

The Messenger

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Fr. Jerome D'Souza addresses Catholics of Colombo

BRIGHT PROSPECTS for CHURCH IN FAR EAST ASIA

ON THE
EASTERN
FRONT

● JAPAN

THE GLORIOUS CATHOLIC TRADITION IS COMING BACK TO THE PEOPLE, AND THERE IS AN AMAZING READINESS TO ACCEPT THE CHURCH.

● INDONESIA

THE EXTRAORDINARY PHENOMENON OF THE GOVERNMENT GIVING A SMALL GRANT FOR THE BUILDING OF NEW CHURCHES AND SEMINARIES.

● INDO-CHINA

AN INTENSE CHRISTIAN LIFE IS SPRINGING UP. NEXT TO THE PHILIPPINES, VIETNAM HAS THE HIGHEST PROPORTION OF CATHOLICS IN ASIA.

● INDIA

FOR THE FIRST TIME IN ANY CONSTITUTION, THE FREEDOM TO PROPAGATE RELIGION WAS EMBODIED AS A RIGHT OF THE CITIZEN.

Christ's true visage spans
Eastern horizons

(BY A MESSENGER REPORTER)

"AFTER my visit to the countries of the Far East, mine is a message of hope. For, in all these countries, I see the true visage of Christ appearing in all its splendour — Christ's Church in her love, in her mercy, in her charity and her service, a true mother to all, truly Holy MOTHER the Church." This was the message that Very Rev. Fr. Jerome D'Souza, Assistant General of the Society of Jesus, had for the Catholics of Colombo, when he addressed a large audience at the Bonjean Memorial Hall on the eve of his departure from Ceylon last week.

Taking on from where Fr. D'Souza left off, His Grace the Archbishop, while paying a very warm tribute to the speaker, added: "We Catholics are citizens of our country, and we are second to none in our love of country. Ours is a genuine patriotism that is strong and undying, but based on principles that never change."

A large gathering filled the Bonjean Hall last Thursday, when His Grace the Archbishop entered with the Very Rev. Fr. Jerome D'Souza. Mr. W. J. A. Van Langenberg who presided, introduced the speaker, who came on to his subject with a rare eloquence and spoke with a conviction that held the audience for a full hour.

Analysing the general situation of

the Church in the Far East, many countries of which he had recently visited, Fr. D'Souza observed that there were two general trends which had always to be kept in mind.

Materialism

First, there was the nationalistic trend which tended to brand the Church as Western. True, that with the advent of the Westerner, Catholics together with others had made the initial error of neglecting their own culture and blindly seeking the things that were Western. "But," said Fr. D'Souza, "our adversaries made the mistake of thinking that it was fundamental to us, that we were not capable of brushing it aside. Our true visage, is now appearing in all its splendour."

The second trend had been the threat to the Church from Communism, and strangely, the nationalistic trend which, in fact, is antagonistic

to Communism, had sometimes allied itself with Communism in challenging the Church. And thus, two dangers from entirely opposite directions, tended sometimes to coalesce in their one common aim of opposition to us. "But despite all this," remarked Fr. D'Souza, "from all that I have seen of the Church in Far East Asia, I see the Church rising in all its beauty and youthfulness, going forward taking Christ to the people."

Fr. D'Souza then made a rapid journey through some of the Eastern countries. In Japan, her glorious Catholic tradition is coming back to the people, and there is an amazing readiness to accept the Church. Despite the tragedy of China and her baptism of blood, there is a veritable underground movement of faith.

(Continued on page 11)

Anti-Semitism — "collective madness"

ANTI-SEMITISM is collective madness, at once hatred and fear, both of them irrational emotions, said Vatican Radio last Saturday in a comment sent out on its most powerful transmitters, which cover a great part of the globe.

It called on the world, and especially youth, to guard against a revival of "the deplorable flame of racialism."

Welcoming the universal Press condemnation of recent anti-Jewish incidents, it said, "Hatred can unleash a force all the more dangerous, the more its accompanying fear is blind."

"Anti-Semitism is expressed in mass action in which the individual conscience tends to be drowned in collective madness."

Cardinal Stepinac's sudden illness

CARDINAL Stepinac, the prisoner of Tito, is reported to be recovering from another sudden attack of illness which caused anxiety last week.

The attack lasted five days and was a recurrence of the rare blood disease from which he has suffered for years.

MOTHER-GENERAL
arrives
ON MONDAY



THE VERY REV. MOTHER THEODOSIA, RECENTLY ELECTED SUPERIOR-GENERAL OF THE APOSTOLIC CARMEL CONGREGATION, IS EXPECTED TO ARRIVE IN CEYLON ON MONDAY, THE 25TH, ON HER FIRST VISIT TO THE RELIGIOUS OF THE INSTITUTE WORKING IN THE ISLAND.

It was on December 3rd, last year, that Mother Theodosia was elected Superior-General of the Congregation, the sixth in the line of succession. She is a Mangalorean by birth, and graduated at Queen Mary's College, Madras, before joining the Apostolic Carmel. Later as a religious she took her M.A. degree.

Her principal field of labour in the Institute, has been the North of India. Patna Women's College — now one of the leading Constituent Universities of the North — owes its erection and efficiency to her guiding hand. For her eminently great work especially in the educational field, Rev. Mother Theodosia was awarded the Kaiser-i-hind Gold Medal.

The new Mother-General has toured the West in her educational capacity but this is her first visit to Ceylon. She is expected to remain in the Island until early March, visiting the various Institutions of the Apostolic Carmel Sisters.

(See also Roundabout page 5).

Marxists and God

"Christ is a myth and Christmas a capitalist plot to enslave the workers." — Moscow Radio, December 1959.

"It is sad that after 2,000 years of study of this shining truth... some men should gratuitously define the Nativity as a fable." — Pope John, December 1959.

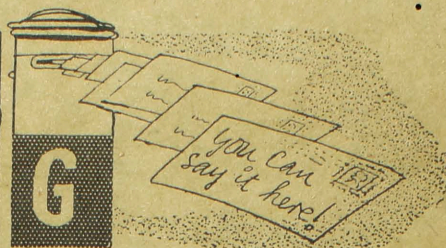
"Can a Christian smile and flatter in the face of one who, not content with denying God, insults and scourges Him by defiance of His servants and His children." — Cardinal Ottaviani, January 1960.



● Fr. Jerome D'Souza, renowned Jesuit and diplomat, has a smile for Ceylon Catholics (top), and (right) is garlanded at Trincomalee.



WEEKLY POST BAG



THAT NEW YEAR MESSAGE... AND FREEDOM

SOME writers take the Archbishop to task for his New Year Message. They say it amounts to undue influence and that he is dabbling in politics. That is one way of looking at it.

The Archbishop's message was intended to warn Catholics against Communists and Marxists, not solely because they preach atheism and materialism, but because these forces have launched and are carrying out

a relentless war against all religion. It is one of their declared intentions and objectives to see the extermination of all forms of religion from the face of the earth. Admittedly in more recent times there have been some modifications. In certain countries where religious beliefs are deeply laid, the "superstition" of religion is tolerated. In certain other countries, religion has been nationalised or streamlined to suit their ends. All this, it is well-known, is part and parcel of Communist technique; the all-out war against religion remains — it remains the base of atheistic Communism.

Quite apart from the age-old declaration that "religion is the opium of the people," more recent denunciations of religion are not wanting. In practice, the suppression of religion in Poland or Tibet, Hungary or China is there for those with eyes to see! A recent broadcast from Moscow was true to form. The commentator went on to say that Jesus Christ never lived; that He is a myth; that the Soviet people do not need a "fairy-tale God."

The Catholic Church in particular has had sufficient experience of Communist technique and strategy, how even Agreements and Concordats have been torn to shreds. Thus with this experience behind it, and the open attacks on religion before it, is it wrong for the Archbishop to warn Catholics against the danger of supporting Parties opposed to religion? Is it suggested that Catholics must co-operate in their own annihilation? Is it wrong to take up a weapon in self-defence? Is it wrong for a shepherd to protect his sheep from the wolves in sheep's clothing? I suppose bishops and priests must remain dumb, and Catholics must co-operate with their enemies and contribute to their own destruction. To warn Catholics against dangers in this context is, we are told, dabbling in politics or mixing religion with politics. But when political parties have as their declared aim the extermination of all religion and religious beliefs, then it seems to be nobody's business to shout that politicians must not interfere with religion! Politicians must have a free hand where religion is concerned and believers must co-operate with their own destroyers. That is wonderful logic.

In a bygone age people sympathised with the fly that was trapped in the spider's web. There it was a matter of the survival of the mightiest. Today it is a crime for anyone to warn the fly about the spider's tactics!

There is another aspect that is worth straightening out. There are some who think that religion and politics are two separate things which should be kept in separate watertight compartments. These persons betray a colossal ignorance of both subjects. Religion and politics cater for men, and therefore there are scores of planes or points at which religion and politics overlap or converge — on moral issues, social principles, matters of conscience, and it is in relation to these points of convergence that Christianity teaches "Give to Caesar the things that are Caesar's and to God the things that are God's."

If Communism were a purely economic or social doctrine, one would not have much to quarrel with it, but it is the admitted and avowed enemy of everything spiritual. Nobody in his senses could possibly suggest a compromise between God and anti-God!

Colombo.

H. A. Fernando.

Non-Voters

If those who live off the benefits of free government fail to make their influence felt in the election of candidates and other important electoral officials, they are in effect sabotaging the very process which provides them with liberty. God has put a bit of responsibility for the administration of human affairs in the hands of everybody. Down through the ages the chief reason why men have fallen into slavery was because the majority of citizens have failed to shoulder that bit of responsibility. They adopted a "Let

George do it" attitude. And the "Georges," sure enough, were there to do it, but they were the corrupt, self-seeking or disloyal. This tendency to "Let George do it" can be changed at any time. You can do something to remind others of their responsibility to vote to make government their business. Don't underestimate their role — you will be fulfilling the will of God Himself.

Colombo.

W. L. S. C.

U.N.P. and Schools

READER Kuruppu's letter to the editor, appearing in last week's issue of your paper, gives much food for thought. But I would wish to add that there has been quite a flood of welcome light shed on the question by the leader of the U.N.P., himself.

Speaking at the first election meeting of his party, Mr. Dudley Senanayake spoke very plainly and clearly, leaving no room whatsoever for doubt as to the position of his Party. "We accept the thesis," he said, "that it is the duty of the State to provide that complete education through the medium of State denominational schools as well as Assisted denominational schools." And again adverting to the thorny question of religion and education, he made his position very clear and unassailable when he said, "What we mean is education in an atmosphere pervaded by religion."

And again, speaking at a later election meeting, he came out in a most forthright manner to affirm that nothing would swerve them from the course which they have taken on the question of Assisted Schools.

I hope that the above will help to clear the doubts raised by Mr. Kuruppu.

Gampaha.

M. G. Silva.

Working Women

MANY thousands of women now hold jobs outside the home and many thought that the number of working wives during the World War II was approaching the point where it hit the all-time high. In some cases, it is an economic necessity for a wife or mother to be the breadwinner. With a sick husband unable to support his family, or when a widow is left alone to shoulder that burden, there is little other choice. Today working wives are taking paying jobs to boost the family income and provide more material conveniences and comforts. It is understandable that people should try to improve their lot provided they do not undermine and eventually break up the home for the sake of a few

more advantages. Some realise too late that their divorce or their delinquent child is the penalty they pay for a few conveniences. The wife and mother is the soul of the home. Once she departs from it, except for serious reasons, it begins to fall apart.

Colombo 9.

W. L. S. C.

"Catholic Christmas Annual"

I FEEL certain that I am not alone in saying how very much I miss the above excellent publication, which was not published last year.

Every Christmas I used to watch eagerly for the announcement of its publication in "The Messenger," and besides finding it a most suitable gift for others, always gave myself one as a Christmas gift. It was indeed an "Advent" to which I looked forward.

I do hope that this Christmas I shall not be disappointed again, for of all the many "Annals" published, this is the best, in my opinion.

Colombo 2.

E. R. Tampoe.

Free!

I TAKE this opportunity to bring to the notice of your readers the good that has been achieved not only among non-Catholics, but even among Catholics as well, by a series of short articles in leaflets, dealing with God: Letter No. 1 "My God!" an exclamation commonly used even by Buddhists. Letter No. 2 "God—Answers to questions raised." Letter No. 3 "God—More answers to difficulties." Letter No. 4 "Why sorrow in our lives."

The above letters are issued in Sinhalese as well. Truth is the objective of the mind, just as Love is the objective seeking of the heart, and, just as the heart's objective, Love, can be smeared and degraded, so too the mind's objective, Truth, can be confusing, if not treated correctly.

Around us, there may be found many an Augustine misled in bubbling youthfulness and even living a profligate life up to his 32nd year and thereafter meeting an Ambrose, Bishop of Milan, he finds himself unable to resist Truth and Love and God Himself. Augustine then exclaims "Too late have I known Thee, O ancient Truth! Too late have I loved Thee, O ancient Beauty!"

Around us there may be many such Augustines, the victims of circumstances or of their surroundings and upbringing. Many of them may have their doubts and fears dispelled by such simple leaflets, as the ones referred to above, if only we could place these in their hands. They are available from the author. A post card addressed to J. P. Udu-nuwara, Louis Villa, Nelson Lane, Colombo, will bring the leaflets to the applicant free and gratis. These leaflets have received the approbation and commendation of the Archbishop and Bishops of this Island.

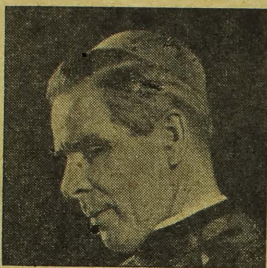
D. Jas. Caspersz, O.S.B.

