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TOO MANY people? TOO LITTLE food? NO!

FOOD SURPLUS!

230 million pounds excess meat in U.S. alone!

"PITY THOSE WHO ARE DYING FOR LACK OF FOOD, NOT THOSE WHO ARE BEING BORN FOR LACK OF CONTRACEPTIVES," ARCHBISHOP HEENAN SAID.

He went on to talk about:

FOOD: The United States, Canada, the Argentine and Australia, to mention only non-Communist states, had far more food than they knew what to do with.

From their surpluses alone those countries could provide 500 calories a day to 1,500 million people.

ARMAMENTS: It was quite certain that if the peace of Christ were in the hearts of men the vast sums spent on armaments could provide food for the hungry.

We did not talk of armaments but of defence. But in plain language we meant means of destruction.

If every country could spend on food, clothes, housing and education what it was now investing in possible warfare the problem would be solved.

SPEAKING at the international War on Want Exhibition held in England last week, Liverpool's Archbishop Heenan said: "As Catholics we act on the firm principle that God could not have created a world in which it is possible to live only by breaking His law..."

IF THERE WAS LESS TALK OF BRINGING CONTRACEPTIVES TO BACKWARD PEOPLE AND MORE TALK OF BRINGING FOOD TO HUNGRY PEOPLE, THE HEARTS OF CHRISTIANS WOULD BE MORE EASILY MOVED...

WISTFUL EXPECTATIONS



● This little lady looks wistfully forward to two dates. "I will be at Tewatte," she says, "on Vocations Day, 4th February. And on 31st January, I will do my bit, for it is children's (under twelve) Mission Sunday!"

The relief work of the Catholic Church was a prominent feature of this international exhibition, and Archbishop Heenan spared no words in defining the Catholic standpoint in the great controversy that wages around world population and birth control.

"IN FACT," THE ARCHBISHOP SAID, "STRONTIUM 90 MAY HAVE DEPOPULATED THE WORLD IN THE NEXT CENTURY TO SUCH AN EXTENT THAT SCIENTISTS WILL BE DEVOTING ALL THEIR ATTENTION TO PRODUCING FERTILITY DRUGS RATHER THAN CONTRACEPTIVES."

"There are and will be," he said, "millions of people living in lands which, at the moment, are unable to sustain them."

"These are the alternatives — either we organise food production and distribution, or we prevent the growth of population."

REAL SOLUTION

To prevent the growth of population he likened to amputating the feet of East End children because there were not enough shoes to go round, or forbidding the production of cars as a means of solving the traffic problem.

The real solution, he said, was to make the barren fertile and, until the process was complete, to organise the distribution of goods from rich to poor countries.

He made the point that as man-

Pontiff aids 56,260

POPE John gave help to 56,260 individuals and organisations during 1959 and sent relief to 24 nations stricken by disaster, internal strife or misery.

This was the highest figure since the 1950 Holy Year.

Those benefiting ranged from workers to students, mothers, children and priests.

The nations His Holiness helped included the Belgian Congo, where aid was sent to riot victims, and Cuba, where the aid went to victims of the civil war.

In Italy alone the Pope's charity totalled hundreds of millions of lire.

The Pope piped in to audience

THE Holy Father was piped into St. Peter's last week.

The pipers — there were 200 of them — were shepherds from the mountainous Abruzzi region east of Rome.

They were in Rome for their traditional serenading of shoppers.

The pipers were dressed in their attractive national costume.

Their pipes were similar to the bagpipes brought by Caesar's legions to Scotland, Ireland and Brittany — all pipe-playing peoples.

The Holy Father appeared to enjoy it.

kind increases, knowledge widens and new methods are devised to solve new problems.

He spoke of the fuel and energy that would come in the wake of the full development of nuclear power, of the silicon battery that will store energy from the sun's rays, of the recent discoveries of petroleum "abundant for any foreseeable needs."

EARTH'S RESOURCES

"Instead of despairing about the resources of the earth and assuming that we must prevent the increase of life on the planet we should apply our minds to the riches which are the inheritance of the human race," he declared.

Archbishop Heenan quoted the words of the Australian bishops on

TURN TO BACK PAGE

Dr. Adenauer visits the Pope

LAST FRIDAY MORNING, HIS HOLINESS POPE JOHN RECEIVED IN SOLEMN AUDIENCE HIS EXCELLENCY DR. KONRAD ADENAUER, CHANCELLOR OF THE FEDERAL REPUBLIC OF GERMANY.

After the Pontiff's address, welcoming the Chancellor and sending his wishes and blessing to the German nation, Dr. Adenauer thanked His Holiness for his message.

At the conclusion of the audience, the German Chancellor visited St. Peter's Basilica, where he prayed at the Altar of the Blessed Sacrament, and later at the tomb of Pope Pius XII.

500 BELLS PEAL AS ROME SYNOD BEGINS

FIVE hundred church bells pealed out joyously in Rome last week-end, as Pope John XXIII opened the Roman Diocesan Synod.

Describing the Synod's aim in the course of a specially autographed letter published last week, the Pontiff described the Synod's aim: "that in this city, the seat of our diocese, the Catholic faith may continue to flourish as an example for others, that Christian customs may experience a salutary advancement, and that the discipline of clergy and people may correspond more to the necessities of this our epoch and be powerfully strengthened."

The Synod commenced last Sunday in the Basilica of St. John Lateran, exactly one year after it had been announced. Pope John presided at the ceremonies and delivered an address. He was also expected to say Mass and give a short address before each of the working sessions this week. The closing ceremonies of the Synod will take place tomorrow, Sunday, the 30th, at which the Pope will deliver the closing address.

Vocations Exhibition in Pakistan

MANY thousands of people toured a four-day Vocations Exhibition held in Karachi.

Teachers led hundreds of children through it.

Closing the exhibition, Archbishop Cordeiro of Karachi announced that ordinations, arranged for the cathedral the following Sunday, would take place instead in the grounds of St. Joseph's College, so that as many as possible could see them.

Cardinal has insulted State, say Reds

TRYBUNA Luda, the Polish Communist Party newspaper, last week accused Cardinal Wyszynski, the Primate, of insulting the Polish health services by his campaign against birth control.

Quoting the Cardinal as saying that "maternity wards have become mortuaries," the newspaper added:

"Such a violent attack against a parliamentary law (which legalised abortions under certain conditions) contradicts the elementary foundations of legality."

The newspaper also accused priests in the confessional of encouraging a "disquieting tolerance" of thefts of state property.

It did not give any details of this alleged offence.

Cardinal Wyszynski, the hierarchy and the clergy have become the targets of increasing Communist attacks — a symptom of worsening Church-State relations.

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Don't look now...
WE ARE BEING FOLLOWED



TUCKERS AUTODROME

OUT OF THE FLOOD AND THE DARK ...

...the rainbow
of peace

"All the fountains of the great deep were broken up, and the flood gates of heaven were opened."

HINIHAM stirred uneasily on her mat. She heard the monotonous beat of the rain. It frightened her. The gods be praised, however; the roof was tiled and the house, a strong brick one specially built for the colonists, would withstand any gale and of course there was no real danger of floods because there were no *gansas* in the area.

I must sleep and cease to worry. Life is so good to us now. Five years ago we were poor, desperate folk from poverty stricken Uva.

and the new two-weeks-old baby son. She smiled again at she thought of her son sleeping so safe in her arms.



As far as they could see a vast lake of turbid water heaved and surged round the scanty dry land.

Two children dead of want and no money, or land, or house. But now we have two acres of paddy, a brick cottage, two buffaloes, two daughters

She was a strong woman, beautiful with the beauty that comes of maturity, security and love.

"Wife," came a low voice in the

Short Story

darkness, "I know you are not asleep. I cannot sleep either. Tomorrow I will go to the town and see what is happening. Sleep now. God will watch over you."

"God!" a derisive snort brought the conversation to a close. Hinihami was a Buddhist and the fact that Miguel was the only Catholic in the colony was a source of irritation and shame to her. In fact it was the only bone of contention in their lives. He was an admirable husband in all respects but he had this strange difference.

by WINIFRED VAN TWEST

Still, thought his wife sleepily, I should humour him. What harm can come to the children if they have water sprinkled on their heads? I take them with me to the temple on Poya days...

Miguel woke in the dark pre-dawn of another dismal day. He went out and fed the livestock. Came in, lit the fire. Looked tenderly at his sleeping family. Crash. The kettle had turned over. With a startled cry Hinihami woke.

"Shame on me," she moaned "for being a lazy wife and not rising to have the food ready for my husband."

"Stop groaning mother of my son, and get it ready now," came the laughing reply.

Soon the simple preparations were complete and as a grey dawn broke through Miguel set out.



"And Noe went in, and his sons, his wife and the wives of his sons with him into the ark because of the waters of the flood."

The day dragged on its slow way. Noon came and the extra special meal of hot rice and succulent *jardi* that Hinihami had prepared grew cold. She moved back and from the door on her daily round of household tasks. Her foreboding increased.

She scolded the children. What could have happened to Miguel? It was five year old Ram Manika who spotted him first.

"Ama ama there is *thatha*. Will he bring the bangles he promised me?"

Hinihami ran to the door. To her surprise he turned into Appuhamy's cottage next-door, then in a few minutes they both came out and walked hurriedly out of sight.

"Ama, what is *thatha* doing? Why has he not come for his rice, it is evening now?" Ram Manika voiced the question in her mother's mind. Hinihami gave a soothing reply and waited.

As twilight fell Miguel came in.

"Wife, I could not reach the town. All the low lying fields are flooded. The canals ran like *gansas*. I just managed to reach the D.R.O.'s Office."

The D.R.O. Hamuduruwo called all the colonists around him and said: "The water is rising at an inch an hour; by midnight the bund will breach, perhaps the water might go down if the rains cease. However, all people in these areas must leave tonight for the highland on the right bank, for this whole area will be flooded and the water will cover all the houses and villages. Go home now and rescue your families and on your way spread the word."

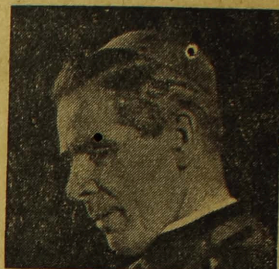
So I made my way home as quickly as possible.

We will have to leave in an hour. Hinihami rose quietly. "I will pack. Eat with your father, girls," she said. Then to Miguel's utter

BISHOP SHEEN SPEAKS

THE GLOOM OF MODERN WRITING

A **PIERCING** contrast exists in our modern life between the happiness we are supposed to register when a photograph is taken, and the sadness and gloom of our contemporary literature. As soon as one appears before a camera, the order goes out "Smile." In most cases, there is nothing to smile about, because the photographer never smiles with you; in fact he hides himself behind a lens adjusted to F 6, which is about as impersonal a thing as there is in the universe. The amateur photographers who do not know how much the word has been overworked, issue the ultimatum: "Say Cheese," because dentures have to be exposed in the pronunciation. When the photograph is developed, the faces appear as vacuities for the mark of madness is to laugh when there is nothing to laugh about. A Chinese philosopher once observed, "Americans are not happy; they laugh too much."



covers them as a mother hen covers her young with her wings. But grace never became a source of inner joy, as it should be when the Divine Image blazes like fire in the soul.

Wearing a mask

Francois Mauriac writes that in composing his novels, just as soon as a beautiful, happy creature appeared to his imagination, he made it enter a "kind of sulphurous light"; each character wore some green tint with the result that each appeared with a "mask fixed in hard grimace." Love, in most novels, is identified with sex; living is one with having "an affair"; woman is tyrannized by marriage. In the gloomy language of Simone de Beauvoir, "even when the woman is young, there is a hoax in marriage, since while being supposed to socialize eroticism, it succeeds only in killing it." Young men who are angry at civilization, or what are called "outsiders," have no remedy to offer except to hate what might be salvation, as one of them in his gloom and hatred identifies Our Divine Lord with Hitler.

