her exceptional mystical experiences and a long life of an extremely practical nature. "Heirs of St. Teresa of Avida" is the story of the six principal characters whose task it was to apply the teaching of their holy mother and to continue the work of the reform of Carmel. St. John of the Cross, of course, played a leading role in his quiet unassuming manner, but the clash between Jerome Gracian, the first General, nearly wrecked the work of the reform. This only demonstrates the very human side of this illustrious Order. As a group, the three women, Blessed Ann of St. Bartholomew, Anno of Jesus and Maria de San Jose, are more typically "Teresan" in the contributions they make to the expansion of the Reform into Portugal, France, Italy and Flanders.

The author has very skilfully woven the accounts of the lives of these six

The author has very skilfully woven the accounts of the lives of these six individuals into a unified history of the early years of the Discalced Carmelite Reform. The interesting part played by lay men and women in the expansion of Carmel, the relevant



A CATHOLIC'S CHARTER FOR SERVICE TO HIS COUNTRY

(Price -/20 cts. Available at the Catholic Book Depot, Colombo).

tholic Book Depot, Colombo).

An opportune publication from the pen of a Sylvestro-Benedictine Father of the Kandy Diocese, who is a great propagator of the Church's social doctrine, and who is intimately connected with the Christian Workers' Movement. Within the compass of its fifteen pages the social and political philosophy of the Church is set out so admirably that it will almost certainly entail searching of consciences amongst its readers.

The weighty words of Leo XIII

consciences amongst its readers.

The weighty words of Leo XIII make it abundantly clear that the human community cannot find happiness without those values of which the Catholic Church is the guardian and teacher, and it is a truism that when you destroy the Church you you destroy mankind's means to happiness.

Turning to the political question one sees at once that "political theories and aims not based on Justice and Truth, denying fundamental rights or based on false historical or philosophical premises conflict as well with the Christian conscience as also the human mind."

numan mind."

The hoary myth of the Church meddling in politics is debunked and a restatement fo the wise norms laid down by Leo XIII may come as a refreshing surprise to those who decry the Church without reason; "But to attempt to involve the Church in party strife or seek to bring her support to bear against those who take (reasonable) opposite views would be an extravagant abuse of religion."

O. M. A.

O. M. A.

historical details, and the portrayal of the Spanish character, all contribute to make this a comprehensive and most interesting book.

The Theology of Grace

By Jean Daujat (locally available at St. Michael's Bookshop. Price Rs. 5/60).

THOSE of us who have had the experience of working through manuals of theology will find hardly anything new in *The Theology of Grace* by Jean Daujat. On the contrary, the average layman would be well advised to buy himself a copy of this book. The cost tends to be prohibitive—all books in this series suffer by this defect—but the theological content of the book is worth paying money for.

paying money for.

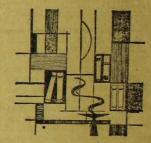
Daujat succeeds where perhaps many manuals fail. His accentuation of the close connection between grace and love is something that is conspicuous by its absence in many other books dealing with the same subject. His gradual working up of the Catholic concept of grace, starting as he does with the etymology of the word, is excellent. And in all this he doesn't lose sight of theological niceties and distinctions.

There are chapters (chapter two

niceties and distinctions.

There are chapters (chapter two in particular) which are very neat and brief philosophical discourses on the nature and capacities of man. He ends, as any such book should, by speaking of Christ, the one source of Grace. A book worth buying.

S. W.



WHAT IS LIFE?

By Rene Biot (locally available at St. Michael's Bookshop. Price Rs. 5/60).

THIS book is meant to be an intro-duction, and certainly succeeds in being one. If you are looking for a deep philosophical discussion of the problem of life, you will not find it here.

If here,

The author starts with a discussion of the physics and chemistry of the basic materials that go to make up animate matter. Then he works his way gradually through an examination of the vital functions of a living being to a final insistence on the presence of the spiritual factor in man. The old scholastic idea that "natura non facit saltum" is well brought out.

This book can be warmly recom-mended to one starting a serious study of the problem of life.

The chief merit of the book lies in its continual insistence on the mutual complementarity of the sciences (philosophy included) which study animate matter. The chemist sees only the laws of chemistry in his study; the physicist the laws of physics. Each is right; but each must know his limits and must not venture to dogmatize on the philosophy of life.

S. W.



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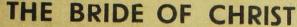
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* SYMPOSIUM ON THE NUN

The Schools-Mag gives maximum coverage today, to the better entries received in its recent "subject of the Month" contest. Verse-writers' attempts are held over for next week.-EDITOR.