Gampola.

BISHOP SHEEN SPEAKS

Krushchev and God

"GOD is on our side" Krushchev boasted during his recent visit to the United States. But if there is no God, as Krushchev professes, how can He be on the side of the Communists? Furthermore, if Krushchev really believed in God, his concern would be whether Krushchev was on God's side. Of course, this is idle speculation, for Krushchev was talking about God for American consumption, just as the devil talked about God and angels when he tempted Christ on the mountain top. There is an old proverb which the Russian people know, "Some offer one candle to God; the other to the devil."



goodwill were never very long prosperous. Another classical poet expressed the danger lurking in the deceit of those who cloak themselves with religion and then persecute it: *Necterus ipsi ex vincula seris.* Wagging boys took Silenus his garland of roses and then made fetters therewith to bind him.

Morality

It was the very year that garlands of affection and promises of sovereignty were hung upon Hungary, Poland, Latvia and Lithuania by the Soviets that they were strangled and murdered. It would be well after vain promises and pledges of peace from those who have disrupted the peace of the world, to inscribe on walls of Congress but as a warning, these words of Lenin from whom Krushchev learned his gospel of deceit: In a speech to the Third All Russian Congress of the Young Communists League, October 3rd, 1920, Lenin said: "We say that our morality is subordinated to the class struggle of the proletarians. We deduce our morality from the facts and needs of the class struggle of the proletariat. We say that morality taken from outside of human society does not exist for us; it is a fraud. For us morality is subordinated to the interests of the proletarian class struggle. Revolutionaries who are unable to combine illegal forms of struggle with every form of legal struggle are very poor revolutionaries."

As Lenin said

As Lenin said on another occasion, every lie, deceit and knavery is to be encouraged as good, provided it furthers world revolution. A Communist believes it is moral to talk about God to those who believe in God, for by doing so he thus furthers the work of the devil. But it may be asked how can we know deceit and diabolical knavery when it comes so disguised? A saint once tempted by the devil, who appeared as Christ, put the devil to flight by asking: "Where are your scars—the scars of love?" So Krushchev can be put to flight by asking "Show me your hands! Are they white with the freedom of people? Or red with the blood of Poland?" (Copyright . . . Reproduction in whole or part forbidden).

Candle for the devil

The Chinese Communists boasted to imprisoned missionaries about the devil being on their side, just as Krushchev talked about God being on his side. Not long ago in Shanghai, the Communists ordered that all prayers to St. Michael be suppressed because in the prayer there was a petition to be protected against the "malice and snares of the devil." In explaining to a prisoner why the prayer was suppressed, the Communist judge said, "we are those devils." Thus the Russian Communist leader offers God a candle in America, but the devil a candle in China.

Glib talk

Much more than the use of the Divine Name is involved in this statement of Krushchev, namely, deceit. Not even Satan ever tempts by showing the ugly side of sin; the gates of hell have to be gilded to look like the golden gates of Paradise, otherwise who would ever enter. A robber with a gun attempts to despoil the victim by his force as an attacker, but a deceiver attempts to conquer by the folly of the victim. Who would lead an enemy to a yawning precipice and bid him jump to his own destruction? What was to be gained by Krushchev raving and ranting about atheism while in the United States? This would only antagonize a God-fearing people. He is no fool. Far more clever to use the lips to speak to God, and the arm to destroy the innocent victim who takes him at his word. To bring Americans to the precipice of destruction it is far wiser to lead them along the flowery path of glib talk about "brothers in Christ" and "God is on our side," until the credulous Americans fall into the pit hidden under the flowers that bore the sweetest perfume.

Flattery

The United States is in greatest danger of destruction when it is most highly praised by those who are bent on swallowing it up in a world revolution. It was said of the Romans when they were the masters of the world: "breves et infausti populi Romani amores"—those whom the Romans covered with much applause and seeming

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Messenger BOOK REVIEWS

• For Priests and Laity THE STATE OF PERFECTION.

SECULAR INSTITUTES AND THE STATE OF PERFECTION by Salvador Canals (Scepter Ltd., Dublin, 1959, pp. 173. Price Rs. 12/6)

Within a comparatively short time several studies regarding Secular Institutes have been published for the purpose of bringing this new mode of juridical perfection into prominence. Men and women living in the world could now live in a state of perfection following the evangelical counsels. "Secular Institutes and the State of Perfection" by Dr. Salvador Canals is an illuminating work which clarifies many of the points hitherto confused in the minds of people.

This book is divided into two parts and an appendix. The first part treats of the nature, the historical and doctrinal evolution of the Religious state as well as an historical and legal synthesis of the Secular

Institutes. The meaning, the importance and the significance of the Apostolic Constitution *Provida Mater* as the law proper to the Secular Institutes is brought out very closely in the last chapter of this first part.

The significant advantage of the second part is the way that Dr. Canals studies with clarity, thoroughness and precision the priesthood in its relation to the canonical states of perfection. Secular priests could read with great spiritual profit the chapters of this section and contemplate the new vistas that open out for them to advance in the path of sanctity and holiness of life which is so necessary in a corrupted world. The appendix of this book will be helpful. It gives a complete translation of the three great documents which embody the law of the Church with regard to Secular Institutes. This book should be read by every layman interested in leading a saintly life and in doing works of the apostolate. It should be studied by every priest who is in charge of the direction of souls.

N. C. F.

ALTAR SERVERS' COMPANION

ALTAR SERVICE SERVERS CEREMONIAL by R. B. Ciem, S.J. (Papal Seminary, Poona, 6, 2nd Ed. 1959. Price Re. 1/-).

Mainly meant for the use of the Alumni of the Seminary, the Altar Service Servers' Manual will be of immense help to all Altar Servers' Associations. The booklet is a very welcome manual for the busy Parish Priest, Director or anyone else in charge of the preparation and guidance of altar servers. It covers a whole range of ceremonies. It is divided into four parts, viz. Ceremonies for Mass, Divine office, Benediction, Offices on Special Feasts, Pontifical Services and Holy Week Services according to the Ritus Simplex. Brevity, clarity and preciseness are the characteristics of this booklet. It is bound to foster the genuine liturgical spirit. The manual should be welcome to every parish, school and institution, which is interested in correctness of service at the altar.

N. F.

TODAY IS OURS, compiled by J. Maurus (St. Paul Publications, Allahabad). Price Rs. 2/75.

"Life is made up of years, months, weeks and days," says the compiler of this book, "but we can live only one day at a time. Yesterday is gone, Tomorrow is yet to come, only Today is ours. Let us live it well. If we cannot do noble deeds in our sphere of life, at least let us do small deeds nobly." And so the daily thoughts provided in this book, inter-laced with anecdotes, aphorisms and proverbs, can inspire us to live our lives fully and thus secure happiness for ourselves and for others.

What makes this book doubly attractive is the inclusion in it of selections from the works of oriental mystics and thinkers whose ideas are sometimes such an amazing approximation to the Christian philosophy of life as to be almost indistinguishable from it.

W. P.

Seminary appeals for Spiritual Books

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."
T. Gray.

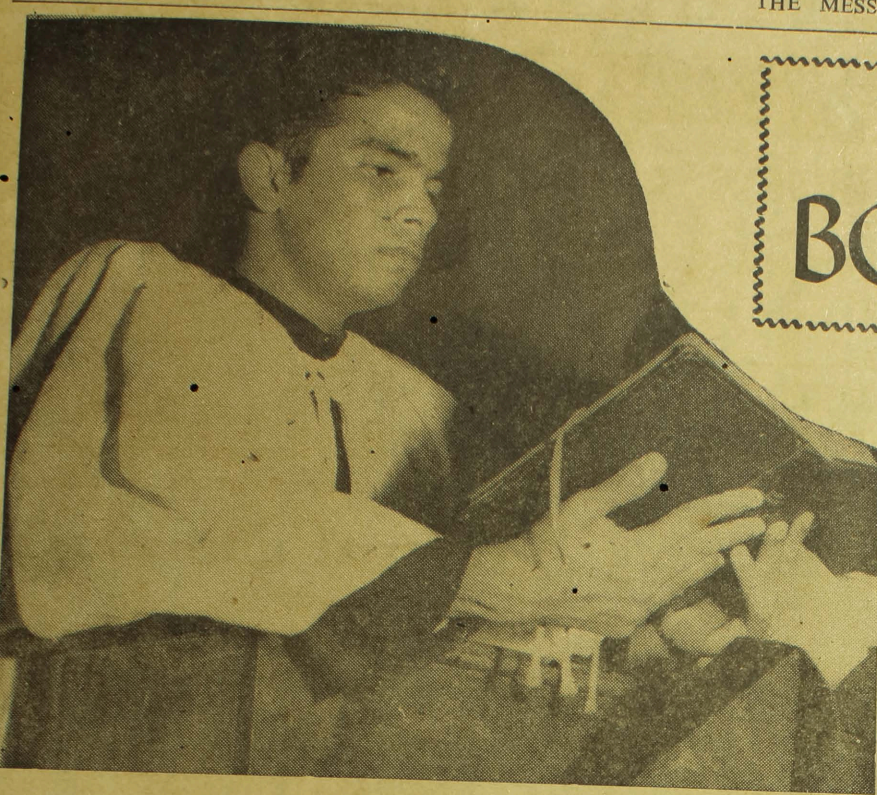
COULD not the above-quoted words of the poet be applied to many a dust-covered volume of spirituality lying forlorn and derelict on the shelves of the parish rectory library? Acquired in the Seminary days of Father Parish Priest or his Assistant, carefully read and well-thumbed in those green years when leisure was plentiful and spiritual reading periods regularly demarcated by the time-table, these books now lie forgotten in the rush and tumble of parish life.

The Ceylon National Seminary of Our Lady of Lanka, Ampitiya, could certainly make good use of these old, familiar book-friends. The Seminary library is not adequate for the ever-increasing needs of the young Levites who continue to pour in at the rate of thirty or forty every year. The Seminary now counts 120 diocesan students each of whom should normally have at his disposal at least three or four books of spiritual reading and meditation. The library stack in Spirituality should thus contain at least a few thousand books in these lines to cater to the literary appetites of the students.

Though paper-back copies of contemporary preachers and popular religious writers can be bought, it is not easy to procure the more classical and fundamental works which sketch out the ways of priestly sanctity to the young Seminarian. Many of these 'gems of ray serene' are out of print and not easily procurable in the market.

There is also naturally the problem of ear-marking funds for these purchases which are not easy to come by in a rapidly-developing Seminary. Could the Rev. Fathers and members of Religious Communities who have such books of Spirituality and Hagiography at their disposal kindly inform the Librarian of the Seminary or send them on by post to the Seminary address? The books desired are especially the classics of Spirituality by St. Ignatius, St. Francis of Sales, St. Therese of Avila, De Caussade, Dom Chautard, Dom Lehoucq, Saudreau, Baker, Faber, Hedley, Ullathorne, Leen, Plus.

Both staff and students would greatly appreciate such a gesture and would of course remember such benefactors in their prayers.



• An Invaluable Guide to Ceylon Parents

PARENTS' ROLE IN FOSTERING VOCATIONS

THERE are heaps of books for children on the subject of religious vocations; but little has been written for parents. And even the little that is available is generally written about parents and not for them. Here then is a welcome book to meet a much-felt need.

What is the "call of God"? What can parents do to prepare their children? Are children who become Religious "lost" to their parents? These and many other questions, so necessary and indispensable for a parent who takes his or her responsibilities seriously, are answered in this valuable book of vocational guidance: PARENTS' ROLE IN VOCATIONS by Godfrey Poage,

C.P. and John P. Treacy, Ph.D. (Bruce Publishing Co., Milwaukee. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 14/75).

This is a book written primarily for parents, by two experts on the subject. We noted with relief that instead of separating the parent's role in fostering vocations from the general education and guidance of their children, the authors take the child as a whole, and cover every aspect of home life and child training from birth through adolescence. They show the influence of the environment on the child; and they stress in particular the overwhelming impact of the religious and moral examples of the parents on the child, and his or her proper choice of a vocation.

"No substitute for Mom and Dad," says a chapter heading; "The Home: Nursery of Vocations" is another. These would give some

idea of the responsible and glorious side of a parent's life that is brought out in the book, which goes on to stress the decisive part played by parents in a child's vocation. There is a most useful chapter which takes up specific problems confronting parents on the matter of their children's religious vocations.

We cannot over-emphasize how necessary it is that this book should have the widest possible diffusion in a country such as ours, to give parents a fuller understanding of their great responsibilities before God in the matter of their children's vocation: "With prayer, goodwill and a little study of the principles enunciated, we know you'll do a good job as a parent!" is the author's wish.

One caution: this work is directed primarily to American parents. An adaptation to suit our children and our climate will occasionally be necessary.

PATRON OF CATHOLIC WRITERS

THE STORY OF ST. FRANCIS DE SALES by Katherine Bregy (Bruce Publishing Co., Milwaukee). Available at St. Michael's Bookshop, Colombo 13. Price Rs. 14/75.

St. Francis de Sales was a spiritual genius of the most exceptional kind. He was such an extraordinary combination of gentleness and strength, feminine delicacy and masculine power, profound learning and practical ability that, as in his life-time, so even now he has an attraction for all types and classes of people, especially the common people whom he never rebuffed and with whom he moved most of the time, so that it has never been necessary then or now, to stand on tip-toe to converse with him. St. Jane Frances de Chantal, who knew him intimately and whose counsellor he was, says: "Indeed this zeal for souls was the distinguishing mark of his saintly character."