The synthetic smile

Chesterton used to say that our desire for smiles on photographs was a reaction to Puritanism. The Puritan, he said, substituted a god who wishes to damn people, for a God Who wished to save them. Its mood was the misdirection of moral anger; the having of righteous indignation about the wrong thing. Any smile which is used to protest against such severity is really not a smile, but a sneer. But the point is not how this idea of the synthetic and plastic smile arose, but rather how much it contrasts with the mood of our contemporary literature.

Absence of Divine Grace

The gloom, the sadness, the pessimism of modern dramas, novels and essays, is one in which there is never a smile, unless it be the smile of a skull. Thus, on the one hand, when we see a camera, we are apt to put on a disposition of gaiety, and when we face the written page, we are to wipe it off and weep.

Page through the literature which is supposed to reflect the mood of the hour, and it has the gloom of hell about it. Kafka bears the weight of self-disparagement and self-disgust treated almost in an evangelical manner, but never ending in a conversion. He even dressed to reflect his moods: "I patterned my behaviour to my clothes. I walked with bent back, hunched shoulders, awkward arms and hands, and they revealed to me an ugliness that, in my opinion, was unavoidable." Many characters in Graham Greene are not sinners in the moral sense of the term, but neurotics. Though they are supposed to be religious in nature, Divine grace never really touches their souls; it is something outside of them, extrinsic to them; in the language of Luther, grace just

Destroying the world

The result is these writers are trying to create excitement by a collision of different boredoms. Having gotten rid of the Logos and the Order and the Law behind the universe, everything becomes ridiculous. This is where their insanity is revealed. In a world where everything is ridiculous, there is nothing to be ridiculed; you cannot unmask a mask. They are all bent on turning a world upside down, but without ever knowing which is the right side up. The man without God is always a gloomy man and he smiles because he is walking by a cemetery. As a result, everyone is out to destroy; as Lin Yutang put it: "Picasso dissected the material world with as much pleasure as a naughty boy takes a watch apart and spreads the wheels, pinions, coils and springs before him, and calls it 'inner vision'."

The devil wants to destroy the world because he hates God...Is the modern Man, in his gloom, wanting to destroy it for the same reason? (Copyright... Reproduction in whole or in part forbidden).

amazement she hurriedly filled an earthen pot with their prized possessions. First the money they had, then the girl's bangles and ear-rings, then his watch (the fruit of the last harvest) and finally a photograph they had.

She then dug a hole near the back door and rolled the stone that served as a step over it. She snapped "We will come back."

Then she wrapped the precious sewing machine (year before last's crop) in a gunny bag and locked it into the almirah. Said wistfully "I wish there was time to hang a few bags of seed paddy on the trees. Now if you have finished, loose the two buffaloes and my red cow." Her voice quivered. "Also open the hen house door. Only keep the laying hen, then pack a gunny bag half-full of rice, place matches, a pot, betel leaves, salt, *jardi* and some candles in it. Do not forget your knife and hatchet. Ram Manika, dress your sister and yourself in three frocks and

both your jerseys. Cover your ears with a towel."

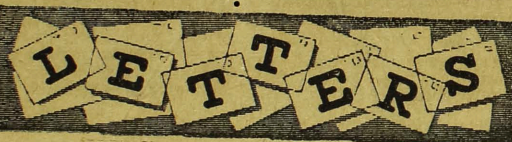
The amazing woman then proceeded to eat hurriedly, draped herself in three cloths, packed a pillow case full of clothes for the baby, condensed milk and some necessary articles.

Another small pillow case was stuffed with tea, sugar and medicinal herbs for Ram Manika to carry and last of all a mat was folded into a bundle containing cooked food and bread in it. The baby was dressed and wrapped into an oil cloth.

The Exodus

In just an hour the strange, pitiful cavalcade set out into the stormy night. Miguel carrying a gunny of food, the laying hen and his second daughter Sudu Manika. Ram Manika burdened with her small *potuni* and leading Bool, the dog, and lastly Hinihami, a bundle perched on her

Continued on page 11



NOT 'PLETHORA' BUT 'GLUT'

It is noticed that the euphonic word in current use for the total number of political parties straining at the leash to go all out and win the next General Election is "plethora." Having noted the composition and seen the manifestos of most of these parties, and also noting how far removed they are from the ideals of true democracy, it seems to me that the more suitable word to be used in this context is the prosaic, Anglo-Saxon word "glut."

It really amuses one to note how the left-wing parties, from crimson to palest pink, vie with each other to take shelter in the shade of a departed leader, who, a few days before his untimely end, expressed in no uncertain terms his lack of faith in any totalitarian form of government. As in the previous, ill-fated General Election, appeals are already being made again, in the name of religion, race and caste, to confuse and confound the ordinary voter, particularly in the countryside. It will be interesting to see what action the Government or the more responsible-minded political parties in the field will take to circumvent, to put it mildly, the fissiparous tendencies of some of the parties seeking our suffrage.

Ratnapura.

C. A. S.

Pot Arrack

THE local newspapers recently reported "Pot Arrack Kills Four." Yes, it will kill thousands more if no consideration is given to bringing down the price of Arrack. For, at the prevailing price, it is impossible to save the poor man from going to 'pot' through sheer necessity and economical reasons.

Geo. P. Solomons.

Ratmalana.

Mr. Khrushchev's Religion?

MR. Khrushchev and President Eisenhower were at Camp David during the former's visit to U.S.A. On a Sunday morning President Eisenhower was up early, drove 25 miles to attend service at the United Presbyterian Church at Gettysburg. After the one-hour-25-minute service he told the pastor (Robert A. MacAskill): "I offered to bring Mr. Khrushchev to church, but he declined. He said it would be a shock to his people" (Time magazine of 5-10-59).

W. L. S. C.

Colombo 9.

The Christian Vote

NO doubt the coming General Elections will witness a keen fight under the canopy of religion in certain areas.

As far as Christianity is concerned, it could be said that the Christian Voters in general will have a big hand in the shaping of these Elections for a better and worthy cause in some areas. They should in good Christian faith and spirit pave the smooth and correct way for their fellow-Christians to exercise their votes in a manner they deem fit.

It is therefore to be earnestly hoped that the Christian Voters in general will act as a whole body in Christian Unity and good faith, true to the traditions of their respective Churches to which they have so enduringly stood fast for ages past.

E. E. de Silva.

Katunayake.

WOMEN AND HOUSEWIVES TO FORM NEW RED BAIT

Anti-religion drive launched in Moscow

IN what is tantamount to an all-out new drive in Russian propaganda launched in Moscow recently, the *Messenger* understands that women and especially housewives will form the bulwark of a "new struggle against religious prejudice and petty-bourgeois vestiges."

THIS NEW AND SUBTLY PERSUASIVE ATTEMPT TO WEAN RUSSIANS AWAY FROM RELIGION WAS GIVEN TOP PUBLICITY IN PRAVDA.

The actual two-page resolution passed by the Central Committee of the Communist Party of the Soviet Union which sparks off this new campaign forms the basis of an analytical commentary by Douglas Hyde published below:

The lengthy resolution, and the new drive it inaugurated, are reminders too that the crude persecution of the Stalin era is being replaced by a fundamentally more dangerous and subtle approach to questions of belief.

It is also an answer to those British writers on Russian affairs who take the line that Marxism

In RUSSIA and CHINA the HAMMER and SICKLE do their fell work still

THE STRUGGLE WILL BE STRENGTHENED

The resolution says that ideological work is now exceptionally important because, with the gradual transition to Communism, persuasion becomes increasingly important as the main method of "regulating society." Significantly, it stresses that peaceful co-existence means no weakening of the ideological struggle. The terms of the resolution suggest that that struggle will in fact be strengthened.

There must be "less dogmatism and quotation-mongering," a more lively and human approach in the battle of ideas. "Grey and dry" speeches by "dogmatic and backward-looking propagandists" must cease if the Soviet Union's 208 million people are to be indoctrinated in modern Marxism.

"Propaganda for Communist ideas must be understandable to the mass of the workers, have feeling, reach the hearts and minds of every Soviet person, and arouse in them the finest thoughts and emotions," it declares.

It goes on to tell the propagandists and indoctrinators how this may be achieved. They must bear in mind the professional, age, educational, national, and other differences among the public.

POPULAR

Propaganda must be made interesting for young people. A popular course on Marxist political theory is to be introduced in the next school year for the upper forms of secondary schools. The

interests of women must be broadened and housewives must be drawn into the struggle against "religious prejudices."

One problem with which a ruling Communist party is always faced is how to maintain that

by
DOUGLAS HYDE

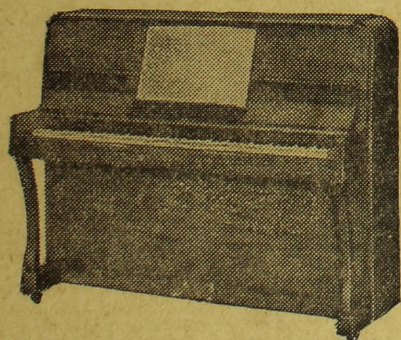
idealism which is the driving force in the lives of Communists before they have seized power.

In an attempt to provide an answer to this problem the Central Committee's resolution stresses that the main emphasis in propaganda and education must be on internationalism and "the all-round mutual enrichment of the Socialist nations."

It calls for better treatment of ideological problems by the press, radio, and television.

TEXTBOOKS

At the educational level, the ideological campaign will include the issuing of short popular textbooks on various aspects of Marxism-Leninism in the next two years. Subjects will include philosophy, the recent history of Russia, agriculture, and (missionaries please note) "the national liberation struggle of the people of Asia, Africa, and Latin America."



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CHINA'S ILLICIT CONSECRATIONS —Total of 31 Schismatic Prelates now

FOUR more schismatic bishops have been consecrated in Communist China.

The illicit consecrations, all for Sees in Kiangsu province, on the north coast, bring to 31 the number of known schismatic bishops consecrated in violation of the express prohibition of the Holy See.

According to the Nanking Red paper, "Shin Hua Jih Pao," the consecrations were performed in the Catholic cathedral in Nanking

for the Diocese of Soochow, and Chien Yu-yung, for the diocese of Suchow.

The new moves were seen here as one more Red attack on the authority of Bishop Ignacius Kung of Shanghai, who has been imprisoned since September, 1955. Bishop Kung is the legally appointed Apostolic Administrator of the Archdiocese of Nanking whose Ordinary, Archbishop Paul Yu Pin, is in exile. Bishop Kung is also Apostolic Administrator of the vacant Diocese of Soochow.

The fourth See involved, Suchow, has as its legitimate Ordinary Bishop Philip Cote, S.J., who was jailed and then expelled by the Communists and is now doing missionary work on Formosa. Shanghai, Suchow and Soochow are all suffragan Sees of the ecclesiastical provinces of Nanking.

"WAR CRIMINAL"

In reporting the consecrations the Red paper said that Li Weikwang would now replace Archbishop Paul Yu Pin, whom it called "a war criminal" and "bishop." The paper said that Yu Cheng-tsai would replace Bishop Kung — a "counter-revolutionary."

DATES TO REMEMBER

- Sunday January 31
Children's Mission Sunday.
- Thursday February 4
Vocations' Day at Tewatte.

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to Parish Priests and Superiors
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Convent of Mary Immaculate,
Tewatte, Ragama.

no longer plays an important role in Soviet life and policies.

Although the campaign has been launched by the Russian Communist Party, through the columns of *Pravda*, it must be anticipated that it will set the pattern for similar campaigns to the other Communist countries and among the Communist parties of the free world. In those Communist-ruled countries such as Poland, Hungary, and Czechoslovakia which have large Catholic populations, particular emphasis is likely to be placed on the "struggle against religious prejudice."

on November 15, following the closing session of the second congress of the so-called Patriotic Association of Chinese Catholics.