THE Nun—a name that radiates beauty and tranquillity in a world submerged in immodesty and iniquity. When crime and impurity have become the rule of the day; when we can foresee a generation void of religious sentiments; is there a better model with which to lead erring humanity back to God?

Whenever we endeavour to elude the Gross, or carry it reluctantly, do we realize that within the four walls of every Convent there dwells a living-Cross?

realize that within the four walls of every Convent there uwens a many the Nun shrouded in poverty, chastity and obedience, has been given many a beautiful title. "The Bride of Christ" is a name which alone portrays all the splendour and glory of a life dedicated to God. If only this name could ring a bell in the hearts of all maidens, wouldn't this be a better world for them and for us?

Morris Alwines,

St. Patrick's College, Jaffina.

Renouncement

THE passions, pleasures, and happiness of the world has she forsaken to embrace this life of holiness. The life of a nun is one which calls for unbounded faith and unceasing courage to break through the many trials, tribulations and temptations which become a part of her daily life. God chooses only those who can stand the strain and brave the storm, to enter into His vineyard.

For a woman to live in loneliness and watch the world with all its pleasures within arm's reach and yet not reach out to grasp it is certainly eternal dedication of life, beauty, joy and happiness, which few are prepared to sacrifice.

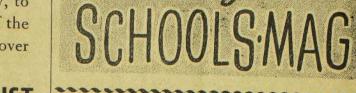
Being WEDDED to Christ must then also mean being DIVORCED completely of all worldly happiness! The life of a nun is a happy one but many times doth the Briedgroom share with his Bride his ever-running Cup of Bitterness and Suffering!

MILTON in his poem "Il Penseroso" describes the nun thus:
"Come pensive nun devout and pure Sober, steadfast and demure All in a robe of darkest grain, Flowing with majestic train;

St. Peter's College, Colombo 4.

Clive Rodrigo.

MINISTERING ANGEL



* Madonnas for the Mother

Saturday, March 12, 1960

messenger_

FREE

WHO IS A NUN?

HAVE been so closely associated with nuns from the first day I attended school that it never occurred to me to ask this question—Who is a nun? I took it for granted that she was a consecrated soul, living on a higher plane than a lady at large, and spending her life in the service of her fellowmen; but now I know that a nun

on page 10

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is above all else, a Bride of Christ.

Recently I had the halpiness of seeing a Clothing and Profession Ceremony of Good Shepherd Nuns. I witnessed a very beautiful and soul-stirring ceremony when two pretty young girls dressed as brides and thirteen Novices consecrated their lives to God. Here one saw exactly what was meant by a Spiritual Nuprilal.

Yes, indeed they are only betrothed and must wait for eternity to unite themselves to their Beloved. Then begins the eternal Nuprilal Ceremony.

Thecha Persien

St. Anthony's Covent,
Kandy,

Three ruling principles

OBEDIENCE, Chastity and Poverty are the three ruling principles of a nun's life. To be a nun is to give up all worldly pleasures and dedicate one's self to the all-consuming love of Christ. Self has to be annihilated for that love. Obedience without an inner murmur or struggle is the main ideal. One must be prepared to undertake any irksome duty or tedious journey, without dissatisfaction and with a perfect sense of humility and Obedience for the love of Christ.

of Christ.

It is a hard life in the worldly sense, yet is full of spiritual attainment. In all acts of self effacement a nun becomes so happy and cheerful. The more crosses she gets the happier she becomes.

To be spiritually united with our dear Lord in every act of life and to dedicate our lives in His service is the greatest happiness we can ever achieve.

Nirmala Perera.

St. Bridget's Convent, Colombo 7.

This symposium will be concluded next week. Names of prize-winners will also be an-

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KKKKXXXXXX

THE NUN'S **ANSWER**

RANG the bell. A smiling nun greeted me; I made my request. She bowed and tip-toed out.

All the while I expected Marie to burst in through the open door. I waited to hug her in the old familiar way. To my dismay, I heard a voice from within, and looking up, I saw Marie behind the grating, her eyes sparkling with joy.

sparkling with joy.

Much annoyed, I shouted, "What are you doing there? Can't you come out?" She only gave me a broad smile. Exasperated, I asked her whether she did not miss her friends, the clubs, the parties. Her ringing voice replied, "I miss nothing. I have found Christ, my Friend."

On my return, I was pressed with many enquiries about Marie. I could only answer, "She has found God, and happiness." Well, I think, that sums up a nun.

All Saints' College,
Borella,

Angelic Candles

AM educated in a convent run by the Sisters of Charity. I have gathered a rich experience of their unselfish devotion to the poor. They run many orphanages, they educate and maintain schools for the upliftment of their children. They visit hospitals and slum areas to bring words of consolation, to clothe them and to feed them.

