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WHAT THE FUTURE WILL BRING IS YET UNCERTAIN, BUT...

The CHURCH in THE CONGO STAYS AT ITS POST

*In the twilight
of life...*

Bishop Visits Rebels and Premier

THE next few weeks should make it clear whether the Church is the one institution to retain any authority in the new Congolese Republic, where Catholics number some 40 per cent of the 13,000,000 population.

The only reports of missionary priests and nuns being attacked by the mutinous Congolese soldiers of the *Force Publique* come from the Lower Congo region.

Priests were reported among the Europeans set free at Thysville after they had been jailed by the mutineers, and there were one or two reports of nuns in this region being molested.

But elsewhere missionaries do not seem to have been attacked by the rebels who in some cases have taken the white priests under their protection.

SAFE

Brussels Radio reported on Tuesday night that the Benedictines in Katanga province — where they work in the archdiocese of Elizabethville — were safe and sound and at their posts, as were the Benedictine Sisters.

The same was reported of a congregation of Sisters and also of the Marist Brothers at several points in the Congo, including Leopoldville, Stanleyville, and Bukavu, but the evacuation of two Sisters was reported from Luluabourg.

Several parishes in African quar-

ters of Leopoldville were visited by armed patrols, and some missions were given a special guard by the rebel soldiers, who also rescued a white missionary from possible trouble, and escorted him to the house of Bishop Malula, the Congolese auxiliary of Leopoldville.

Some white missionaries living alone in African districts, together with several Sisters, have withdrawn to the European sector of the city. All the others have stayed put and have not been molested.

Bishop Malula spent last Friday visiting all the different parishes of Leopoldville to encourage the priests and the Sisters. He also visited the army camp where he talked to the mutineers and to the army chaplain. He has also had an interview with M. Patrice Lumumba, the Prime Minister.

However, on Thursday last week European refugees arriving in Leopoldville from Thysville, where the mutiny of the *Force Publique* seemed to be most virulently infected by anti-European feeling, reported that nuns were among the women molested by drunken troops.

ATTACKED

The territorial administrator of the Madimba region was reported by B.U.P. as saying: "A group of mutineers who arrived from Madimba broke into the convent of Mbanza-Boma where many European women had fled. There also women and nuns were raped at gunpoint."

Very few English Catholic missionaries are working in the Congo, since this vast territory is entrusted for the most part to the Belgian provinces of missionary orders and congregations.

One exception is the diocese of Busankusu, in Equator province, about 125 miles north-east of Coquilhatville, entrusted to the Mill Hill Fathers. They were invited out to the Congo in 1904 by King Leopold.



• A striking study by one of the guest artists — Ralex — on exhibition at the Rasanjali Art Exhibition.

(See also pages 5 and 8)

GIVING OF BLOOD IS AN APOSTOLATE

THE Pope considers that the giving of one's blood in a spirit of charity is a form of the apostolate," says Cardinal Tardini, Secretary of State, in a letter to Archbishop Baggio, Apostolic Delegate to Canada.

At Munich's International Congress

UNIQUE OPTICAL TRANSMISSION WILL BE USED

AT the International Eucharistic Congress to be held in Munich next week, optical simultaneous transmission in five languages has been devised and will be used for the first time in Europe, it is known.

This system gives a simultaneous transmission of each conference in all the Congress languages. During the reports five translations will appear on the screen. Each language will have its special colour. The script surface will occupy a space of 160 square ft. in the Congress Hall of the German Museum and 250 square ft. in the Bavarian Hall of the Exhibition Park.

The theme of the Congress "Pro Mundi Vita" — "For the Life of the world" — will be dealt with.

PRESS AND PUBLICITY

According to a communication from Rev. Giuseppe Missaglia, S.S.,

Secretary of the Permanent Committee of International Eucharistic Congresses in Rome the forthcoming great meeting of Catholic Christendom in Munich has found the largest echo ever accorded to such an event.

Two million brochures and pamphlets in all the Congress languages as well as 100,000 posters have been mailed by the Organisation Office to all continents. The Press Centre of the International Eucharistic Congress has been supplying more than 2,600 German and foreign addresses with pictures and releases in six languages for many months.

The German Legation in foreign

countries and the Embassies and Consulates in the Federal Republic receive this information material regularly. Numerous Press Conferences have been held in Germany and in Paris, Brussels, Utrecht, Madrid, Lisbon and Vienna.

IN TECHNICOLOR

An advertising film in technicolor "Call to the World," available in five languages, has been showing for months in many countries. The Archbishop of Munich-Freising, Joseph Cardinal Wendel has invited the faithful from all over the world to participate in the International Eucharistic Congress in Bavaria's Metropolis.

ELECTIONS

*Last
minute
leaderette
on the
elections*

(See page 6)

500-year-old university thanks Pope

BASLE University has sent a message of gratitude to the Holy See on the 500th anniversary of its foundation by Pope Pius II.

Pius II established the university by his bull "Inter Ceteras Felicitates," published in Mantua on November 4, 1459.

The university authorities presented Pope John with a book published to commemorate the quin centenary.

Saint's Birthday

THE house where St. Pius X was born at Riese, near Venice, has been opened to visitors. The furniture and arrangements are as they were 125 years ago when the saint was born.

FATIMA ALERTS CEYLON

(See page 12)

THE VICTOR LEADS ... OTHERS FOLLOW

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

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TUCKERS AUTODROME

WEEKLY POST BAG

"THE CATHOLIC HOME"

I CAN truthfully state that the above is the saddest article that I can remember reading in your esteemed paper during the ten years that I have read it.

It struck me that the writer's experience is quite different from my own, for in the Catholic homes where I have been, there are always either statues or pictures or both in the sitting room, sometimes even on the verandah, and never have I yet had the impression that the occupants were ashamed of their faith.

Perhaps the writer is referring to poor homes, in which case I can understand their position because, having a good collection of statues, pictures, rosaries, two or three crucifixes and several prayer books and

missals (I know how much they cost) — the few such items these less privileged people can buy, they treat them as treasures to be kept as safe as possible from breakage by putting them in their bedrooms.

Therefore I think that in most Catholic homes of the more fortunate of us, there is plenty of evidence of our faith; and where this is lacking, probably it is due more to lack of money than a wish to hide their faith.

E. R. Tampoe.

Colombo 2.

2.

THE spirit of the world and the fashions of the age are tending

to elbow religious pictures and statues out of the home, and, sad to say, also the spirit of piety and devotion. Some modern folk seem to think that religious ornaments in the home are no longer in good taste. At most they are tolerated in the bedroom. Such an unhappy state of affairs should be opposed by every means, for it is just such conditions that tend to destroy the Catholic Faith and the Catholic atmosphere, to desecrate the marriage bond, and to undermine the foundation of temporal and eternal happiness.

An old Chinese adage says, "One picture is worth ten thousand words." Pictures make more powerful impressions than words. Often they convey what cannot be expressed in words. Let the walls of the home be adorned with reminders of Christ, His Blessed Mother and the saints, with such pictures as will be incentives to civic and Christian virtue and to the love of the noble, good and beautiful.

A blessed Crucifix should be one of the finest and most cherished ornaments of the home. Likewise a statue or picture of the Sacred Heart and of Our Lady, pictures of the Holy Family and of patron saints, the Christmas crib, the religious motto, a May altar or a little shrine, are all worthy of places of honour in the Catholic home. Have also in your home a vessel of holy water and teach children to use it with faith and piety.

You may call these things non-essentials; but there is no doubt they help to establish that distinctly religious and Catholic atmosphere so important in the home. They serve to raise the mind and heart above earthly and transitory things to those that are heavenly and eternal. They inspire good thoughts and influence the young in silent and unnoticed ways.

No improper or immodest pictures or statues should ever be tolerated in a Christian home. No child should be subjected to temptation by its own parents and in its own home. Immoral, vulgar, sensational novels, papers and publications containing indecent pictures or pictures tending to weaken faith, that teach vulgarity and and implant the seed of vice, should be forever banished from the home.

E. J. R. Fernando.

Kalutara.

Liturgical Altars

THE article on Liturgical Altars and allied matters in last week's issue of the Messenger, by Rev. Fr. Michael R. Rodrigo, O.M.I., was indeed very instructive. It may interest your readers to know that the first granite altar of the type mentioned in the article was designed by Rev. Fr. J. Sion, O.M.I., and made at Tewatte, and can be seen at Fatima Church, Deans Road, Maradana, where it was set up in July 1958 and consecrated by His Grace the Archbishop of Colombo, on 13th October 1958.

F. R. Pragasam.

Colombo.

2.

I WAS rather surprised to read in the very interesting article under the above title, the verdict of an elderly priest when he saw the granite altar in the Major Seminary Chapel.

Judging from the photograph, this altar, to speak as a mere layman, has all the qualities required: beauty, dignity, and simplicity. To add to these, the fact that it was made of granite quarried in Ceylon, and carved by our own countrymen, is an immense advantage. Though no one grudges the considerable sum required for imported marble altars, why spend money which can be more profitably used on something that cannot be obtained here or else in doing charity which could not be done if this amount were spent on a marble altar? That anyone should object that such altars are too modern, is a sad reminder that some of us do not move with Holy Mother Church's ideas, which are as the writer puts it so

succinctly, — "ever ancient, ever new."

E. R. Tampoe.

Colombo.

Dialogue Mass

IT would be such a good thing if the Dialogue or Spoken Mass in which the entire congregation prays aloud with the priest were made a regular feature in Ceylon quickly, in view of the rapidly changing conditions and the indifference of Catholics at Divine Service.

The silent public worship for the layman restricts his tongue which is a fitting and proper instrument for the adoration of God. The Dialogue Mass is recommended as the best means of exterior as well as interior participation in the central Act of Catholic worship.

We should not be spectators but participants in the singing of parts of the Mass and hymns. In the Dialogue Mass, every person present in the congregation can speak aloud with, and in answer to, the prayers of the priest.

In the silent method which is so common among our congregations, the people tend to forget that their's is essentially an active role, in the Mass. Children especially are not interested in it and the number of adults who gather in groups outside the churches on Sundays is increasing.

At first a priest-leader should read from the pulpit to help the people during the early stages. Gradually, as the congregation becomes confident and proficient, a lay-leader may take over this duty and read from his place to provide tuning for the congregation. Later, lay readers could also be used for the Epistle as well.

W. L. S. C.

Kolonnawa.

Catholics and Communists

A FEW weeks ago a Buddhist young man asked me why the Catholic Church forbids us to have any dealings with Communists. My reply was as follows:—

Suppose you were the son of a great business man who dearly loved his wife and children and supposing this great man had business rivals, some of whom had dealings with you. Let us say there was one among them who was a deadly enemy who was planning to destroy your father and his business completely. Your mother is greatly distressed and calls you to her side and tells you "Son, you know how much your father loves us, how much he has done for us and how much he is doing for us, and you know how hard this particular enemy of his is working for his destruction, which is our destruction as well. Now could you as a dutiful son have any dealings with a man like that? Son, I want you to sever all your connections with him." If, however, you continue your dealings with this enemy of your father and your mother calls you up and tells you that she would no longer consider you as her son if you persist in continuing your dealings and thus helping the would-be assassin of your father, would you condemn your mother's attitude as a dutiful spouse and a dutiful mother who has to safeguard the interests of her other children? Well this is exactly the position of Our Holy Mother the Church, The Holy Spouse of Christ, in regard to atheistic Communism.

My friend's only comment was "You know how to put it nicely." I told him that this was not how I put it but how it actually was. "Looking at it that way, it is no doubt true," he said.

K. A. P. Fernando.

Maharagama.

What's in a name?

I AM herewith forwarding a few oddities collected at random in response to the suggestion in last week's Current Comment under the caption "What's in a Name?"

Buyam and Swallum—Druggists; M. E. Ketchum—a Sheriff; H. E. B. Passmore—a Customs Inspector;

WHAT PEOPLE SAY

By Spectator

Illegitimate again, on his own attacks—revised version: "My attacks from the present election platform are directed at the anti-Catholic, anti-God, anti-social and anti-religious organisation known as 'Catholic Action' and not at the Catholic Church!"

Doesn't he deserve a Doctorate of something or other (Rome) for his thesis on 'Catholic Action'?

Secretary, L.S.S.P.: "This much is true in this report. Dr. N. M. Perera and I had dinner at the residence of the Soviet Ambassador some days ago. The entire remainder of the report in the Sunday 'Observer' is untrue and an invention!"

We have to take him at his word, because the influence of nearly 150 years of British rule being still so strong here, how could they have talked of anything else with Mr. Yakovlev, but the weather, as they always do in England! Believe me there was nothing else at the Russian Embassy that night except vodka and 'weather'!

Dr. R. S. Watson on 'The hazards of boxing': "We are convinced, that the risk of brain injury, even in amateur and juvenile boxing is a very real one, and regrettably a serious one!"

Ssh Doctor! Mum's the word! No adverse comments on boxing please; it is such a manly and scientific game! We are horrified only when we see a cock-bird fighting another cock-bird, or a matador trying to get the better of an infuriated bull!

Iris de Croos: "If mother should have a very special day of her own, well, why not father?"

Paterfamilias: "Bless you Iris! You're just one little oasis in the illimitable desert of feminine indifference to the trials and tribulations of poor, bread-winning fathers!"

Geo. P. Solomons on 'Priest's jeep was well oiled': "I do not suppose any motorist in Lanka would ever substitute any intoxicant for brake fluid..."

Guessed right! I, for one, know better where to put in my intoxicants! Catch me throwing it away to reanimate a couple of decrepit brakes! I would rather take in all of it and go home, swaying gloriously on two unsteady legs, singing 'Kaapallaa, bee-pallaa...' and leaving behind the perishing jeep where it got stuck!

B. A. Gentleman—a Lady: Bumpus and Bumpus—Practising Osteopaths; Dr. Aiken—a Dentist; Sweet and Saner—Business Partners; Dr. Besick—a Physician; Z. Z. Zizz—an Engine Driver; Harde and Sharpe—Members of the Stock Exchange; Messrs. Bhatt and Ball—Sports Goods Sellers.

The following couples were married: Ransom Blue to Elizabeth Redd; Russian White to Mary Ann Black; Nathaniel Green to Amunda Brown; Solomon Gray to Josephine Orange; Navy Blue to Aurelia Chocolate; Josephus Drab to Blanche Walnut; Willie Lemon to Juanita Tan.

G. P. S.

Ratmalana.

"On Going to Pot"

I AM happy to inform you that I have made a delightful competition on the above! I hope to have it at my next party. I am thankful to the Messenger for helping me to find this interesting party game which will not be for the "pot-heads" certainly. The prize—well, anyone should be able to guess what the prize will be!

Edith Fernando.

Colombo.

2.

LORD have mercy on poor Percy. They want some more to know what's Geo. Gladly I shall say:— "Worshipful Member of A.O.P., Thanks for all you've said, In your 'Persiflage on Percy,' Yet I am no 'Georgi' Red. As you wish to know me more, In this punster's game, Geo. is just the dehydrated form, Of George my first name.

Geo. P. Solomons.

33, Chackindarama Road, Ratmalana.