"It is necessary," said Pius XI who declared St. Francis patron of Catholic writers, "that Catholic journalists in their writings imitate and show forth at all times that strength, joined always to moderation and charity, which was the special characteristic of St. Francis." This combination of strength and moderation is there in all his writings, including his *Introduction to the Devout Life*, that masterpiece of mystical and devotional literature by which he is best known. That, coupled with his accessibility, is perhaps why he and not Augustine or Aquinas was chosen to be patron of the Press, for, as Miss Bregy says, "Francis was and remains eminently approachable, graciously encouraging to his clients, in literature as in spirituality."

W. P.

SOCIO-ECONOMIC LIFE

SOCIAL PRINCIPLES AND ECONOMIC LIFE by Rev. John F. Cronin, S.S., Ph.D. (Bruce Publishing Company, Milwaukee, 1959, pp. xxiii-436. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 32/30).

There is an urgent need today for social reform. But no reform is possible unless it is based on sound principles, both ethical and moral. Hence, a study of social principles is a pre-requisite. Father Cronin's book on Social Principles and Eco-

nomics is an interesting and illuminating work on the teachings of the Popes and their application to modern American life. This book will be a magnificent help towards obtaining the correct perspective of Catholic social principles. Though the practical applications are made in the light of American economic life, the reader will find that much of it is applicable to any country, since the major problems discussed in this welcome volume scrutinises such topics as capital-labour relations, family living wage, morality of strikes, social virtues, corruption in labour unions and racial discrimination.

The treatise is divided into three parts. The first part is a brilliant exposition of the Christian Social Order. In the second part Father Cronin applies the social principles to major socio-economic institutions. The third part deals with the social principles in their relation to selected social and political problems. There is an excellent annotated reading list, which covers the material treated in the seventeen chapters of this book. The value of the work is further enhanced by an index of authoritative statements and a General Index.

High praise should be given to the author for the care he has taken to introduce every chapter with appropriate quotations from the social writings and addresses of the Popes and for bringing all material up-to-date.

"Social Principles and Economic Life" indicates Father Cronin's wide knowledge of papal documents and authoritative sources. This book is indispensable for all those who are interested in the social question and in social reforms.

N. C. F.

PEP TALK

LITTLE TALKS ABOUT LIFE by Patrick Fontaine (St. Paul Publications, Bombay. Price Rs. 2/-).

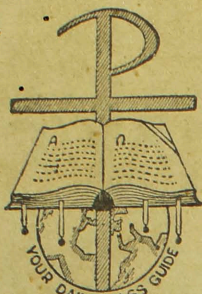
Thought provoking sayings introduced or exemplified by anecdotes or stories are the fruit of the author's study of human nature and his desire to give a ray of hope to everyone in distress or suffering. These pages are packed with comforting thoughts, consoling words, and heartening statements. This book is a practical aid for everyday life.

N. C.

BANISH YOUR BLUES by A. P. Pereira (St. Paul Publications, Bombay. Price Rs. 2/-).

This book is a collection of inspiring verses, true life anecdotes and forceful pep-talks to cheer up the reader. It will certainly be a help to wholesome living, to banish all cares and stop worrying. The present publication will act as an invigorating tonic for the mind. It is worth reading and re-reading.

C. F.



Sunday, 24th January: **THIRD SUNDAY AFTER EPIPHANY.** 2nd prayer of St. Timothy. Creed. Preface of the Trinity.

Monday, 25 January: Conversion of St. Paul. White. 2nd prayer of Sts. Peter and Paul. No Creed. Preface of the Apostles.

Tuesday, 26 January: St. Polycarp. Red.

Wednesday, 27 January: St. John Chrysostom. White. Creed.

Thursday, 28 January: St. Peter. White. 2nd prayer of St. Agnes.

Friday, 29 January: St. Francis of Sales. White. Creed.

Saturday, 30 January: Mass of Our Lady. White. 2nd prayer of St. Martin.

Sunday, 31 January: **FOURTH SUNDAY AFTER EPIPHANY.** Green. 2nd prayer of St. John Bosco. Creed. Preface of the Trinity.

The prayer prescribed is said daily (Archdiocese: from the Mass of St. Joseph).

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 JANUARY

GENERAL: That all who are seeking the true Church may be led to it by a further understanding of the desire of the Heart of Jesus for the unity of His people.

MISSIONARY: That Eastern Christians separated from the Holy See may be fired by an eagerness to reach true and complete unity of faith with the Catholic Church.

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Strands of the Story 225

CLEANING THE RUBBLE OF CENTURIES

TO discover and regain possession of Fr. Vaz's holy remains, this is our natural assignment in Ceylon — the outstanding, most to the point, contribution we can make to the progress and final success of Father's Cause of Beatification.

This means clearing the rubble of centuries in more ways than one. No doubt our knowledge of the lay-out of Kandy at the turn of the 18th century, and quite particularly our clues to the exact site of the church, have got muddled up with the passing of time. What documents recently sent in to our Secretaries reveal is that even materially (and literally) we shall probably have to reckon with the accretions of time.

Thus, the entry for James Edwin McGlashan (died 1817) in J. Penry Lewis's "List of inscriptions on Tombstones and Monuments in Ceylon" states: "Several military officers... were buried in Kandy... probably they lie buried under the dense shade of the cacao trees which now cover the site, and their gravestones are several feet deep under accumulations of silt and humous."

This was so already in 1913, the year in which Penry Lewis wrote and published his work (Colombo, Printed by H. C. Cottle, Government Printer). In fact the author describes the whole of the "Old Garrison Cemetery" in which McGlashan was buried as: "Above the lake of Kandy, a small oblong plot of cleared ground bordered on three sides by rank jungle and covered with equally rank weeds and trailing grass."

For us whose main interest in all this is just how much it tells us about Fr. Vaz's church and how much nearer it brings us to finding his Tomb, the question that suggests itself is: Is this jungle growth of a time subsequent to Fr. Vaz's day? If it is; then, just as likely, other spots too, and the very site we are looking for, may be similarly "covered with rank jungle and trailing grass" (that has grown over it since the church was razed to the ground). On the other hand, if this jungle existed already in Fr. Vaz's time, then it yields us the information that as close as this to the Imperial city there was jungle matching the description of Bogambara suburb as being in Fr. Vaz's time an "uninhabited locality... believed to be haunted" (see Fr. S. G. Perera "Life" p. 158). In that case, even here just "above the Lake" (the present one, of course) we may not be very far from the original Bogambara with Fr. Vaz's church (and Tomb) in its vicinity.

As to the fact that by 1913 "accumulation of silt and humous" had already raised the ground level by "several feet," the implication is that the "seven feet up the hill" that, on the strength of Pybus' Diary, we fixed as the elevation at which Fr. Vaz's church and Tomb should be found, may probably be several feet below the mark. "Several" in our case would correspond to double the amount of accumulated silt since two centuries have intervened.

For the passages from "Tombstones and Monuments" just quoted we are indebted to Kt. and Ruby Tem-

pler. (It is claimed that there are only two copies of this work at present in Ceylon).

On the other hand, our Kandy scout Mr. V. M. A. Ludowyke has unloaded on to our desk a heap of extracts from Bingham's "History

watched with care. We shall take them up next time.

For the present, we shall merely make the point that, on the authority of Kt. V. M. A's extracts, the Bogambara wewa (also called the "lower lake" at the time) was reclaimed in 1866 and that it was then "a morass, covered with low jungle" — having obviously been neglected after the making of the new Lake in 1815.

BEATIFICATION FUND
From Mr. H. D. A. Michael, Wattala, Rs. 2.

FATHER VAZ FEATURE

of the P.W.D., Ceylon 1796-1896, Col. Beven's "Reminiscences of Kandy 1864-1918," etc.

Once again the question arises of getting down to the ground level of Kandy as it was in Fr. Vaz's time; but the problem is aggravated by the fact that in the instances mentioned in this set of documents the filling up has been, not by a natural accumulation of silt and humous, but by the dumping of soil cut away from the surrounding hills. Now, according to our cards, every hill or mound in the vicinity of the old lake (or tank... "wewa") has a chance of being the site of Fr. Vaz's church. Every time, then, that we read that these hills have been scarped or cut away, we tremble lest, in the process, the ruins we want have been swept away. Each case, therefore, has to be

NOTICE

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MANAGER.

RADIO LOG

JAN. 23 to 25: 6-25 to 6-30 a.m. **THOUGHTS FOR THE DAY** (Tamil) — A. Jesuthasan, Esq.

JAN. 24: 9-30 to 10-00 a.m. **CATHOLIC HALF HOUR** (Tamil) — on the martyrdom of St. Sebastian. 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).

JAN. 31: 7-00 to 7-30 p.m. **CATHOLIC HOUR PROGRAMME** (English).

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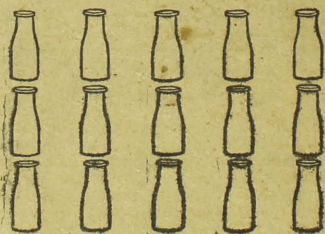
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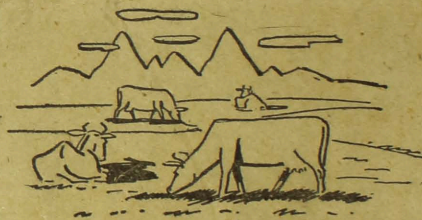


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PIUS XII FOUND PAPACY HIS "CROWN OF THORNS"

CARDINAL TARDINI, A CLOSE COLLABORATOR OF POPE PIUS XII FOR NEARLY 20 YEARS, HAS REVEALED THAT THE PAPACY WAS FOR POPE PIUS A "CROWN OF THORNS."

The Vatican Secretary of State presented an intimate picture of the late Pontiff in a discourse given during a convocation commemorating the first anniversary of the death of Pius XII last November.

Toward the end of the talk, the Cardinal spoke of the vision of Christ Pope Pius had in 1954. He was thus the first collaborator of Pius to speak publicly of the vision.

The memorial convocation was held in the Hall of Benedictions in St. Peter's in the presence of Pope John XXIII. Among the audience were members of the Sacred Colleges of Cardinals in Rome and of the diplomatic corps accredited to the Holy See.

Cardinal Tardini began his discourse by recalling the day on March 12, 1956, when he, as Pro-Secretary of State greeted Pope Pius on the 17th anniversary of his coronation. He quoted the Pope as saying:

"My dear Monsignor, it has been a crown of thorns."

Cardinal Tardini said the pontificate of Pius XII was filled with elements that gave violent contradiction to his nature.

"The peace-loving man had to govern the Church in the storm and torment of war," he said.

"The man inclined toward study and asceticism lived, as few other popes have, in a crowd. The meek, almost timid man became strong and combative in defence of the rights of the Church."

Answering the criticism that Pope Pius was a "political" pope, Cardinal Tardini said:

"If by politics we understand the knowledge and art of procuring the common welfare of national and international public life, we must proclaim without hesitation that the pontificate of Pius XII was truly a political pontificate, one of great and sound politics."

Nearing the end of his discourse, Cardinal Tardini made his first public reference to Pope Pius' vision of Christ in 1954.

Referring to some written notes, the Cardinal said that Pius confided to him that he had had a vision of Christ. Cardinal Tardini quoted the late Pope as saying: "I saw the Lord for a moment. It was a moment, but I saw well."

News of the Pope's vision which took place during a serious illness,

first came before the public in November, 1955, almost a year after it occurred. It was confirmed by L'Osservatore Romano, Vatican City daily, in December, 1955.

For Married Couples

MORE and more married couples are taking time off from their daily schedule to attend the CANA CONFERENCES held at Holy Family Convent, Bambalapitiya.

The next Conference gets off to a start on 31 January 1960 at 4-30 p.m. with a talk to Husbands and Wives by FR. JOHN J. HEANEY, S.J.

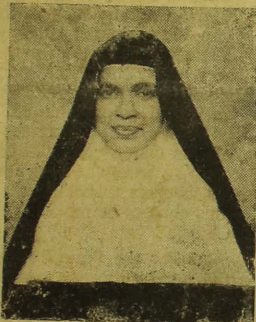
Two other talks on the same day to Wives and Husbands respectively are by FR. S. MANIK MUTTUKUMARU and V. PERNIOLA, S.J.

Benediction and Renewal of Marriage Vows wind up the proceedings.

As someone said, "there is always so much to learn at a Cana Conference!"



A. C. Superior General



OUTGOING Superior-General of the Apostolic Carmel, VERY REV. MOTHER M. SYLVIA, held the reins of office of the Apostolic Carmel for no less than twelve arduous years.

She baffled her way through these troubled times with a poise and a prayerfulness characteristic of her. Among the many depressing problems she faced during her tenure were Kerala's Red Regime and Lanka's own racial riots.

MOTHER SYLVIA goes back to the superintendence of St. Agnes' Convent left vacant by MOTHER THEODOSIA the new Superior-General.



Ceylon Express

MAN with an inventive turn of mind is MR. ARTY WICKREMATILLEKE whose second edition of the game CEYLON EXPRESS has made its impact felt in many homes.

An ingenious and fascinating indoor game, it was first introduced way back fifteen years ago and with new improvements and thoroughly revised, it is now available in a very attractive, artistic box.

I understand that Sinhalese and Tamil versions of this game will also be available.



Ceylon in Rome

THE Roman News Service of the Oblates of Mary Immaculate in its official organ A.R. O.M.I. carries a brief reference to Ceylon's "Messenger of

COMMUNISM WILL NOT COMPROMISE WITH ANY RELIGION

THE Czech Communist Party newspaper "Rude Pravo" decided some time ago to launch a fresh attack on religion. Christenings, church weddings, and Christian burials, this newspaper said, must be done away with. And the local party high-ups were asked to replace these "church ceremonies" with "worthy Communist celebrations." What for these "worthy Communist celebrations" will take it is hard to imagine.