Sometime ago I read in a news-paper about the splendid work of a nun who had nursed a Buddhist monk suffering from leprosy.

I can truly say that nuns are like angelic candles shedding their rays of love and devotion on the people around them. Mariorie Soris.



She is Another Mary MARY still walks the earth in the person of the nun, who fulfils all that her vocation implies. Yes, the nun is called to be another Mary and to tread in the footsteps of her ways.

The Stations of the Cross

This Lenten series, fully illustrated, will be resumed in next week's edition of the SchoolsEvery action of hers is done for one, her only one, her bridegroom, king, and God. She labours to fulfil his command, "Go and teach ye all nations." All her actions are bound by the three vows of poverty, chastity and obedience. These she takes through her own free will.

Wherever her shadow falls there is peace, love, prayer, and cheerfulness. Her hands nurse the sick, scrub floors, and are always ready to lift them up in prayer.

Belonging to various congregations whose names differ, these brides of Christ toil for the same cause, the honour and glory of their Lord and Master, Jesus Christ.

Marie De Zilva. *Bandarawela*,

General

Her companions are peace and re-tired leisure."

It is a rare vocation, which despite all its crosses reaches its goal, victo-

rious.
Francis Thompson in his "Hound of Heaven" emphasizes the fact that the cross, no matter what life you choose, always follows you.
The nun fights out her battles with Christ the bridegroom of her soul, as her sympathizer.

Whatever order she chooses, her ife is absorbed in doing good, tending the sick, teaching, praying for the teeds of others, looking after the destitute.

destitute.
Without this ministering angel, not only the Catholic world, but also the whole universe would be a desolate

Alexander Gunasekera.

St. Benedict's College, Kotahena

She answers Christ's appeal

THE nun is a virgin consecrated to the service of Christ. For the love of Christ she has shunned the glamorous lights of the world; for His sake, she has turned away from the glittering tinsel and sought the shades and the solitude of the cloister.

Thus buried in cloistered silence, she pleads for a sinful world — yes, for a world, giddy in its mad pursuit of pleasure. Another toils in the classroom, moulding the minds of youth, and teaching them the beautiful love of Christ. Another is an angel of mercy, flitting about in hospital wards, bringing hope and comfort to sufferers. Yet another is a messenger of peace, moving among the poor and down-trodden, rendering them spiritual and material aid.

But whatever may be here falled as

But whatever may be her field of labour, every nun fulfils one mission—she answers Christ's appeal, "Give Me souls." Mary Hakel.

All Saints' College,

THE NUN'S

STORY

by her, whom they call "our mother?"

Here is the Orphanage. Under the guidance of a loving nun, nearly three hundred orphaned children do not seem to be deprived of a mother's love and affection.

And here is "The Home" where the ministering angel tenderly readjusts nearly 250 fallen girls and directs them along the right path.

Here then is a life lived to the full in the service of one's fellowmen. A nun radiates peace and happiness wherever she goes.

St. Anthony's Convent,

Kandy.



TALKS JUNIONA

ı

"GLORIA"

My dear Friends,

My dear Friends,

The "Gloria" is both a Hymn
of Praise and Thanksgiving. Originally the "Gloria" was recited
only during the Christmas Mass
for this hymn begins with the
song of the Angels over the Cradle
at Bethlehem.

We cannot say this Prayer is out of place for Christ is born on a taltars with every Mass and so the song of the angels is fittingly repeated. Besides the first part of the Gloria is a hymn of Praise and Adoration "We praise thee," "We bless thee," "We adore thee." It is but proper Tan anaman manaman manaman manaman manaman manaman di Santa di Santa di Santa di Santa di Santa di Santa di Sa

that we bless and adore the Lord before we invite Him unto our altar. It is fitting, too, that we thank Him "gratias agimus" for what He is and for all the grace we will receive through

This beautiful hymn of joy and thanksgiving should remind us to be deeply grateful to the good Lord for all his mercies to us and to the Church at large. Gratitude is a beautiful sentiment. God loves a grateful heart.

Always in Jesus and Mary,

Uncle Ashley

Birthday Corner

12th MAR. - 18th MAR.

March, 12th: Filbert Embuldeniya (Kotahema), Delarno Rodrigo (Mora-tuwa), Maxwell Pietersz (Batticaloa), Pamela Lovendhal (Kotahena), Mary G. Ratnam (Ampitiya), Joseph X. Arulraj Corera (Colombo 13).

Arulraj Corera (Colombo 13).