BISHOP SHEEN SPEAKS

PRIDE

CONFUCIUS

was once asked what he would do first to reform the world. His answer was: give the right definition of words. When the Soviets call inciting revolutions throughout the world "peace"; when they call the dictatorship of the Party a "democracy"; when with one-third of the world in their hands, they call nations who refuse to take one foot of land after a victorious war "imperialistic"—then you have an order where night is day, and wrong is right. In a lower order, the same is true of certain words that creep into our language to describe what is truly the opposite of the truth, such as "inferiority complex". No one in the world who is so described is conscious of being inferior; his trouble is that he considers himself superior. That is why he has contempt for superiors, hatred for equals, and scorn for inferiors. Just as much progress would be gained by using the old word "just" for sex, so more peace of soul would be acquired if we used the word "pride" instead of inferiority complex.

• The ego

A proud heart loves no one but itself; therefore it is beloved by nobody. It is not a sense of inferiority which makes him complain that "nobody loves me"; it is his bloated conceit. Even when he goes to the opposite extreme of appearing as a martyr, it is pride that shines through. Antisthenes used to walk in the forum of Athens with a cloak torn and tattered, in order that everyone might see how abject he was. Socrates discovering the hypocrisy said that his ambition shone through the holes of his cloak.

Pride is like a church bell; it can summon alike to our feasts and our fasts, our merriment and our mourning, prosperity and defeat. It was not lust, but false superiority which produced the primal evil of man. The man with the superiority complex de-thrones values and substitutes another idol—the ego.

• King of vices

Pride is an inordinate affection against right reason by which man esteems himself and desires to be esteemed by others above that which he really is. The humble man sees himself truly; the man with the superiority complex does not. He sees only his shadow which the sun of truth casts as it is kept behind his back. Pride is the king of vices; it has as its cortege all the other vices. It is the



first of the pall-bearers of the soul; the root of all evil. Other vices destroy only their opposite virtues; as wantonness destroys chastity; greed destroys temperance; anger destroys gentleness, but pride destroys all virtues.

Pride also shuts out knowledge. One can learn truth in two ways: through the intellect and by affection. The proud man does not know it by his intellect, because heaven hides truth from those with a superiority complex. As Our Lord said of His Father: "Thou has hid these things from the wise and prudent." Nor will man with a sense of superiority, know the truth through love of it, because he who loves his own ego can never take pleasure in truth which declares him to be less than he believes himself to be in his own conceit.

• Humility

A person with a superiority complex is concerned only with how he looks to others; but a soul with humility is interested only in how he looks to God. Humility is very different from condescension or stooping in pride to an inferior, for it is based not on our littleness, but upon the greatness of God. As Saint Augustine put it: "Noscere Te, noscam me." May I know Thee, may I know myself.

Humility is in the heart and not in externals. In fact there is to be a certain restraint used in external manifestations of humility.

The holy woman Esther of the Old Testament practised humility of heart in the midst of pomp and honours. She attired herself in rich apparel and with jewels because she was interceding for her people. There can, therefore, be true humility practised amid external grandeur.

In Paradise there are many saints who never gave alms on earth. Their poverty justified them. There are saints who never mortified their bodies by fasting. Their bodily infirmities excused them. There are saints who were not virgins. Their vocation was otherwise. But there is no one in heaven who was never humble. (Copyright . . . Reproduction in whole or part forbidden).

A GREAT CATHOLIC PATRIOT

IN the galaxy of Christian patriots who figured in the struggle for Lanka's political freedom there was no one who fought more valiantly to reach that goal than M. A. Arul Anandan, who died just twenty-five years ago.

In fact, he was a Christian who realized that he owed it to God that Christian Justice should be made to prevail in the Councils of the State for the good of the community and he proved to be the salt of the earth by being true to his faith in his disinterested service to his motherland.

It is, therefore, refreshing to commemorate the life of a selfless patriot like Arul Anandan, especially at a time like the present when this once happy isle of ours is broken up into divisions of race and creed.

Born in 1880, Arul Anandan had entered politics quite early in life. In 1907, he joined the Jaffna Association, and he and A. Sabapathy, as Joint Secretaries, of that association, submitted a memorial to the Colonial Office, in support of the historic memorandum, of James Peiris who launched the first organized movement for Constitutional Reforms. From that time onward he was a close collaborator of E. T. de Silva, another Catholic patriot, in the work of nation-building. Arul Anandan advocated the various needs of the country in the pages of the political magazine, "The People," edited by E. T. de Silva, and was an enthusiastic supporter of the Congress of Literary Associations and the Young Lanka League.

POLITICAL AGITATION

When the whole country was stirred to agitation for a reform of the Constitution as a result of the inhuman acts perpetrated on the Sinhalese people by a Military Government during Martial Law, in 1915, Arul Anandan played a prominent part in organizing political conferences, with a view to establishing a permanent national organization for Ceylon to start the agitation for Constitutional Reforms.

He was elected one of the Joint Secretaries to the second political conference, held in 1918, when he supported the particular resolution which asked for the formation of a National Congress for Ceylon and expressed his patriotic feelings in the following noble sentiments:

"I therefore, support this resolution with all my heart, in

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the full hope and confidence that the Ceylon National Congress, which we are inaugurating today, shall be the outward and living symbol of the united Ceylon for the realisation of full responsible government within the British Empire."

At the inauguration of the Ceylon National Congress he was elected a Joint Secretary along with E. T. de Silva, both of whom put their shoulders to the wheel and carried out a campaign of propaganda meetings to popularise the Congress ideal in various parts of the island and made the Congress the great political force that it was, until it declined owing to cliquism within its ranks in later times.

A CRISIS

In 1921, Arul Anandan assumed for a second time, the office of Secretary of the Congress at a critical time in the history of this country and also of the congress, when the whole country was agitated over the Reforms question and when the very existence of the Congress was threatened with extinction by that section of the Tamils led by the Father of the National Congress, Sir P. Arunachalam, who left it owing to certain misunderstandings over the representation of the Colombo seat in the Legislative Council.

SCHOOL of APOSTOLIC TRAINING

WHO would have imagined that there was in Ceylon a school whose entire purpose was to train young men for the apostolate? And that there really is such an institution in Jaffna, at Pandyanthalvu.

Recently I had the opportunity of visiting the school and of meeting its Director, Fr. Alfred. For about an hour we discussed the various aspects of the type of work done there.

INTENSIVE TRAINING

The school is open to men who have completed their school career. They are given about nine months training there, under the personal guidance and supervision of the director.

That the director imparts the training more by example than by precept, was the impression I received. He had a long wooden bench as his writing table and his almyrah was more full of books than cloths. An austere life, certainly, with the director's time divided between praying, reading and teaching.

Judging from the programme of work which is given below, the students are given a sound knowledge of all that is needed for Catholic lay workers.

The course includes (a) Theology of a very high order. (b) The study of the Lay Apostolate with special emphasis on the Papal Encyclicals and Catholic Action. (c) Liturgy. (b) Spirituality and (c) History of the Church.

The trainees are admitted free of charge and follow a residential one year course. The Bishop of Jaffna pays the expenses of the young men who belong to his diocese. Though preference is given to bachelors, yet trainees need not necessarily remain bachelors when they leave the school after their training. The director made it clear that the trainees are

Arul Anandan had to continue in the same office in the following year, too, as the political situation became even more serious as a result of the autocratic actions of the Governor, Sir William Manning, which necessitated the famous walk-out-of-the Unofficials led by James Peiris.

As Secretary of Congress, Arul Anandan had an extremely strenuous time in attending to all the despatches and Reform memoranda during the period of two Reform Delegations in England (1919-1922).

A CONGRESS PILLAR

Arul Anandan had rendered great service to the Reforms cause as no other member of any minority community had done. There was no one who stood more loyal than Arul Anandan; he remained one of its strongest and staunchest

By

STEPHEN A. SILVA

pillars. There was no greater supporter of the national movement. Like another Catholic patriot, H. A. P. Sandarasegara, he was one who never thought as a Tamil but always as a Ceylonese. Although he was a great admirer of Sir P. Arunachalam, he did not follow the latter when Arunachalam deviated from his first principles enunciated by him, at the inauguration of the National Congress as its President, but he stood by the National Congress for the good of the community at large and made common cause with the Sinhalese and other communities for the common good of his motherland. His uprightness and sense of justice and fairplay could be further gauged by the fact that whilst his disgruntled compatriots who seceded from the Congress put obstacles in the path of political reforms by sub-

sent to areas where jobs suited to their skill and ability are found. The field of their apostolate is the society in which they work.

There is no doubt this school renders an invaluable service to Catholic youth, by giving them a thorough apostolic training. The school is also helpful to Catholics

FROM

P. Saverimuttu

in general—in that the director is only too pleased to discuss with anyone the various forms of Catholic apostolate that could be undertaken by Catholic men— young and old.

My visit was both pleasurable and profitable. One hopes that Catholic men— young and old—who visit Jaffna, will make it a point to visit this apostolic school at Pandyanthalvu under the patronage of St. Anne, mother of Our Lady.

Here is a more detailed programme of work:

A. — Doctrinal Formation.

1. Jesus Christ:

- (a) The Person of Jesus.
- (b) The Message of Jesus.
- (c) The Redeeming Work of Jesus.

2. The Church of Jesus Christ:

- (a) Divine Institution.
- (b) Church, the Mystical Body of Christ.

M. A.

Arul Anandan

mitting memorials, counter to those of the Congress, to the Governments, both here and in England, Arul Anandan carried out, for a second time, an intensive programme of propaganda by delivering addresses throughout the length and breadth of the island, to popularise the Congress ideal.

SELF-SACRIFICE

His spirit of service may be imagined from the following words of exhortation he uttered at the inauguration of the Ceylon National Congress:

"Self-sacrifice is the only pathway to freedom, and every one of you here present today can do something, however little, to popularise the ideal we are determined to reach in the not distant future. There are some who think that because they can do but little, it is useless to do even that little. No idea can be more fatal. Do your little, however apparently unfruitful, for it is those who work, every man according to his ability, indifferent as to whether the result be great or small, or even apparently nought—it is such as these who are true nation-builders. Yes, every brick has its place, and even the stone which the builders rejected may become the head of the corner."

Such was the spirit in which a Catholic patriot sowed the seed of political freedom in this country, the fruit of which, meant for all is also enjoyed now, only by a section of the Sinhalese, professing a particular creed.

(c) The Life of the Catholic Church in the World.

- (1) Its organization.
- (2) Its mission.
- (3) Its hierarchy, priesthood, laity.

This course includes apologetic instructions and comparative religion.

3. A full revision of the Diocesan Catechism Book:

- (a) The Credo article by article.
- (b) The Commandments of God and of the Church.
- (c) Sin and Virtue.
- (d) Grace, Prayer and the Sacraments.
- (e) The Evangelical Counsels and the Life of Perfection.

4. Scripture study:

- (a) A General Survey of the Old Testament.
- (b) A Detailed Study of one or two Gospels.

B. — The Lay Apostolate.

1. Origin and History.

2. Encyclical Letters and Documents concerning the Lay Apostolate, Secular Institutes, etc.

3. Catholic Action: Its Aim, Organisation, Life, History. (Lectures on relevant subjects will be delivered by members of the Legion of Mary, Y.W.C., etc. from time to time).

4. Social Action: Encyclical Letters, Syndicalism, Socialism, Communism.

C. — Liturgy. Initiation to the Liturgical Life of the Catholic Church. It's adaptation to a community, to a Parish.

Continued on page 4

THE STETHOSCOPE AND I

"We look before and after
And pine for what is not,
Our sincerest laughter
With some pain is fraught
Our sweetest songs are those
That tell of saddest thought."

Whenever I consult the doctor (and that's very rarely, thank God!) the old love comes back to me in all its fury.

"I want to be a doctor!" my heart begins to sing when it is too

by

Joseph Jayasuriya

late. When I have left my school days behind. When other circumstances debar me from entering the medical profession.

I can think of no other profession to which I would be temperamentally better fitted than that of a doctor's. "You were born to be a doctor," a voice inside me whispers. "But you're only a clerk—an absolute nonentity, a thing without a name."

Mea maxima culpa!

My Uncle

Whenever I think of the vocation I have missed, the tragic story of my uncle comes into my mind...

He, so I am told, used to play with a toy stethoscope he had made for himself, as a child. It seems he was exceptionally bright at school. When the time had come for him to do higher studies, his father had suggested that he become a lawyer. On hearing this, my uncle had immediately condemned the legal profession as the "lying" profession (!) and suggested that he become a doctor instead.

The father had, of course, consented, and the son had commenced his self-imposed task. About two years later he had entered Medical College.

When we meet him again it is four or five years later. He has passed his preliminary examinations and is, looking forward to his Finals. He now attends College from a nearby boarding house. But unlike most medicos, he it seems, was an intensely religious young man.

In an effort to win a coveted Gold Medal at the Finals, he overdoes his studies and falls sick. To make matters worse, the medico commits the supreme blunder of taking a bath while having fever! Complications set in. He is admitted to a Special Ward in the General Hospital, where his malady is diagnosed as Brain-fever. Word is sent to his parents, and his father appears on the scene. His condition gradually worsens. Doctors vie with each other to save his life.

He then addresses his father and begs of him to give his love to all at home. A little later he makes the supreme announcement to his father that he had just kissed the feet of Our Lord. He then breathes his last.

Now, why is it, one wonders, that Death came so early to snatch away one who, had he survived, would undoubtedly have rendered such yeoman service to his fellow-men? No one can say why, for Death, like life itself, is a mystery. Time alone will give the answer "why darkness sometimes comes ere the morn is fully spent."

Dreams

It is strange that I who once detested studies should now find myself regarding the acquisition of knowledge as the most satisfying experience in a man's life.

Continued on page 4

MORNING OFFERING

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

INTENTIONS FOR JULY

GENERAL: That Christian truth may offer determined resistance to the deceptions and irreligion of the enemies of God.

MISSIONARY: That the large-scale missions of the people in Latin America may have deep and lasting results.

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MADRAS AND THE 250TH

FORTUNATELY for us with the rush at the Press owing to the Elections Day break and with a more than usual telescoping of our own duties, we are able to fill the bill this week with the following extracts from a published letter of the Archbishop of Madras-Mylapore.

A special point of interest is the way it connects Fr. Vaz's 250th with this month's Tercentenary of St. Vincent de Paul—an occasion we would have liked to set off suitably in the spheres with which we have local contact (the S.V.P. Conferences, the "Caritas" movement, etc.).

Here then is Archbishop L. Mathias' letter:

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Father Vaz Feature

our archdiocese because we are convinced that the example of this outstanding Indian missionary will prove a source of inspiration to our beloved clergy and a call to many a young man to place his life at the service of Christ and His Church for the salvation of men, following in the footsteps of Fr. Vaz.

"Hence we have asked the Fr. Vaz Secretariate of Madras to pub-

RADIO LOG

JULY 23 to 25: 6-55 to 7-00 a.m.
THOUGHTS FOR THE DAY
(Tamil) — S. N. Arasaratnam, Esq.

JULY 24: 9-30 to 10-00 a.m.
CATHOLIC HALF HOUR
(Tamil). 10-00 to 10-05 a.m.
TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 6-30 to 7-00 p.m. CATHOLIC HALF HOUR (Sinhalese).

JULY 25 to 31: 6-55 to 7-00 a.m.
THOUGHTS FOR THE DAY
(Sinhalese) — Rev. Fr. Ernest Poruthota.

lish this collection of articles so as to give material for talks, conferences and study-group discussions on the life, methods, and achievements of this apostle, the greatest Indian missionary.

"We would like to see this anniversary fittingly commemorated in such a lead were followed in other dioceses of India.