What is precisely the "worthy" Communist ritual for "christening" an infant? Perhaps the local Party Secretary will make the sign of the hammer and the

sickle on the forehead of the child with gun-powder!

And couples desiring to get married may be required to mount the saluting dais of the local parade ground and lock them-

By CLARENCE JAY

selves in each others arms in a fond embrace to the booming of guns, the clicking of heels and the presenting of arms!

WHAT THEY SAID

The liberation of humanity from religion — the most powerful instrument of "bourgeois reaction" is the aim of Commu-

What they said...

- All religion is nothing else than a fantastic reflection. — ENGELS



- The people cannot be really happy until they have been deprived of illusory happiness by the abolition of religion. — MARX



- Religion is one of the most corrupt things in the world. — LENIN

nism. In their epistles to the Communists, Marx and Engels have tried to establish the "nefarious" and "demoralizing influence" of religion on society. "All religion," said Engels "is nothing else than the fantastic

Continued on page 11

★ Journalism Prizes FOUR AWARDS THIS YEAR

THE MESSENGER in conjunction with the Catholic Press Board is pleased to announce the 1960 MESSENGER JOURNALISM AWARDS for the third year in succession.

Four major Awards are once again offered to readers of this paper:

- (1) THE MESSENGER WRITER OF THE YEAR AWARD — for the year's outstanding article with a Catholic background awarded by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I.
- (2) THE J. P. DE FONSEKA AWARD — for the year's outstanding poem with a Catholic setting presented by the Catholic Press.
- (3) THE JOHN LEO DE CROOS MEMORIAL PRIZE of Rs. 250/- presented by Shri A. L. J. Croos Raj Chandra for the best essay on the Blessed Virgin. The theme this year will be "Cause of our Joy."

This Award carries in addition a prize of Rs. 50/- to the runner-up, also presented by Shri A. L. J. Croos Raj Chandra.

- (4) THE A. X. MACHADO MEMORIAL AWARD for the year's best short story presented by Mr. Joachim R. Machado, M.B.E.

Entries for the above-mentioned Awards will, from now on, be accepted.

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

- (a) All Entries for these Awards shall clearly specify "Writer of the Year," "Poetry," "Essay" or "Short Story" on the top left hand corner of the envelope.
- (b) Each such entry must have a Messenger Journalism Award Coupon (printed below) with the details clearly filled in and affixed to the individual's entry.
- (c) All entries addressed to The Editor, MESSENGER, Catholic Press, Borella must reach him on or before 12 noon on 31 March 1960.
- (d) A competitor may take part in one or more of these Awards, and more than one entry may be also sent in by a competitor for any single Award provided each such entry carries a Coupon.
- (e) The decision of the Editor of the MESSENGER and of the Catholic Press Board in regard to all matters relating to these Awards shall be final, and no correspondence whatsoever on the subject will be entertained.

1960 MESSENGER JOURNALISM AWARD COUPON No. 2

I submit herewith my entry for the 1960 Messenger Journalism Awards

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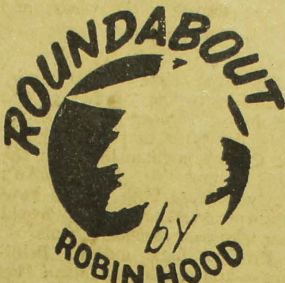
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COLOMBO.



the Sacred Heart" in last month's issue.

The item runs thus: "The Oblate-edited Sacred Heart Messenger of Colombo has dedicated its entire Christmas issue to a Catholic history of Ceylon (1505-1959) with special reference to the intervention of the Blessed Virgin. Entitled "Eastern Pearl Drop of the Queen Immaculate," the 40-page booklet is authored by FR. JOSEPH ALOYSIUS, O.M.I.



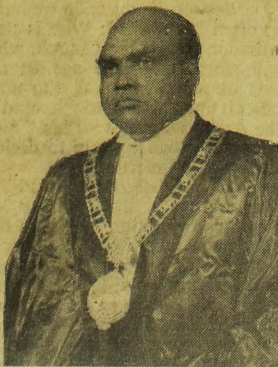
Our Lady's Bulletin

AN interesting Quarterly published by the Our Lady of Refuge Reading Circle, Jaffna, is "Our Lady's Bulletin." Its Christmas issue carries among other varied fare an article from the pen of S. M. J. LOUIS whose contributions have often adorned the Messenger's own columns.



The Two Sisters

ON board the S.S. Orcaes which sailed out of Colombo harbour on 3 January 1960 was a Ceylonese on her way to Rome — MISS ANGELINE PIERIS, one-time teacher at Ave Maria Convent, Negombo. Miss Pieris enters the Novitiate of the Order of Salvatorian Sisters. She will join her sister who left for Rome one year earlier, to join the same Order. They are the daughters of MR. and MRS. D. M. P. PIERIS of Chilaw Road, Negombo.



NEWLY-ELECTED Mayor of Negombo, MR. DENZIL FERNANDO, is a Catholic. Mr. FERNANDO has been active in Negombo's Municipal politics for over six years now.

The Messenger

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SATURDAY, 23rd JANUARY, 1960

Hope for the Future

IT was a refreshing breeze that blew over Colombo last week, when the famed Jesuit-diplomat, Fr. Jerome D'Souza, addressed a large gathering at the Bonjean Memorial Hall on the eve of his departure after a brief and hurried visit to this country. For, as a news-item elsewhere in this issue reveals, his was a message of buoyant optimism and radiant hope; and coming as it did at a time such as this, it would surely have jolted many out of depression and pessimism, to a brighter and fresher outlook on the future.

The main thesis that Fr. Jerome D'Souza put forward was that the true visage of the Church was appearing over the Far Eastern countries, and as such, the future of the Church was assured. And it was especially in Japan, he said, that one observed the phenomenon of this very favourable attitude to the Church. Difficulties there always would be; problems would always arise, but as long as the Church continued on her way, true to her spiritual and supra-national character, she would be accepted and respected—as indeed she is being accepted and respected increasingly today—everywhere.

It is in this connection that we would wish to consider two of the chief points that Fr. D'Souza raised in the course of his address. With the passage of time and the evolution that has taken place in Far Eastern countries, he said, two main dangers confronted the Church: first, that of being considered an agent of an alien culture, an outpost of western nationalism; and second, that of being branded as inflexibly opposed to any social change whatsoever. The first came, largely, from the nationalists; and the second mainly from the Communists. And Fr. D'Souza went on to point out how the Church, brushing aside whatever was foreign to her, was emerging as an institution that truly loved and fostered the national cultures as well as every healthy progress in the amelioration of the working classes. At last, he said, men were beginning to see how revolutionary the Church in truth is, and how the Popes had proclaimed a programme of social justice far earlier than others had thought of it.

It might be useful in this context to analyse briefly the situation in our own country. As Fr. D'Souza pointed out, the first of the influences that has been at work in almost every other East Asian country, has had its repercussions here as well. For, it is only too well known that here too, the Church has, not infrequently, been charged with being an agent of an alien culture; she has been accused of denationalising the people of the land and of imposing a foreign culture. But, just as in the other lands, here too, that propaganda has been wearing thin; for, despite tireless repetition, the bubble of "forced conversions" has been relentlessly pierced; and despite the supposed denationalising by missionaries, there have been shining lights among them of great oriental scholarship and learning. But errors on our part too there have been, in this sphere—mistakes which we committed together with others of other religions as well, but which, in the process of time, have been and are being remedied.

Denationalising and not working for the country is not a charge that anyone could make seriously against the Church in Ceylon—for it has been admitted even by our bitterest critics that in many fields such as education, it was the Church that stepped in and filled the breach over a long period when facilities were not provided for the children of the country.

But what then about that other prejudice, the fear that the Church has been and is opposed to any social betterment of social conditions? For cheap, unreflecting platform orators, this still continues to be a favourite topic; but we do not think that any serious person gives it much credence. For, it is only too well known—and today, strangely, it is for this kind of mercy and charity that the Church is being blamed by some of our critics—that the Church has been a pioneer in this country in the field of succouring the needy, the handicapped, and the miserable. It is also well known that there was an entire movement, originating from the Church, for the betterment of the social order—a movement which has even legislation to its credit on the statute-books of this country.

In Ceylon too, therefore, whatever other sordid happenings may take place, and whatever irresponsible men may still say, there is hope for the future. As in India where, as Fr. D'Souza remarked, in certain places, the Church has lifted and educated primitive tribes, here in Ceylon too, there indeed are places where entire sections of the people could truthfully say of the Church: "Out of dust she lifted us and made us into men." And so the Church continues, whatever the opposition, whatever the malicious propaganda, whatever the untruths—she goes on, as she always went on, doing good.

All over the Far East, the true visage of the Church is appearing, said Fr. D'Souza. We sincerely and humbly hope, that the same is true of the Church in Ceylon. All over the Far East, the Church is being received with greater acceptance for what she is, the distinguished Jesuit said. We sincerely pray that the same will become increasingly true of our dear land as well.

CURRENT COMMENT

by the Editor

COMRADE PHILIP AND THE ARCHBISHOP'S "MONEY BAGS"

A challenge to the M.E.P. leader

THE big news of the past week is that the leader of the new M.E.P. has launched his election campaign. But the not-so-big-news of the past week is that the leader of the M.E.P., Mr. Philip Gunawardene, has started off with the usual bang: his cheap, mischievous and completely false gibes and accusations against the Catholic Church. As the weeks roll along and the political leaders get warmed up, more will of course follow, discretion will be thrown to the winds, and the dastardly work of spreading bitterness and dissension will continue.

The latest crime of the Church, according to the "father of the revolution" (now turned Buddhist votary) is that "the Catholic Church is financing both the U.N.P. and Mr. Dahanayake's Party because both parties have given an assurance that they would not take over assisted schools."

Brilliant logic indeed! Brilliant—and despicably false. Has Mr. Gunawardene paused to ask himself whether there is even an iota of truth in the accusation he so nonchalantly makes? Has he troubled even to verify the facts he asserts so firmly? And, in any case, has he not seen the dangerous potentialities in this type of propaganda that he and his henchmen are trying so sedulously to get across?

This talk of financial assistance to these two political parties must be answered once and for all.

We deny completely and categorically, and without the slightest reservation, the charge that the Church is assisting these or any other political parties financially. We go further, and we throw out a challenge to Mr. Philip Gunawardene and his followers. To them and to all other purveyors of similar falsehood we say:

Produce your proof, show us your facts, give us the evidence, and if there is the slightest vestige of truth in the charge, we are prepared to retrace whatever steps we are supposed in their imagination to have taken.

The contrary also holds good. If our challenge is not accepted, if Comrade Philip and his camp-followers are unable to substantiate their wild accusations (as we know for certain they cannot), then let them do what any decent man would do in the circumstances. But will they? That is the sixty-four-million-dollar question!

★ Crusader of anti-Catholicism

WE cannot resist the urge to answer the question we have so often been asked: Who is this crusader against the Church, who will storm and rage against all that we stand for, and who now takes it upon himself to "remind" the Archbishop that all his "money bags" will not help to decide the general election?

To put it briefly, he is Mr. Philip Gunawardene, the "father of Ceylon's revolution"—he is the gentleman who was the Marxist par excellence of Ceylon, pledged and dedicated to uproot and annihilate all religion in this land of ours, and for whom religion was nothing better than the "opium of the masses"; today that same individual is making use of the "opium" he condemned so vociferously before, and has, with characteristic suddenness, turned votary of Buddhism and defender of the faith in Sri Lanka! This

same gentleman who today sits at the feet of Buddhist prelates and goes to great lengths to prove his Buddhist ancestry is the same person who has always been an apostle of an anti-religious creed which considers all religion nothing but deceitful propaganda meant to deceive the masses.

But that is not all. He is also the gentleman who not many months ago roared out from a public platform that the late Mr. Bandaranaike was a "scoundrel" and a "liar" who was unfit to run a boutique; today that same gentleman has somersaulted with characteristic aplomb into the opposite camp, and claims to have inherited the mantle of the late Mr. Bandaranaike, whose policies he is pledged to carry out.

Such is the man who today rails at the Church; such is the man who today, in the language of a cartoonist, holds out for the country "bigger and better communal violence, fantastic fanaticism, hotter hatred, colossal hatred." Surely he does not expect the people of this country to take him seriously? Surely he does not expect his listeners to believe the ridiculous charges he makes against the Church?

As for the "money bags" of the Archbishop, we would remind anyone interested that a complete and most comprehensive answer has already been given in the Companion to the Buddhist Commission Report. We have nothing to hide, no secret resources, no clandestine sources of income.

But surely, is it not time that these hot-gospellers ceased trying to rouse the explosive instincts of dissension and hatred, in this open and unashamed manner? One wonders if they have already unlearned the bitter lessons of May-June 1958; and religious acrimony can be even worse than racial bitterness.

★ The mantle of the late P. M.

WHILE we are on the subject of the local political scene—the unavoidable subject of any commentators on current events these days—we must make one observation. It has intrigued and even amused us no little to see the reactions of various politicians ever since the tragic assassination of the late Premier.

Mr. Dahanayake rushed to name him a "Bodhisatva," and together with other ministerial colleagues shed copious tears, while pledging themselves to a life-long service of carrying out his policies. We know the subsequent fate of that pledge. At the other extreme was the L.S.S.P. leader also staking a claim to continuing the socialism of the late P. M.