March, 13th: Thorald R. M. Perunal (Wattala), Minoli Mirando (Wellawatte), S. Bernadette Silva (Chilaw), Kathleen Wijesinghe (Mt. Lavinia), M. Joseph Perera (Moratuwa), Angela Ratnayake (Kurunegala), Malcolm J. Perera (Moratuwa), Angeline Kelly (Tincomalee), Sriyan Liyanage (Dematagoda), Chitra de Silva (Nugegoda), Patrick Juriansz (Anuradhapura), Michael Daniels (Gonawala), Marie Mulholand (Dehiwela), S. Ignatius Rodrigo (Colombo 15), Adrienne De Silva (Bambalapitya).

March, 14th: Shiranee Rodrigo (Kotahena), Bertram Brainard (Dematagoda), Florence Smith (Colombo). Nirmalaraj Feldano (Negombo), G. Gonsal (Kandy), Barbara Felsinger (Wellampitiya).

(Weltamputya).

March, 15th: Bernadette Jayawardene (Nugegoda), M. Kodithuwakku (Matale), Rupa De Mel (Kalutara), Percy Perera (Wennappuwa), Patrick

Carmel Hill welcomes the Rev. Mother General

EVERYONE in the school took a very keen interest to welcome Mother-General. The teachers and pupils were busy practising the items and dances. All hearts beat in unison to make the day a success. On the 18th of February, the guides formed a guard of honour, while a little girl presented a bouquet of Madonnas to her Reverence.

The following day, our Mother

The following day, our Mother

Jackson (Colombo 8), Manel Perera (Matara), Zena Perera (Rajagiriya). Georgianna de Bond (Nawalapitiya), Shirani de Silva (Mahara), M. G. Reginaulo (Hatton), Romany D' Silva (Colombo 6).

(Colombo 6).

March, 16th: Marina Melder (Colombo), Calista Fernando (Galle), Pat Perera (Colombo 6), Ashley Oorloff (Colombo 4), Joseph Gonsal (Wattala), Nanita Douglas (Mutwal), Sheila Jones (Colombo 13), Ainsley Weerakoon (Colombo 4), Nikamal Jayasundera (Colombo 7) Patrick Perera (Nawala), I. N. John Pieries (Kandy), Monica de Silva (Colombo 4), Ronald Perera (Dematagoda), Cedric De S. Wijeyarratne (Colombo).

March, 17th: Aloma Stainwall

(Demanagoda), Cedric De S. Wijeyaratne (Colombo).

March, 17th: Aloma Stainwall, (Kotahena), Lalin de S. Wijeyaratne (Colombo 7), Carmen Ferdinand (Angoda), Ranjini Jayasuriya (Kalutara), Eunice Neydorff (Rajagiriya), Patricia Spittel (Matale), Savitri Candappa (Dehiwela), Bryan Jones (Colombo 13), Nirmalee Jayatilleke (Ratnapura), Ferrisita Patrick (Jafina), Bernadette Gunasekera (Wattala), Andrew Edward Puvirajasinghe (Jafina), Patricia De Zilva (Kotahena), Patrick Anthony Fernandopulle (Kochchikade), Patricia Ranjani Jayasuriya (Kalutara).

March', 18th: Priva Wickrama

March, 18th: Priya Wickrama-ratne (Colombo), Nethalie M. Pieris (Negombo), Dillon Pereira (Mara-dana), S. H. E. Manogram (Pera-deniya.

Superior brought in the Mother General, who came in with a smiling face and took her seat. The choir sang the welcome song, and one of the students recited a poem "Carmel Hill Greets Thee." The next item. The Awakening of Flowers, performed by tiny tots, captivated the hearts of all. There were three dances; A Spanish Dance, A Folk Dance, and A Harvest Dance.

There was the ceremonial lighting

There was the ceremonial lighting of the lamp after which came the crowning item, a ballet, the Landing of Vijaya. We then concluded with the National Anthem.

Rev. Mother General gave prizes to the best actor and actress, and also to the dog who was able to move human beings. We have all been charmed by Rev. Mother's smile.

Ranee Joseph.

Carmel Hill Girls' Eng. School, Ampiyita.

Inauguration of the Home-Science Block

THE formal opening of the Home Science classes at Carmel Hill took place recently. The Rev. Fr. Lucienne Perera blessed the Home Science Room which was gaily deco-rated, and was symbolic of National

The oil lamp and the fire were lit, the milk was boiled, after which, all partook of refreshments.

The Home Science classes are held once a week for each class.

Augusta Perera.

Carmel Hill Girls' Eng. School, Ampiyita.

OF SPACE - Concluded WONDERS

• This is the final instalment in our series on the Wonders of Space.

This is the final instalment in our series on the Wonders of Space.