Archbishop Ignacius P'i Shushih of Mukden was identified as the consecrator and Bishop Francis Chao Cheng-sheng of Sienhsien was co-consecrator.

ANOTHER ATTACK ON BISHOP KUNG

The Communist press identified the four new schismatic bishops as Fathers Yu Cheng-tsai of Haimen, for the Diocese of Shanghai; Li Wei-kwang, for the Archdiocese of Nanking; Shem Chu-meng,

Protestant Bishop praises Irish fairness

THE treatment of Protestant minorities in the Irish Republic was praised last week by the Church of Ireland Bishop of Derry and Raphoe, Dr. J. C. Tyndall.

Speaking at the opening of a Protestant school at Ramelton, Co. Donegal, Dr. Tyndall said:

"We owe a tremendous debt of gratitude to the Government in Dublin.

"They really do care for the and are always most meticulous in their attitude towards minorities.

"They help us in every way possible to foster the education of our children."

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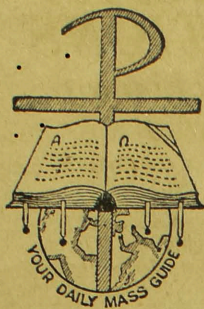
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Sunday, 31 January: FOURTH SUNDAY AFTER EPIPHANY. Green. Creed. Preface of the Trinity.

Monday, 1 February: St. Ignatius. Red.

Tuesday, 2 February: Purification of the Blessed Virgin. White. Creed. Preface of the Nativity.

Wednesday, 3 February: Feria. Mass of the previous Sunday. Green. 2nd prayer of St. Blaise. No Creed. Common Preface.

Thursday, 4 February: OUR LADY OF LANKA, Principal Patron of Ceylon. White. Mass of December 8th. Omit prayer prescribed. Creed. Preface of B.V.M.

Friday, 5 February: St. Agatha. Red. (Or Mass of the Sacred Heart. White).

Saturday, 6 February: St. Titus. White. 2nd prayer of St. Dorothy.

Sunday, 7 February: FIFTH SUNDAY AFTER EPIPHANY. Green. Creed. Preface of the Trinity.

Unless otherwise stated, the prayer prescribed is always said (Archdiocese: from the Mass of March 19th).

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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HANGMAN'S HILL

ANY hill or mound in the vicinity of the former Wewa is capable, we were saying, of rousing our interest as a possible clue to the whereabouts of Fr. Joseph Vaz's grave.

We prick up our ears, then, when we hear that "near the site of the present market" there was a mound called Hangman's Hill. This information comes to us from our Knight V. M. A. Ludowyke, who draws it from Col. Beven's "Reminiscences" in the History of the P. W. D., Ceylon by P. M. Bingham (Vol. II, ch. XI). We have already established the fact that the Market site was formerly low-lying ground. Going back to the actual reference in Beven-Bingham, we ascertain that the low-lying ground was "really part of the Bogambara lake." This gives added interest to Hangman's Hill. (Appendix 10 of the same book repeats it that this "Hill" was near the Bogambara tank, about a mile distant from the temple).

But almost in the same breath our reference book tells us that in 1872 Hangman's Hill and connected mounds were cut down and levelled and the whole low ground was reclaimed by the Municipal Council. The Market was completed in 1873.

This sounds bad. If the hill was a possible site, then its disappearance is disastrous. With its cutting away, the clues it held have gone for good. Fortunately, our indefatigable Mr. Ludowyke has searched the book thoroughly. The extracts he has sent our Secretariate give us the further information that "the mound (Hangman's Hill) is said to have been the stuff removed when our Lake (the present one) was made by the last King of Kandy." Now from Deschamps we know already that though the site of the present Lake was chiefly fields, the hills flanking it had had to be "scaped."

Hangman's Hill, then, would have been made of the metal from that scarping. In this case, we need not worry about its disappearance. It was an artificial hill and came into existence only in 1815 — a century after Fr. Vaz's death and burial. What is more calculated to distress us is this other extract that states: "Bogambara lake was drained and the whole ground filled up with earth cut from the hills on the eastern side, where the metal quarries of the P. W. D. exist."

Laity help to choose Sermons

LAYMEN, appointed by Cardinal Montini, are helping to choose the subjects for sermons in his diocese of Milan.

They have been appointed with a number of priests to an "office of study" which examines the diocese's pastoral problems.

All pastors in the diocese are required to preach on the subjects circulated to them.

Topics for Lent and Advent have been issued in a pamphlet. Others will be issued later.

If these hills provided metal quarries, they were not the rubble heaps of "Hangman's Hill and the connected mounds;" they were real hills and, by our acquired principles, might have borne some relation to the site of Fr. Vaz's church.

FATHER VAZ FEATURE

On the other hand, the P. W. D. History seems to say that the reclaimed Wewa is the same as the "recreation ground opened in 1887 by the Hon. W. E. T. Sharpe, G. A. The same statement was made by Mr. J. B. Siebel in his address to Mr. Sharpe on behalf of the Municipal Council at the opening of the Grounds: "To meet the want and to provide the public with a suitable piece of ground as can be obtained without any great cost, it was suggested for favourable consideration the improvement of the waste piece of ground to the south of the Convict Establishment, the site of the Bogambarawewa" (ibid.).

According to the P. W. D. History, "the land between the Bogambara recreation grounds and Market Street was utilized for the erection of the Police Barracks in 1880." "... the old Civil Hospital buildings adjoined these grounds." Does this fit in with Fr. Caspersz's identification: "The lake (Bogambara-

wewa) extended from the junction of Ward Street and Brownrigg Street as far as the railway line near the present Police Station, and from the Electric Works as far as the little road bounding the present lake. All this was the old lake, and it took in all the ground now occupied by the block of buildings from the Imperial Motor Works as far as Brownrigg Street, the grounds of the War Memorial Commemoration building, the Masonic Hall, the Market, the tennis courts, the Empire (now Wales) Theatre and all the back quarters of the line of buildings from the National Bank as far as the present premises of Messrs. Walker and Greig."

Possibly, the P. W. D. History, not concerned like Fr. Caspersz directly with fixing the boundaries of the former Wewa, gave this name to the whole of the waste land (the former Wewa and the surrounding low ground) thus including the present Bogambara Grounds that Fr. Caspersz strictly excludes.

In conclusion: the impression our Readers will get is that we are moving round and round. That is really so: so near and yet so far. But the walls of Jericho fell, by Heaven's act, only when the priests bearing the Ark, had gone round them again and again.

Acknowledged: Prayer and biographical folder published by Bombay this year. S. O. S. from Fr. Postulator, Rome, 8 Jan. '60.

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 Fredrick 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. Jacenantha 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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Our Lady of Lanka

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

Mr. A. C. Perera, Mabola m.d. 5; Miss A. Dabare, Dehiwela m.d. 3; Mr. W. M. Fernando, Hendala m.d. 2; Mr. & Mrs. A. I. J. Fernando, Negombo m.d. 4; Mr. P. P. Rana-singhe, Polgahawella m.d. 10; Miss P. M. Thomas, Kandy m.d. 2; Mr. & Mrs. B. C. G. Mendis, Katunayake m.d. 10; Mrs. Canagasabay, Fort m.d. 3; Mrs. Alma Meynert, Bambalapitiya m.d. 30; Mrs. L. A. Cramer, Borella m.d. 5; Mrs. H. E. Lappen, Dehiwela m.d. 5; Mr. H. S. Dewan, Kotagala m.d. 10; Mr. D. Joseph, Kaluagala 15; Mr. M. E. Ferdinandis, Padiyapellella f.d. 114/50.

Mr. Gabriel, Grand Pass m.d. 10; In Memory of Mr. A. E. J. Casie Chetty m.d. 100; Mr. D. E. A. Weerasinghe, Colombo f.d. 32/50; Mrs. S. C. Solomonsz, Wattala m.d. 3; Mrs. K. P. R. de Silva, Thammitta m.d. 5; Mr. C. A. V. Pathmarajah, Manar m.d. 5; Catholic Staff, G. P. O., Colombo m.d. 33/50; Mr. E. Fernando, Colombo f.d. 10; J. V. F. m.d. 5; Mrs. O. M. Schokman, Mt. Lavinia m.d. 10; Mr. T. J. Fernando, Indibedda m.d. 10; Miss Faith Don, Rajagiriya m.d. 2; Mr. J. P. Comarwel, Nugegoda m.d. 2/50; Mrs. K. P. Gunawardene, Kandy, m.d. 3.

Mr. R. K. A. John, Nanu Oya m.d. 5; Mr. J. F. Dalpadado, Moratuwa m.d. 10; Mrs. H. M. Wijesinghe, Kurunegala m.d. 5; Mr. G. A. de Silva, Nugegoda m.d. 2; Mr. A. E. C. Walles, Colombo m.d. 4; Mrs. M. B. de Alwis, Moratuwa m.d. 5; Mr. M. C. Fernando, Ja-Ela 5; Mr. D. A. Marties, Dehiwela m.d. 2; Middelewitta Congregation 40; Mr. Ashley de Silva, Bambalapitiya m.d. 15; Mrs. T. Jayasuriya, Wellawatte m.d. 5; V. G. and M. G., Colpetty m.d. 8; Child of Mary, Grand Pass m.d. 2; Mr. & Mrs. S. C. Jayarajah, Mt. Lavinia m.d. 5; Ave Maria Convent, Negombo 50.

Mr. S. A. Rodrigo, Negombo m.d. 5; Miss H. D. Aguida, Daluwakotuwa 10; Mr. T. D. Silva, Kurana 5; Mr. T. M. Fernando, Seeduwa 25; Mr. T. M. A. Fernando, Panadura 5; Bolawalana Orphanage, Negombo 50; Mrs. L. F. Arnolda, Kotahena f.d. 15; Mrs. N. M. J. Fernando, Pitipane 10; Mrs. S. M. Perera, Kotahena m.d. 5; Mrs. L. C. W. Senanayake, Nugegoda 5; Mrs. G. Goonewardene, Moratuwa m.d. 2/50; Mrs. T. S. C. Manathunga, Mora-

NATIONAL VOTIVE BASILICA BUILDING FUND

tuwa m.d. 2/50; Miss Merle Fernando Borella m.d. 2; Star of Gold, Colombo 100; Star of Joy, Colombo 150; Star of Hope, Colombo 50; Mrs. R. E. E. R. Scheffer, Mt. Lavinia m.d. 4; Mrs. A. Herft, Mt. Lavinia m.d. 5.

Mr. A. V. Hettiaratchi, Colombo m.d. 4; Mrs. J. R. M. Perumal, Kotahena m.d. 2; Mr. W. D. Karunapala, Ragama 25; Mrs. D. M. Newman, Nugegoda m.d. 2; Mr. S. J. P. Ferdinand, Wattala m.d. 5; Mrs. F. Goonewardene, Kotahena m.d. 2; Mr. K. M. P. L. Fernando, Kandana 2; Mr. M. Heyzer, Ragama 5; Mrs. G. W. Perera, Bandarawella m.d. 4; Mr. J. C. Peries, Wattala m.d. 5; Mr. V. H. Navaratne, Kurunegala 10; Mrs. M. Perera, Bambalapitiya m.d. 2; Mrs. H. E. Wickremaratne, Bambalapitiya m.d. 2; Miss M. Pietersz, Grand Pass m.d. 5; Orange Hill Labourers, Tewatte m.d. 30.