And now that the election fray has commenced, we see two politi-

cal parties, who have spent a good part of their time in reviling each other, appealing to the voters to support them because BOTH OF THEM are the legitimate offspring, and hence heirs, of the late P. M. On the one hand is the S.L.F.P. whose main call to the nation is to support the policy and the party of the late P. M. On the other, strangely, is the new M.E.P. (revised and enlarged), also claiming to be the legitimate heirs of the late P. M.

Amidst all this knotty confusion, one wonders where the voter will be. One consolation, however, is that the Ceylonese voter has developed a certain maturity which is sure to pierce through the clouds of deceptive propaganda.

★ Marriage Councils

A NEWSPAPER report says that the Chairman of the London Marriage Council, in the course of a talk to members of Ceylon's Marriage and Divorce Commission, stressed the necessity of setting up a similar Council in Ceylon for the purpose of promoting happy marriages in Ceylon. Our Divorce Commissioners had already addressed themselves to the problem of Conciliation Boards; in other words, the Divorce Commissioners had themselves seen at least a part of what the Church had always affirmed—that the big job of life is not in breaking marriages, but in the sacredness of the marriage bond.

It is a healthy sign indeed that such serious thinking is being done at various levels, to find every available means to make marriage work. But unless and until the chief element, the spiritual, is brought in, even the best-meaning and most generous attempts on these lines are doomed to ultimate failure.

That is why, much as we welcome the Conciliation Boards proposed by our Divorce Commissioners and the chain of Marriage Guidance Councils to be set up by the Home Ministry, we are only too conscious of the fact that unless there is the truly spiritual preparation for marriage, the spiritual nurturing of marriage, and the spiritual atmosphere of marriage, and unless God's grace is brought into this most important of contracts, even the best of human efforts will continue to fail. Still, we must say quite sincerely, that we heartily welcome every attempt to heal the wounds of "break-down" marriages, to introduce a new current of thinking when family life is being seriously threatened, and to focus attention on strengthening the family unit. It is good to know that there are at least some persons who are interested in preserving and defending the marriage bond, when there are so many doing their utmost to break it.

OFFICIAL NOTICES



ants is attained particularly through the following:

1. Community ("Dialogue") Mass with His Grace the Archbishop at the Altar of the Grotto.
2. A parallel programme of Eucharistic Adoration and Conferences according to language and stage groups.
3. A full assembly half-hour of Adoration concluding with the mid-day Angelus and *Tota pulchra es*.

Institutes that so desire may, by timely arrangement with the Administrator, display recruitment posters and other publicity material. However, the presence of their members and active participation in the various items of the programme (for example, the study circle) will be the most effective propaganda. To make a contribution to the theme in the course of the session, it will have to be studied and meditated beforehand.



Brief outline of theme (for development beforehand).

Of all souls chosen in the order of Grace and with a role in the Divine Scheme of the world's Redemption, Mary is pre-eminent. Her role was Motherhood of the Saviour and the saved; the Grace fitting Her for it was Her Immaculate Conception flowering into an ever-increasing Fulness of Grace.

First-chosen in pre-eminence, Mary heads the list in this sense too that all the rest of us have been chosen in Her.

Whatever role we have been called to in the world of souls (in God's Redemptive Plan), that role can only be an "imitation" at a different level and a participation in Mary's historical role.

Likewise our grace — the personal degree of the spiritual life of Virtues and Gifts that equips us for that role — is received by us dependently on Mary — on Her intercession.

Mary then is in every way the personal Model of a chosen soul (aspirant to the Priesthood or Religious life).

Now Mary's response to the Divine Election and Call is expressed in Her reply to the Angel of the Annunciation: Behold the handmaid of the Lord be it done to me according to thy word." The attitudes of soul implied in that reply are more fully expressed in the Magnificat.

In both texts what we find is a profound humility attributing the Divine Choice exclusively to God's Mercy and a trustful enthusiastic promptness, because God who chose and calls is Omnipotent.

Prayer for Communities

THE Prayer *Tota pulchra es* which has been prescribed by His Grace the Archbishop to be recited by Communities after the angelus, thrice daily, is as follows:—

*Tota pulchra es, Maria.
Et macula originalis non est in Te.
Tu gloria Jerusalem.
Tu laetitia Israel.
Tu honorificentia populi nostri.
Tu advocata peccatorum.
O Maria!
Virgo prudentissima.
Mater clementissima.
Ora pro nobis.
Intercede pro nobis ad Dominum
Jesum Christum.*

The English version of the above prayer
All hail art thou, O Mary,
The original stain is not in thee.
Thou art the glory of Jerusalem.
Thou art the joy of Israel.
Thou art the honour of our people.
Thou art the advocate of sinners.
O Mary,
Virgin most prudent.
Mother most clement.
Pray for us.
Intercede for us with Our Lord Jesus Christ.

Vocations' Day

4th February

A prayer and study gathering of aspirants to the Priesthood, the Religious Institutes of Sisters and Brothers, as well as Altar Servers, together with those in charge of their recruitment and training, at the feet of Our Lady of Lanka, under the direction of His Grace the Archbishop with a special panel of Priests.

Theme:

Mary Immaculate, Model of the chosen soul's humble gratitude and soaring response to God's Omnipotent Mercy.

Programme: The Day's objective of prayer and study illuminated by this theme and directed towards its practical impact on the life of Aspirants.

Dates to Remember

- 31 January — Children's Mission Sunday.
Cana Conference (see Roundabout)
- 4 February — Vocations' Day at Tewatte.



I'm telephoning you!

This is to remind you about CHILDREN'S MISSION SUNDAY. Get ready, parents, teachers and yes, all under-twelves too! It's on 31st January 1960.

Dehiwala Parish Fetes
New Priest

(by a "Messenger" reporter)

THE Parish of Dehiwala welcomed one of its former parishioners, Rev. Fr. Rufus Benedict, on Sunday, 27th December, 1959, when he arrived to offer his first solemn Mass in his one-time parish church.

The new Priest who was met at the entrance to the Church by the Parish Priest and other clergy, was conducted in procession to the main altar of the church where he offered his first Solemn

Mass. At the Mass, Rev. Fathers Dominic Candappa and John Gomes were Deacon and Sub-deacon respectively while the Rev. Fr. S. I. Pinto, O.M.I., was the Assistant in Cope. Rev. Father

Michael P. Rodrigo, O.M.I., of the Staff of the National Seminary, delivered the occasional homily. After the Mass the Parish Priest and Parishioners accorded a reception at the Dehiwala Catholic Association Hall where Mr. Donatenwill D'Abrera, made a presentation. Rev. Fr. Rufus Benedict replied suitably.

In the evening the parents of the new Priest, Mr. and Mrs. A. R. Benedict of Inner Vanderwert Place, Dehiwala, were 'At Home' to a large crowd of friends and well-wishers.

★ This is not intended to be a guide to the polls... All that can be said is that it is vitally important to vote, and to vote wisely...

.. and so to March 19th!

IN the public mind the 19th of March this year will be thought of not so much as the feast of Joseph, Carpenter of Nazareth, the one man out of all Mankind whom God chose to look after His infinitely gentle, infinitely suffering Incarnate Self, but as the date of the General Elections. If the precedence which the Elections takes over feast is a sign of genuine interest in the Nation, one should rejoice. If, however, it means a superficial exhilaration at the prospect of another public event (and we have learned to expect them as regularly as a week-end) then one can conclude that both civic and liturgical consciousness are at a low level.

On the 19th of March, the majority of adults in Ceylon will remove from moth-balls, each his own ill-fitting and outmoded suit of civic consciousness, wriggle into it with some discomfort and stride stiffly to the polls. From the 20th of March until the next general Elections (unless on the 19th they see to it that there may not be elections in the future) they will put away the suit and take to their normal existence, to wit, endless loquacity, half-truths, unjustified criticisms, neglect and sleep.

It is always useful to start from the reality, the actual picture that fills most Ceylonese minds, and most Catholic minds as well. Politics is a dirty game, a heavy industry for energetic charlatans, a pastime for the landed gentry, necessary equipment for the bigger businessman, solace of frustrated souls, the hunting ground of the ambitious, the predatory and the sly, and for hypocrites home sweet home. If my son is politically inclined, I shudder. If the son of an established politician seeks my daughter's hand, I am more than pleased. And so I stroll through life with this sordid and contradictory picture of politics in my mind, talkative and proud, never realising that I am a part of the State and the State gets the rulers it deserves, not once admitting that I belong to that vast and disgusting company of negative State-builders, or rather State-corrupters, and that the ballot paper placed periodically in my hand is my own powerful weapon with which I go on damaging the State, injuring my fellow-men, insulting my own dignity, and making the future bleaker for my children.

Political Thinking

Do I dare deny, for instance that the following examples of political thinking are completely alien to me?

1. How can I refuse to help X after he got a job for that dissolute elder son of ours? The younger will soon be out of school himself, and could well do with a little influence.

2. C's father, don't we know, was a cobbler and got 6 months for drunkenness. (This was the only time he had a square meal a day). That promptly counts him out in our estimation.

3. A has, to be honest, a few sound ideas. Pity he comes from a poor caste. We don't believe in caste, but it does matter in Ceylon and how could we possibly vote for a chap of such a caste anyway?

4. B, D and E know a thing or two, they are all good gentlemen, but F is, after all, a Catholic and though he should be an utter rotter and though better men are in the field, don't you think we should vote for him?

by

H. S. PERERA

5. M is good, and precisely because of that he won't survive in a pack of rogues in Parliament so its pointless voting for him!

6. If H gets in, the Estate in Talawakelle is done for. Glutton-park brought in only 6,000 last year but without it, it won't be more than 2,400 per annum, and not that we want to be uncharitable, what is 2,400 p.a. these days?

That, or something like that is the reality — a reality as worthy of the confessional as the choicest adultery, the subtlest financial manoeuvres, the sharpest pride. And the irony of it is that those who spit upon the indecent racket that is politics, are themselves, the unconscious, but not innocent, creators of it. If hypocrites and nincompoops caper about in public office, let us cast the first stone at ourselves. We appointed them. If politics is dirty, let us first cleanse ourselves. Politics is you and me.

Politicians, we remark with disdain, will do anything to secure votes, but we fail to grasp the hopeful essential truth underlying this statement. The truth that, by our votes, we are the unchallenged masters of our destiny — and yet we go on from year to year, talking as if we were a flock of innocents, besieged and terrorised by a pack of wolves. We realise neither our guilt, nor our power. And, in truth, what really is politics meant to be but, even by derivation, good housekeeping — preserving this common home of ours in happiness and good order?

If you cannot conceive of it in this way, if you continue to look at it as some dark and ruthless game, some special Science, you simply cannot arrive at a personal interest in the great essential human reality that is politics. You remain a frivolous spectator, and that means an outsider, and to be an outsider in politics means that you have sold your human rights, neglected your obligation. The field of politics is, indeed, the field of Charity.

"The domain of Politics takes an interest in the whole of Society and it is the vastest field of Charity, of which one can say that no other field is superior except the field of religion." — Pius XII.

The reality, as far as the civic consciousness of the majority of adults goes, is generally little

more than the few rules of conduct learnt on Friday afternoons in school, many years ago. Use the pavement to walk on, help the blind to cross the road, license your dog, vaccinate your child, and do not utterly ignore the Village Headman. These admonitions were excellent, but nobody can claim them to be the limit and perfection of the good citizen. Has anything been added since the days of Youth? And mind you, our subject is civic consciousness, not civic knowledge. You can plod through miles of print on the subject and yet fail completely in your duty as a citizen just as easily as you can read all the books on the Love of God, and forget your neighbour.

Civic Consciousness

Civic consciousness then, is not an aspect of Modern life, a twentieth century fad, but a basic virtue, as basic as the fact that man is a Social Being; ageless as morality, for it is morality. And the special Christian feature of Democracy is that it imposes on each adult the benefits and the obligations of this morality in a pre-eminent degree. Voting on the 19th of March is therefore not to be separated from one's activities on other days but is only the fruition of a certain quality of mind, the concrete expression of one's duty to man at its most significant level.

It is not intended to set out here some sort of "A guide to the polls." Not all the American Pocket Books and correspondence courses can tell a man how to vote. All that can be said is, that it is vitally important to vote, and to vote wisely. Civic consciousness is nothing but the communion of citizens. I have used the phrase "communion of citizens" not for a stylistic effect, not as an attractive metaphor, but literally. The communion of saints to which one subscribes in the Credo not being an internal Telephone System installed for the canonized, but the collective consciousness of all good men living, and dead, the men of goodwill whom the Angel of December blessed abundantly. It is a disposition towards Charity resulting from a living awareness of, and a continuous striving towards what is good.

And talking of that Christmas message, how can there be Peace among men of goodwill if you only mouth these blessed words, and stroll through life painting a horrible and self-satisfying picture of politics as it is in Ceylon and disclaiming any responsibility for making it what you say it is?

How can one be saved if one thinks that voting depends on such things as caste, cash, ancestry or personal gain? Indeed if one peacefully hands over the State, which is not a remote abstraction but one's neighbour in Ceylon, to rogues and hypocrites, one surely cannot have any great claims for election into the company of the Blessed.

Women's

Own

Page

RECIPES

Home-made
Toffee

THERE is nothing as delicious as home-made toffee and how delightful is the making of it—at any age. This is a slightly "different" recipe—but it is wonderful! Try it!

Ingredients: 1/2 lb. sugar, 1/2 oz. margarine, 2 tablespoons vinegar, 1 tablespoon water, 1/2 teaspoon vanilla.