"Today India needs, above all, saints and spiritual leaders, men like St. Vincent de Paul and Ven. Fr. Joseph Vaz.

"When St. Vincent died in 1660: Joseph Vaz was a boy of nine. Did little Joseph ever hear of Monsieur Vincent? Probably he did not. But studying their lives, one can discover many a similarity between these two great lovers of God and men.

"We hope that this publication will make the figure of Ven. Fr. Vaz better known and loved in his own homeland and in Ceylon, the chosen land of his love and apostolate."

Madras, Archbishop's House,
21st April, 1960.

Stethoscope

Continued from page 3

How Time does alter one's mental outlook, making one mature in the process!

Always in my dreams I see myself listening to someone's heart-movements with a stethoscope that never conveys any sound. Sometimes I find my hand straying towards a stethoscope that seems to dangle from my ears. But it is a stethoscope that is made

A School of Apostolic Training

Continued from page 3

Common Prayer — Divine Office. Holy Mass.

The Sacraments.

The Liturgical year.

D. — Spirituality.

(a) Reading, Meditation and Explanation of the Gospel.

(b) Imitation to the Life of the Soul:

Prayer — Meditation.

Adoration before the Blessed Sacrament.

Practice of the Evangelical Virtues.

(c) Lives of Saints.

E. — History of the Church.

A. The Apostolic Age.

B. The Persecutions.

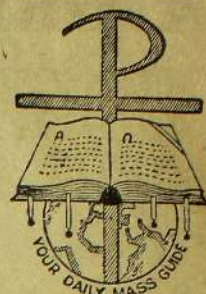
C. The growth of the Church during the first four centuries.

D. The Middle Ages.

E. The Reformation.

F. 17th to the 20th centuries.

G. The Catholic Church in Ceylon and in Jaffna.



Sunday, July 24: Seventh Sunday after Pentecost. Green. 2nd Prayer of St. Christina. Creed. Pref. of the Trinity.

Monday, July 25: St. James, Apostle. Red. 2nd Prayer of St. Christopher. Creed. Pref. of the Apostle.

Tuesday, July 26: St. Anne, Mother of Our Lady. White.

Wednesday, July 27: Mass of the Sunday. Green. Creed. 2nd Prayer of St. Pantaleon.

Thursday, July 28: St. Nazarius and Companions. Red.

Friday, July 29: St. Martha. White. 2nd Prayer of Sts. Felix and Companions.

Saturday, July 30: Mass of Our Lady on Saturday. White. 2nd Prayer of SS. Aldon and Sennen.

Sunday, July 31: 8th Sunday after Pentecost. Green. 2nd Prayer of St. Ignatius Loyola. Creed. Pref. of the Trinity.

● Unless otherwise stated, the prayer prescribed is said daily.

out of moonshine and dreams. It is the madness coming, I say to myself, I mustn't cross over from the world of reality to that of dreams!

If I, like that young lady named Bright, could make as many journeys into the past as are necessary, and so reach my school days, what would I not do? Vain imaginings, alas!

When I try to measure the "might-have-been" by the "achieved," unutterable grief wells up in me. So much potential: so little achieved. Opportunities lost beyond recall. Regretfully I think of the time and talents I wasted in my youth.

"and I weep like a child for the past!"

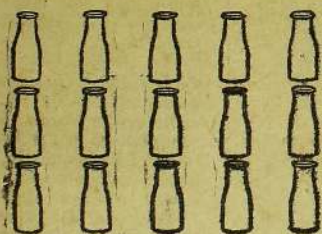
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RELIGIOUS ART

THE history of human culture bears witness to the deep-seated craving for beauty in man. Even primitive peoples whose intellectual life was rudimentary gave expression to the beautiful in what we call "primitive art." The beautiful has an indefinable fascination for man. Its experience invigorates him, purifies him, ennobles him. Art is that distinguishing human activity by which beauty is embodied in sensible forms.

If by some unwritten natural law beauty finds its way, in greater or lesser degree, into every human activity, it is not surprising that it should figure in his highest and most noble activity, the worship of his Creator. As human beings who acquire knowledge through eyes and ears, we need the visible, the sensible, to raise our minds to the invisible and the spiritual. This is precisely the function of religious art.

It is true that art as art does not require a function, religious or otherwise, for its justification; as the aesthetic expression of the human spirit it is its own justification. Yet, precisely because of its autonomous spiritual dignity it is eminently adapted to perform a religious function. And doing so it is not debased, but rather immeasurably ennobled, for then it becomes almost a sacrament of the divine.

the knowledge of it is developed by contemplation.

The ability to perceive and appreciate the beautiful is, therefore, something that should be trained and developed—and it is developed by contemplation, as Aquinas says: by the exercise of the mind, by reflection. Of course, this means effort. But just as a good life is a mortified life, so is good taste a mortified taste: a taste in which the irrational and the sentimental has been mortified or curbed.

Art and Truth

And an exhibition of true works of religious art should help to educate the people in this direction. Apart from possessing the qualities any work of art should possess, such as simplicity and

liturgical life of the Church will find his own life become a work of art—for he will be transfigured, and assimilated to the Eternal Word Who is the archetype of all art.

Truth and Vigilance

It is only natural, therefore, that works of art find an honoured place in the Liturgy. But the religious art should be in accordance with true doctrine, this is all the more important in the case of liturgical art. Since the liturgy is the official worship of the Church, the guardian of revealed truth, it is unthinkable that it could admit even the slightest admittance of error. There cannot be a false note in the pure song



● A section of the Exhibition

The divorce of Beauty from Religion

It is obvious that a work of religious art, precisely because it is a work of art, should be beautiful, and all the more so because it has been consecrated to the service of religion. But unfortunately it happens all too often that while people emphasise the religious elements in a work of religious art, as indeed they should, they tend to neglect the beautiful. This has given rise to the unhappy situation which prevails in so many countries today, ours included—an abundance of works of religious art which are "pietistic," but artistically in bad taste, cheap and tawdry, and even positively ugly (if it is possible to say without involving oneself in a contradiction, that a work of art is ugly).

These appeal to the sentimental in man rather than to the inner aesthetic spirit or even to an enlightened religious sense.

Pictures and statues and other items of church worked on furniture, are no more the work of religious artists, but have become conventional, commercial productions, machine-made and mass-produced. Beauty, after all, is the splendour or radiance which we perceive in things which are well-made, which are made as they should be, for then they reflect the beauty at the Creator.

Learning to appreciate Beauty

And yet, there are some who even believe, in good faith but quite mistakenly, that beauty (and its expression in sensible forms) is inimical to the religious spirit! But God is Infinite Beauty. When St. Augustine discovered God at last he exclaimed: "Too late have I loved Thee, O Ancient Beauty, too late have I loved Thee, O Beauty ever ancient, ever new." It is this Infinite Beauty that is God that is the cause of the being of all that is, as St. Thomas said.

According to St. Thomas, earthly beauty is no mere delightfulness, as it were; nor is our perception of it a mere matter of emotion. It is that splendour of order in things which we perceive to be in itself both right and good. Beauty is perceived by intuition, and

clarity, a work of religious art should above all enshrine the Truth and, in the case of Christian art, the revealed Truth. Religious art is in a state of absolute dependence upon theological wisdom; it is theology in graphic representation. In the Middle Ages when reading and writing was the privilege of the learned few, Church art served as a medium of instruction for the common people. Religious art cannot distort the truth without betraying itself.

This truth-character of religious art takes on a special significance where the liturgy is concerned. Religious art which is used in the official and public worship of the Church, in the Liturgy, is called liturgical art.

This distinction between religious art and liturgical art is important. A religious picture, religious by reason of the subject it deals with, is not necessarily a liturgical one. For instance, Leonardo da Vinci's "The Last Supper" hanging in a dining hall may be suitable to awaken the sense of the presence of God, but it is not as such an object of cult. It is not the object of our veneration and prayer. All it does is to convey in a form that is artistically beautiful, the religious meaning of its theme.

Art and the Liturgy

The Liturgy is the public and official worship and prayer of the Church expressed in sound and movement, in words and action. It is the Bride expressing her love to the Bridegroom—and as such could anything be more beautiful or intensely human? There is a unique and impressive grandeur and majesty about the forms of liturgical worship; about sacrifice and sacraments, ceremonial and rites, prayers and chants.

The Liturgy has all the elements of beauty; the splendour, the monumental proportions, that go to make a supreme work of art.

As we study the art-principle of the Liturgy we discover the true nature of the artist behind the Liturgy, the Church. The work of the Church, through her Liturgy, is the progressive sanctification, spiritualization, transfiguration of mankind.

Thus the Liturgy itself is the principle of the Christian art of life. Whoever truly lives the

of the Bride. And again, since the liturgy is public worship, such a falsification would mislead and scandalise the faithful; instead of instructing and enlightening, it would mislead and confuse.

by
FR. MERVYN FERNANDO

For these reasons, the Church exercises a strict vigilance over liturgical art through Her Bishops. No statue, picture or other religious object can be set up in a Church for public veneration, without the Bishop's approval. The same applies to the sacred vessels, vestments, etc., used for the liturgical services. Some time ago the Holy See forbade the setting up in Churches of certain works of the Flemish painter Servaes.

The factors of Time and Place

Art, like all human activity, is conditioned by time and place. We of the 20th century do not express beauty in the forms—whether of colour, or sound, or stone—used by the people of the Stone Age. Nor does the art of the Africans resemble that of the Chinese, for instance, or of the Esquimaux that of the Indians. Different peoples have given expression to the beautiful in the most diverse ways. Hence we have Flemish art, Japanese art, Indian art, etc. Again, according to the process of historical development, we have, if we make three general divisions, primitive art, medieval art and modern art.

Both religious and liturgical art, like all other branches of art, carry these imprints of time and clime. Just as Ceylonese art is an art that finds its roots in the history and the spirit of Ceylonese culture, so also Ceylonese religious art will be inspired and conditioned by the same factors in the religious plane.

This does not mean that in order to develop Ceylonese Christian art we should be satisfied with a mere revival of our ancient art forms. It that were so, there would be no progress and no growth in religious art. A

mechanical faithfulness to a historical tradition is the very antithesis of the true artistic spirit which seeks to express itself vitally in ever newer and richer forms. True art is contemporary,

not archaic.

Contemporary, yet Traditional

Yet, on the other hand, any new development should have a certain continuity with the past. This is achieved by fidelity to the spirit of a particular historical tradition. Admittedly, it is difficult to imprison such a spirit in the exact terms of a definition. Nevertheless it can be recognised (by intuition rather than by reasoning) in a given artistic work. As always it is the spirit which gives light and life.

Therefore the development of Ceylonese religious art should take place in the spirit of Ceylonese artistic traditions. Ceylonese art, is not only a reality of the past, it is also a fact of the present. Hence it should incorporate a happy blend of the old and the new—the new in organic relation to the old. Painting Our Lady in the style of a Sigiriya fresco can no more claim to be authentic and contemporary Ceylonese art than depicting her in impressionistic blotches of colour. The one is archaic, the other un-Ceylonese.

Out of the Depths...

Obviously a genuine work of modern Ceylonese religious art can be produced only by the deeply Catholic artist who, alive to the realities and demands of the present, is imbued, in the depths of his soul, with the spirit of his native artistic traditions. It is not enough that he knows these traditions by mere text-book study—they must be alive in his heart and soul. Then only will he have that freedom of the spirit which will enable him to enter boldly into a vigorous and fruitful dialogue with the present without abandoning the heritage of the

past. A true Ceylonese art will spring only from the genuine artistic depths of the Ceylonese soul.

In the same way, a work of art will be stamped by a genuine religious quality only if it is the expression of a deep religious spirit. Hence a Ceylonese artist who aspires to produce a true and inspired work of Ceylonese Christian art, must first endeavour to possess a truly Christian soul—a soul fully illumined by the light of the Gospel. Then only will it be really responsive to the inspirations of that prime source of all inspiration, the creative Spirit of Christ, by Whom, and through Whom, and in Whom all things were made

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SATURDAY, 23rd July, 1960

The Woes of an Editor

WE ought, quite obviously, to be commenting today on the results of the General Election and their impact on the country. But for reasons that are equally obvious to those who work on the *Messenger*, but much less apparent and understandable, we grant, to the average reader, we are in no position to do so.

Though the *Messenger* carries Saturday's date, it has to be printed, folded, wrapped, and ready for dispatch and post by Friday morning—else the entire process of circulation would be paralyzed. Not being a mass-circulation daily newspaper, but a modest and moderate (in size, circulation and content) weekly instead, our paper does not fly off some vast rotary printing-machine with lightning rapidity.

Even if we should have been able to afford the financial outlay involved in the possession of one of those miracles of modern newspaper printing that a rotary press is, the modesty of our dimensions would not justify the use of such a machine which, being meant essentially for big newspapers, would finish its weekly assignment in an hour, and be compelled to lie idle all the rest of the week.

As it is, however, the last pages of the *Messenger* must be ready for printing and the paper must be actually "put to bed," as newspapermen would say in their own technical jargon, by Thursday night at least—and even that would be rather late.

But even if the results of the polling from every single electorate should be out by then, short of a completely unpredictable and unexpected turn of events, the ultimate upshot of the election is hardly likely to be known by Thursday night. There would be hardly any point, therefore, in writing on Thursday night about the probable "shape of things to come in a newspaper that bears Saturday's date, is out "officially" only on that day, and is read by the bulk of its readers on Sunday morning.

In such a situation, even an Editor who is wizard enough, by some strange preternatural power, to be a prophet as well as an editor, would still have to wave a magic wand and change all his editorial future tenses into the past.

But editors of a lesser breed, like "the present incumbent of this particular office" (that choice sample of journalese alone should put the breed beyond all doubt straightaway) would not only have to solve the problem of the tenses, but probably make some agonizing reappraisals as well.

That is a straight, sincere and simple statement of the position—"plight" would be the more accurate word—we are in, the exalted editors (we nearly said "panjandrums," which might perhaps have been more accurate, but certainly less charitable) of certain weekly news-sheets notwithstanding.

We have added that last clause advisedly. But in our quest for accuracy at any cost, we have a scruple about the use of the word "news-sheets" in this context, if "news" is intended to bear its normal connotation. Of course, nowadays there are people, and even whole countries, who do not cling stupidly to these old, outmoded definitions any more. For instance, there is the hoary old but popular Soviet joke about there being no truth in the *News (Izvestia)* and no news in the *Truth (Pravda)*.

But the thing to remember about these jokes is that they are not even jokes. They represent facts, but not grim facts, either. In fact, in a totalitarian regime, you do not have to bother about such things as facts. In such a set up, a journalist is no mere reporter. He, together with everyone else, is engaged in the task of changing the country—his business is to change facts, not just to report them. Any talk about "objective reporting," as if pressmen were superior recording angels, is so much hypocrisy.

A newspaper, according to this way of looking at things, is not, primarily, a purveyor of news. It is an agency of the governing Party and its task is to help the Party to achieve its political and economic objectives. Any information that would hinder this task is, in a sense, neither news nor truth, and to publish it would be plain stupid—and, incidentally, plain counter-revolution too.

But we are straying from the subject of the news-sheets we were referring to. Not altogether, though, because they have a great deal in common with the sort of thing we have just described. There is a further reason, however, why we are worried about the accuracy of calling them "news"-sheets. It is not, so much news they contain as, a whole string of prophecies, prognostications and denunciations—all aimed at achieving the great and only target towards which they work: the establishment of a Marxist dictatorship in this land. Here is hoping, then, that their prophecies will be confounded even though by the time this paper reaches the reader, the issue will have been decided in one direction or the other.