Mr. C. Bothejue, Tewatte 10; Mrs. J. T. de S. Abeyesena, Kotahena m.d. 2/50; Mr. K. A. M. Fernando, Divulpitiya 5; Mrs. R. Van Schoombeck, Colpetty m.d. 20; Mrs. M. Lewis, Colpetty, m.d. 2; Mr. G. M. Ludkens, Wellawatte m.d. 2; Grotto Workers, Tewatte m.d. 3/25; Mr. W. S. Fernando and Family, Wattala 25; Mr. W. V. Fernando & Bros., Wattala 25; Child of Mary, Wattala m.d. 5; Mr. W. N. Mack, Kuliyapitiya m.d. 4; Mr. A. G. Fernando, Grand Pass m.d. 30; Mr. K. M. Karunaratne, Waragoda m.d. 3; Slaves of Jesus and Mary, Wattala m.d. 6; Mrs. S. D. Gibson, Galle m.d. 2/50.

Mr. A. M. G. de Silva, Mattakuliya m.d. 15; Mr. A. S. Vanderlan, Rajakadalawa 5; Mrs. S. Munesinghe, Bandarawella m.d. 5; Mr. G. R. C. L. Ramenaden, Colombo 10; Mr. G. W. Mendis, Katunayake m.d. 5; Grateful Client, Nuwara Eliya m.d. 10/50; Catholic Staff, P. O. Savings Bank m.d. 25; Mrs. H. E. Lappen, Dehiwela m.d. 5; Mrs. W. M. Nugara, Dehiwela 2; Catholic Workers, Land Registry m.d. 3; Mrs. D. M. S. Senewiratne, Galle m.d. 3; Mr. & Mrs. F. B. Pereria, Dehiwela m.d. 5; Mrs. G. Goonesekera, Ratnapitiya 10; Mr. P. L. Fernando, Getamahana 10.

Mr. & Mrs. S. C. Jayarajah, Mt. Lavinia m.d. 5; Mrs. W. J. Perera, Makawita 5; Mr. K. J. Perera, Weliveriya 10; Mr. J. Rajapakse, and Family, Negombo m.d. 15; Mr. D. D. Dassanayake, Dankotuwa 10; Mrs.

L. A. Cramer, Borella m.d. 3; Mr. & Mrs. Anton Joseph, London 99; Mr. J. F. Dalpadado, Moratuwa m.d. 10; Mr. G. E. Senewiratne, Kalamulla 10; Mrs. K. D. Nicholas, Pamunugama m.d. 3; Mr. G. W. K. de Silva, Kurana m.d. 2; Mrs. Canagasabay, Fort m.d. 3; Miss Faith Don, Rajagiriya m.d. 2; Catholic Staff, G. P. O., Colombo m.d. 32.

Mr. Shanmugampillai, Eheliyagoda m.d. 2; Regison, Diyalgoda m.d. 5; Miss Bernadette Caspersz, Kandy m.d. 2; Mrs. K. P. Gunawardene, Kandy 3; Mr. P. Don Francis, Paliyagala 113th d. 40; Miss Myrtle Perera, Dehiwela 2; Mr. Percy Pavey, Kalutara f.d. 25; Mr. J. de Costa, Waragoda 3; Mrs. K. R. S. R. Coomarasamy, Colombo 10; Mrs. A. Herft, Mt. Lavinia m.d. 5; Mr. J. F. I. Abeygoonewardene, Panadura m.d. 5; J. V. F. m.d. 5; Mr. M. Dissanayake, Deiyandara 5; Child of Our Lady 10; Mr. E. A. D. Nicholas, Kimbulapitiya 238/75.

Mr. K. D. M. Nanayakkara, Kurukulawa 2; Miss Th. Thomas, Kandy m.d. 5; Mr. R. J. Fernando, Marawila 2; Mr. W. Don Wilbert, Kochchikade 3/50; Holy Family Convent, Ragama 50; Mr. B. de Saram, Tewatte 10; St. Anthony's College, Wattala f.d. 50; Mrs. M. B. de Alwis, Moratuwa m.d. 5; Mr. G. V. Silva, Andiambalama 5; Miss P. M. Thomas, Kandy m.d. 2; Mrs. F. C. Jurie, Batticaloa m.d. 5; Mr. & Mrs. B. C. S. Mendis, Katunayake m.d. 10; Mrs. E. Lewis, Colpetty m.d. 2; Mr. L. P. Silva, Beruwala 2; Mrs. M. C. Perera, Mutwal 100.

Mr. S. A. Rodrigo, Negombo m.d. 5; Mr. J. Fernando, Kuliyapitiya 1/50; Mr. B. de Zilva, Mutwal m.d. 5; Anselm and Merlyn, Ragama m.d. 2/50; Mrs. I. C. Solomonsz, Wattala m.d. 3; Mrs. G. Goonewardene, Moratuwa m.d. 2/50; Mrs. T. S. C. Manathunga, Moratuwa m.d. 2/50; Mrs. Hubert Fernando, Mutwal m.d. 3; Catholic Staff, Turquand, Young & Co. m.d. 14; Mr. E. Fernando, Colombo 5.

Mr. T. A. Dharmaratnam, Mr. & Mrs. K. E. Fernando, Miss Marie Fernando, Baby Slave of Jesus and Mary, Mrs. M. Moldrich, Servant of Mary, Mr. & Mrs. K. E. Fernando, Miss M. Fernando, Miss M. Amarasinghe (Re. 1 each) 9.

Anonymous several 117/75.
Total for the period 2,454/25.

All donations addressed to the undersigned will be acknowledged individually.



WE ARE ALL UNDER TWELVE!

But as under 12's we are doing a man-size job of helping the Pope in his concern for the missions...

...if you are under twelve too, follow in our footsteps...ask your parents or teachers to get yourself enrolled in the—

HOLY CHILDHOOD SOCIETY

★
CHILDREN'S

MISSION SUNDAY

(31st January 1960)

is dedicated to all under-twelves



★ THIS OBLATE WILL PUT CEYLON ON THE MAP

ADVANCE REPORTS REACHING ME FROM THREE CENTRES — ENGLAND, CANADA AND U.S.A. — INDISPUTABLY INDICATE CEYLON GETTING TOP PUBLICITY THIS YEAR.

By-liner and medium of this stream-lined attempt to put Ceylon on the map is an Oblate of Mary Immaculate — Fr. MARCELLINE JAYEKODY, O.M.I., whose book "In search of Ceylon" is now scheduled for early publication.

When I tracked down the author to his room at St. Peter's College one day last week and showed him the vigorous propaganda now being put across, Fr. JAYEKODY appeared visibly surprised and refused to comment.

All I could gather from him was that "In Search of Ceylon" is being handled by his Publishers whose aim is to promote knowledge of Ceylon in overseas countries, to which end this first book of theirs and other publications are being planned and prepared.

His Publishers, I am informed, expect copies of the book made available for simultaneous distribution in Ceylon, India, England, Canada, U.S.A., Australia and New Zealand.

ROBIN HOOD will bring more news of this important venture to readers of this column, as the work progresses in the months ahead.

★ FREE film shows

MANY Catholics who have no chance of seeing the Holland, Rome, Lourdes and other Catholic centres at first hand, are getting the opportunity of seeing them through the medium of free film shows.

One of the first parishes to put up

these film shows was St. Mary's, Bambalapitiya, followed by St. Joseph's, Nugegoda. Woman behind the venture is Mrs. MILLIE LOYOLA who can be contacted for further information at "Europa Tours," G.O.H. Buildings, Colombo.

★ THE Liguorian

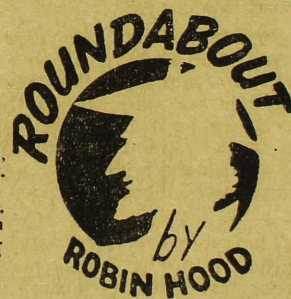
FOR discriminating readers who want solid matter served appetizingly, the LIGUORIAN — that excellent monthly magazine published by the Redemptorist Fathers — is a veritable treat.

Catering as it does to a multiplicity of tastes and needs of the doctor and lawyer, the husband and wife, the professional and the non-professional, the priest and the layman, the LIGUORIAN has something useful and uplifting for everybody.

Just now a golden opportunity comes the way of would-be, new subscribers to it. Very special concessional rates are being offered. Anybody who is interested should contact the REDEMPTORIST FATHERS at "Sancta Maria," Kandy.

★ For young apostles

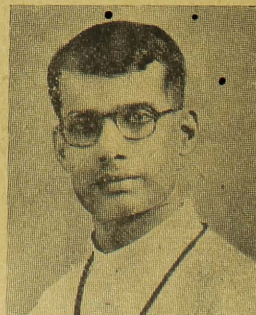
BOYS and girls who can read English or Tamil will find GOD'S AMBASSADOR published by the Sacred Heart Seminary, Poonamallee, Chingleput District, South India, a



periodical after their own heart. Serving a very useful purpose in the fostering of vocations, it can be confidently recommended for all would-be young Apostles of Christ.

★ TRANSFERS

REV. FR. ARULNESAN, O.M.I., until recently Rector of St. Patrick's College, Jaffna,



has been appointed Superior of the Oblate Scholasticate at Ampitiya. His place at St. Patrick's has been filled by REV. FR. JEEVARATNAM, O.M.I.

Linda has a
message for
you ...

ONE of the 150 members of the Holy Childhood Society at St. Anthony's Convent, Kandy, — LINDA BARTHELOT — has a special message for all under-twelves. Here it is:

My brothers and sisters,

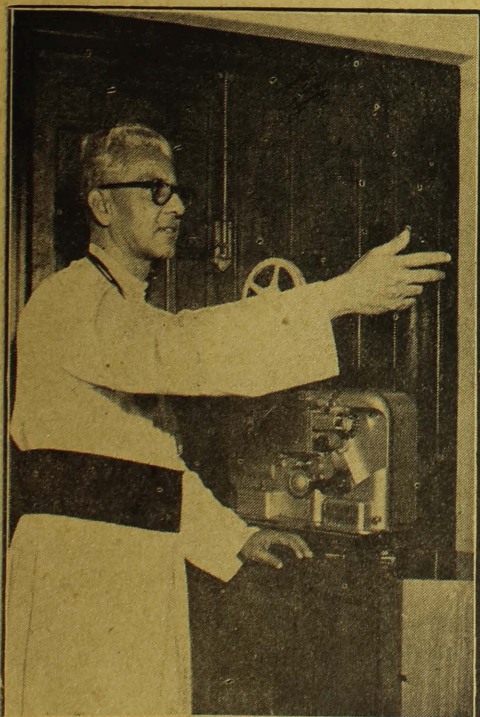
This month is a special month for us as we celebrate Holy Childhood Day, on Sunday, 31st January. During this week let us pray much and make sacrifices for the conversion of non-Christian babies. We have got to make a collection too. I know that all my friends everywhere will do their best to sacrifice all the pocket money they get for sweets during this week, to swell our collection. Let us promise the little Jesus that this year we shall try to help the Missions a little more than we did last year and above all let us pray much and make a few sacrifices every day.

I am sure if we do this, the little Jesus will smile on us and give us His blessing.

Linda Barthelot.

St. Anthony's Convent,
Kandy.

Linda expects every under 12 to do his or her duty.



First the songs of God and now a song of Ceylon (See story).

The Ceylon's Catholic Weekly Messenger

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SATURDAY, 30th JANUARY, 1960

Independence Day, 1960

A MIDST all the "stunning" events of these weeks, there may be the danger of bypassing the great anniversary that we commemorate next week: the twelfth anniversary of Ceylon's freedom and independence. For whatever may divide us today, whatever disagreements there may be, whatever dissension and rivalry, one thing is certain — all sections of the people who value the freedom we have got (however justifiably, we may feel about the use that has been put to it), will bow their heads on February 4th, search their consciences, and implore the God of all to strengthen our resolve as we go forward to still another year of forging the destiny of a nation in peace and freedom, but with justice.