THE Sun and nine planets are not all that make up the Solar System. There are about 30,000 minor planets called "Asteroids" which revolve round the Sun in a streamlike path which lies between the orbits of Mars and Jupiter. The diameters of the "Asteroids" range from hundreds of miles to less than a mile. But only about seventy asteroids have diameters of more than 60 miles. About a thousand asteroids have been named and identified, some of which are "Amour," "Adonis," and "Hidalgo." These are simply colossal boulders wandering ceaselessly round the Sun.

An important minor planet is "Eros" discovered in 1898. Its orbit is very elliptical so that sometimes it comes closer to the Earth than any other planet.

The Comical Wanderers

The other wanderers are the "Comets" which generally rouse our interest on account of their "tails." Comets are believed to be composed of tiny particles that move together around the Sun in a great swarm. Comets are also composed of frozen gases with a mixture of rock particles, and very likely comets are huge "lumps" of snow and ice. However that may be, a comet does not always have a "tail." The

"tail" is formed only when the comet comes close to the Sun during its wanderings. It is only then that we see "comets" in the sky ("walgatharu" as people say here). A well-known comet is Halley's Comet which comes round close to the Sun once in about 70 years. We will see it again in the skies in 1987. The tail of a bright comet is as long as from 30 to 50 million miles. A curious fact is that when a comet approaches the Sun, its tail is behind, and when it goes back on its return journey the tail happens to be in front! This is because the Sun repels the substance out of which the tail is formed. Some comets burst into bits at times, and theese particles come in contact with the Earth in the form of "meteors."

The Summing Up

In this series a general survey of the Solar System and the Universe would have been made. Of course a detailed account would run to volumes, but it would be enough within the context of this series of articles to understand "Space" as containing an infinite number of "galaxies," each "galaxy "composed of myriads of stars, that one of these "galaxies" is the Milky Way where one of the stars happens to be our Sun, and round this Sun nine planets are revolving, and that one of these nine planets is the Earth on which we live. The other planets too, like our

Earth, are rotating on their "axes" and these "axes" are also inclined at different angles to the planes of their orbits. Excepting Mercury, Venus and Pluto, the other planets have moons of their own. However, Mercury revolves round the Sun and rotates on its own axis in the same period of time, which is 88 days. Therefore the planet Mercury is always turning the same face towards the Sun, and the other side is in permanent darkness.

mum by mmmm MAURICE PEIRIS

MAURICE PEIRIS

We do not yet know what is there in the "far beyond." The most we know is that the farthest "galaxies" are all running away from us at incredible speeds — some 15,000 miles a second — and disappear from our ken. Presently the universe is expanding — expanding into "what" we do not know, And the crucial point is "Shall we ever know?"

We are on the verge of wandering through virgin space in manned rockets and artificial satellites. What is at the bottom is man's "curiosity." But whether we would be "happier" by such wanderings is another question. Although we may go "far," still we would find that our happiness or sorrow is a thing that is "near," As Jesus Christ said: "The Kingdom of Heaven is within you." (Concluded).

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The Toast of Paris: Eve Lavalliere - (3)











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IN MEMORIAM

Very Rev. Fr. M. J. Le Goc O.M.I.

(Died 16.3.45)

At the instance of the Catholic Literature Committee of which the late Fr. Le Goc was Chairman for over 20 years, there will be a Requiem Mass at St. Philip Neri's Cburch, Pettah, on Wednesday the 16th inst.. at 5.15 p.m.

FIRST ANNIVERSARY Mrs. Margaret Edirisinghe

(late of Cyril Jansz Vidyalaya, Panadura) Died: 12.3.1959

In life we have loved you In death we will remember you.

Sadly missed by Albert, Enid, Rohan and Kanthi.

C.A.M. Housing Scheme, Pittakotte.

In cherished memory of our darling son

Dwaine Romuald Meaden Born: 13th March 1958 Died: 18th August 1959

An angel in heaven

Dwaine - that's what you are.

Remembered by daddy, mummy, brother and sisters. 513

TWENTIETH ANNIVERSARY



Josephine Catherine Dias (Mrs. B. Polycarp Silva) Died 16th March 1940

A Requiem High Mass will be sung for the repose of her soul on Wed-nesday, 16th March 1960, at 6-15 a.m. at St. John's Church, Modera. Please pray for her soul.

Affectionately remembered by her husband and children.

167/2 Modera Street, Colombo.

THANKSGIVINGS

THANK St. Jude and the Sacred Heart of Jesus for the speedy recovery of my grandson who got lost on his way home from De Mazenod College, Kandana, on 25 January, 1960. I appealed to St. Jude to intercede for the love of the Sacred Heart of Jesus when all my efforts to trace the boy failed, at 7-30 p.m. the same day. At 8-30 p.m. I received a telephone call from Police Sergeant Karunaratne of Ragama to say that the child was found and to come and fetch him. I also commend this very kind person to the Mercy of the Sacred Heart of Jesus, whatever denomination he belongs to. I regret the delay in publishing this. S. K. C. Denepitiha.