Put the sugar into a strong saucepan with the water, vinegar and margarine. Dissolve slowly, stirring it occasionally across the base of the pan. Then bring to the boil.

Boil until a small quantity when dropped into cold water and left for a few seconds becomes a hard ball when rubbed between the fingers. This will probably take from about twelve to fifteen minutes.

When ready, add the vanilla and pour it at once into a greased or oiled tin.

MAILBAG

Dear Patience,

Thank you very much for my lovely prize "Love endureth all things" by Sister Calista, which I received today. It looks a most inspiring book and I look forward to reading it.

The Caption Contest was a most original competition.

(Miss) E. R. Tampoe.
Colombo 2.

THE MARRIAGE FORUM

WHAT LAWS FORBID
MARRIAGE OF
RELATIVES?

THE marriage between close relatives is uncommon in our community but occasionally we read of a case in which a couple discovers immediate kinship after years of marital bliss. What are the laws of the Church regarding the marriage of blood relations? What would happen if two people who had married in good faith were to find that they were related? What are the reasons for the restrictions in this matter?

Blood relationship or consanguinity exists between two persons who are in the direct line of generation, or who have descended from a common ancestor.

Consanguinity in the direct line exists between son, father, grandfather, etc.

Consanguinity in the collateral line exists between brothers and sisters, first cousins, second cousins, etc., also between uncle and niece, grand-uncle and grand-niece, etc.

In the direct line the degree of consanguinity between two persons is determined by the number of generations which separate them. Thus father and daughter are related in the first degree; father and grand-daughter in the second degree.

In the collateral line the degree of consanguinity between two persons is determined by the number of generations which separate them from their common ancestor. Thus brother and sister are related in the first degree; two first cousins are related in the second degree.

An uncle is one degree nearer the common ancestor than his niece; they are said to be related in the second degree touching up the first.

Under certain conditions consanguinity is an invalidating impediment to marriage; that is, it makes valid marriage impossible between a man and a woman who are related within the forbidden degrees.

It is commonly agreed that

THEY ALSO SERVE WHO ONLY
STAND AND
WAIT...

"I struggled fiercely with my helpless fate,
'Ah Master have you naught for me to do?'
'Yes' He replied at once 'here stand and wait.'"

Dear Lord—I am dissatisfied with my life. There is nothing to

IN PENSIVE
MOOD

ruffle the even surface of it. I am tired of its colourlessness, its sameness. I am bored to death with the tedious routine of a dull, unimportant job. It seems so insignificant that I am sometimes slack and slovenly and boggle my work. I wonder whether expending every ounce of energy on such a prosaic job is worth-while. The monotony and drudgery of it all stultifies my womanhood to such an extent that it depresses my capacity for vital living. The office desk seems a ball and chain which cripples my every move. I am so frustrated that it impairs my men-

Iris de Croos who writes this sketch specially for the Women's Page, has published three books of Short Stories and has regularly broadcast over Radio Ceylon's Women's Hour.



tal efficiency. I am so resentful about my inferior position that I am suffering from a well-developed inferiority complex. I find nothing to bolster up my self-esteem. I am so disgusted with this hour-after-hour drudgery that I return home from office and am still so obsessed with the futility of it all, that even the warm welcome of dear ones fails to cheer me. But what have You got to say, Lord, to this senseless letting off steam?

"Here stand and wait"

"I'd rather die than only stand and wait
One look of sad rebuke — no word He said
And left me weeping by the open gate."

Dear Lord — My life runs round in circles. The four walls of home seem like prison walls because I feel so much cramped within its small world. I am fed-up of chores done a thousand times. I am bored to extinction with the drab, inevitable sequence of hum-drum, household duties — the endless cooking, washing, cleaning, and darning. It grates on me to be just a dull, stay-at-home wife especially at such periods when I have nothing to do and time hangs heavily on my hands. I am acutely miserable and I fret at the prospect of dead-end days with only the monotony of irritatingly mundane tasks to relieve my infinite boredom. I find no scope for the exercise of my own particular talents. I feel so terribly depressed with my frog-in-the-pond existence that I sink deeper and deeper into a morass of self-pity. I fail to see the wonderful privilege of being an ordinary housewife. But what do You say, Lord, to all these mild vapourings?

"One look of sad rebuke, no word you said"

"Oh Master see 'tis growing dark and late
'I have no sheaves' His sweet voice soothes my pain
'They serve the best who patient stand and wait.'"

Dear Lord — I long to do great things, not just jog along lackadaisically on life's way. I am bored with the monotonous business of living, I want something to add

arises in ecclesiastical law.

This means first of all that ecclesiastical legislation in this matter could change from time to time, and secondly, that the Church could grant dispensations from the impediment to allow marriage between a man and a woman related within the forbidden degrees.

In point of fact, there has been considerable variation in the law on this matter from time to time.

(To be continued).

zest to it. I want to win renown, I like to turn the spotlight on myself but I find my life islanded off so that few know I exist. I am restless, I want to run the world and more especially my own particular section of it. "My dreams exceed my paltry powers."

Frankly it is hard to knuckle down to the eternal treadmill. Sometimes I feel like kicking over the traces. It is disheartening when You discard my talents, my ambitions without at least telling me the reason why. My unfulfilled longings, my unrealised aspirations, to make something worth-while out of my life, remain like unfinished symphonies. There is an insatiable craving in me to find a fuller, more satisfying expression of my creative self, so it is hard not to try to triumph over circumstances which threaten to restrict my activities. It is difficult to bow out and join the ranks of those who only "stand and wait." More so when I do not want to die unhonoured and unsung. But what will You say, Lord, to this perpetual whining?

"They serve the best who patient stand and wait"

"So patiently I strive to stand and wait
Through all the glories of the coming years
Wait till His hand shall lead me thro' the gate."

Dear Lord — assuage all my disquiet. Drive away the bogey of boredom out of my life forever. Help me to discard my mental crutches and self-pityings and be satisfied with the common lot of flotsam and jetsam mortals like me. Teach me not to confuse my sense of values attaching undue importance to doing great things, flashy things for You or for my loved ones. Teach me not to despise simple service, to show my lowly-mindedness in little deeds well and unobtrusively done. Give me the willing spirit to work behind the scenes; to work with life's stream, instead of perpetually against it. Help me to realise that the world does not rest on my shoulders, that we cannot all be the stuff of which saints are made.

Although in moments of high fervour I dream of doing great things, let me not go so far afield in my ambitions. Make me see that in the long run contentment, peace and happiness are found in being satisfied to remain in the little niche You have carved out for me. Above all do not allow me to forget that the secret stone of Catholic alchemy which turns utter dross into eternal gold, is resignation to the Divine Will.

Now what say You, Lord, to my earnest pleadings?

"They also serve who only stand and wait."

messenger SCHOOLS-MAG

Vol. 2, No. 49

Saturday, January 23, 1960

FREE

★ ANOTHER SCHOOLS-MAG PROJECT

1960'S BIGGEST SURPRISE FOR YOUNG READERS

ONE of the biggest surprises in store this year for young readers of the MESSENGER is the availability for the first time of the SCHOOLS-MAG bound volumes.

Ever since the MESSENGER launched the SCHOOLS-MAG with the blessings of His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., on 8 February 1958, the interest taken in it by young readers has been phenomenal.

Now for the first time young readers will be able to own complete sets of their favourite SCHOOLS-MAG under one cover, and strongly and handsomely bound.

Each set consists of fifty consecutive Editions of the SCHOOLS-MAG, that is, from 3rd January 1959 to 30th January 1960.

It is regretted that only fifty sets are available. All those who want to possess a set are advised to book their sets immediately (see announcement and coupon elsewhere on this Page).

ONLY 50 SETS

These 50 sets will be assigned to the first applicants on the basis "first come, first served!"

These bound sets, it is expected, will be ready for delivery by 15 February 1960. But it is essential that bookings be made early in order to avoid disappointment.

SECOND BIRTHDAY

The SCHOOLS-MAG Second Birthday which falls on 8 February 1960 will be commemorated, as usual, during Catholic Press Week and the Second Birthday Edition will therefore be published in early March.

IDEAL GIFTS

These bound volumes no doubt will be treasured by young readers and will also prove ideal gifts to any school-going boy or girl anywhere.

The SCHOOLS-MAG, designed as it is especially for young readers, is a rich treasure-house with articles in prose and verse, and many bright and informative features accentuating the three-fold ideal of the SCHOOLS-MAG: Religion, Education, Recreation.

ONE OF ITS MOST POPULAR FEATURES HAS BEEN THE "TALKS TO TEEN-AGERS" BY UNCLE ASHLEY, WHO IS THE SCHOOLS-MAG'S OWN SPIRITUAL GUIDE. FIFTY OF THESE VERY INSTRUCTIONAL AND INSPIRING TALKS ARE NOW MADE AVAILABLE UNDER ONE COVER.

WIDE DEMAND

Present indications are that there will be a very wide demand for these sets from SCHOOLS-MAG members themselves, librarians of schools, colleges and convents, and from new readers.

IN PRAISE OF OUR LADY

HANDS of Our Lady, loving hands
That held and soothed a babe
divine
Keep close the child, yet bend to me
That I may hold His hands in mine.

Robe of Our Lady, shimmering blue
Within its folds my Saviour lay
Spread it so wide that I may rest
Within its shelter day by day.

Heart of Our Lady, all embracing
Chosen by God as His earthly throne
Give us the grace to love Thee more
dearly
That by our lives thy glory is shown.

Prudence Attapattu

Calling all Prize Winners!

WINNERS of PEN-GEM prizes and other prizes are requested to notify the EDITOR, SCHOOLS-MAG, CATHOLIC PRESS, BORELLA, immediately their names are published, giving their full names and home addresses. No prizes in future will be despatched unless a claim is made.

The Butterfly Dance



Children of the Montessori School, Wattala performing at their Annual Concert.

[Picture by Pinibindu Art Circle.]

TALKS WITH Juniors

THE GROWTH OF THE MASS

My dear children,
Everything about the Mass — every action — every word is meaningful and this is a fact we must always bear in mind in our study of the Mass.

The Mass, dear friends, was offered by the Apostles ever since the day their Master taught them and commanded them to do so in those memorable words "Do this in commemoration of me," but it must be remarked that the apostles didn't wear

vestments, when they offered their first Masses.

The reason for this was obvious. You know, dear children, the apostles and disciples practised their Faith in difficult times. They dared not even call themselves Christians; they preached and practised their faith in the first two centuries in hiding. They offered their Masses in the Catacombs. Since they had no freedom of worship they had not the liberty to surround their liturgical and religious services with all the splendour we see in our services today.

Another reason was the fact that the Eucharist was held with utmost reverence. The sacrificial meal was veiled with mystery and secrecy and that's why the non-baptized, the catechumens, had to leave the Church at the end of the Gospel when the actual Sacrifice was to begin. The last mystery to be explained to the new converts was the mystery of the Holy Eucharist. That's why in the Catacombs the Holy Eucharist is represented in symbols which the pagans could not understand.

Well! After centuries of hiding and violent persecution the Emperor Constantine gave freedom of worship to the Christians. He himself was baptized and he granted the Christians permission and helped them to build churches for worship.

Soon the Church began to surround its services with all the pomp and glory, music and grandeur she could afford.

Her priests were decked in kingly vestments for the sacrifice and the Mass became more than a secret Eucharistic meal. Piety and Devotion kept on lengthening the Mass by adding prayer to prayer to the original sacrificial meaning.

The prayers of the Mass as we know them today were incorporated into the Mass at various times, as needs presented themselves.

From next week we will study the growth and meaning of the actions and prayers of the Mass. God Bless you children. Mary love you.

Always in Jesus and Mary,
Uncle Ashley

SPECIAL NEW YEAR OFFER TO SCHOOLS-MAG MEMBERS, LIBRARIANS, NEW READERS.

Schools-Mag members, librarians and new readers can now obtain a complete set of the SCHOOLS-MAG (50 consecutive issues from 3rd January 1959 to 30th January 1960 strongly and handsomely bound. Only 50 sets are available and orders should be placed immediately.

Keep safe your bound volumes of the SCHOOLS-MAG. These handsomely bound sets will be treasured possessions in the years to come. In each of these sets you will find a most useful source of information on Religion, Education and Recreation. Each set is a fund of bright ideas to draw on for writing essays, and crammed with interesting items on science, sports and hobbies. Your own work is featured, with your photographs and birthdays. These sets will help you in many ways and you will take great delight in thumbing your way through these pages.

Rs. — per volume inclusive of postage and packing. SEND NO MONEY NOW, BUT RESERVE YOUR COPY BY SENDING THE COUPON BELOW.

PLEASE NOTE: This offer is obtainable direct from the Publishers: THE CATHOLIC PRESS, BORELLA only, and not through the trade. Please fill in order form below and send it early to THE EDITOR, SCHOOLS-MAG, CATHOLIC PRESS, BORELLA.

I wish you to reserve a copy of the Schools-Mag bound set for me.

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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.

BECAUSE a patient thought he was dead, his psychiatrist made him stand before a mirror and repeat many times, "Dead man don't bleed."

Then he stuck a pin in the patient's finger and made it bleed a little.

"See now?" the doctor said triumphantly.

"Yes, I see now," the patient replied, "dead men do bleed."

Sent by Anton S. Fernando.



Schools-Mag

Continued from page 9

Birthday Corner

23rd — 29th JANUARY

January, 23rd: Patricia Hepponstall (Kandy), Mary Paiva (Trincomalee), Nirmalene Hettiar (Dehiwela), Swintha Siriwardene (Colombo 9), Bernadette Bastiansz (Colombo 13), Regina Vidampulle (Kelaniya), Malini Perera (Moratuwa), Shiranthi Wickremasinghe (Dehiwela), Philip Anandappa (Kotahena), Tyrone Nagthall (Mount Lavinia), Lourdes Vendurampillai (Kelaniya), Nihara E. Rodrigo (Negombo), Chandra Mascarenhas, (Negombo).