Perhaps the very unsettled state of our land, perhaps the very uncertainty that goes with electioneering, and perhaps the very vagaries of recent events will jolt us into doing a little bit of serious thinking. Independence Day has often been for us an occasion of joyful celebrations; but seldom has it been one of serious reflection. With the turn that events had taken, Independence Day 1958 should have provoked us Ceylonese into a serious probing of our consciences, and especially of our national conscience; instead, we preferred the easier path of march pasts, drill displays and fireworks. After the tragedy of 1958 and the bloodshed and the seemingly irreparable racial hatred and mistrust, Independence Day 1959 should have made us sit back and think furiously — for, a nation that was once united had been rent in two by the fanatic's fell work; but even then, far too many — and in particular, the very perpetrators of the crime against the nation — preferred to wine and dine, sing and dance, and in general "celebrate" an anniversary that had been turned by them into a mockery.

And now, another year is over, and the tragedy of 1959 outstrips even that of the previous two years — for it has shown in a very palpable and concrete form (if proof were actually needed), that the forces that had been unleashed and which had caused all the havoc, were roaming about at the very zenith of their fanaticism, stirring up hatred at every turn. And so we come to Independence Day 1960 in an atmosphere that is heavily charged; we come to it as the third of a series of Independence Days when we seem to have reached the very climax of the sad and sordid story of our nation within the past few years: it is the story of how a happy, united, progressive and stable land, has been gradually and surely deteriorating into a disunited, stagnant, unstable and insecure place.

It is in this atmosphere that we come on to Independence Day 1960 — the first time that we celebrate it with Parliamentary elections in the air, and a Caretaker Government in power. But will it also be the first time that we learn to turn our very adversity into the beginnings of something brighter and happier? Will it be the first time that we begin to climb the hard way of restraint and national self-control, along the difficult path of sacrifice and bridled passions, to that united peacefulness which we once enjoyed but seem to have now abandoned as a nation?

The leaders of almost all Ceylon's political parties seem to have just pledged themselves to make of February 4th a day of mourning. We do not intend to question their motives, nor the merits or demerits of their decision. But we must ask one question: what were these watch-dogs of a nation doing when Ceylon's independence day beheld the rank absurdity of the Head of a foreign State that is totalitarian to the very core, a State that had denied all freedom and independence and democracy as we understand these things, presiding at Ceylon's Independence celebrations a few years ago? What were they doing on Independence Day after the disgraceful and bloody events of May-June 1958, when they seemed to connive at the fact that one section of the people of Ceylon (who had been among the foremost in fighting for her independence), were shut out from sharing in the fruits of that independence? Really, what were they doing then — when freedom was toasted, but freedom was being mocked?

We are addressing our readers — in particular, our Catholic readers. Bitterness and hatred have no place in the life of a Catholic. And whatever there is of such factors, must be exorcised from our public life. Here then is an apostolate which every Catholic should address himself to — a crusade of love and understanding, a crusade of bridging differences and levelling obstacles, a crusade of unity and harmony.

For us Catholics, February 4th is also the Feast of Our Lady of Lanka, the Patron of our Island. At this critical point in our history, there is little better that we could do than to go down on our knees, and to implore the Blessed Mother to be by us in the days ahead. The nation has gone from crisis to crisis; from year to year, it has been one of increasing tensions and increasing problems, until today we find ourselves in grave peril of frittering away much of what we proudly proclaimed to the world on February 4th 1948. This year's Independence Day then, should be made by us into a day of reflection and prayer. For, unless and until we learn to think seriously and honestly, and unless we know to get down on our knees in prayer, we may not be able once again to lift up our heads before the nations of the world and walk in peace and justice.

CURRENT COMMENT

by the Editor

WHY ALL THIS POTTER ABOUT THE LE GOC MEMORIAL?

I NTERESTED parties have been busy once again, and every attempt has been made to fan dying embers. And by some strange twist of fortune, after all the mud-slinging and the hard words, the very persons who indulged in the mischief, try to pose today as the injured ones, and to paint the Catholics as being the arch-villains of the peace.

What then is the truth behind the strange happenings of the last week-end, when some interested politicians tried to rake up a past story, and make political capital out of it?

The full truth is easily comprehended by those who wish to understand: the Church as such, has nothing whatsoever to do with the Le Goc Memorial Committee. So far as the Catholics were concerned, there was no religious issue whatever in the project, which was an initiation of an entirely independent body set up for the *ad hoc* purpose of erecting a fitting memorial to the memory of a man who had done for this country of his adoption far more than many others have done. If memories are now short and gratitude is already wearing thin, what matters it? The stature of Fr. Le Goc will not diminish as a result.

If the Le Goc Memorial Committee achieves its objective of erecting a suitable memorial, it is they who will deserve the credit for the accomplishment. Or if by any chance, any act of indiscretion is committed by the Committee or by any representative of it, they and only they are to be held responsible for it.

The Catholic Church as such has not moved a finger in this matter, and continues to be unconcerned. One cannot, however, close one's eyes to the meanness of outlook in the conduct of those who have obstructed the undertaking.

The newspaper report that a spokesman of the Memorial Committee intended to ask for a settlement of the question, was the signal for quite a lot of feverish activity, and religion has been dragged in by those who will make religion a political foot-stool for their own ambitions. Despite the fact that the Church had nothing whatsoever to do with these moves, the usual things began happening, and the expected meeting took place. There were plenty of harsh words spoken, and the Church and her dignitaries were made the butt-end of the venomous thrusts of interested parties. It is not quite impossible that the agents of one or other of these parties may resort to some rash acts, and then throw the entire blame on the Church. It is according to pattern.



What then is our answer against this background of unfortunate and sordid happenings? Absolute silence! We have explained the position, but beyond that, we prefer the path of the gentleman. Not all the insults that were heaped on the Church at that meeting, nor the abuse that was flung at us and all whom we hold as sacred, will alter the fact that the men and women of the Catholic Church have worked and will continue to work in this country — which is the land either of their adoption or of their birth — with the same spirit of sacrifice and love which only Christian living could produce.

Fables—and a challenge

LAST week, we referred in our Comment to the cheap pro-

paganda disseminated by the leaders of the M.E.P. in their electoral speeches. All the old charges were repeated against us; the supposed percentages of Catholics working in the Public Services were trotted out again; and hardly a single M.E.P. meeting has gone by, without a thrust at the Church. In fact, as one wit observed, the M.E.P. electoral campaign seems to have become largely an anti-Catholic campaign!

Since then, another canard has been going the rounds, and has also been mentioned by the M.E.P. leader's ally in one of the election speeches. His Grace the Archbishop is supposed to have stifled a section of the Press to silence by buying up a controlling number of the shares in it. For sheer fatuity, this would be hard to beat; but the trouble is that there are people who are foolish enough to believe even such a fable. Apparently it is the old, old story — the bigger the lie, the better the chance of it being believed!

We would not wish to embarrass the particular group of papers; and yet, let us say it clearly and categorically that it is an utter falsehood to claim that the Archbishop has any shares at all in any of the national papers.

May we repeat the challenge that we threw out to the leader of the M.E.P. last week? Prove your case, we ask! Let him prove even one of his fatuous claims. Let him show us even the tiniest shred of evidence, and we are prepared to accept his submission.

The Population question again

WE report today in our news columns a very explicit statement made by that eloquent and forthright speaker, Liverpool's Archbishop Heenan, on the burning question of the day: over-population and birth control. We give it the prominence that we do, because we feel that, at a time when there are hot-gospellers for the doctrine of birth control (euphemistically called "family planning") doing their utmost in Ceylon, it would be useful at least for us Catholics to know the real situation.

We recommend a careful reading of Archbishop Heenan's statement which we reproduce extensively today; and we recommend a careful consideration of the issues he poses. It is certainly heartening to hear him repeating with emphasis what we have all along said, that the nightmare of an excessive population and insufficient food is false. The real state of things is that at present there are countries where there is an excess of food, and that they are devising ways and means of disposing of the excess food.

One begins to wonder why Catholics are often on the defensive and almost apologetic about this question of over-population. One wonders why there are even some Catholics who, almost tacitly, accept the theories that are being enunciated and so sedulously put across by the family-planners, without ques-

tioning their veracity and their accuracy.

Would it not be a useful assignment for some of our lay apostles to make a systematic study of the question, so as to be able to prick the bubble of Catholic opposition being due solely and wholly to a doctrine of the Church? For, it is often sad and disheartening to meet Catholics who are blissfully unaware that there are a whole range of reasons why "family planning" is unacceptable, even apart from the Church's emphatic doctrine on the matter.

Discipline for Priests and Nuns

A NEWS-ITEM appearing in the national press has raised a certain amount of salutary interest in the discipline affecting priests and nuns. We refer to the conclusions of the second sessions of the Roman Synod, some of which have been reported in a secular daily.

What effects will these decisions have on the Church in other parts of the world, we have been asked by interested persons.

While welcoming most sincerely this interest in the activities of the Church, we must say that the important Synod taking place in Rome, is not something affecting the entire Church. The Pope summoned it not in his role as Supreme Pontiff of the Universal Church, but as Bishop of Rome; and as such, the Synod is a Council of the Rome Archdiocese alone; the conclusion then is evident — all deliberations and decisions will affect the Rome Archdiocese alone. In fact, as a news-item elsewhere in our columns points out, in his special eve-of-Synod message, the Pope refers very explicitly to his hope that as a result of the Synod, "the Catholic faith may continue to flourish as an example for others . . . in this city, the seat of our diocese."

30-Day Retreat for Priests

A 30-day Retreat for Priests will be conducted by Rev. Fr. M. Claude Krishnamurthy, S.J., at Fatima Retreat House, Lewella from 1st March to 31st March, 1960. Kandy is both congenial and pleasant in March.

Rev. Fr. Marino, S.J., will be the Spiritual Father.

The exercitants are requested to say Masses during the retreat for the intentions of the Director of the Retreat House to cover their Boarding expenses.

The Retreatants are expected to be in the Retreat House by noon of 29th February.

Please register your names with the undersigned by 15th February. We could take only 20.

For more particulars apply to: Rev. Father Director, Fatima Retreat House, Lewella, Kandy.

Vocations Day at Tewatte

4th February, 1960

ARCHBISHOP'S INVITATION

Archbishop's House,
Colombo 8,
27 January, 1960.

To The Reverend Parish Priests,
The Spiritual Directors,
Superiors of Religious Institutes,
Junjorates and Seminaries.

Dearly beloved,

With Vocations' Day so close, you will allow Us to state once more how keen We are on this Annual gathering at Tewatte as a means of maintaining the flow of vocations and especially of assuring their perseverance by growing habits of prayer and progressive generosity in the response to daily grace.

We repeat, too, that We count on you for this gathering to be as representative and strong as possible. The very context of our times demands this: for, the brunt of the Church's battle against the powers of darkness necessarily falls on the front-line troops that are the souls officially consecrated to God's service. While we enjoy the facility, let us meet and strengthen one another with our declarations and gestures of humble, high-souled Fidelity to the choice grace of our Calling.

With cordial blessing in anticipation of Our meeting at Tewatte on the 4th inst.

Yours devotedly in Christ and M.I.,
✠ THOMAS COORAY, O.M.I.,
Archbishop of Colombo.

General Programme

VOCATIONS Day will be held this year on Thursday, 4 February, at the Shrine of Our Lady of Lanka, Tewatte, to enable all religious and all aspirants to the Priesthood and religious state, including altar boys and young people seeking a clearer knowledge of God's designs in their regard, to participate in a programme of religious exercises and devotions and conferences.