Our hopes for the future

JUST as we go to Press the last batch of election results has come in. What is more, from these figures there emerges a clear and definite picture—so decisive has been the verdict of the polls.

The one thing to fear would have been that had the S.L.F.P. got only a slender majority, it might have been in grave danger of leaning on the Marxist groups for support. So grave, in fact, was this danger, that despite S.L.F.P. protests during the election campaign that the no-contest pact was only a working arrangement and did not involve any agreement on policy, we were quite sure in our minds that a merely intellectual detachment was far from safe.

After all, the Marxists were not becoming a party to the pact out of motives of sheer altruism, or out of a sudden and newly-discovered love for the S.L.F.P. If that was so, they might as well have put an end to all suspicion by going all the way along their new road and actually joining the S.L.F.P.

A democratic Party with so slight a majority that it would have needed Marxist support if it was to function efficiently at all would have been like the answer to a Marxist's prayer—incongruous as that juxtaposition appears, and indeed is!

Nor do we believe the S.L.F.P. itself could have felt morally certain that they would get so ample a majority that they could afford to be totally independent of the Left Wing. Under the circumstances it did seem to us, that this was a perfect instance, if ever there was one, of skating on ice, on very thin ice.

The absolutely clear-cut and comfortable majority the S.L.F.P. has obtained changes the picture. We cannot but be relieved that the Marxists are not in a strong bargaining position at all. They may have gained a couple of extra seats, but the verdict of the people regarding them is as definite as it was in March, if not more so.

It is this same "will of the people" that has returned the S.L.F.P. to power. It is up to the new governing Party, therefore, to give the Marxists no quarter, censure and cordial selfless co-operation. It will be for the democratic core of the S.L.F.P. to make sure that crypto-Communists and fellow-travellers within the Party will not be allowed to build up, adroitly and astutely, a "United Front from within." The sense of satisfaction and exultation that comes with victory must not blind the Right Wing of the S.L.F.P. to so real a danger.

It is heartening to see that in her first statement to the Press Mrs. Bandaranaike shows considerable caution, and no sign of allowing herself to be rushed into hasty decisions on major issues. She also gives the public every reason to think that it is democratic socialism she envisages, and not that brand of it which while, calling itself democratic is characterized by a total nationalisation mania the

CURRENT COMMENT

by the Editor

MAKE US ONE PEOPLE, LORD

July 1960. This is certainly one of those days on which we can say, without any fear of affectation, that we have a rendezvous with destiny. And how many people there must be all over the country who, as these lines are being written, are sitting up by their radio sets, listening in to the results of today's polls, and not out of a mere idle curiosity, or a merely moderate interest in contemporary events, but with a sense of grim and dedicated concern.

How many people there must be who can say tonight, and not with any false conceit or out of a sort of stupid solemnity, but with an earnest sincerity,

"For thee, O dear, dear Country,
 Mine eyes their vigils keep."

How many there must be who realize that this is one of the most momentous moments in the history of our land, and, with a genuine patriotism that rises above all sectional and sectarian interests, and in the true spirit of religion, a religion that is not a mere devotionism bordering on superstition, a religion that is more in the heart than in the knees, how many such there must be who are praying that this "dear, dear Country," having won the greatest of all earthly blessings that is independence, will at last begin to be "one nation, indivisible, with liberty and justice for all."

If only...

And it is not as if this ideal is one that cannot be achieved. It can. If only people will stop and think, if only they will be guided by the voice of their reason and not let themselves be swayed by sentiment and emotion. The incomparable Sydney Smith said, about a hundred years ago, "I never could find any man who could think for two minutes together."

In moments of depression and discouragement one is strongly inclined to say, "How right he was!" But, he was not right. It is not that there aren't people who could think for two minutes. Of course they could. Ah, but if only they would. If only they would... that, really, is the tragedy—that there are so many people who "could but would not."

But even in the face of this failure we must not despair. It may be that Ceylon is, like the poet's England, "a happy land we know, where follies naturally grow." And yet, still of one mind with the poet, our attitude should be one that says: Be Ceylon what she will, "with all her faults she is my country still." We must struggle on, with an unassailable confidence in the fundamental goodness of mankind.

We must struggle on

Say not the struggle naught avail-eth. We must struggle on, till common sense and truth and goodness will triumph, as in the end they inevitably will, over folly and error and ill-will. Experience is the school of mankind. Schooled by experience, the common man will win out in the end.

The common man will come to learn at last that he serves his Party best who serves his country best. He will learn to set the Cause above renown, to love the game beyond the prize. We may yet live to be able to exclaim:

"The voice of the school boy rallies the ranks,
 'Play up! Play up! And play the game.'"

That will be Ceylon's finest hour. Would to God we live to see it. It should not matter, though, even if we don't, so long as we have worked towards that goal, distant though it may sometimes seem, and distant though it may really be. "On again, the virtue lies in the struggle, not the prize."

Today we pray that, if it be God's Will, we [will live to see it, that it will come in our time, that it will come this very day. That the shadows of self and community and race flee away, and that at last the dawn breaks when not one or two but the majority of our politicians will say, as a politician in another land once said, "I had rather be right than be President."

Whenever that day may dawn, our hopes is nevertheless well founded. It is founded in the fundamental good-

ness of mankind, the common sense of the common man, of whom we might say what Osbert Sitwell once said of the British bourgeoisie, that he "is not born and does not die."

The vision that must guide us

The common man cannot be fooled all the time. His common sense cannot be vanquished. His spirit is immortal, and it will vanquish all else in the end. These are the ideals that must guide us and give us the courage to persevere. We must have this vision before us, or else we will perish.

We must dream these dreams. But we must be like the man who said:

"I slept, and dreamt that life was Beauty;
 I woke, and found that life was Duty."

"I woke and found that life was duty." And so it is. We must keep the vision steadily before us. But the struggle must go on. Vigilance—that eternal vigilance which is the price of liberty—and the struggle which is no less part of that price the unremitting struggle. We must learn,

"To count the life of battle good,
 And dear the land that gave you birth,
 And dearer yet the brotherhood
 That binds the brave of all the earth."

That sense of world brotherhood that "makes all nature kin." A sane internationalism for which our nationalism will be all the richer and profounder. But, and it is an easy temptation to fall into, we must not make the mistake of waxing eloquent over the concept of "the Parliament of Man, the Federation of the World," if while doing so we neglect the task of struggling for the unity of our own nation.

Our prayer, then, might be, and we might well end on that note and in that hope:

Erase our old divisions
 Of caste and creed and race,
 Enrich our ancient heritage
 Of kindness and grace.

May politics and passions
 Then no more be our god,
 From Dondra to Point Pedro,
 Make us one people, Lord.

Charles Kingsley, a contemporary of Newman, was a picturesque but virulently anti-Catholic writer. But his anti-Catholic animus, in one instance, resulted in an enormous amount of good, in the sense in which we say that "out of evil cometh good."

Kingsley, in in *Macmillan's Magazine* reviewing Froude's *History of England* made the chance remark that truth for its own sake had never been a virtue of the Roman clergy, and he went on to assert that in fact Newman had said it need not, and on the whole ought not, to be so. Kingsley rounded off this statement by claiming that even if this idea of Newman's was not doctrinally correct, it was at least historically so!

Of course this wild accusation had no foundation in fact whatsoever. Newman challenged Kingsley to prove his allegation. A correspondence ensued, and in the duel Newman exhibited sword-play of a brilliance which has hardly any parallel in literature. Kingsley had no option but to withdraw his charge, but made no apology for the injustice of his baseless attack upon the Catholic Church.

This provoked from Newman a pamphlet which is a masterpiece of polemic writing; A. W. Hutton has said that it is unsurpassed in the English language for the vigour of its satire. Kingsley replied with "What then does Dr. Newman

mean?"

Newman's answer was the famous *Apologia* which is a landmark in the history of Christianity as well as of English literature. It demolished assailants of the ilk of Charles Kingsley—but that was almost by the way, as it were, it served a sublimer and a much happier purpose.

So far as the vast majority of Englishmen were concerned, Newman had up to now been under a cloud. The *Apologia* completely transformed the popular estimate of Newman. It established beyond doubt the strength of the convictions which led him to the Catholic Church. It also put beyond any shadow of doubt the utter sincerity of his conversion. The *Apologia* was not just dry controversy or academic arguments merely; it was the story of a soul, full of a rare candour, pathos and eloquence. It is difficult to think of a more remarkable example of the triumph of genius in the service of conscience.

But the *Apologia* was much more than a personal vindication of Newman's conversion. It is one of Newman's greatest achievements that he succeeded in showing the morden mind how authority was compatible with intellectual freedom, and individual genius with tradition. After the Protestant Reformation, Catholic writing tended to be despised or ignored.

Newman's style combines freshness with vigour and dignity, eloquence with refinement and charm, a limpid lucidity with stateliness and majesty. These qualities are evident in all his writing. The *Apologia* was received with such universal and triumphant acclaim, that it also marked the return of the Catholic Church into the realm of English literature.

In our own day, Charles Kingsley's charge of double-dealings is being taken up again by writers like Blanchard and by his followers. The answer, calm, convincing, irrefutable, was already given by Newman a hundred years ago.

But besides this indirect and unintended service that Kingsley rendered to the Catholic church, there is something else he once said which we would like to quote with approval today. In the phrase of Ovid, *fas est ab hoste doceri*: it is right to learn even from an enemy.

God's Hand-writing

It was Charles Kingsley who said: "Never lose an opportunity to see anything beautiful. Beauty is God's handwriting." How beautifully said. The purpose of this quotation is to call attention to the *Rasajali* Religious Art Exhibition which opens at the Art Gallery tomorrow.

This exhibition could usefully provide Catholics with the opportunity of re-assessing calmly and logically their entire attitude towards art in general, modern art in particular, and our own indigenous art in a very special way. Space does not permit of our suggesting, dispassionately, impartially, and in the cold, clear light of reason and of Catholic teaching, some considerations that may help us to make such an assessment. We hope to do so in a future issue. Meanwhile, we would like to refer readers to an excellent article on the subject that appears on page five.

It might be useful, in conclusion, to recall the fact that the Popes, particularly Pius XII, have issued clear directives regarding the principle of adaptation. Pius XII spoke of it as "a magnificent concept," and of "the need and significance of her (the Church's) vital law of continuous adaptation." He insisted that not only should we not despise or reject the customs, art, and other special features that go to make "the characteristic genius of various peoples," but that we have a positive duty to accept, welcome and promote them.

He also spoke on the subject of art, and said that "modern pictures and statues... are not to be condemned out of hand." While anything which, by reason of "an excessive realism" or "an exaggerated symbolism" is a "degradation of modern art," should be deplored and condemned, modern works of art which are inspired by a spirit of sin-

Continued on page 7

doctrinaire and outmoded Socialism of the totalitarian tyrants, which country after country in Europe has rejected, except for the Soviet puppet states.

We hope, therefore, that the forces of democracy will stand together, vigilant and determined, and work towards that ideal which we speak of elsewhere on this page—the ideal of "one nation, indivisible, with liberty and justice for all."

OFFICIAL NOTICES

Bination on 5th August

WHERE the absence of the Parish Priest, due to the Oblate Fathers Retreat, makes it necessary, the Reverend Fathers are hereby authorised by His Grace the Archbishop to Binate and to have one of the Masses in the evening, if circumstances demand, on August 5, (First Friday) to meet the needs of their own and neighbouring parishes.

Charles Reymann, O.M.I.,
Vicar-General.

21-7-60.

Oblate Fathers Retreat

THE Oblate Fathers taking part in the Retreats should bring with them, their altar linen, a surplice and stole, bed linen and towel.

Al-Serru, O.M.I.,
Provincial.

Catholic Press workers on "strike"!!

★ Robinhood reporting from Sigiriya

ONE day last week 48 workers of the Catholic Press, Borella "struck work," said good-bye to the daily routine and rapturously twittered: "We are off to Sigiriya, come up and see us there sometime!"

Meanwhile, a breathless hush settled inside the premises. In the tense atmosphere that prevailed, all the news that's fit to print got blocked out.

Nebulose machines one-time thundering stood hooded in dead silence, looking like pre-historic monsters!

Printer George Bastians, when promptly questioned, remained characteristically silent refusing to divulge closely-guarded state secrets and retorted adamantly: "Mum's the word!"

Binders to block-makers, machine-men to monotype operators, casters, compositors, proof-readers, clerks, reporters, editors... all testified: "We are confident, there is no turning back!"

The mounting suspense was finally shattered. Quipped Manager, Fr. Oswald Gomis: "The

Press is closed. The men need a "breather." I'm leading them. There is no cause for alarm. We're off on a picnic!"

★

The men trooped into the spacious, comfortable C.T.B. bus, one by one, with bag and baggage, and musical instruments complete.

Prayers recited, the bus jerked and lunged forward. Ahead lay Wahacotte — Sigiriya — Dambulla — Matale — Kandy.

Songs rent the air. Great hilarity prevailed throughout the journey which registered a mileage of a little over 300, spaced out over 32 hours.

Among the invitee guests who accompanied the workers were Rev. Fr. Don Anselm.

Visits were also made to the National Seminary in Ampitiya



(Picture by Hector J. Peiris)

and the Botanical Gardens, Peradeniya.

POSTSCRIPT

The most senior man in the batch, Joachim Baas (who tots a tally of 38 years service at the Catholic Press), stated in an interview: "It was worth it, I don't see why this Picnic should not be a

permanent annual fixture?"

Back at work early this week the "strikers" were seen in action, geared to smiles, looking extra fresh, with no broken bones (after the stiff Sigiriya climb) and asking two big questions: "WHAT NEXT?" and "WHERE DO WE GO FROM HERE?"

The Cardinal of the Missions IN MEMORIAM

THE Cardinal of the Missions. Pietro Fumasoni-Biondi had every right to that appellation by reason of the office he held — but even more so by reason of the man he was and the work he did. He was a priest with a missionary soul, if ever there was one. His entire life was dedicated to the missions he loved so well, and his work for the missionary world was wider and deeper than any mere curriculum vitae would tell, magnificently impressive as such a record would be.

The account of Cardinal Biondi's death and funeral given in the Vatican newspaper, the *Osservatore Romano* leaves no one in doubt as to how deeply he was mourned by prelates and princes and people. But not in Rome and in his own beloved Italy alone, but in every corner of the church's far-flung missionary territory, from frozen North to the torrid tropics and down to the Polar South again, prayers will go up for the repose of his gentle soul.

... and gentle above all

"Gentle" is the word to use. A man of wide horizons, with a vast vision, firm, determined, dynamic — but gentle above all. That is why all those who met him and got to know him, whether in the course of his labours in India, Burma, Ceylon, Japan, the United States, or as Prefect of the Sacred Congregation of Propaganda Fide in Rome (an office he held for twenty-seven years), will feel a very real sense of loss. Particularly will those who studied at the College for the Propagation of the Faith, the apple of his eye, miss their kind and loving father.

When after ten years in Washington he left for Rome to take up his new appointment as Prefect of Propaganda, somebody in the United States wrote of him: "He knew how to combine the dignity and responsibility of his position with a remarkable and rare gentleness, courtesy and affability."

Simplicity

And so it was always. Students of Propaganda can never forget the simplicity with which he would join them at recreation and pace the grounds with them, in Rome, and oftener still during the summer holidays in Castelgandolfo. He spoke to them as though he were one of them.