OUR heartfelt thanks to the Sacred Heart of Jesus, Mother of Perpetual Succour, St. Anne, St. Anthony, St. Gerard Majella, St. Jude and St. Sebastian for the great favours received.

L. D. P. 519

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PAX ROMANA DAY

ST. JOSEPH'S COLLEGE

7.30 a.m. Mass 8.15 a.m. Breakfast 9.15 a.m. Meeting

All Graduates and Professional men and women are welcome.

The Secretary.

GET a few people to pray for me "— that was such a very modest request he made, the humble, retiring personality he always was.

he made, the humble, retiring pure the was awaiting his last operation. What were his feelings? I wondered! He was far too disinterested to talk of himself and I couldn't make up my mind to ask him either. Even at death's door, he was more concerned about his spiritual children and their interests—he inquired after my kith and kin, my friends (also his spiritual children) and my school. At the end of my visit, I knelt at his feet for his blessing, the last of many since my childhood. After his blessing he said with a kindly smile: "So Violet, go back safely and don't lose your way."

I went away as one in a dream.

smile: "So Violet, go back safely and don't lose your way."

I went away as one in a dream. What were his thoughts as he sat alone in the hospital, awaiting death? Did they go back far away to childhood's days and distant France? Did they make him sad? Did his human nature, all too naturally, come uppermost and make him long for home and country and for the ministrations of a mother, a sister? Such was the trend of thoughts that haunted me for days!

I then remembered his last visit to France. On his return, he said it was not the France he knew. The country was changed and most of the old folks were gone. His relatives, mainly of the younger generation, were very kind to him, he said, but they did not know each other, and so he was happy to come back "home" to the spiritual children God had given him.

God had given him.

How silly it was of me to have measured such a one by my very human standards! Had he not been raised to the holy Priesthood? Then wouldn't be have known how to elevate and convert the dross of earth to the gold of Heaven, making use of every pain and pang to increase of every pain and pang to increase his merits and glory in Heaven? How could it be otherwise, when he was so full of the spirit of the missionary?

No wonder he greeted me with:

"I have good news for you!" when I saw him after the operation. He was hopeful of getting well enough

ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

Testamentary Juricdiction No. 3985/T

In the matter of the intestate estate of Jayasinghe Appuhamillage Raithan Appuhamy of Vithanamulla. — Deceased.

ceased.
Weerawardene Pathirannahelage
Belin Nona of Vithanamulla. — Petitioner.

1. Jayasinghe Appuhamillage Do-na Meraya of Welihinda, Kotadeni-

na Meraya of Welhinda, Kotadenryawa.

2. do Premaratne (G.A.L.).

3. do Premadasa.

4. do Premagala.

5. do Prematileke (minor).

6. do Prematileke (minor).

7. do Punchinona (minor).

8. do Allan Jayasinghe all of Vithanamula, Mabole (minor).

9. do Gimara of Symonds, Road, Maradana. — Respondents.

This matter coming on for disposal before C. Thanabalasingham, Esquire, District Judge of Negombo on the 17th day of November 1959 in the presence of Mr. Gaston R. de Vaz, Proctor on the part of the Petitioner dated 29th day of October 1958, having been read,

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the said deceased abovenamed to have Letters of Administration to the above estate issued to her accordingly and the 2nd Respondent abovenamed be appointed Guardian-ad-litem over the 5th, 6th, 7th and 8th Respondents minors abovenamed unless the Respondents abovenamed or any other person or persons interested shall on or before the 18th day of December 1959 show sufficient cause to the satisfaction of Court to the contrary. It is further ordered that the 2nd Respondent do produce the said 5th to 8th Respondents minors before the 18th day of December 1959 show sufficient cause to the satisfaction of Court to the contrary. It is further ordered that the 2nd Respondent do produce the said 5th to 8th Respondents minors before this Court on the said date.

Sgd. N. Edirisinghe,

District Judge.

Drawn by me:
Sgd. Gaston R. de Vaz,
Proctor for Petitioner.
14th day of November 1959,

14th day 6.

25th January 1960:
Date for showing cause is extended to 11th March 1960.
Sgd. N. Edirisinghe,
District Judge.

By Violet Fernando

to work for God again through His children. So I came away deluded, and, unfortunately, postponed my next visit. Two weeks later, he was called to Heaven, to work for his children from there and never to be ill again.

again.