January, 24th: Myra Berman, (Borella), Irene Senn (Borella), Susila Jayaratne (Kegalle), Srilal Dissanayake (Colombo 13), L. Colonne (Talangan), Agelan Anandadas Joseph (Jaffna), Mason N. Thangarajah (Colombo 10), Paul P. Joseph (Panwilemma), Sharma F. Fernando (Moratuwa).

January, 25th: Venice Reeves (Matale), Pauline A. Edwards (Trincomalee), Hifan Obeysekera (Madampe), Shabir Gulamhussein (Colombo 4), Benson Fernando (Ragama), Madonna Dissanayake (Colombo 7), Anthony Codipilly (Matale), Maureen De Visser (Mutwal).

January, 26th: Christine Rodrigo (Hendala), Polycarp Perera (Nugegoda), Ian Barthelot (Panadura), Nimal Perera (Moratuwa), A. E. P. Gamage (Kandy), Neville Wijesinghe (Colombo 10), Phillip Juriansz (Colombo 13), Pushpam Fernandopulle (Kotahena), Agnes Keegel (Wattala), Michel Sansoni (Peradeniya), Bertram Dias (Wattala), Savitri Sittampalam (Colombo 3), C. Bede Maximus Navaratne (Rajakadalawa), Polycarp, Wijesekera (Colombo 5).

January, 27th: David Jesudason (Moratuwa), Dagmar Balding (Colombo 10), Eleanor Pietersz (Kandy), Myra Varney (Dehiwela), P. A. Theres Perera (Kandy), Anthony Johnpulle (Colombo 13), Joan Gunasekera (Kelaniya), Sushiladevi Canagasabay (Batticaloa), Joan Gunasekera (Kelaniya), Nancy Fernandopulle (Kaltara), Bosco Fonseka (Panadura).

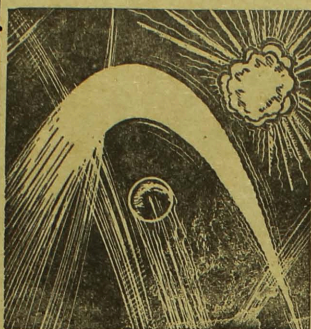
January, 28th: Peter Palle (Kotahena), Barbara de Bond (Navalapitiya), S. S. C. Perera (Kandy), Desmond M. Herft (Mutwal), Rance Silva (Korallawella), Jerome Fernando (Dematagoda), Cameline Gregory (Colombo), Preemalene Fernando (Moratuwa).

January, 29th: Leonard Ferdinand (Colombo 13), Frances de Silva (Bandarawela), Hirantha Rodrigo (Mutwal), P. A. Navaratne (Matale), Rae Orchard (Kandy), Annmarie Rodrigo (Ragama), Chitra Leanne (Kandana), Olga de S. Wijeratne (Colombo 9), Pamela Van Gramberg (Nugegoda), Antoinette Vellicher (Mutwal), Gerar Jansz (Nugegoda), M. Pansy S. de Alwis (Mattakkuliya).

OPTIMISM is the word!

OPTIMISM is a valuable asset to man. It enables him to take a cheerful view of everything no matter how hopeless it looks and thus gives him courage to fight out odds to the last.

A pessimist would give up hope the instant things begin to look black but an optimist doggedly and patiently keeps on trying, always be-



The stars are burning bodies floating in space, and you may picture them as giant fire-balls that are as big or even bigger than the Sun. In fact the Sun itself is one of the stars; but because our Earth keeps at a close distance and revolves round it once a year, we have come to call this particular star the "Sun."

When we say that the Sun is close to us, we must not think of it in terms of the distance from our home to the aunt's house, or even from Colombo to New York. Oh, no! it is not like that. We say that the Sun is close to us because all the other stars are many more times further away.

How Far is the Nearest Star?

The nearest star is called Proxima Centauri, and its distance from us is 25,300,000,000 miles. The other stars are several times further away. Compared with them, our Sun is only ninety-three million miles away, and it takes eight minutes for light to pass from the Sun to the Earth. Light travels with a velocity of 186,000 miles a second. At this

speed, it takes a little more than four years for light to travel from Proxima Centauri to the Earth. It takes a greater number of years for light to travel from the other stars to the earth. Sometimes you might ask how we see the stars now if it takes years for their light to reach us. The

By Maurice Peiris

answer is that the light has already come to the earth, and the stars you see today in the sky are stars that existed some years ago!

The Size of the Stars

I said that the Sun is one of the stars, and that most of the stars are bigger than the Sun. To understand how big a star is, we may as well try to visualise the size of the Sun. The Sun is a huge ball and its circumference is so big that the diameter of the Sun is about one hundred and ten times the diameter of the Earth. Now the diameter of the Earth is about 7,900

miles. Imagine a diameter 110 times 7,900 miles, and a circumference drawn on it — and you get a clear idea of the size of the Sun. As the Sun is a medium-sized star, the other stars you see in the sky are as big or even bigger than the Sun.

Shooting Stars are not Stars

It is because the stars are so far away, that we see them twinkling like small electric lights in the sky at night. Of course, there are stars in plenty in the sky even during daytime. But they are invisible during day-time due to the light of the Sun which looks brighter because the Sun is closer to the Earth than the stars are.

If any one of the stars comes closer to the Earth, then it would appear to us as a second Sun — in which event, we will be scorched to death by the combined heat of two suns. The Sun we already have is giving us enough of hot days for us to perspire and complain about the

heat everywhere we go.

What you call "shooting" stars are not stars at all. They are merely lumps of stone and iron of various sizes which float about space. They are as small as marbles or big as footballs. These stray bodies called meteors are going everywhere in space, and sometimes one of them will come close to the Earth. As it strikes the atmosphere of the Earth about forty or fifty miles up, friction takes place and it begins to burn. When it burns we see it as a star, and as it is now falling towards the Earth we call it a "shooting star." Before a meteor strikes the Earth it burns up completely during its course through the air, but there are occasions when a huge meteor strikes the earth and cools down. A greater percentage of "shooting stars" fall into the seas because there is more area of water than land on the Earth. On the globe, two-thirds are occupied by water, and only one-third is the land.

Next week: How many stars are there? The "Milky Way" and the Constellations.

★ Reader BEDE C. PERERA of Nalgoda brings you a delightfully written account of a Scout Camp on Hiniduma Hills...

IN A SCOUT CAMP

ON THE MISTY HINIDUMA HILLS, IN THE JOSEPH VAZ COLLEGE (WENNAPUWA) SCOUT CAMP, I SAW WHAT SCOUTING COULD DO FOR THE CHARACTER FORMATION OF YOUTH.

The camp itself was pitched a-top Hiniduma Hill, near a mission retreat house. Approximately one and half hours were taken to move the luggage there. The night sky threatened with an impending storm.

Just as dinner was being served, the rain lashed out in torrents. The wind was so strong that it almost blew up everything and everybody!

by Bede C. Perera

We could see the Gin-ganga in a fury, below.

Everyone, drenched in the rain, made makeshift arrangements to put up in the unoccupied retreat house. When they moved in there, the rain was even more merciless. It beat through the roof and through the paneless windows.

SCOUT SPIRIT

No sound of murmur was heard. Everyone had to stay awake till day-break, shivering in the unbearable cold. It was the spirit of the scout that prevailed.

Early next morning, when the order was given to move camp down hill, all scouts from ages 13 to 16 started the trek down hill with heavy baggages over their shoulders. Even though the rain continued unabated during the day time, everything went without a hitch.

Some of the scouts with the cook's bandages could cook, they claimed, better than their mummies. They washed rice, they cut mukumawenna rather a little big for "mallu" made gotukola salaads and served the whole thing off with a ravishing dryfish dish. Of course, there was the day when half-boiled or "atakuna" rice had to be eaten. But this was compensated for by the feast they prepared for Fr. Edirisinghe's 26th anniversary

Know Your Saints!

YOU are already familiar with the lives of saints — if not all, at least the popular ones. Then read carefully what is found in the right hand column and try to match it correctly, with a name of a saint listed in the left hand column.

- | | |
|-------------------------------|--|
| 1. St. Philomena | a. She was chosen by Our Lord to propagate the devotion of His Sacred Heart |
| 2. St. Scholastica | b. She was privileged to wipe the Holy Face of Jesus, on His way to Calvary. |
| 3. St. Veronica | c. Her son, Bishop of Hippo, became one of the eminent Doctors of the Church. |
| 4. St. Monica | d. Our Blessed Lady appeared to her at Lourdes. |
| 5. St. Bernadette | e. She built convents for holy women, following the example of her brother St. Benedict. |
| 6. St. Margaret Mary Alacoque | f. Her eyes were removed by the pagan emperor, as she did not pay heed to his orders. |
| 7. St. Lucy | g. Sister of St. Francis of Assisi. |
| 8. St. Mary Magdalene | h. An anchor tied to her waist, she was cast into the Tiber. |
| 9. St. Cecilia | i. She washed the feet of Our Lord, with her tears and wiped them with her hair. |
| 10. St. Clare | j. Patron of musicians and wife of St. Valerian. |

(Answers next week)

of priesthood and their last night at Hiniduma.

CAMPFIRE MUSIC

The nights were simply fascinating. By the camp fire the music masters pulled out their mouth-organs, banjos, mandolins, and the scout master his piano accordion. The quiet, misty air of the dark night echoed and re-echoed with:

We are the merry

Boy scouts of Joseph Vaz College! In the same breath they changed into "Handa-pana" "Olu Pipeela" or one of the latest Sinhalese film hits. Always they ended off with the scout creed:

I would be true for those who trust me
I would be pure for those who love me

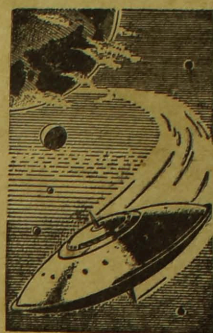
LAST NIGHT

Their last night at Hiniduma was a night to remember.

In the Boys Town Hall, in the presence of the boys and girls of the town with their jovial Rector in the middle, the scouts gave a delightful concert. Boy scout Richard's items with the pipe-pulling, cigar-smoking students and the uproariously joy-splitting Boy scout Quintus Perera's "Mechanical Broom," outclassed all others.

Discipline at the camp was real tough. One morning, a number of scouts were chatting without going ahead with the break-fast preparations. The scout master sauntered into their midst; whistled them into line and marched them up and down five times a length of nearly 150 yards!

Mr. Thomas Moore from the Maris Stella College scout troop visited the camp to test some of the scouts for the swimming badges, and the master cooks' badges. Even though health reasons prevented it, the visit of Very Rev. Bro. Peter, the Visitor of the Maris Brothers in Ceylon, was enthusiastically awaited.



Classified ADS

IN MEMORIAM



Louisa Matilda Dabera
Died 27th January 1952

Fondly remembered by all at
"Halcyon."

"Halcyon"
Waragoda,
Kelaniya.

290

THANKSGIVINGS

MY grateful thanks to the Blessed Virgin, St. Anne, St. Anthony, St. Jude, St. Rita and Blessed Martin de Porres, for an important favour. J. 282

MY most grateful thanks to the Sacred Hearts of Jesus and Mary, Adorable Face, Our Lady of Perpetual Succour, Our Lady of Fatima, St. Joseph, St. Anthony, St. Jude, St. Rita and Blessed Peter Julian for successful operation of the eye and for helping me in a case I was most anxious to obtain. I. A. 283

MY grateful thanks to Pope Pius XII, Sister Alphonsa, St. Sebastian, St. Hugo and the Miraculous Infant Jesus of Prague for favours granted. L. R. 302

URGENT! ATTENTION PLEASE

TWO Sinhalese trained teachers (males or females) are urgently required. Accommodation facilities will be given. Roman Catholic school.

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R.C. Church,
Hingurakgoda.

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

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RELIGIOUS CLOTHING

OUR daughter, NILMA, will receive the Holy Habit of the Congregation of Our Lady of Charity of the Good Shepherd of Angers on February 8th, 1960. We solicit the prayers of all our friends and relations and would be pleased to see them at the Convent Hall on that day at 9.30 a.m.

Dr. & Mrs. Stanley G. Abeyasingha.
"The Chalet,"
Piachaud Gardens,
Kandy.

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CHURCH FEASTS

OUR LADY OF LANKA

TEWATTE

ANNUAL FESTIVAL 6TH & 7TH FEBRUARY

January, 28th: Hoisting of the Flag.

Novenas daily at 6 p.m.

January, 30th and 31st: Pilgrimage of the Congregation of St. Philip Neri's, Pettah.

January, 30th: Vespers at 7 p.m.

January, 31st: High Mass at 9 a.m. Sermon in English.

February, 4th: Vocations Day. Early Mass at 6-30 a.m. Pontifical Mass at 7-30 a.m.

February, 6th: Pontifical Vespers at 8 p.m.

February, 7th: Masses from 4-30 a.m. Pontifical High Mass at 9 a.m.

TAMIL FESTIVAL

13th and 14th February

Novenas from February 9th at 6 p.m.

Saturday, 13th: Vespers at 7 p.m.

Sunday, 14th: High Mass at 8-30 a.m.

Procession.

All the Rev. Fathers are cordially invited.

Administrator.

OUR LADY OF PURIFICATION

NAYAKAKANDE

Annual Feast on 31-1-60

January 30th at 8 p.m.: Pontifical Vespers by Rt. Rev. Dr. Edmund Peiris O.M.I., Bishop of Chilaw.