He exchanged pleasantries with them. He got across some simple but valuable words of advice, quietly, unnoticeably almost. He asked questions. He listened. He missed nothing. But he remained simple and gentle always. It was a gentleness that surrounded him like an aura, and never left him.

Courtesy

One remembers going up to his rooms at the Palace of Propaganda on a Good Friday morning, on being appointed to be train-bearer to him at the ceremonies in his titular church of the Holy Cross in Jerusalem (as it is called). Gentle as ever he said, "sit down, while I get ready." And then he emerged with a gentle smile and a bar of chocolate which he handed over, saying: "It's a long ceremony, you know, and you are going to be hungry."

In the Church, an occasional "How are you? Are you all right?" And on his way to the church and back, in his car, questions about Ceylon, and reminiscences of the days he spent in our land. Engraved in his memory was the experience, which seemed to have touched him, of going down our roads of an evening and hearing the Family Rosary being chanted in Sinhalese.

He is unforgettable

Such a man is unforgettable. There is no ostentation about him. No fuss. No brilliant conversation. Nothing of the grand manner. But he slid into your heart, and the memory of him will remain for ever.

God rest his gentle soul. And if perchance we meet some day in the courtyards of heaven — *in atriis domus Dei, in domum Domini ibimus* — I know he will still have the same humble stoop, the same quiet smile, the same friendly and simple enquiry, the same kindly and reassuring look. And the aura of gentleness will still be there, surrounding him, but it will be clear as ever then that it is the same aura that surrounds the throne of God.

"Of courtesy — it is much less
Than courage of heart o'
holiness;
Yet in my walks it seems
to me
That the Grace of God is in
courtesy."

Fr. Justin Perera

PERSONAL

REV. Fr. Y. Caroff, O.M.I. will be grateful for the prayers of brother priests and readers for the repose of the soul of his mother who died a few days ago.

Matale's night of Reparation

(from a "Messenger" correspondent)

AS night of reparation with a penitential procession was held on the 12th July in the Matale parish. The procession started at six o'clock in the evening from the church. There was a large crowd with crosses in all hands. All through the procession prayers were recited.

After the procession the Most Blessed Sacrament was exposed in the church and the night of Reparation began. All associations of the parish were allotted a half hour each to recite two rosaries.

From 7-30 p.m. rosaries were recited without a break till the Mass started next day at 6-30 a.m.

Early morning from 1-00 to 2-00 a.m. High Mass was said by the Parish Priest, Fr. Paul Perera with the Blessed Sacrament exposed.

At 6-15 a.m. Benediction closed up the night of reparation.

Day of Reparation

(from our Madampe correspondent)

A DAY of Reparation started with the procession of the faithful from Kochchikade Church to Pallansena Church, at 5 p.m. recently. In spite of the inclement weather the Catholics turned up in large numbers.

After the procession, Rev. Fr. Oscar Abeyratne preached at the Way of the Cross. The Blessed Sacrament was then exposed for public veneration.

At 1 p.m. Mass was said.

Rosary devotions started after Mass till seven p.m. The Church was full of devotees who took this occasion to console Our Lord and the Heavenly Mother.

Benediction of the Blessed Sacrament ended the day's proceedings.

Acies Function at Kochchikade

(from J. M. de Alwis, Messenger correspondent)

THE Acies Function of the Praesidia of Pallansena mission, Bambukuliya and Palangaturai mission was held at the Holy Ghost Church, Kochchikade of the Pallansena Mission with great solemnity and devotion on Sunday, the 17th July.

The active and auxiliary members numbering 300, attended the call of the Legion Queen.

After the opening prayers and Rosary Rev. Fr. Alfred, O.M.I.

gave an eloquent sermon in Tamil. Rev. Fr. Siri Oscar Abeyratne, Spiritual Director of the Negombo Curia, stirred the hearts of the Legionaries by his sermon.

Everyone present made their solemn promise to Mary. The act of Consecration was read, and a hymn followed. With the Benediction of the Blessed Sacrament and the blessing by the Spiritual Director the great feast of Love to Our Legion Queen was brought to a close.

"Sodalists must be other Christs"

—SAYS ASSISTANT DIRECTOR

(from Denzil Gomez, "Messenger" correspondent)

AT the Monthly Recollection of the Young Men's Sodality of Our Lady of Lanka, the Assistant Director, Rev. Fr. C. P. Boudreaux, S.J., emphasised the present-day need for all Catholics — to be other Christs. He said they must so put on the spirit of Christ that others will see and feel the spiritual within them, and thus they will be perfect channels for His grace as well as docile instruments in His holy hands.

The day of Recollection began with the Rosary and acts of Consecration and Reparation. There were several periods of spiritual reading both in common and in private. There

Corpus Christi at Maggona

(from N. T. I. J., Messenger correspondent)

THE Feast of "Corpus Christi" in the Maggona Mission was celebrated last Sunday with fervour. After the High Mass held at St. Mary's Church, Maggona, by the Rev. Fr. K. D. A. Nanayakkara, O.M.I., the Parish Priest, Blessed Sacrament was exposed for the adoration by the faithful.

At 3 p.m. Solemn Vespers were sung by Rev. Fr. Julius Weerasuriya, O.M.I., assisted by Rev. Fr. M. Muthupillai and Rev. Fr. Desigo, O.M.I.

EUCCHARIST PROCES- SION

The Eucharistic procession left Maggona Church along a decorated one mile long route, mainly on Galle Road, and wended its way to St. Sebastian's Church, Diyala-goda. The devotions were not damped by the rain that poured down when the procession was on its way.

As the Blessed Sacrament, borne under a canopy, escorted by the priests and the altar servers, entered the Church, Te Deum was sung.

Benediction of the Blessed Sacrament was imparted.

were two instructions followed by periods of meditation and reflection.

In his talk on imitating Christ fully, Fr. Boudreaux stated that they must keep united to Our Lord by prayers and sacrifices, by Holy Mass and Communion, so that they could say with St. Paul, "I live, now not I, but Christ lives in me." Only then did they find the fullest meaning of the words of the Mass: *per Ipsum et cum Ipso et in Ipso*. Only then did they become like the priest, docile instruments in the hands of the Saviour.

In his second instruction, on the Immaculate Heart of Mary, Fr. Boudreaux showed the close connection between devotion to the Immaculate Heart of Mary and the Sacred Heart of her Divine Son, between the visions at Paray-le-Monial and those at Fatima.

Current Comment

Continued from page 6

cerity, reverence and decorum, "they should be allowed full scope." Thus will these human arts "contribute not only to the progress of civilization, but also to the glory of God and the salvation of souls."

On reading Pius XII's statements regarding art it becomes very clear that these suggestions indicate a programme of work for Catholics. Such a programme will involve on the one hand an effort to educate ourselves regarding the true meaning and purpose of art and its place in the life of the Church, and on the other an effort to help artists to develop "both the skill and will to find in religion the inspiration for methods and plans best adapted to the exigencies of divine worship." Clearly, then, a mere negative condemnation of some of the aberrations of modern art is in no way all that the Church expects of us.

A PREVIEW



★ Photo by RALEX



★ Photo by SUNIL SHANTA



★ Photo by SUNIL SHANTA

The Women's-Mag presents a selection of portraits which are on exhibition at the Art Gallery, from Sunday 24 July. Sponsored by the Rasanjali Art Group, the pictures below feature the work of two guest artistes, Sunil Shanta and Ralex.

RECIPES...

• MANGO MUSCAT

CLEAN ten mangoes and cut into small pieces. Boil some water in a pan, put in the mangoes and boil for 10 minutes.

Take 1 1/2 lbs. of jaggery and the milk of 1 coconut. Boil them together. When boiling add mango pieces, a teaspoon of spices and boil for 1/2 an hour. When the mixture begins to get thick, sprinkle in cadjunuts and 1/2 lb. of ghee adding it stirring all the muscat, and all the time. The muscat must be stirred to prevent

Women's-Mag

Edited by Patience Hope



The Ideal Kitchen

Here is an account of the Baking Centre which will be on exhibition at the FUN-O-RAMA Carnival at St. Peter's College, Bambalapitiya.

In Ceylon today women have advanced and many of the homes have neat colourful Kitchens, with either Electric, Gas or Kerosene Cookers. Changed living conditions have contributed to this. Compact flats and apartments used by the city dweller have made the kitchen a presentable room where company is entertained. We no longer hide the kitchen as in our grand-mother's days but show it to all!

The Ceylon housewife is at a disadvantage as the practical steel cupboards available abroad, are not imported to Ceylon owing to

the high duty. Therefore the Ceylon housewife has to get all her cupboards and kitchen fittings made by a local carpenter or the house-builder. Sometimes the finish is poor but in recent times some well known Colombo decorators, have produced in wood and formica some really pleasing cabinets in first class workmanship. Well seasoned wood which does not warp, good hinges drawers on sliding bars, and high class paint work have contributed to give something that can compare with the best Cabinets abroad. Those were mass produced — ours have an advantage — they are designed to suit the individual!

The whole thing is completely dismantlable into three separate sections. It has been made to be used as a division between dining area and pantry if necessary. It will fit into a room 15 ft. by 10 ft. and the person who operates it, will have to do the minimum amount of walking.

The Baking Centre has been designed for the cake baker! A meal of poultry, fish, vegetables, or rice and curry can also be turned out. Every baking aid has been provided, from the smallest pastry brush to the cake tins, and Sugar Electric Cooker. Each item fits in neatly into its own compartment. Plenty of good storage space, even the doors have narrow shelves, its grouping has been done in relation to comfort.

HOPPER DEPARTMENT

No Ceylon home is complete without the Hopper Department. This typical Ceylonese dish cannot be found anywhere else, foreign gourmets have acclaimed its excellent flavour. Here we show the 1960 method of Hopper making on an Electric Cooker. The string hopper mould operates with a handle, the woven mats have been replaced in aluminium, they last for ever and can be easily cleaned.

Many more accessories brighten the Centre; modern science offers us stainless steel, and now even newer Colourama saucepans. Hidden storage space has been provided for things which are used occasionally.

MARBLE EFFECT

Many parts of the cupboard have been covered with a marble effect Formica, in pastel shades of pink and grey. The accessories are in blue, the curtains in glazed chintz and the flooring blue linoleum. The Electrical appliances have an eighteen inch deep storage drawer. When the appliances are in use, a convenient board has been fitted for plugs and switches.

Three Cubby holes take your favourite piece of China, your cookery books, your shopping list and your Radio — never a dull moment in such a kitchen! To make visitors to the Baking Centre each day, many firms will be demonstrating their products each day. Thousands of free samples will be given away. A well known Crockery firm will distribute some attractive gifts. People who have no time to call at shops can see all the latest Cookery appliances working at the Centre.

IF I HAD A BOY LIKE THIS

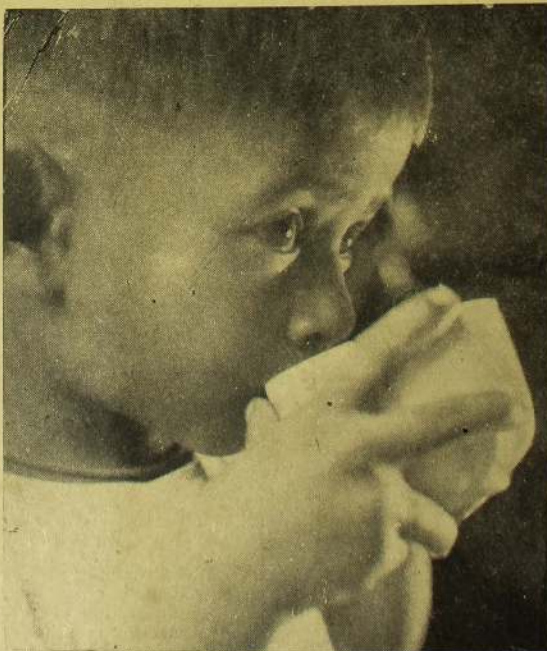
IF I had a boy, I would say to him: "Son... be fair and be square, in the race you must run... Be brave if you lose and be meek if you win. Be better and nobler than I've ever been... Be honest and fearless in all that you do... And honour the name I have given to you."

If I had a boy, I would want him to know... We reap in this life just about as we sow... And we get what we earn, be it little or great... Regardless of luck and regardless of fate... I would teach him and show him as well as I could... That it pays to be honest and upright and good.

I would make him a pal and a partner of mine... And show him the things in this world that are fine... I would show him the things that are wicked and bad... For I think that the knowledge should come from his dad... I would walk with him, talk with him, play with him, too... And to all of my promises strive to be true.

We would grow up together and I'd be a boy... And share in his troubles and share in his joy... We would work out our problems together and then... We would lay out our plans when we both would be men... And, oh, what a wonderful joy it would be... No pleasure in life could be greater to me.

(See picture on left by Sunil Shanta)



★ Photo by RALEX

SCHOOLS MAG

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A Thought FOR THE WEEK

Patience

We must be patient with ourselves and patient with others; patient in serious evils, and patient with a headache or a toothache; patient with a pen that will not write freely, as well as when a great loss of property has happened to us.

Mgr. de Segur

Birthdays

23rd TO 29th JULY

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

23rd July

Majella Gomez (Colombo) 4. Geraldine F. Miranda (Colombo 14), Joseph A. Mendis (Mutwal), Tyrone Alles (Maharagama), Nami Serasinghe (Colombo 10), Hamilton Perera (Negombo), Glancy Rodrigo (Moratuwa), Mary Fernando (Pannipitiya), Anton Sunil Liyanage (Colpetty), Marie Taylor (Katugastota), Aurilita Tevarayan (Mutwal), C. H. Ann Koelmeyer (Batticaloa), Ann Dolores (Moratuwa), Indranie Perera (Wattala), A. Tensy Croos (Mannar).

24th July

Christobel Perera (Moratuwa), Imelda Fernando (Moratuwa), M. de Silva (Colombo 7), Eleanor Dabara (Kandana), Mearl Perera (Moratuwa), Jessie Motha (Trincomalee), Dominic Variath (Colombo 5), Frederic Yogaraj Jegannathan (Pannipitiya).

25th July

Veronica Fernando (Nugegoda), Carlo Perera (Galle), Antonis Wijesinghe (Borella), Lucy Bastiansz (Kotahena), Joseph Savundaranayagam (Anuradhapura), Jeremy de Lima (Dehiwala), G. A. M. Gunatunga (Nuwara Eliya), Joseph Manoharam Fernando-pulle (Kochchikade), Randolph Maxworth (Kandy), Ryle Jayasekera (Moratuwa).

26th July

Rita Perera (Matale), Sri Lal Fernando (Colombo 13), Sperling Ziegelaar (Dehiwala), Y. Celestine Fernando (Maradana), Anson de Croos (Negombo), Joseph Davio L. Moldrich (Colombo 14), Merino de Almeida (Borella), Jennifer Dias (Dematagoda), Grant Armstrong (Colpetty), Jay De Alwis (Mattakkuliyia), Ann Marie Perera (Nugegoda), Berchman De Alwis (Mattakkuliyia), Ann Felicia de Sylva (Moratuwa), Geethanganie Fernando (Moratuwa), Antoinette Sunil Wijegunewardene (Wattala).