- 7-30 a.m. Dialogue Mass at the Grotto. (Celebrant: His Grace the Archbishop).
- 8-30-11 a.m. Half-hours of Adoration in turn before the Blessed Sacrament exposed at the Grotto.
- 9-30-11 a.m. At the same time as Adoration, but by different turns, group Conferences and Study Circles.
- 11 a.m. General Assembly at the Grotto. Benediction of the Blessed Sacrament.

ADORATION

- 8-30 a.m. English speaking Aspirants.
- 9 a.m. Sinhalese speaking Aspirants.
- 9-30 a.m. English speaking Seniors.
- 10 a.m. Tamil speaking Seniors and Aspirants.
- 10-30 a.m. Sinhalese speaking Seniors.

CONFERENCES

- At Blessed Sacrament Chapel
- 9-30 a.m. Tamil speaking Aspirants.

- 10 a.m. Sinhalese speaking Aspirants.

- 10-30 a.m. Tamil speaking Seniors.

At the Old Church

- 9-30 a.m. English speaking Aspirants.

- 10 a.m. Sinhalese speaking Seniors.

- At the Mission House of the Chaplain Poor Clares

- 10 a.m. English speaking Seniors

OFFICIAL

Archbishop's Appointments

- 21st Jan. and 2nd Feb: Pastoral Visitation and Confirmation Service in the Parish of Slave Island.
- 4th Feb: 7-30 a.m. Vocations' Day Mass at Tewatte.
- 6th Feb: 8 p.m. Pont. Solemn Vespers at Tewatte.
- 7th Feb: Feast of Our Lady of Lanka. 8-30 p.m. Pont. High Mass at Tewatte.
- 10th Feb: 7 p.m. Pont. Solemn Vespers at Kimbulapitiya.
- 13th Feb: 7 p.m. Pont. Solemn Vespers at Kalutara.
- 14th Feb: 8-30 a.m. Pont. High Mass at Dehiwela.

Independence Day February 4th

National Day of Religious Observance

The grave social and economical problems confronting the country at the present time lay on us a more urgent obligation of praying for the common welfare and consequently for those in whose hands under God, it lies.

Catholics therefore will respond

NOTICES

wholeheartedly to the call for a National Day of Religious Observance on the 4th February which is already marked as the feast of Our Lady of Lanka. At 7-30 a.m. on that day His Grace will celebrate Mass at the Shrine of Our Lady of Lanka, Tewatte.

His Grace has been pleased to order as follows:—

1. All the church bells shall be rung in the morning of the 4th February.
2. Special prayers shall be offered during all Divine Services in the morning.
3. A Benediction Service shall be held in all the churches and chapels in the evening.

Charles Reymann, O.M.I.,
Vicar-General.
Colombo, 27-1-60.

Feast of Our Lady of Lanka, Tewatte

External celebrations, 6th and 7th February

The Reverend Fathers and the Faithful of the Archdiocese are invited to attend in large numbers the Services at Tewatte on the 6th and 7th February.

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

NEW PRIESTS WELCOMED...

At Moratuwa



Rev. Fr. Mervyn Fernando celebrated his first Mass recently at his home-town, Moratuwa.

At Marawila

A LARGE number of the Catholics of Marawila assembled to welcome their newly-ordained priest, Rev. Fr. G. D. Pantaleon Jayawardene, who was ordained at St. Mary's Cathedral, Chilaw, by His Lordship the Bishop of Chilaw, the Rt. Rev. Dr. Edmund Pieris, O.M.I. Among those present to receive him were Rev. Fr. C. Senanayake, the Parish Priest, leading Catholics of the parish, and Rev. Frs. Ernest Portuthota, J. B. Andradi and Leonard Costa.

The new priest was garlanded by Mr. D. Wilfred Hettiarachy and a presentation on behalf of the parishioners was made by Mr. Theobald Fernando. A speech of welcome was delivered by Mr. Albert Ratnayake who stressed the dignity and obligations of the priesthood. Fr. Jayawardene replied in a few well-chosen words. He then officiated at the Benediction of the Blessed Sacrament.

The next morning he sang his first solemn High Mass assisted by Rev. Frs. J. B. Andradi and S. Don Marcelline as deacon and sub-deacon respectively. At the Mass an inspiring and stirring sermon on the priesthood was preached by the Vicar-General, the Rt. Rev. Mgr. Michael Perera.

KALUTARA NEWS

(from Josephian, "Messenger" correspondent)

Golden Jubilee of Grotto

ELABORATE arrangements are being made by the Parish Priest of Kalutara, Rev. Fr. Henry Rodrigo, O.M.I., assisted by a committee, to celebrate with solemnity and grandeur on 13 and 14 February the Golden Jubilee of the Grotto of Our Lady of Lourdes which fell due in February 1959 but which had to be postponed owing to unavoidable circumstances.

His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., will preside at the Pontifical Vespers at 7 p.m. on Saturday, 13 February, and His Lordship the Bishop of Kandy, the Rt. Rev. Dr. Leo Nanayakkara O.S.B., will sing the Pontifical High Mass at 7 a.m., the following morning. Special train and bus services for those attending the jubilee celebrations have been arranged.



THERE has been a spiritual revival in the parish of Kalutara as a result of the Mission preached for 16 days from 28 November to 13 December at St. Mary's Church, Kalamulla, by Rev. Frs. Martin Gunaratne, Raphael Aloysius and Luigi Gonzaga of the Oblate Preaching Mission of Wennappuwa. There is now a pronounced increase in the attendance at Mass and in the reception of the Sacraments.



AT the Patrician Group Meeting held at the Holy Family Convent Hall, on 20 December there were 38 Patricians present. The subject for discussion was "The Catholic Church and National Art and Culture" and the speakers were Mr. G. I. O. M. Fernando and Rev. Fr. Alex Ranasinghe. There was a lively exchange of views on the subject.

Notice

The Catholic Press will be closed on Thursday the 4th February.

The closing date for classified advertisements next week will be Tuesday the 2nd at 12 noon.

St. Mary's, Hambantota

From our Hambantota Correspondent

IT was a great day in the annals of St. Mary's English Mixed School, Hambantota, when the school held its first prize-giving. Rev. Fr. N. Rodrigo, General Manager of Schools, presided and gave away the prizes. In the speech he delivered on the occasion, he explained the necessity for preserving the denominational system of schools because through them alone could the forces of religion and morality, which are so indispensable to political prosperity, be maintained.

The prize-giving was followed by a variety entertainment which was very much appreciated by those present.

Another important event in the activities of the school was the enrolment of the First Hambantota Girl Guide Troupe of St. Mary's. There was a smart turn out of Guides and they provided an evening's first rate entertainment.

Madampe honours St. Sebastian

From our Correspondent

SCENES of devotion and splendour were witnessed when the feast of the warrior-saint, St. Sebastian, was celebrated at Madampe last Sunday.

The faithful had been prepared for the feast by a spiritual retreat preached by the Rt. Rev. Mgr. Michael Perera and Rev. Frs. Bede Fernando, Attanayake and Alex Dassanayake.

On Saturday, Rev. Fr. J. M. Lanza sang Vespers, and on the following day the festive Mass was sung by Rev. Fr. W. Don Julian.

RADIO LOG

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

FEB. 6 to 8: 6-25 to 6-30 a.m. THOUGHTS FOR THE DAY (Tamil) — Rev. Fr. S. E. Wijeyaratnam, O.M.I.

FEB. 7: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

FEB. 20 to 22: 6-25 to 6-30 a.m. THOUGHTS FOR THE DAY (Tamil) — Rev. Fr. L. R. Anthony.

Diyalagoda Honours the Soldier-Martyr

(from N. T. I. Jayawardene, "Messenger" correspondent)

THRONGS of devotees from far and near were attracted to St. Sebastian's Church, Diyalagoda, when the annual patronal feast of that soldier-martyr was celebrated with the usual devotion and festivity.

Novenas preparatory to the feast which began with the ceremonial hoisting of the Saint's flag by the Parish Priest, Rev. Fr. K. D. A. Nanayakkara, O.M.I., were concluded on Friday. Solemn Vespers were sung on Saturday at 8-30 p.m. by Rev. Fr. P. Selmer, O.M.I., the Religious Superior of the District, with the assistance of Rev. Fathers Mututpulle,

O.M.I. and Gille, O.M.I. A grand display of fire-works followed.

On Sunday, after low Masses, the festive High Mass was sung by Rev. Fr. Selmer, O.M.I. The preacher was Rev. Fr. Henry Rodrigo, O.M.I. After Mass, the saint's statue was taken in procession along an entirely decorated route. On its return, the gathering was blessed with the statue and then the Benediction of the Blessed Sacrament imparted. The annual alms-giving followed.

A Fancy Fair in aid of the church fund was held from Friday to Sunday.

Women's

Own

Page

★ A new writer to the Women's Page gives here her reflections on...

MARRIAGE AT CANA

THE most famous marriage in history was at Cana, because our Lord was present there. For the wedding ceremony Our Lord Jesus Christ and Our Lady were invited. It was very likely that it was one of Mary's relatives who was being married. Since wine was a symbol of mirth and health to the people, it was important that their need be filled. It was not the wine servant who noticed the shortage, but our Blessed Mother. She made a very simple prayer to her Son about the empty wine pots when she said "They have no wine." Hidden in her words was not only a consciousness of the power of her Son, but also an expression of her desire to remedy an awkward situation. Perhaps she had already seen Our Lord work miracles in secret, although He had not yet worked a single one in public. For if she had been conscious that He was the Son of God, she would not have asked for a miracle.

The answer of Our Lord was, "My hour is not yet come." Whenever Our Lord used that expression — "My hour is not yet come," it was in relation to His passion and death. Turning to the wine steward Our Lady said, "Whatsoever He shall say to you, do that ye." Water was poured into the wine barrels by the stewards. Our Lord Jesus blessed them, and then this water miraculously turned into the best wine which was served to the many guests present at the wedding.

THE LESSONS

With our Lord's first miracle, He taught us many lessons. The most important lesson from Cana is "Aid yourself and Heaven will aid you." Our Lord could have produced wine out of nothing, as He had made the world from nothing, but He willed that the wine servants fill their pots with water. We must not expect God to transform us without our bringing something to be trans-

formed. In vain do we say, "O Lord, help me overcome my evil habits, or let me be sober, pure and honest." What good are these prayers or requests for favours, unless we bring at least our own efforts? God will, indeed make us peaceful and happy again, but only on condition that

By

DOREEN P.
DERANIYAGALA

we bring the 'water' of our own feeble efforts. Collaboration with God is essential if we are to become the sons of God.

Another lesson of Cana is that Mary intercedes to gain us what we need, without our always knowing our needs. Neither the wine stewards nor the diners knew that the wine was failing; therefore, they could not ask for help. Likewise, if we do not know what our souls need, how can we put such need in our prayers. We pray for wealth, to win the local sweepstakes, we ask for peace of mind, and then we dash off to a psycho-analytic couch — when we should ask for peace of soul, be on our knees bemoaning our sins and asking pardon.

Here is where devotion to Our Lady comes in. This role of our Blessed Mother makes Her acceptable to everyone. The marriage feast of Cana also reveals how Our Lady makes up for our battered and weak wills; she does this by substituting herself for us. Our Lady brings us to our Saviour, Lord Jesus Christ, Son of God.

THE MARRIAGE FORUM

What Laws Forbid Marriage of Relatives? — 2

(Continued from last week)

ACCORDING to Roman law, the degrees of consanguinity were calculated, by adding to each other the generations which separated each spouse from the common ancestor, so that first cousins were said to be related in the fourth degree of collateral consanguinity, uncle and niece in the third degree, etc.

The canon law originally adopted the Germanic usage of reckoning the degree of consanguinity according to the number of generations from the side farthest away from the common ancestor.

At first Church law forbade marriage between persons related within the fourth degree of consanguinity according to the Roman calculation. This prohibition was later extended to the seventh degree, since by Roman law the relationship itself of consanguinity was not recognised beyond this degree.