And there he was with silent lips, And there he was with silent lips, no more to move in prayer and blessing, no more to speak of gratitude to his superiors or to the medical staff who were "very kind" to him, or to his brother priests, nuns and others who visited him in his time of trial, no more to console and advise such

no more to console and advise such as me!

The sky was overcast from morning. It was bitingly cold at the cemetery; and under the weeping sky, he was laid to rest. "The Heavens weep when the great die!" someone was heard to say. Together, my friends and I prayed for him and walked away sadly, turning back from time to time to look at the grave, around which lingered a loyal and loving group of elders from Negombo. I presume they were the last to leave the grave.

He was a Priest with the tender heart of a mother! He who on earth consoled us so much and who, when the need arose, guided us firmly, yet so gently through the narrow and difficult path, can he not help us much more now?

He was Fr. G. Cazuguel, o.m.i., who is now no more. May he rest in peace.

"FAMILY FAST DAY"

A "Family Fast Day," spon-sored by the National Board of Catholic Women, representing the Catholic Women of England and Wales, was held in Britain on Friday, March 11.

On this day, every member of the family wos asked to make an act of self-denial—e.g. children to give up sweets, father his cigarettes or his "pint," mother to prepare only one main meal. The money saved will be given to help feed the two-thirds of all the people in the world who are hungry,



THE World Union of Catholic Women's Organisations has been collaborating with the United Nations Food and Agricultural Organisation and as a result Catholic women in many countries have adopted an area in an under-privileged country.

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"EDRAJ"

Graduation Ceremony presides at Archbishop Cooray

32 GRADUATES RECEIVE DIPLOMAS AT AQUINAS UNIVERSITY COLLEGE

Outstanding Contribution to the National Community

"THE progress of Aquinas University College is a source of great joy and pride to me," declared His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray

O.M.I., in his Convocation Address delivered on 7 March.

A TOTAL OF THIRTY-TWO GRADUATES INCLUDING TWO PRIESTS AND SIX NUNS RECEIVED THEIR DIPLOM-AS. ONE OF THE TWELVE WHO GRADUATED IN ARTS, REV. SR. MARY AGATHANGE R.G.S.C., OBTAINED A FIRST DIVISION. AMONG THE SCIENCE GRADUATES WAS A BUDDHIST MONK, THE REV. THALPAVILA VIJITHA THERO, PROBABLY THE FIRST SCIENCE GRADUATE IN THE SANGHA.

Dwelling exhaustively on true

Christian, moral, civic and social." The steady progress maintained at the institution was self-evident in the statistics of Aquinas graduates since its inception: I graduate in 1955; 6 in 1956; 21 in 1957; 25 in 1958 and 32 in 1959.

"The vastness of our ambitions is not as yet matched by the extent of our accomplishments," stated the Report.

CEYLON NEEDS TRUE

Feast-day of St. Thomas Aquinas was celebrated with Holy Mass sung by the Rev. Fr. Rector. Lending depth, majesty and splendour was the Catholic Choral Society which rendered the music of the solenn High Mass with a fervent finesse.

The graduation ceremony was followed by a social at which the Aquinas Students' Union was host to the graduands, past students and members of the staff.

Dwelling exhaustively on true Patriotism as St. Thomas Aquinas had defined it, His Grace stated that a person owed it in justice to love and work for his own country.

PATRIOTS

"It is our earnest hope that Aquinas University College will send forth each year men and women who will not only be learned in the Arts and Sciences, but also intensely and genuinely loyal to Mother Lanka. It is only men and women of such calibre who can provide our country the leadership she sorely needs in our time," said His Grace.

OUTSTANDING CONTRI-BUTION

OUTSTANDING CONTRIBUTION

The outstanding and indelible contribution made by Aquinas University College to the national community as a centre radiating intellectual life, was clearly revealed in the report for the past year, read out by Very Rev. Fr. Peter A. Pillai, o.M.I., Rector.

"Aquinas," he said, "was founded for a definite purpose to which, please God, we shall always remain faithful. It was founded not merely as in every University to provide universal knowledge, but also and especially, to promote wisdom. It will therefore be solicitous to form the intellectual personality of the students, by inculcating in them a respect for truth and by guiding them to independent lines of thought. Because it is crowned by the teaching of Christian philosophy and theology it will be a school of truth. It will also be a mistress of life,

Reference was also made to the great need of more buildings in the rapid expansion of Aquinas University College and the playing fields which were now practically two-thirds complete, costing over 1 1/2 lakh's of rupees.

Earlier in the day, heralding the graduation ceremony, the feast-day of St. Thomas Aquinas was celebrated with Holy Mass sung by the Rev. Fr. Rector.

PATRIOTS!