27th July

Lilamani Bastianpillai (Mattakkuliyia), A. C. Perera (Kandy), Tyrone Candappa (Mutwal), Jayalath Wijesekera (Colombo 10), Arlene Jones (Colombo), Felix Cooray (Nuwara Eliya), Robin Gulasekera (Colombo 4), Christine Dass (Kotahena), Melanie White (Colombo 4), Shiranie A. Perera (Negombo).

28th July

Colman Ebert (Nugegoda), Ka-

29th July

Angelo Gooneratne (Dehiwala), Anne Wambeck (Lunawila), Florence Tennakoon (Kelaniya), Shirane Fernando (Moratuwa), Esther Ferreira (Dehiwala), Raneer B. Perera (Colombo 5), M. Fernando-pulle (Borella), Beulah Anne Nugara (Dehiwala), Marcelle de Zilva (Mutwal), Marguerite de Zilva (Mutwal), David Samarasinghe (Rajagiriya), Pruna Mascarenhas (Negombo).

What is the Brown Scapular?

THE Scapular is known as a pledge of protection. Mary considers herself obliged to extend a particular protection to those who wear this livery. Hence her promise, "whoever dies while wearing the scapular will never see the eternal flames of hell." This promise was made to St. Simon Stock, Superior-General of the Carmelite Order, in 1251, when the scapular as a pledge of protection, as a sign of peace and salvation was given

by her to him. As this is a garment of mercy and love it guarantees final perseverance at the hour of death and of eternal happiness in heaven.

she would take all those who are clothed with this garment of hers after their death. She said, "I, the Mother of Graces, shall descend on Saturday after their

By

Shiranee Swaminathan

Our Blessed Mother was not satisfied with bestowing this favour alone. She promised that

death and as many as I find in Purgatory, I shall free."

The scapular is given to us by Mary herself to clothe our spiritual nakedness and to make us pleasing to God and Angels. We are sure to obtain a place in heaven if we wear this gift of hers with great devotion and love. Mary will surely be glad to see us always clothed in her garment. She will also know that we appreciate and cherish this her signal favour.

The scapular is a sign of our consecration to Mary. We become hers altogether by wearing this garment which she has so lovingly given us. This is a badge which shows us that we are hers. The devil is sure to flee as soon as he sees it. It is our uniform which makes us different from those who have not sought admission into this beautiful army of hers. This is our sure passport to heaven.

The Scapular promise

ON July 16th, 1251, when St. Simon Stock was praying to the Blessed Virgin, she appeared to him, holding in her hands the Brown Scapular and said, "My son, take this scapular of your order as a sign of my special protection. Whoever dies wearing it shall be preserved from everlasting fire."

Sheila Barrie.
St. Bernard's Convent,
Nawalapitiya.

Let us, therefore, wear it day and night. Let us say with love the following prayer:—

"When the clouds of temptation overshadow the day,
May the light of Mount Carmel shine down on my way.
When the long road is ending,
May I go to rest
With Mary's Brown Scapular,
over my breast."
St. Anthony's School,
Colpetty.

MOST Schools-Mag members who have seen films must have often wondered about film-making in general. When you see a good film, do you realize the immense amount of toil, patience and sweat that have gone into it? Here is a glimpse of the technique of film-making as seen by one of the greatest film directors living—SATYAJIT RAY. The Schools-Mag is privileged to publish it for the information of its readers—Editor.

The art of film-making

PERHAPS THE ONLY STATEMENT ONE CAN MAKE ABOUT FILM-MAKING WHICH WOULD BE WHOLLY TRUE IS THAT IT IS, AT ALL TIMES, A PRETTY COMPLICATED BUSINESS. CARELESS RAPTURE MAY PRODUCE GREAT POETRY; A CASUAL STROKE OF A BRUSH BY A MASTER HAND MAY PRODUCE GREAT PAINTING; AND MOZART IS KNOWN TO HAVE WRITTEN THREE OF HIS GREATEST SYMPHONIES IN A MATTER OF THREE WEEKS.

But film-making is a thing apart. No film has ever been lightly tossed off—not even an exceptionally bad one. Let us see how a film-maker goes about his job.

Let us assume that he is a beginner and a gifted one, well up on his theory, his Pudovkin and his Eisenstein, and bubbling with ideas that just demand to

By
Satyajit Ray

be put on celluloid. He has the proper disdain for the cheap and tawdry, and he has found a story which he thinks has a wide appeal and will suit his style. He has also gone to the length of preparing a script, or a scenario, which will serve him as a blueprint serves an architect.

It is usually at this point that he makes an important and fundamental discovery, which is, that to proceed any further, he needs money, and rather a lot of it. But as we all know, talent and money rarely go together, and it turns out that he has not enough of it himself. So he sets about looking for a man, both rich enough and reckless enough to agree to back a dark horse with hard cash.

Human nature being what it is, such a species turns out to be not as rare as one would have thought, and in less than six months our film-maker has found himself a backer.

The next step is to sign up the actors and the technical crew and make arrangements with

mini Malawanna (Borella), Roshan Cowasjee (Nugegoda), R. D. C. Fonseka (Kandy), D. R. R. Herathage (Kandy), Charmaine Oorloff (Kandy), Maurella Weerasinghe (Wattala), Jacinta Gomez (Colombo 4), C. Pauline Ferdinand (Colombo 13), Upali Jayantha Felix Gooneratne (Alawala), Aubrey Ian Algaman Garth (Mutwal).

a studio. This last involves some juggling with dates, for there are far more film-producers

By the end of the first day's shooting the film-maker has discovered that he knows rather less about his job than he thought he did. Those lenses are tricky, for one thing, and it is pretty hard to decide where to cut in a dialogue scene. And, somehow, the dialogue does not sound as natural when spoken as when read.

All this is upsetting, but what makes it doubly so is the realisa-

tion that he must at all cost hide his ignorance from the people on the set.

Film-making is as much an art as it is an industry, and the director who best blends the two aspects comes out best. But this is the harder thing to do, for unlike other industries where machines predominate, here the predominant element is human. What machines there are, such as cameras, sound apparatus, the processing plant in the laboratory, and so on, set problems of a comparatively simple nature. You know where you stand with them and there are experts around to look into faults and put them right.

There are problems behind the camera too. Clashes occur between the director, the cameraman and the set designer, all creative men in their own rights, who should be working in harmony, but seldom do. And what about the unending tiffs

when you need them, but if you do not, the deadliest of enemies, killing time, crippling schedules and maiming morale with a ruthlessness which anyone who has experienced it will not easily forget.

The only weapon against such adversaries is an Olympian patience and doggedness. Without them, even with all the talent in the world, a film-maker cannot hope to achieve much. And one



★
A scene from the film "Sande-saya" directed by Lester James Pieris, which many of you would have seen
★

than there are studios and a mix-up in dates can lead to some embarrassment.

Shooting begins

Eventually, the first day of shooting arrives, and our director finds himself on the studio floor. The sight that meets him makes him rub his eyes. Are all these people waiting to take orders from him? And are all those gadgets really necessary; and are those big lights really safe up on those narrow planks? For the first time he feels the bigness of the undertaking, and is disconcerted to find himself wishing that he had not let himself in for it.

But this is the point of no-return. He is the commander; the Army awaits and time is passing. So—Action! Before he knows it, the camera is turning and the film is under way.

tion that he must at all cost hide his ignorance from the people on the set.

Film-making is as much an art as it is an industry, and the director who best blends the two aspects comes out best. But this is the harder thing to do, for unlike other industries where machines predominate, here the predominant element is human. What machines there are, such as cameras, sound apparatus, the processing plant in the laboratory, and so on, set problems of a comparatively simple nature. You know where you stand with them and there are experts around to look into faults and put them right.

The problems

But what cure is there for the tantrums of a temperamental star? And what about the whims of the unpredictable child prodigy, and the fragility of the aged

between the sound recordist, who wants the microphone near the actor, and the camera-man, who wants it as far away as possible in order to avoid tell-tale shadows?

Battle with nature

When the director leaves the studio and goes out of doors, fresh battles confront him. One is with the onlookers who come in hordes to watch the fun. Their number may range from a hundred to a thousand, and having nothing to lose, they always have the upper hand. Roughness in dealing with them has been known to lead to minor riots. To get them out of the field of camera and yet not provoke them requires the highest degree of tact and diplomacy.

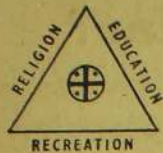
The other battle is with Nature. With sun and wind and rain—kindest of friends if you get them

of the reasons why more good films are not made in our country, is a lack of these rather than of money and ability. It is sheer doggedness that sees one through the hard days of shooting and through those gruelling hours in the editing room where the separate shots are joined together to form a continuous whole. Here the battle is with physical fatigue. And if there is a censorship deadline to catch, then Heaven help the editor.

Last battle

The last battle of all comes on the date of release. It is not uncommon for a director to beat a hasty retreat to some quiet sea side resort the day before the premiere. One can well sympathise with him, for there is nothing more killing than a cold reception to his film by the public.

See next page



Schools-Mag



Favourites

Dear Editor,
There is no article in the Schools-Mag, which remains unread. I also find that Uncle Ashley's talks to teen-agers, have helped me to solve several problems that have arisen in my mind.

Celine Corea.

Good Shepherd Convent,
Colombo 13.

New Members

Dear Editor,
Kindly enrol me as a member of the Schools-Mag. I am very much interested in it. I also would like to send articles to it.

I read the Schools-Mag eagerly.
W. J. L. Sebastian
Negombo.

Dear Editor,
I would like to send some jokes, stories and other articles for the Schools-Mag. I would like to know the correct address to which I am to send these articles.

I hope you will send me the address soon. Herewith I am sending the enrolment forms for my brother and sisters and of course mine too. Hope you will send us our membership cards.

Rohini Bopearachchi,
Negombo.

[Articles should be addressed to the Editor, Schools-Mag, Catholic Press, Borella.]

Dear Editor,
Please enrol me, and my friend as members of the Schools-Mag. We are regular readers and we find the Schools-Mag special page for us—very interesting.
Shiranie Perera.
Negombo.

YOUR BIRTHDAYS — BY REQUEST ONLY

THE attention of all Schools-Mag members is drawn to a new rule regarding the publication of members' birthdays in the Schools-Mag columns.

As from Saturday, 13 August those members who want their birthdays published in these columns will have to notify us well ahead of the date. A "birthday request coupon" (see below) will appear every week in future.

Those whose birthdays fall during the period 13 to 19 August must fill up the coupon below and post it to the Editor, Schools-Mag, Catholic Press, Borella to reach him on or before 3 August, the latest, if they want their birthdays announced in the Schools-Mag edition dated 13 August.

Members are requested to adhere strictly to the rules enumerated below:

RULES

1. Only one coupon could be used by a member and is valid for that week only.
2. Publication of birthdays is strictly meant for members of the Schools-Mag only.
3. All those who have sent

in their Enrolment Forms and have not received their Membership Cards and Numbers should state "Enrolment Form sent" under "Membership Number" on the coupon.

4. All prospective members can also get their birthdays published, but they should attach to their Coupon an Enrolment Form correctly filled up.

5. All coupons should be neatly filled up.

6. Coupons received after the closing date will on no account receive consideration.

Golden Pudding

Ingredients: 1/4 lb. flour, 1/4 lb. stale bread, 1/4 lb. suet, 2 oz. sugar, 3 eggs, 2 tablespoons of golden syrup, 1/2 teaspoon baking powder, a pinch of salt.

Method: Grate the bread and mix together with the flour, suet, sugar, baking powder and salt. Beat the eggs, add the golden syrup to it and mix the dry ingredients, pour the mixture into a well greased mould, cover with greased paper and steam from 2 1/2 to 3 hours. Serve with golden syrup.

Sent by Rohini Perumal.
Good Shepherd Convent,
Kotahena.

SCHOOLS ANNUAL ATHLETIC MEETS

★ R. Godfrey Fernandopulle (House Prefect) reporting from Negombo

THE Annual Inter-House Athletic Meet of St. Mary's College, Negombo was held on 9th July, at the Esplanade. The events commenced at 2 p.m. There was a large gathering present at the meet.

Much excitement prevailed and on the four houses. Many there was keen competition among ladies and gentlemen also took

part in the visitors events. The tug-of-war was voted as the most exciting event.

The pavilion was decorated with the College colours. Dr. H. S. R. Gunawardene, (Deputy Director of Education (Physical Education)) presided and Mrs. Gunawardene gave away the awards to the winners.

● NEGOMBO

Rev. Fr. Rector welcomed the chief guest. Mr. Gunawardene replied briefly.

The day's proceedings were brought to a close with the singing of the National Anthem. Negombo.

★ Ranjini Peiris reporting from Kotte

THE St. Thomas' College, Kotte, Inter-House Athletic Meet was held on 9th July. Very Rev. Fr. Philip Dissanayake General Manager of R. C. Schools, Colombo presided and gave away the trophies.

● KOTTE

The Inter-House Championship Cup was annexed by Gemunu House.

The Senior Championship Cup (Boys) was won by Ivan Perera of Gemunu House.

The Junior Championship Cup (Boys) was won by Earnest Perera of Vijaya House.

The Cup for the best performance at the meet was won by Reginald Perera of Parakrama

House. Senior Championship Cup (Girls) was won by Lakshmi Dharmasena of Vijaya House who narrowly beat last year's Senior Champion Kusuma Weeratne.

Junior Championship Cup (Girls) was won by A. M. Nandawathie of Parakrama House.

The Cross Country event which evoked considerable interest was won by last year's winner of the same event: Luke de Vesser. A large gathering was present.

The Return

"MUMMY! I can't go to school, my shoes are torn and the boys are playing the fool of me!" came a piercing cry from Neil a boy of ten. In another corner could be heard a choking sigh from his sister. She too had the same woeful tale to relate. The agonised cries of these children were too much for their mother Cora and soon tears began to roll down her cheeks. However, she could do nothing to help her children, as she was in a desperate state of poverty. Tenderly and affectionately she caressed them and sent them to school, asking them to offer their misery as a sacrifice to God.

Hardly had she begun to attend to her daily chores, than she heard a knock on the door. At the door appeared the grimaced baker awaiting his dues. His appearance at the time only increased her misery, as she was not in a position to pay the bill. Whenever Cora asked her husband for money, she had to be content with hearing his murderous temper. These quarrels always began with—"You devil! You are ruining my hard earned money." Not a day passed by without a quarrel at Silva's, and consequently their neighbours were beginning to accept it as part of their life. The beginning of a new month or the end of an old one brought no hope for this family. The very house presented a miserable picture. This state of affairs made Cora and her children to pray tirelessly for Mr. Silva to mend his ways. Weary with all the worries and troubles that had descended on them, Cora and her children became specimens of live skeletons.

About a couple of years ago Cora quarrelled with her mother-in-law. From then it seemed that she had really quarrelled with her own bread and butter; for now Mr. Silva's finances and attentions had drifted towards alcohol and cigarettes. The situation at the Silva's interested the Parish Catholic Action Movement. Their endeavours to rectify the situation in this house failed and they resorted to prayer to bring about a change in this situation.

Christmas

It was Christmas eve. Besides a few extra bottles of alcohol there was no other evidence of the approaching feast in this home. As usual the Silva's went for Midnight Mass. The sermon dwelt on the significance of the day.

"... forgive me." Soon Mr. Silva was sobbing and repenting for his inhuman behaviour of the last two years.