Even after the Church had adopted the Germanic calculation, the former legislation was for some time followed literally, so that marriage was forbidden even between persons as distantly related as sixth cousins.

The Fourth Council of the Lateran, held in 1215, reduced the limit to the former figure, permitting marriage between fourth cousins.

In 1918 the Code of Canon Law reduced the limits to its present figure, so that now only those who are related within the third degree,

that is second cousins and those more closely related, are affected by the impediment.

IN GOOD FAITH

If two people who had married in good faith were to discover subsequently that they were related within the degrees which constitute impediment, their marriage would be invalid.

If the impediment were of the type which arises in natural law, for example, if they were brother and half sister, they could not continue to live as man and wife.

If the impediment arose merely in ecclesiastical law, for example, if they were first or second cousins, a dispensation from the impediment could be sought.

It would be necessary, however, after procuring the dispensation, to enter the marriage anew, according to the required form, and the union would be recognized by the Church only from the date of the second marriage ceremony.

If the first ceremony had been celebrated within the Catholic Church, however, it would be regarded as a putative marriage and the children already born

you in Heaven (Mary and the Saints) and each other on earth, we are giving our love to God, Who loves us all wherever we are?

Cannot we on earth who so wish, be united with you in Heaven in a bond of love?

For my girl and myself, I choose and ask for this closeness with you, Mother, as our means of entering into God's Will that though on earth, we may do His Will at every turn.

I speak for both of us because one day soon, we will become husband and wife. We want you and yours to come and live with us.

We want you to know that we will always try to keep our home — our words, thoughts and actions — so pleasing to you that you need never be unable to be our guest.

I want you to know my efforts even now are for the purpose of being a good husband to this girl who will soon be my wife. I count on your help. I know I will receive it because she takes after you, and you will therefore help me to care for her.

Help me, Mother, to overcome all that is displeasing to you.

Your Son.



WOMEN'S-MAG

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

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

ADDRESS.....

HOUSEHOLD Hints

Cocoa

A few drops of vanilla in a cup of hot cocoa will improve its smooth, creamy taste.

Salty Soup

A raw potato put in soup that has too much salt and boiled for ten minutes will remove the salty taste.

When Washing Lingerie

Add a dash of cologne perfume to the rinsing water when washing your lingerie. It will give them a lingering scent.

Coffee and Tea Stains

Coffee and tea stains should be soaked first in cold water before washing.

Grease Stains

To remove grease stains or grease spots from walls, rub dry starch on the stain and allow to remain for an hour. Brush off with a clean dry cloth. If necessary, repeat the treatment.

Non-Stainless Knives

A most effective way of cleaning the non-stainless knives found in most kitchens because they often cut better than stainless ones, is to rub on the cleaning powder with a cork while the knives are wet.



F.X's Grocery

- WIDE SELECTION
- FRESHNESS
- ECONOMY

Australian Finest Beef Dripping "Red Bird," 24 oz. tin ..	2 75
Australian Beef, Boneless Brisket lb.	2 00
Sardines, "Silver King," 3 3/4 oz.	0 45
Peaches in Syrup, "Seiko," 1 lb. tin	1 75
Pears in Syrup, "Seiko," 1 lb. tin	1 85
Oranges in Syrup, Golden Mandarin, 11 oz.	1 40
Danish Bacon, Sliced lb.	4 20

F. X. Pereira
& Sons Ltd.

COLOMBO.

messenger SCHOOLS-MAG

Vol. 2. No. 50

Saturday, January 30, 1960

FREE

ST. JOHN BOSCO

HIS FEAST
ON 31ST
JANUARY

ON January 31st, the Church will celebrate the feast of St. John Bosco. He was born in Italy, on the 16th August, 1815. He was born of a poor family. In his infancy he lost his father and he was brought up in the Catholic faith by his holy mother, Margaret Mary.

By **MARJORIE SORIS**

His great boyhood dream was one day to be a priest and to be the spiritual father of the poor and destitute.

At last his wish came true. He was ordained a priest. Soon after his ordination he journeyed to Turin and established an organisation for young boys.

St. John Bosco had several visions of Our Lady, one of which was to establish an order for both men and women named the Order of the Immaculate Mary. St. Bosco had an ardent desire to win souls for Christ. He set up many orphanages, schools and churches throughout the country. He sent out priests and laymen to the task of bringing souls to the Catholic fold. He worked several miracles. He is known as the father of the poor, Apostle of the children and guardian of the Church. He trained the people in these practices: to make confession and to approach the Blessed Sacrament often, to have a great devotion to Our Blessed Mother and to be loyal to our Holy Father. He died in the 7th of February, 1888, at the age of 73.

To Our Lady
of Lanka



IMMACULATE Queen of our fair
isle,
Lady of Lanka we call thee;
The radiance of thy sweet smile,
Fills our land most bountifully.

The scented na flower blooms at thy
feet,
Tall palms sway o'er thee,
Lady, thou art so fair, so sweet;
Our hearts turn to thee most lovingly.

Our lofty mountain peaks,
Our gushing torrents deep,
Each vale, each glade thy beauty
speaks;
Each 'neath thy smile doth sleep.

Dark clouds gather on the horizon,
And the star of hope grows dim;
But the skies are illumined with thy
vision,
And we look up to thee and to Him.

So on this day of dedication,
We lift our hearts to thee in prayer
And make this earnest supplication—
"Take our isle 'neath thy care."

WINIFRED OHLMUS.

All Saints' College,
Borella.

Schools-Mag Enrolment Form

NAME.....

ADDRESS.....

SCHOOL.....

DATE AND YEAR OF BIRTH.....

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



TALKS WITH JUNIORS

The Prayers at the Foot of the Altar

By
Uncle
Ashley

My dear children,
The Mass is not just a prayer.
It is a drama where all those
present participate.

The priest places the Chalice on
the altar — opens the book and
descends the steps and signs
himself with the sign of the cross.

This is the beginning of every reli-
gious act or service. It is an
action-prayer by which we put
ourselves before God the Father,
the Son and Holy Ghost.

That sign of the cross well-made
can remind us of the sacredness
of the action we are about to
begin. Soon after the sign of
the cross the priest recites the
42nd psalm.

It was a song of joy and hope sung
by the Israelites. The Israelites
banished from Jerusalem
lived in hope that they would
one day go back to Jerusalem to
celebrate their religious rite once
more... so they sang —

"I will praise Him.

"Hope in the Lord...

"My God and Saviour."

"I will go unto the altar of God

"Yes..."

"Be not sad O my soul,"

"Hope in God, the God who
givest joy to my youth."

Noble sentiment indeed with which
to begin the great sacrifice. The
second prayer at the foot of the
Altar is the Confiteor and about
that we shall discuss next week.

May these lives help you to appre-
ciate your Mass more and more.
Always in Jesus and Mary,

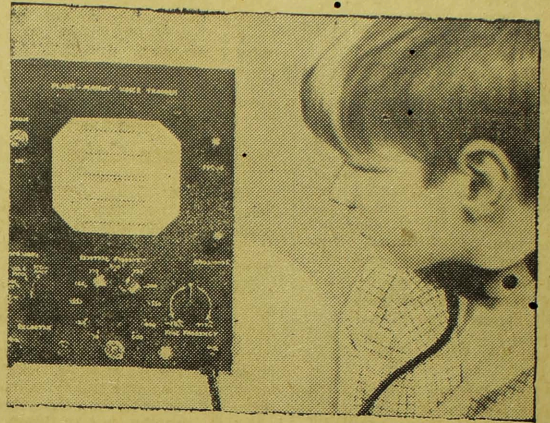
Uncle Ashley.

(Next week: "CONFITEOR").

SCIENCE Scrapbook

THIS HELPS DEAF CHILDREN

An electronic device that can help
profoundly deaf children to speak by
showing them what their voices look
like has reached practical application.
A child can thus see his own and his
teacher's voice "reflected on the
tube and learn to imitate the inflections
of normal speech. This "measuring"
is done by placing a microphone against
the deaf child's throat and carrying
the vibrations from his vocal chords
to the apparatus, where they are dis-
played as a beam of light. The beam,
rising and falling with variations of
pitch, also lengthens and shortens with



fluctuations in volume. In this picture
the "Mandy-Plant" apparatus is seen
in action. The cathode ray tube shows

the reflected voice of the teacher as it
will appear to the deaf child.
(Courtesy U.K.I.S.)

... an here's another Saint for you ST. AGNES

ST. Agnes is one of my favourite saints; she is also the patroness of one of our
Houses. She teaches us many beautiful lessons. Above all, she teaches
us to have the courage to let no love come between us and our love for Christ;
and the courage to die rather than allow our purity to be sullied.

Agnes was the beautiful daughter
of a Roman noble. In her early
years she learnt the knowledge and
love of Christ from her old nurse,
who was a victim of the persecutions
of Diocletian.

The son of the Roman governor
was attracted by her beauty, and
sought her hand in marriage. The
young Agnes boldly told him that
she was espoused to another. When
Valerian in a rage inquired from her
who this lover was, she told him that
she belonged to Christ — she was a
Christian.

IMPRISONED

She was immediately reported to
the Emperor, who summoned her
before him. On refusing to deny
Christ and to offer incense to the
gods, she was thrown into prison.

Her suitor visited her in prison, to
tempt her again, but he was struck
dead. At Agnes' prayers he was re-
stored to life. The emperor was furi-
ous when he heard of the miracle, and

By **Geraldine Kelaart**

he ordered Agnes to be burnt.

The flames did not consume her,
so she was put to death with the
sword. After her death, Agnes ap-
peared to her parents, clad in bridal
robes and carrying a lamb. She
was now united forever to the Spot-
less Lamb whom she espoused on
earth. She has led to the feet of the
Lamb an army of souls who, like
her, have died in defence of their
purity.

Let us also seek her aid, in the
struggle against the allurements of
the world.

Introducing a new series

Well Said

In this series we bring you statements of expression by leading educa-
tionists of this island in reference to various topics of significant interest to
school-going boys and girls as well as parents.

HITCH YOUR WAGON TO A STAR

WE all have our ideals. Some have
them well defined; others not
so well defined, still consciously or
unconsciously we have our ideals and
seek to attain them. It is best to
have a clear ideal and strive towards
it, consciously and manfully.

Ideals are self-discovered and self-
chosen. They can never be imposed
by others. They are chosen from
the people whom we meet in daily
life, in books or in pictures and who
win our admiration and affection.
It may be a friend, a teacher, a Priest,
a doctor, a lawyer, a politician or a
Saint. It may also be a cause of a
calling.

Ideals are powerful. They give
energy and drive. No one can achieve
greatness without a motive to drive
him, a star to guide him and an exem-
plar to nerve and fire him. The idea
may be pictured in a person or expressed
in a motto. World's heroes have
all had their motto. "God help
those who help themselves." "Life
is short, make it full." "One thing
well done is worth a hundred half-
done." "Genius is one per cent.
inspiration and ninety-nine per cent.
perspiration."

Youth is the age of ambition and
of ideals. There is an innate love
in the youth for what is noble, great
and brave. They are capable of
boundless generosity, sacrifice and
effort. Their one great enemy is
discouragement in the face of failures.
Whatever the ideal, strive after it
with the motto "Try, try, again."
Remember always the words of St.
Paul: "One thing I do, Forgetting

the things that are behind and stretch-
ing forth myself to those that are
before, I press towards the mark,
the prize."

It is a terrific thought that every
action of ours leaves a mark on our
body and on our mind. Terrific,
but true. By repetition of the same

by **Fr. J. P. Jeevaratnam O.M.I.**
Rector, St. Patrick's College,
Jaffna.

act, that mark gains more and more
strength and gets a force of its own.
It becomes a squatter within us. We
feel helpless against its compelling
force. It becomes the master, we
the slave. This is habit.