January 31st: Masses from 4 a.m. Festival High Mass at 8 a.m. followed by Benediction and Procession.

Rev. Fr. Joseph Aloysius O.M.I.,
Parish Priest 294

St. Gerard Majella

KIRIMETIYANA

Annual Feast

January 30 at 7 p.m. Vespers

January 31 5.30 Low Mass

7.00 High Mass

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The Parish Priest.

Pilgrims Please Note

.....

HINIDUMA CALVARY FEAST

Commences on Evening of 5th March 1960

and

continues till 16th April 1960

Date appearing in Catholic Almanac as 6th February 1960 is incorrect.

Cyril Edirisinghe,
Parish Priest.

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ITALIAN ART CALENDARS

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COLOMBO.

ORDER NISI IN THE DISTRICT COURT OF BATTICALOA

Testamentary Jurisdiction
No. 738

In the matter of the intestate estate and effects of the late Reginald Frederick Thyriar, Sub-Inspector of Police, Batticaloa. — Deceased.

Mrs. Mary Antonia Bernadette Thyriar of Trinco Road, Batticaloa. — Petitioner.

Vs.

1. Richard Stephen Antoninon Thyriar.

2. Perpetua Marie Antoninette Thyriar.

3. Jacentha Swanthi Adeline Thyriar.

4. Joseph Marcus Bernard Thyriar.

5. Anne Margaritta Philomena Thyriar all of Trinco Road, Batticaloa, minors by their Guardian-ad-Litem.

6. John P. David of Trincomalee Road, Batticaloa. — Respondents.

This matter coming on for disposal before D. S. L. P. Abeyasekara, Esquire, District Judge of Batticaloa, on the 22nd day of December, 1959 in the presence of Mr. Jos. J. David, Proctor, on the part of the Petitioner and upon the reading the petition and affidavit of the petitioner, dated 5th October 1959 and 22nd September 1959 respectively and the Order of the Hon'ble the Supreme Court dated 18th November, 1959.

It is ordered that the 6th Respondent abovenamed be and he is hereby appointed as Guardian-ad-Litem over the minors 1st to 5th Respondents and the Petitioner abovenamed as the widow of the deceased be and she is hereby entitled to have the Letters of Administration of the intestate estate of the deceased and that Letters of Administration be issued to her accordingly unless the above named respondents or any other persons interested show sufficient cause to the contrary on or before the 19th day of January 1960.

(Sgd.) S. S. Ariaratnam,
District Judge, Batticaloa.

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Tewatte, Ragama.

CHURCH IN THE FAR EAST

Continued from page 1

In Indonesia which is characterised by her intense nationalism, there is a distinct spirit of tolerance, and one sees the extraordinary phenomenon of the Government giving a small grant for the building of new churches and Seminaries. The old dread of the Church is being gradually dispelled.

Indo-China presents another picture of the vitality of the Church, where, among the numerous Catholic refugees from the Communist North, an intense Christian life is springing up. In fact, next to the Philippines, Vietnam has the highest proportion of Catholics in Asia.

Fr. Jerome D'Souza, a distinguished son of India, naturally dwelt at greater length on India, and remarked that for the first time in any Constitution, the "freedom to propagate religion" was embodied as a right of the citizen. Speaking from first-hand knowledge, as he had himself helped in drafting India's Constitution, he said that all India's leaders without any hesitation insisted that India should be a secular Republic.

Today the principle of subsidising education continues in full, and 60 University Colleges (some of them the greatest in India) are subsidised by the State. But despite all this, there certainly was some mistrust of missionaries, and the notorious Nyogi Report was a manifestation of it. But we also know the ignominious end of this work of fanaticism, remarked Fr. D'Souza. It was so completely discredited that none of its recommendations was implemented, and it has now reached the stage that no copies of it are sold any more!

There was the other thorny question of the refusal of visas to missionaries.

"Despite the accusation of the denationalising work of missionaries—some of whom have been longer in India than many of us Indians—I believe that particular fear is also being overcome and that the future in India will be one of liberality, hopefulness and understanding. In fact, the restriction on visas has been relaxed, and we don't foresee difficulties for the future."

"On the whole therefore, it is a bright picture of optimism that I have to convey to you." "Everywhere, and especially in India," said the speaker, "people are beginning to see the fundamentally supernatural character of the Church; they are seeing that we Catholics are loyal and obedient, an element of strength and not of weakness in the State, truly nationalist and not wedded to western nationalism. And everywhere Catholics themselves are rising to the occasion, and amongst some of the backward tribes making men of those who were but primitives before and generally integrating the faith in the broad streams of national culture."

"IT IS IN THIS THAT I SEE THE BRIGHT FUTURE OF THE CHURCH, WHERE WE HAVE NOTHING TO FEAR, AND EVERYTHING TO HOPE FOR."

The general applause that greeted Fr. D'Souza as he concluded his address, ended only when Mr. G. F. Sethukavalur rose to propose the vote of thanks. His Grace the Archbishop paid his own tribute to the speaker.

COMMUNISM & RELIGION

Continued from page 5

reflection, in the minds of men, of those external forces which dominate their everyday existence, a reflection in which the earthly forces assume the form of supernatural forces." And Marx: "Man makes religion; religion does not make man. It is the opium of the people... The people cannot be really happy until it has been deprived of illusory happiness by the abolition of religion."

Lenin, the high-priest of Communism calls religion "one of the most corrupt things in the world and tells his comrades: "We must combat religion—this is the ABC of Marxism. The Marxist must be an enemy of religion." "Fear" Lenin said "created the gods, fear before the forces of capitalism which is blind." And again: "Being born from dull suppression... religion teaches those who toil in poverty to be resigned and patient in this world, and consoles them with the hope of reward in heaven. As for

those who live upon the labour of others, religion teaches them to be charitable, thus providing a justification for the exploiters to sympathize with religion."

NO COMPROMISE

Communism will not compromise—in the unlikely event of such a move being made—with any religion even if that religion were "transformed" and "adapted" to suit the Communist system. "No" said Lenin, "there can be no good religion, or perhaps better, religion is still more dangerous than poor religion."

The Communist philosophy can be firmly and securely established only when it succeeds in establishing itself as the one and only religion. And religion is the, greatest bulwark against Communism.

Naturally, then, it is the Roman Catholic Church that will continue to be Communism's most formidable and uncompromising foe.

200 RELIGIOUS ATTENDED "RED" CLASSES

Objective: Children to get Christian answer to Communism

TWO hundred priests, brothers and nuns, all of them teachers, were last week indoctrinated with Communism. They addressed each other as "Comrade" and no group of students working for an examination ever listened more attentively or took notes more assiduously.

The 200, who were afterwards given all the answers, were attending a four-day course, the first of its type ever to be held for teaching religious. The course was led by Douglas Hyde and

was organised by the Dublin Institute of Catholic Sociology.

The idea of the course stemmed from remarks made recently by Cardinal Cushing, Archbishop of

Boston, who declared that all children attending Catholic schools should be taught Communism, and the Christian answer to it, as part of their preparation for life in the 20th century.

FIRST PRACTICAL STEPS TAKEN

A FOUR-DAY course of lectures and discussions, which it was my great pleasure to lead, was attended last week by 205 priests, brothers, and nuns, all of them teachers. The priests and brothers were drawn from 11 different orders

The course was an intensive one. From 10 o'clock each morning until 6-30 each evening this large group of teachers who had gone back to school sat listening to lectures, attended "workshops" and then discussed their findings.

Lecture subjects included such practical questions as the problem of the lapsed Catholic who becomes a Communist; Communist methods of propaganda, organisation, and education; Communist world strategy. Equally important for an understanding of the subject were the lectures and discussions on dialectical materialism, historical materialism, the teachings of Lenin and Mao Tse-tung.

Some of the lectures followed conventional lines, but those on Communist theories and philosophy were given as though the lecturer were still a Communist and the nuns, priests, and brothers all zealous members of the Communist Party. Anyone wandering in unprepared from the outside would, no doubt, have been somewhat startled to hear these good nuns and priests addressing each other as "Comrade."

This was the first course of its type ever to be held for teaching religious and we were, therefore, feeling our way. But I think that we all left feeling that we had made some progress towards achieving the aims which I had drawn up when the conference was being planned. They are:

1. To provide a basis for a workshop knowledge of Communism and Communists and so to enable those attending the course to pass on that understanding to the children in their care;
2. To help teachers to send out from their schools young people who are able and willing to combat Communist influences either in Ireland, in Britain, or wherever they may go;
3. To ensure as far as possible that none of those attending the schools represented at the course shall ever become Communists;
4. To equip them to help in the conversion of Communists and to bring back to the Faith

by
DOUGLAS HYDE

those who once were Catholics.

The set questions discussed by the workshops were designed to give the course a down-to-earth, practical character and to prevent

it from lapsing into interesting but purely academic discussion.

Some of the questions were designed to make these 200 teaching religious examine the way in which they instruct their young charges in the Church's social doctrines.

There was particularly vigorous discussion when they were asked: "Can we appeal to both the intellect and the emotions of our young people to the extent that the Communists do? How can we appeal, for example, to their idealism and their desire to change

Archbishop Carinci in semi-retirement

A RCHBISHOP CARINCI, 97-year-old secretary of the Sacred Congregation of Rites, has gone into semi-retirement and has been appointed secretary emeritus.

Mgr. Enrico Dante, pro-secretary of the congregation for several years, is this successor. Mgr. Dante is also Prefect of Papal Ceremonies.

Archbishop Carinci has been secretary of the Congregation of Rites since 1936 and has worked in the Congregation for more than half a century.

the world?"

The reports from the workshops revealed that much more is being attempted today than was the case, say, 10 years ago, both with regard to instruction in the evils of Communism and in the Church's social teachings.

It also became clear that there are more free discussions and organised debates on such topics. The Legion of Mary's Patrician movement, in particular, was credited with some responsibility for this.

Bishops' Stand On Birth Control Sparks Off Nationwide Controversy

Potential Presidential Candidates have their say

A RECENT categorical statement by the United States Bishops that the Catholics will oppose any programme which involved the expenditure of public funds towards artificial birth control in under-developed countries, has triggered off a nation-wide controversy.

Drawn into the arena of the raging controversy as a direct result of the Bishop's statement is a major line-up of potential contenders for the U.S. presidency this year, taking sides on the issue.

The bishops' statement was brought into the political arena when Episcopal Bishop Pike of California attacked the viewpoints it expresses and challenged potential Catholic candidates for president to take a public stand on the birth control issue.

Senator John F. Kennedy, a Catholic who has been described as the "front runner" (current favourite) for the Democratic presidential nomination, asked why only Catholic potential candidates had been asked to comment.

"A MISTAKE"

He said it would be "a mistake for the U.S. Government to attempt to advocate the limitation of the population of under-developed countries."

Asked what he would do if, as president, he were faced with the question in the form of legislation enacted by Congress or recommendations from advisors, Sen. Kennedy said he would act in accord with what he regards as the best interests of the United States.

BY INVITATION ONLY

Adlai Stevenson, defeated candidate in 1952 and 1956, a Unitarian, said: "The United States should not impose birth control programmes on foreign countries. But the United States should not hesitate to consider requests for aid to birth control programmes

in foreign countries where population growth is inimical to economic well-being."

Nelson Rockefeller commented that a birth control programme should not be undertaken by the Federal government if offensive to the people of the country involved.

"On the other hand," he added, "if the people of a country request technical assistance from the United States in an area where it had knowledge, it would seem to me

that the United States would want to co-operate with them if it was in the interests of the other country."

IKE'S STAND

When the issue was brought up in the form of a question at his weekly news conference, President Eisenhower "gave an answer calculated to snuff it out as a political issue." He said:

"This government will not, as long as I am here, have a positive political doctrine in its programme that has to do with this problem of birth control. That's not our business."

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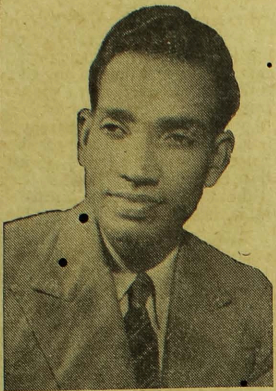
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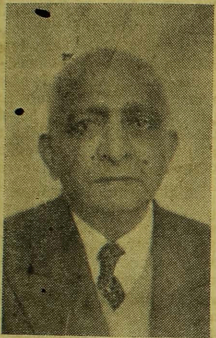


TUCKERS AUTODROME

READER'S QUIZ



Can you name this member of the Legion of Mary (Ceylon) who was appointed Legion Envoy to Kenya and Uganda by the Legion's World Council at Dublin, in February last year?



Ceylon's doyen of Catholic journalists, and a frequent pen-pusher in the Messenger columns, can you recognise him?



Well-known Catholic educationist whose name is a household word in this country. She died in 1952. Know her?



One of Ceylon's better-known priest-writers and a frequent contributor to the Messenger. Can you name him? (Answers to the above will appear on this page next week).

ANSWERS TO LAST WEEK'S PICTORIAL QUIZ

- (1) St. John Vianney.
- (2) Public reception to His Lordship the Rt. Rev. Dr. N. Laudadio, S.J., on the completion of 25 years as Bishop of Galle.
- (3) Fr. C. H. Vath — Editor of The Sunday Examiner, Hong Kong. The occasion was the 90th anniversary of continuous publication of The Messenger.
- (4) Mr. and Mrs. Simon P. Nanayakkara, the parents of His Lordship the Bishop of Kandy.
- (5) Miss Felicity Perera.