Joy

Immediately Mass was over Mr. Silva rushed to his wife and children and embraced them. They were taken aback by this sudden change in Mr. Silva. When they recovered from the shock, tears of joy were rolling down their faces to the accom-

by H. Colman Ebert

• St. Michael's Studio Award Entry

on that first Christmas right. It pierced Mr. Silva's heart like an arrow that had found its mark. The next instant he was on his knees, trembling and frightened, saying, "Lord... have mercy on me. Don't forsake me. Forgive Lord for my ill-treatment of my family. I promise to mend my ways instantly. Please Lord!

paniment of the carol, "Joy to the World." Before leaving the Church they thanked God for the favour they had received amidst the joys of the day.

Yes, there was truly joy in this family who were miserable for the last two years, on this joyful day.

● Your Stamp Corner



JESUS.

OUR TRUE FRIEND

THERE'S naught on earth to rest on,
All things are changing here;
The smiles of joy we gaze on,
The friends we count most dear.

Our friend alone is changeless,
The One too oft forgot,
Whose love hath stood for ages
Our Jesus changeth not.

E'en friendship's smiles await not
To cheer us here below,
For smiles are all deceitful,
They quickly ebb and flow.

One smile alone can gladden,
What'er the pilgrim's lot;
It is the smile of Jesus,
For Jesus changeth not.

And here is "A Prayer to Jesus" which Hermione Vanderstraeten of Ragama passes on to readers:

A PRAYER TO JESUS

JESUS, tender shepherd, hear me,
Bless thy little lamb to night
In the darkness be thou near me
Keep me safe till morning light.

Jesus, tender shepherd, shield me
From the evils of this world,
Never let the devil tempt me
Nor make me listen to his word.

Film-making

(Continued)

Equally true, however, is the opposite. No joy is greater than the acclaim of a large public for a well-made film. He can congratulate himself on being not only an artist, but also, in varied measures, a businessman, a diplomat, an explorer, a psychiatrist, a tight rope-walker and a hermit. But of course, above all, he is a very lucky man. Courtesy: All-India Radio.)

RECIPES

● Chocolate Roll

Ingredients: 2 eggs, 2 oz. flour, 4 oz. soft sugar, 1 oz finely grated chocolate, 1 table spoon water, vanilla flavouring, 1/4 teaspoon baking powder, butter icing.

Method: Put the sugar and yolks of eggs into a basin and beat them well together until light and frothy. Then mix in the flour lightly and the whites of eggs beaten to a stiff froth. Melt the chocolate in the water and add it to the mixture.

Flavour to taste and add the baking powder last. Have ready a flat tin of an oblong shape lined with buttered paper. Pour the mixture in to a depth of 1/4 of an inch and bake in rather a quick oven from 10 to 12 minutes. When ready turn the cake on to a paper well sprinkled with sugar, and trim the edges neatly with a knife. Spread with butter icing flavoured with vanilla and coloured with cochineal, and roll up quickly while yet warm or else it will crack in so doing. When cold, cut in to thick slices.

● Butter Icing

Ingredients: 1/2 lb. icing sugar, 1/4 lb. fresh butter, colouring, flavouring.

Method: Sieve the sugar and beat it to a cream with the butter. Then add any flavouring and colouring desired and mix well together.

Sent by Marina Samuel,
St. Sebastian's Convent,
Kandana.

BIRTHDAY REQUESTS COUPON

For publication of Birthdays falling between 13th and 19th August (inclusive) in the issue of the 13th August.

Closing Date: 3rd August

Name.....
Address.....
Birthday.....
Membership No.....
Signature.....

Schools-Mag Enrolment Form

NAME.....
ADDRESS.....
SCHOOL.....
DATE AND YEAR OF BIRTH.....

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

Classified ADS.

IN MEMORIAM



Justin Jerome Albrecht
Born 16th February 1945
Died 25th July 1957

No words can express the silent grief
We've borne these three sad years
We loved you dearly but the Lord
loved you best.
In his arms in perfect peace may
you rest.
Eternal rest grant unto him,
O Lord.

A Requiem High Mass will be
sung for the repose of his soul at
St. Sebastian's Church, Hultsdorp
on the 29th July at 6-15 a.m.

68, Princes Gate,
Colombo 12.

1006



Leopold F. E. Fernando
Born 9th August 1895
Died 23rd July 1959

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

May he rest in peace. Amen.

A Requiem High Mass will be
sung for the repose of his soul on
23rd July, Saturday at 6-15 a.m. at
St. John's Church, Mutwal

Inserted by his sorrowing wife.
No. 42, Modera Lane,
Mutwal.

1009

N. D. Wilfred

Called to God 27th July 1955
"Like falling leaves five years
have passed
But sweet memories of you will
never die."

Fondly remembered by his loving
wife and children.

346, Sinharamulla,
Kelaniya.

1014

Gratien Perera

Died 20th June 1960

Memories are treasury
No one can steal
Death leaves a heartache
No one can heal.

Inserted by his sorrowing wife
Gladys and daughter Jeanne.

1st Lane,
Ratmalana.

1020

W. Emmanuel Fernando

Died 31st July 1959

Requiem High Mass at St. Anne's
Church, Weligampitiya, on Friday,
the 29th July at 6.30 a.m.

"Sunnington,"
Weligampitiya,
Ja-Ela.

1026

SECOND ANNIVERSARY

Hellawalage Don Francis Dias

Born on 7th April 1878

Died on 27th July 1958

A Requiem High Mass will be
sung for the repose of his soul on
Wednesday, the 27th July, 1960, at
6.45 a.m. at St. Anthony's Cathed-
ral, Kandy.

Mrs. H. D. F. Dias and children,
"St. Joseph's Villa,"
Illukwatta,
Pilimalalawa.

1029

THIRD ANNIVERSARY

D. A. Goonewardene

Died 27.7.57

God chooses the best for reasons
divine,
But memories last till end of time.
from all at "Santa Maria."

1030

50TH ANNIVERSARY



A. X. Fernandez
of No. 25, Pereira Street,
Tuticorin
beloved father of
Mr. J. Fernandez of Jaffna
and
of Mrs. T. I. Silva of Colombo
Died 27th July 1960

"It is a holy and wholesome
thought to pray for the dead."

Solemn Requiem High Masses
for the repose of his soul will be
sung at St. Lucia's Cathedral, Kota-
hena, and at Our Lady of Snows'
Church, Tuticorin, on 27th July,
1960 at 7 a.m.

R. I. P.

"We have loved him, let our
affection for him last until our
prayers have opened unto him the
gates of heaven." (St. Ambrose).

"Jayagiri,"

No. 54, Elie Lane,

Mutwal, Colombo 15.

1024

Birthday Remembrance

Mrs. Clarice Amerasekera

God saw the road was getting rough
The climb was getting hard,
He thought it best to close her eyes
And whispered peace be thine.

R. I. P.

Florrie and all at "Stella Maris,"
12, Manning Town 19-7-60.

1036

THANKSGIVINGS

THANKS to Our Lady of Perpetual
Succour and St. Jude for
favours received. A. A. 1015

IN humble and grateful thanks-
giving to the Most Sacred Heart
of Jesus and Our Lady of Matara
for a prayer granted.—V. Fernan-
do, Ulhitiyawa.

MY humble and grateful thanks
to the Most Sacred Heart of
Jesus and Our Lady of Lourdes,
Our Lady of Expectation, St. Anne
and St. Gerard Majella for the
safe confinement of Rita. — Vin-
cent, Ulhitiyawa.

MY humble and grateful thanks
to the Most Sacred Heart of
Jesus, Our Lady of Lourdes, Our
Lady of Expectation, St. Anne and
St. Gerard Majella for the safe
confinement of Merly. — Vincent,
Ulhitiyawa.

1018

MY grateful thanks to the Sacred
Heart of Jesus, Infant Jesus
of Prague, Our Lady of Perpetual
Succour, St. Jude and St. Anthony
for the successful operation of my
daughter.

Jaffna. S. E. A. 1028

THANKSGIVING to the Most
Sacred Heart of Jesus and Our
Lady of Perpetual Succour for
safe delivery of babe.

Mutwal 9.7.60. J.B.J. 1037



Anthony Louis Morais

Born 26th July 1898

Died 2nd September 1958

This day brings back to memory
A dear one gone to rest
And those who think of him today
Are those who loved him best.
Inserted by his sorrowing wife in
remembrance of his birthday.

23/2, Lauries Road,
Bambalapitiya.

1035

MEDICAL

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

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—the magic cure for colds, chills,
body pains, rheumatism and quick
relief for Asthma, Hay Fever. Avail-
able at all Chemists and the Import-
ers, Setrac (Ceylon) 29 1/1,
Gaffoor Building, Fort, Colombo.

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

ASTHMA! catarrh! stomach
disorders! Swiss treatment
ends suffering permanently. No
injections! Free information!
visit **MEDICAL CLINIC**, 42nd
Lane, Wellawatte.

MILK FOODS

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

SARIKKAMULLA

Feast of St. ANNE

This Feast will be celebrated
on the 30th and 31st of July.

Saturday 30th: 7.30 p.m. Solemn
Vespers

Sunday 31st: Low Masses 5.30
a.m. and 6.30 a.m.

Festive High Mass 8.30 a.m.

Lanfranc Fernando,

Parish Priest.

1022

FEAST OF OUR LADY OF LOURDES KALA OYA

Novenas commence on 29th
July, at 6-30 p.m.

Vespers 6th August, at 7-00
p.m.

Preceded by the blessing of the
New Grotto.

Sunday, 7th August Low Mass
6-30 a.m. High Mass 8-00 a.m.
Donations in aid of the new
Church at Kala Oya will be grate-
fully accepted and individually
acknowledged.

Rev. Fr. A. Reginald de Silva,
O.M.I.,
The Parish Priest,
Kekirawa.

1012

FEAST OF POLONNARUWA (QUEEN OF THE ROSARY)

Will be celebrated on the
7th (Sunday) August
this year.

All are welcome

Parish Priest.

1007

OUR LADY OF LANKA

National Votive Basilica Building Fund

I acknowledge with thanks the
following donations received at
Tewatte in June.

Mr. A. C. A. Perera, Mabola
m.d. 5; Mr. I. D. G. Botejue, Hen-
dala 10; Mr. and Mrs. K. E. Fer-
nando, Negombo m.d. 2; Mrs. D.
M. Newman, Nugegoda m.d. 2;
Mr. L. C. Young, Hanguranketa
10; Mrs. H. E. Lappen, Dehiwela
m.d. 5; Catholic Staff, G.P.O.
m.d. 36; Mr. and Mrs. S. C. Jaya-
raja, Mt. Lavinia m.d. 5; Mrs.
L. A. Cramer, Borella m.d. 5;
Mr. H. A. C. Perera, Kotahena
10; R. C. Girls' School, Tudella
5; Mr. S. A. V. Pathmarajah,
Mannar m.d. 5.

Mrs. M. Canagasabay, Colom-
bo m.d. 3; Mrs. M. B. de Alwis,
Moratuwa m.d. 5; Mrs. C. Goon-
ewardene, Moratuwa m.d. 2/50;
Mrs. T. S. C. Manathunga, Mo-
ratuwa m.d. 2/50; Child of Mary,
Wattala m.d. 5; Mrs. J. B. Don,
Rajagiriya m.d. 5; Miss Faith
Don, Rajagiriya m.d. 2; Mr. E.
Bultjens, Polonnaruwa 10; P.
P. Ranasinghe, Hambantota m.d. 5;
Mrs. H. M. Wijesinghe, Kuru-
negala m.d. 5; Mrs. K. P. Guna-
wardene, Kandy m.d. 3; Miss Th.
Thomas, Kandy m.d. 5; Mr. Guy
Fernando, Moratuwa m.d. 2.

Mr. W. M. Fernando, Hendala
m.d. 2; Mr. R. K. A. John, Nanu
Oya m.d. 5; Mr. G. A. de Silva,
Nugegoda m.d. 2; Catholic Work-
ers, Land Registry m.d. 8; Mr.
A. V. Hettiaratchi, Colombo m.d.
2; Mr. Shanmugampillai, Ehel-
iyagoda m.d. 2; Miss Jane Mary
2; Mrs. Monica Ebert, Bambala-
pitiya 5; St. Martha's Association,
Bambalapitiya 10; Mrs. N. A.
Fernando, Bambalapitiya 2; Miss
B. Theresa, Bambalapitiya 2;
Mr. M. Fernando, Wannappuwa 10;
Miss R. Cypriana, Hendala
2/50; Miss E. Maia, Wellawatte
3; Miss Mary, Dehiwela 2.

Miss Ceciliana, Wellawatte 2;
Miss C. Dassanayake, Thimbiri-
gasyaya 2; Miss Obeysekere, Co-
lombo 2; Miss D. Martha, Dehi-
wela 2; Miss B. Anthonimallam 2;
Mrs. D. Rosairo, Dehiwela 2;
Mrs. C. A. Nicolle, Wellawatte 2;
Miss C. Rajasinghe, Hatton 10;
Mrs. Alma Meynert, Bambala-
pitiya m.d. 15; St. Zita's Associa-
tion, Dehiwela 5; Mr. S. S. Fer-
nando, Mutwal 10; Mr. and Mrs.
B. C. S. Mendis, Katunayake m.d.
10; Mr. S. A. Rodrigo, Negombo
m.d. 5; Mrs. H. A. Silva, Ragama
5; Mr. M. F. J. Perera, Chilaw 12.

Mr. P. D. J. Elias, Pajiyagala
100; Mr. B. G. Bologna, Dehiwela
50; Grotto Workers, Tewatte 5;
Mr. A. E. C. Walles, Mutwal m.d.
4; Mrs. C. J. R. Perumal, Kotahena
m.d. 2; Mr. and Mrs. A. J. I.
Fernando, Katunayake m.d. 4;
Mr. W. C. B. Fernando, Welive-
riya 2; Miss T. Jayasuriya, Wella-
watte m.d. 5; Mr. K. S. R. Perera,
Kelaniya 5; Mr. J. C. Peries, Watta-
la m.d. 5; Mrs. G.
Moldrich, Nugegoda m.d. 2;
V. G. and M. G., Colpetty
m.d. 8; Mr. Gabriel, Grandpass
m.d. 10; Mrs. R. Van Schoombeck
Colpetty m.d. 20; Mrs. E. Lewis,
Colpetty m.d. 2.

Mrs. M. Lewis, Colpetty m.d.
2; Mrs. D. Moldrich, Colombo
m.d. 5; Mr. S. J. P. Ferdinand,
Wattala m.d. 5; Mr. and Mrs. H.
A. Fernando, Bambalapitiya 25;
Mr. W. E. Maack, Deegalla m.d.
4; Mr. H. D. Rogus, Weligam-
pitiya 5; Orange Hill Labourers,
Tewatte m.d. 20; Mr. A. W.
Perera, Bollatte 10; Mr. J. G. Go-
mez, Wellawatte f.d. 15; Mrs. D.
M. S. Seneviratne, Galle m.d. 3;
Miss P. M. Thomas, Kandy m.d.
2; Mrs. J. Basnayake, Mutwal 5;
Mr. G. W. Mendis, Negombo 50.

Mrs. K. P. R. de Silva, Thamm-
mita m.d. 5; Mr. P. M. D. Fon-
seka, Mattakkuliya m.d. 5; Mr.
A. T. M. Fernando, Kegalle 3;
Mr. B. S. Fernando, Polgahawela
2; Mrs. A. M. C. Jayasinghe, Andi-
ambalama 2; Mrs. K. M. A. Pe-
rera, Andiambalama 25; Mr. G.
M. Ludekens, Wellawatte m.d. 2;
Mr. W. S. Thamel and Family,
Padukka 15; Mrs. W. P. N. Perera,
Kegalle m.d. 3; Mrs. A. Rezeli,
Wellawatte m.d. 5; Mr. Austin

Silva, Mutwal m.d. 2; Mrs. C. E.
F. Dekker, Kohuwella 5; Mrs. F.
de Silva, Diyatalawa 10.