-says Archbishop at Aquinas Convocation

(Reproduced below are extracts from His Grace's Convocation address)

Convocation address)

ONE PURPOSE OF INSTITUTIONS LIKE AQUINAS IS TO PRODUCE THE ELITE OF THE COUNTRY, ITS FUTURE LEADERS. ABLE AND COMPETENT LEADERS ARE ONE OF THE GREATEST ASSETS TO A COUNTRY. CEYLON BEING A YOUNG NATION IS ESPECIALLY IN NEED OF SUCH LEADERS, AND PATRIOTISM SHOULD BE A STANDARD QUALITY IN THEM.

St. Thomas Aquinas speaks of patriotism in his Summa Theologica. He calls it "pietas" or filial piety, and places it in the same category of moral virtues as filial piety towards one's parents

Thus patriotism is a type of justice. But it is not commutative or distributive justice, where what is due to another is given according to a measure of equality according to a measure of equality
— i.e. as much is given as is due.
Filial piety or Patriotism is what
St. Thomas calls a potential part
of justice: it has in it the elements
of justice in so far as what is
rendered is due; but it is not justice properly so called because
we cannot render what is due to
our parents or the fatherland according to the measure of equality
— we cannot render as much as we cannot render as much as

One comes under obligation to others, says St. Thomas, because of their excellence or because of benefits received from them. Under this aspect one's first and foremost obligations are towards. God from whom depend one's very being and the entire ordination of one's life. Hence the virtue of religion towards God. Next come our parents and fatherland from whom we derive our origin, and towards whom we owe filial piety and patriotism.

IN CEYLON

Having said so much about patriotism, one may ask: is there true patriotism, are there true patriots in Ceylon? It is a matter worth serious considera-

The point may perhaps be made

The point may perhaps be made clearer by stating first what patriotism is not, and then what it is. WHAT IT IS NOT:

In the first place, justice is towards others, not towards oneself. Hence it is the opposite of selfishness. Hence those who become leaders through selfish motives such as personal greed, personal ambition, etc., are not patriots. What then may we say, for instance, of those politicians who come forward for elections without any constructive prowithout any constructive pro-gramme?

FALSE PATRIOTS

Secondly, justice is according to the measure of equality to one's desserts. Equality must be according to truth. What then about those other politicians who resort to false propaganda, to false abuse, to throwing mud on others?

false abuse, to the same others?

There is one, 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 on Aquinas!

lakks to pay my debts on Aquinas!

Another, or perhaps the same one, is spreading falsehoods about this very institution—that it is supported by foreign aid, that it received two million rupees from the Colombo Plan, etc. The actual fact is that the Colombo Plan has promised aid that may come to about a lakh of rupees. We are grateful to the Colombo Plan, but the millions are only in the heated imaginations of these people.





Can apostles of such false propaganda be patriots?

Finally, according to St. Thomas, patriotism is the "cult of all the citizens" of one's fatherland; hence, not of one section of them even if that section is the majority.

What then of those who foster division in the country—communal division, language and racial division, religious division? Are they patriots? A true patriot should place the general well-being of the country above the interests even of his Party.

AND TRUE PATRIOTS What next is patriotism in itself? A true patriot is one who so loves his country that he is prepared to sacrifice his worldly wealth, his time and leisure, his very life for its common welfare. It is accordingly a pity that there are many so-called good people who refuse to come forward as leaders, as statesmen because they are afraid to lose their wealth, and they do not wish to be disturbed out of their leisure. Surely such fearful people are not patriots!

How different is the conduct of the soldier who in the field of battle is ready to sacrifice his very life for the sake of his country. "Dulce et decorum est pro patria mori." It is a sweet and glorious thing, says the poet, to lay down one's life for one's country."

Such is a true patriot. May many such be produced within the portals of Aquinas for the future prosperity of Lanka!

POINTERS FOR VOTERS

Continued from page

Just wages and fair prices are essential. So are reasonab profits. But the whole question of wages, prices and profits must be viewed against the background of the priority to be given to the stepping-up and the national economy as a whole.

CO-OPERATION BETWEEN CAPITAL AND LABOUR:

If there is to be a greater output of work, it is essential that there should be a more peaceful relationship between capitalist, employer and employee.

Even at the cost of the claims to power, privilege or profit of either side,

co-operation between capital and labour must be achieved.

The accent should be on a greater diffusion of private ownership, rather than on large-scale ownership, or State ownership, unless State ownership is in a particular case necessary in the interests of the common good.

MARXISM

Catholics will remember that Marxism is uncompromisingly hostile to freedom and to religion, and that it has been formally condemned by the Church.

A sane and balanced social programme should be preferred to the at tractive paradise on earth so glibly but unrealistically promised by the Marxists.

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