Mrs. F. Goonewardena, Kota-
hena m.d. 2; Miss M. Pietersz
Grandpass m.d. 2; Mr. E. Salgado,
Katunayake 3; Mrs. P. S. P. Jaya-
tilleke, Negombo 5; Mrs. S. Mu-
nasinghe, Bandarawella m.d. 5;
Mr. E. M. Karunaratne, Mara-
dana m.d. 3; Mr. A. M. G. de
Silva, Mattakkuliya m.d. 15; Miss
Maglin, Dickwela 1/50; Mrs. J.
T. de S. Abeysena, Mattakkuliya
m.d. 5; Mrs. S. H. Perera, Kota-
hena m.d. 5; Mrs. and Mr. R. A.
P. Perera, Kotte m.d. 2; Mr. Ells-
worth Fernando, Colombo m.d. 5.

Mr. E. M. Rubera, Chilaw 10;
Mr. M. A. J. Fernando, Marawila
2; Mr. S. C. P. Jayasuriya, Mora-
tuwa 5; Mr. D. B. P. Weerasinghe,
Diyalogoda 10; Grateful Client,
Nuwara Eliya m.d. 25; Anselm
and Merlyn, Ragama m.d. 2/50;
Mr. J. Amarasinghe, Kotahena
50; Mrs. K. S. J. Kammanan-
kada, Ampitiya m.d. 5; Miss J.
E. P. Rodrigo, Dehiwela 7/50;
Mr. J. L. E. Fernando, Negombo
5; Mrs. M. Perera, Bambalapitiya
m.d. 2; Mrs. H. E. Wickrama-
ratne, Bambalapitiya m.d. 2; Miss
P. Caldera, Kegalle 10.

Mrs. E. V. Silva, Ragama 5;
Mr. T. D. M. Nanayakkara, Kuru-
kulawa 5; Mr. G. Fernando, Wad-
duwa 3; "Star of Joy," Colombo
f.d. 100; Mr. G. Edward, Padukka
5; Mr. M. D. Paulu, Bakamamba
10; Mrs. H. T. Perera, Nattana-
diya 5; Mrs. N. Winifred, Naina-
madama 10; Mr. Peter Rodrigo,
Ragama 50; Mr. M. P. E. Fernan-
do, Chilaw 2; Mr. J. Wisigamage,
Kurukulawa 10; Mr. A. Samara-
singhe, Badalgama 2; Mrs. J. S.
Salgado, Kotahena 10; Mr. W.
R. M. Soya, Moratuwa 2; Mr. R.
Goonewardene, Puideniya 10.

Mr. B. M. R. Peiris, Moratuwa
5; E. M. R. Peiris, Moratuwa 5;
Mrs. S. D. Gibson, Galle m.d.
2/50; Mrs. J. G. de Alwis, Mattak-
kuliya m.d. 5; Mr. Laus Fernando,
Ragama 5; Mr. Ashley de Silva,
Bambalapitiya m.d. 15; Slaves of
Jesus and Mary, Wattala m.d. 5;
Baby Slave of Jesus and Mary,
Wattala m.d. 2; Miss B. E. Caro-
line, Marawila 2; Mr. P. Don
Francis, Pajiyagala 119th d. 40;
Mr. P. E. James, Hultsdorf 5;
Mr. G. J. M. Peris, Mattakkuliya
m.d. 2; Catholic Staff, Turquand,
Young & Co. m.d. 16.

Continued on page 12

FEAST OF

Our Lady of Snows

St. Philip Neri's Church,
Pettah

Novenas: 29th July to 5th August
1960, at 6-15 p.m.

Vespers: Saturday, 6th August 1960
at 6 p.m.

Feast Day: Sunday, 7th August
1960.

7-00 a.m. Low Mass.

8-00 a.m. Low Mass.

9-00 a.m. Solemn High Mass.

11-00 a.m. Low Mass.

5-15 p.m. Low Mass, followed

by the Grand Pro-
cession and Benedic-
tion of the Most
Blessed Sacrament.

Very Rev. Fr. Patrick Fitzgerald,
S.S.S., Father Superior.

1025

HOSTEL ACCOMODATION

VACANCIES exist for Catholic
students (Medical/Aquinas) from
1st August 1960, in a good and
quiet Catholic Home at Borella
junction (with modern facilities
attached bath etc.) Rs. 100/-
per person. Apply early — No. 1010
C/o Catholic Messenger, Borella.

BOARD & LODGING

ANNEXE available at 25 Borella
Cross Road with 2 large
rooms, hall, dining room cum
kitchen, attached bath, garage
and separate entrance.

FATIMA ALERTS CEYLON TOO IN WORLD-WIDE CAMPAIGN

MARY'S BLUE ARMY GETS UNDER WAY HERE

A COMMUNIQUE RECEIVED LATE THIS WEEK AT ARCH-BISHOP'S HOUSE, BORELLA FROM THE BLUE ARMY HEADQUARTERS IN FATIMA ALERTS THE FAITHFUL OF THIS COUNTRY TO A MOVEMENT RAPIDLY GATHERING MOMENTUM.

More than five million Catholics, it is disclosed, have signed the pledge of The Blue Army whose watchword is: "The last person Our Lady needs to convert Russia may be the very next person to make the Blue Army pledge."

THE MESSENGER UNDER-

Mr. Krushchev says:

"I KNOW THE BIBLE WELL"

Mr. Krushchev has again explained how he is able to quote so easily from the Bible.

"I know that book well because when I was a boy going to school I used to read it, and was a believer as well," he told an Austrian-Soviet friendship society in Vienna. Then he quoted from it.

Earlier, during his visit to France Premier Krushchev said he had studied the Bible as a child.

Basilica Fund

Continued from page 11

Mr. and Mrs. L. Jesudasan, Colombo 20; Mr. D. A. Marties, Dehiwela m.d. 2; Mr. M. G. A. Fernando, Mahawewa 3; Mrs. I. C. Solomons, Wattala m.d. 3; Mrs. K. D. Nicholas, Pamunugama m.d. 3; Mrs. F. C. Jurie, Batticaloa m.d. 5; Mrs. M. Canagasabay, Bambalapitiya m.d. 3; Mrs. M. B. de Alwis, Moratuwa m.d. 5; Mr. J. E. Perera, Borella m.d. 20; Mr. J. F. Dalpadado, Moratuwa m.d. 10; Mrs. I. D. Francis, Gonawala 5; Mr. W. M. Fernando, Hendala m.d. 2.

Regison, Diyalgoda m.d. 5; Mr. V. P. Tennekoon, Ratmalana m.d. 5; Mr. and Mrs. Denzil Fernando, Ratnapura m.d. 10; Mr. M. G. Fernando, Ja-Ela m.d. 5; Mr. A. V. Hettiaratchi, Colombo m.d. 2; Dr. and Mrs. A. E. M. Perera, Ratnapura f.d. 20; Mr. and Mrs. A. J. I. Fernando, Katuwapitiya m.d. 4; Mr. and Mrs. B. de Saram, Tewatte 30; Miss H. Dabera, Mrs. C. Fernando, Mrs. K. D. A. Perera, Mrs. Pillai, Miss Rosa Mrs. Pillai, Miss Mary Elizabet, Mr. T. A. Dharmaratnam, Mrs. L. A. Perera, Miss M. Fernando, Mr. K. D. Simon, Miss P. Fernando, Miss N. Amerasinghe (Re. 1/- each) 12.

Anonymous several 178/50.
Total for the period 1,694/00.

All donations addressed to the undersigned will be acknowledged individually.

G. MARTHOUREY, O.M.I.,
Administrator,

Our Lady of Lanka, Tewatte,
Ragama.

From Negombo

A branch of Ray Ban Opticians has opened at No. 117 Colombo Road, Negombo for the convenience of our customers.

RAY BAN OPTICIANS

Opticians and Suppliers of Eye Glasses
No. 40, Maliban Street, COLOMBO 11.

Nun who sheltered Fatima child dies

A NUN who sheltered Jacinta Marto, one of the three peasant children who saw Our Lady at Fatima, has died in Lisbon at the age of 82.

She is Mother Matia da Purificacao Godinho.

In January, 1920 — more than two years after the last vision of Our Lady — she took Jacinta into her orphanage when the nine-year-old child went to Lisbon for medical treatment.

Jacinta remained there for two

weeks until her removal to Estafania hospital. There she died.

Mother Godinho accompanied her body back to Fatima.

WORK FOR CHILDREN

Mother Godinho was a Poor Clare when her community was dispersed by the anti-clerical gov-

ernment of 1910.

She then founded the little orphanage in which she sheltered Jacinta.

She carried on her work for children until the time of her death.

A small community of Poor Clares was established next to the orphanage, but Mother Godinho was allowed to remain out of the cloister because of her advanced age.

Why not join the Blue Army?

OUR LADY'S PROMISE

"If my requests are granted, Russia will be converted and there will be peace in the world. If they are not, Russia will spread its errors throughout the world, raising up wars and persecutions against the Church; many will be martyred, the Holy Father will have much to suffer, many nations will be wiped out."

To those who embrace the devotion of Her Immaculate Heart: she promised:

"Their souls will be loved by God with a love of predilection (that is a special love) like flowers placed by me before His throne!"

"I promise to assist at the hour of death with the graces necessary for salvation all those who, on the first Saturday of five consecutive months, go to Confession and receive Holy Communion, recite the Rosary, keep me company for a quarter of an hour, while meditation on the Mysteries of the Rosary, with the intention of making Reparation."

Our Lady told Lucy that peace will come "as soon as a sufficient number of people" are doing as she asked at Fatima.

You could well be one, whose volunteering to pray and to make sacrifice, whose willingness to enter the service of our Queen, would make up exactly that sufficient number, and would turn the scales in our favour.

The Blue Army (Our Lady's own) in Ceylon is making a great effort to get as many of the Faithful as possible to volunteer as Our Lady's helpers to save Russia and obtain Peace. Why not become a member of the Blue Army?

Please fill up the coupon given below and post it to the address given.

OUR LADY'S REQUESTS

1. Sacrifice. — This means (a) The sacrifices necessary to do our daily duty well, which includes the proper keeping of Sunday, with all that this costs; (b) The

sacrifices necessary to avoid sin, especially sins of impurity. To offer all up in Reparation.

2. The Rosary. — To say the Rosary devoutly, with meditation, every day. Our Lady demands the Family Rosary as well as the individual Rosary.

After each decade we are to say: "O Jesus, forgive us our sins, save us from the fires of Hell and lead all souls to Heaven, especially those most in need."

3. Consecration to the Immaculate Heart. — Our Lady demands: (a) The Consecration of Russia, of the World, each home, each soul to Her Immaculate Heart; (b) Communion of Reparation on the First Saturday of every month; (c) The five First Saturdays.

To do this last, we must: (1) Go to Confession and Communion.

(N.B. — The First Friday Confession is sufficient if we are in grace).

(2) We must say the Rosary devoutly and say, after each decade: "O Jesus, forgive us our sins, save us from the fires of Hell, and lead all souls to Heaven, especially those most in need."

(3) We must meditate for a quarter of an hour on the Mysteries of the Rosary; and

(4) Offer all up in Reparation.

Keep your pledge where you can refer to it at least for the daily morning "Pledge renewal" offering. Fill up this form and send to:—

BLUE ARMY OFFICE, ARCHBISHOP'S HOUSE,
COLOMBO 8.

I have signed the Blue Army Pledge. Please see that my name is taken to Fatima.

My Name is

My address is

More than five million Catholics have already signed this pledge. The Blue Army's watchword is: "The last person Our Lady needs to convert Russia may be the very next person to make the Blue Army pledge."

DO NOT FORGET TO HAVE A LOOK

At the exquisite Church requisites finished in modern designs, exhibited at the Colombo Art Gallery — 24 to 31 July. The following are some items indispensable for Church, Chapel, Seminary, Convent and Monastery. Chalice, Ciborium, Monstrances, Tabernacles, Patens, Crosses and Crucifixes, Reliquaries, Candle-stands, Thuribles, Flower Vases, Lamp Stands, Communion Veils, Stands, Bells, Incense Boats, etc. These can be produced in standard Gothic and Roman designs and in exquisitely carved Kandyan Art or in a combination of both Foreign and local designs.

Quotations for specially created designs to suit individual requirements will be promptly furnished.

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KANDY.
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234, MESSENGER STREET,
COLOMBO.
Telephone: 4150 Colombo.

STANDS THAT IN RESPONSE TO THE REQUEST FROM FATIMA, THE MAXIMUM EFFORT WILL BE MADE IN CEYLON TO GET AS MANY PEOPLE AS POSSIBLE TO JOIN UP AS VOLUNTEERS, FROM HERE.

The Blue Army Office, Archbishop's House, Borella has already launched the Movement to enlist volunteers to respond to Our Lady of Fatima's wish to pray and suffer for the sins of the world, especially for Russia that she may be converted and that we may have peace.

(See next column)

KERALA'S CONVERTS WILL BENEFIT

KERALA'S new and non-Communist government has ended discrimination against members of India's Harijans (formerly "untouchables") who become Christians.

The Harijans make up India's lowest class.

Under Kerala's Communist regime Harijans converted to Christianity lost concessions for schools, books, clothing and other financial aid.

A new regulation establishes that Harijans who are converted to Christianity will be entitled to the financial help and concessions given to non-Christian Harijans.

• AT MUNICH CONGRESS

90 Ordinations

NINETY priests will be ordained during the international Eucharistic Congress of Munich which opens at the end of this month.

They will represent nine religious communities.

The ordinations will take place on August 4 in 11 parish churches.

Officiating at them will be bishops from the Philippines, Formosa, India, Africa, Argentina and Brazil.

After the ceremonies prelates will wait at table at "agapes," the "love feasts" of the early Christians.

About 8,000 priests will offer Mass daily throughout the congress.

• THE SECOND VATICAN COUNCIL?

1962 NOW SEEMS CERTAIN

THE VIEW THAT THE SECOND VATICAN COUNCIL — THE LONG-AWAITED ECUMENICAL OR GENERAL COUNCIL — WILL BE HELD IN 1962 IS RAPIDLY GAINING GROUND IN ROME.

Although the fixing of a definite date depends above all on the progress of the preparatory work now being undertaken, well-informed ec-

clesiastical circles are already talking of January 25 (the feast of the conversion of St. Paul) and Whitsun as the two most probable dates for the opening of the Council.

Confirmation also comes from a conversation which two priests have had with the Pope.

They are Mgr. Simon Delacroix and Mgr. Alexandre Ruille, director general and secretary general of the World Union of Priests, who asked the Pope for his approval of their plan to hold a congress in Rome in 1962 to mark the centenary of the Union's foundation.

Pope John asked the two priests to arrange to hold the congress immediately before the Ecumenical Council, so that the large number of Cardinals archbishops, and bishops coming from all over the world to attend the Council could also take part in the congress.

The Union has 32,000 members from among the secular clergy of all the dioceses of the world. It is thought that several thousands will attend the congress, which will deal with the spiritual life of the secular clergy.