Once firmly established, it is diffi-
cult to get rid of it. It is spelt
h-a-b-i-t.

Take away h and you have got abit

left

Take away a and you have got a bit

left

Take away b and you have got it

left

Take away i and it's not all gone yet

That difficult it is to get rid of a habit.

Habits are mostly formed at the
plastic period of childhood and youth.

Fallen human nature draws us to
slovenly and evil habits. By con-
stant vigilance and effort alone can
we form good, refined and virtuous
habits.

Continued on page 10

Smile awhile

Ken: Have a peanut?

Kate: No, they're fattening.

Ken: How do you know?

Kate: Did you ever see a skinny
elephant?

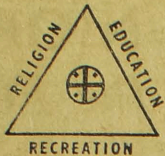


Frank: My sister's in the first
grade and already she can spell her
name backwards.

Tom: How smart! What's her
name?

Frank: Anna.

Sent by Indira Fernando.



Schools-Mag

Continued from page 9

BIRTHDAY CORNER

30th JAN.—5th FEB.

30th Jan: Derenia Perumal (Colombo 13), Christine Livers (Moratuwa), Gerald Oorloff (Colombo 6), Rodney Herman (Wellawatte), Rebecca Christine De Zilva (Wattala), Charmaine Fernando (Bawalana), Hilviah Ma (Wellawatte), Isidore Grero (Mattakuliya), Placidus Tyronne Swaminathan (Mattakuliya).

31st Jan: Euphrasia Balthazar (Trincomalee), Marie de Zilva (Angoda), Milroy Samuel (Kelaniya), Veronica Ferreira (Dehiwela), A. Jayaweera (Kandy), Charmaine Anandappa (Colombo 4), Lalenie Jayawardene (Borella), Aelian Croos Dabera (Negombo), Swarna Pereira (Gampola), Merle Aloysius (Paiyagala), Sylvia Saparamadu (Hendala).

1st Feb: Lucille Fernando (Kandy), Fatima Rambukpotha (Angoda), Antony Arasaratnam (Colombo), Rukmal Weerasinghe (Rag ma), Neville Kingsley (Madampe), Don Leo Callistus (Colombo 15), Russel Ouschorn (Kotahena), Cynthia M. B. Goneratne (Colombo 2), Neville Kroon (Kandy), Maheswary Fernandopulle (Dankotuwa), Llewelly Fernandopulle (Dankotuwa), Jean Milhusen (Nugegoda), Brandon Loos (Colombo 4).

2nd Feb: Neil Wijeratne (Nuwara Eliya), Godfrey Tisseverasinghe (Batticaloa), Gerard Grnd (Grand Pass), Rita Silva (Dehiwela), Mellani Kehl (Talawakelle), Felicy Mel (Wellawatte).

3rd Feb: Barbara Milhusein (Colombo 5), Romain De Kauwe (Kelaniya), Loudette De Kauwe (Kelaniya), Duleep Samaraweera (Lunawa), Teresa Christian (Jaffna), Nilanthi Fernando (Moratuwa), Lalith Abeyratne (Kochchikade), Josephine Peter (Jaffna), Eroma Paranavitana (Rajagiriya), Russel Malowny (Nugegoda), K. D.

Manel (Negombo), Janine Thomasz (Bambalapitiya).

4th Feb: C. Gunawardena (Kurunegala), Nissanka Goneratne (Wellawatte), Antony John (Thalangama South), Bernadette Karunaratne (Nugegoda), I. S. Benildus Motha (Colombo 6), Muriel Croos (Puttalam), Thelma Kelaart (Ratmalana), Rohan Jayawardena (Dehiwela).

5th Feb: Chandrika Cooray (Ratnapura), Felician Bastians (Kotahena), Marlene Varney (Dehiwela), Orinda Fernando (Moratuwa), Ranwalage Don Srimathi Sujatha (Galle), Shanthi Fernando (Colombo 15), Leonard Themis (Puttalam), Maurice Gunasekera (Nugegoda), Doreen Gunasekera (Nugegoda), Anslam Gunasekera (Nugegoda), Rohan Jayawardena (Dehiwela).

RECIPES

Date Cake

Ingredients: 3 lbs. dates, 18 ozs. butter, 1 1/2 lbs. sugar, 9 eggs, 225 cadju-nuts (finely minced or chopped), 3 teaspoons bicarbonate of soda, 3 tea cups water, 1 1/2 lbs. flour.

Method: Stone dates. Mix the soda powder with a little water. Soak the dates in the water, to which the soda powder must be added, for three hours. Cream butter and sugar well for 1/2 an hour. Beat up eggs, yolks separate and whites separate, and add it to the cake mixture. Beat all together till the eggs are mixed up. Stir in flour, a little at a time, and when all the flour is added, add the dates and the cadju-nuts. Put the mixture in a grease pan and bake.

Sent by Rienzi de Silva.

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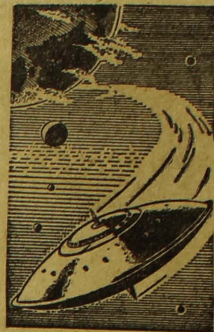
NAME.....

ADDRESS.....

WONDERS OF SPACE

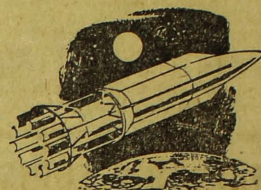
ALL ABOUT STARS—(2)

by Maurice Peiris



If you remember Bible History, you would know that the old patriarch Abraham himself found the stars too many that he gave up all attempts at counting them. The stars visible to the naked eye are only a fraction of all the stars in the sky, and a part of the remainder is seen through the telescope. The more powerful the telescope is, the more stars we see, and there seems to be no end to the discoveries made.

However, the total number of stars visible to the naked eye amounts to about 6,000; and from this number, hardly more than 2,000 can be seen at any one time.



The Constellations

The panorama of the star-studded skies has caught the imagination of man from ancient times. He looked at groups of stars and tried to associate these groups with men and animals. Such a group of stars is called a "constellation." If the stars in a constellation are joined by imaginary lines (like what you do in picture-puzzles), we may imagine such constellations to appear as a bird, man or beast. A particular constellation, however, may be known by two or three names—because a group of stars which appears as a bottle according to Mr. Perera's imagination, would also appear as a cricket-bat according to Mr. Silva's imagination. So the constellation Great Bear (*Ursa Major*) is also called the "Plough" or the "Big Dipper" or even "Charles' Wain" suggestive of a wagon. The constellation "Pleiades" is literally known as the "Seven Sisters" (because of the seven stars in that group), or the "Rosary", for the group is of that shape.

Although there are several constellations in whatever direction you may look in the sky, twelve of these have earned importance and popularity because they happen to lie along

the path which the Sun appears to traverse above our heads during the day. These twelve constellations are *Aries* (the Ram), *Taurus* (the Bull), *Gemini* (the Twins), *Cancer* (the Crab), *Leo* (the Lion), *Virgo* (the Virgin), *Libra* (the pair of Scales), *Scorpio* (the Scorpion), *Sagittarius* (the Archer), *Capricornus* (a peculiar creature), *Aquarius* (the Water-Carrier), and *Pisces* (the Fishes).

How large is the Universe?

Now all the constellations and the remaining individual stars taken as a whole make up one Star-System. Our Sun is a member of one such star-system which we call the "Galaxy" or "Milky Way." There are many star-systems like our own Galaxy, and they are called "galaxies" with a simple "g," or known by the beautiful name "Island Universes." The name "nebula" (plural "nebulae") may also refer to such a Star-System, but properly speaking it is objects of a gaseous nature or great clouds of tenuous matter in our own Milky Way which can truly be called "nebulae." However, to avoid any mixing up of terms, the other galaxies or star-systems are called *Extra-Galactic Nebulae*. These star-systems or Island Universes are scattered in space at great distances from one another, and each star-system contains myriads of stars. According to calculations of the Dutch astronomer Kapteyn, there are about 40 billion stars in our star-

system or "Milky Way" alone. That means, our Sun is one out of the 40 billion stars in our Galaxy. To appreciate how much makes 40 billion, you may imagine a mass Christening ceremony of the stars where they are given names at the rate of one name per second: it would take 1,700 years to complete the list!

Catherine Wheel in Space

The Milky Way is disc-shaped, and the disc is rotating like a giant Catherine Wheel in space. Our Sun lies a bit towards the outer edge of the disc, and as the disc is turning, the Sun itself is being carried in space. Therefore, except for purposes of geography, it is not correct to say that the Sun is stationary. The Sun is said to be stationary only in the sense that the seat of a car is stationary to you when you are travelling in it, although in a wider sense the seat and the whole car are moving. Besides the general movement caused by the rotation of the disc-shaped Milky Way, each star (including our Sun) is having an individual motion of its own, and running in various directions at great speeds inside the Milky Way. It is something like boys and girls at a Carnival dancing and running in different directions inside a Merry-Go-Round while the Merry-Go-Round as a whole is turning and carrying the merry-makers in a general direction. Taking things like that, the Sun is moving among the neighbouring stars at the rate of 13 miles per second, while the local star-system is moving within the Milky Way at the rate of 200 miles a second.

Likewise, the other stars in the sky are moving individually at stupendous speeds although we cannot see any sign of their movements because they are so far away from us. An example can be the movement of a ship far away on the horizon: the ship appears to us as remaining stationary although actually it may be cutting across the ocean at about 20 miles an hour.

Next week: The Moon and the Planets; Their Orbits and Satellites.

Members' Parade

2651—2700

2651. Binaca Isabel Motha (Kandy), 2652. W. Sebastian Seneviratne (Colombo 2), 2653. Carmel Rebecca David (Kandy), 2654. Milroy Dias (Kolonnawa), 2655. Deborrah Poppy David (Kandy), 2656. Lawrence Mihindukulasuriya (Gampola), 2657. Bernice Jayawardene (Wattala), 2658. Maline Gertrude Fernando (Seeduwa), 2659. M. Anthony Fonseka (Negombo), 2660. Romany Anne Walles (Dehiwela).

2661. Terence Silva (Katukurunda), 2662. Giles Beverley Jansz (Hunipitiya), 2663. Rajan Ariyanayagam (Bambalapitiya), 2664. Manel R. K. Edirisinghe (Hambantota), 2665. Yohini Ariyanayagam (Bambalapitiya), 2666. Cheryl Ragel (Colombo), 2667. Indira Gulasekram (Bambalapitiya), 2668. Olga Fernando (Grand Pass), 2669. Claude Clement Alexander (Colombo 14), 2670. Jennifer Silva (Ratmalana).

2671. Sylvia Alvis (Mutwal), 2672. B. J. J. Francis Perera (Kelaniya), 2673. Bridget Mackay (Navalapatiya), 2674. Isidora Mackah (Navalapatiya), 2675. John Ameratunga (Walauwe), 2676. Marieline Gomez (Colombo), 2677. Bruno Joseph Foenander (Kiriilepone), 2678. Jayantha C. J. Costa (Negombo), 2679. Philomena de Silva (Ratmalana), 2680. Arnold David (Mt. Lavinia).

2681. Lilani Wiratunga (Kurunegala), 2682. Marian David (Mt. Lavinia), 2683. Pansy Pereira (Colpetty), 2684. Noel David (Mt. Lavinia), 2685. Felix Perera (Negombo), 2686. Trevine David (Mt. Lavinia), 2687. Noel Rupasinghe (Colombo 4), 2688. Felicitas Antonipillai (Jaffna), 2689. Ann Smith (Matale), 2690. Jean M. Muller (Matale).

2691. Marie Smith (Matale), 2692. Assumpta Signarungam (Jaffna), 2693. Swanie Ferdinando (Moratuwa), 2694. Gillian Smith (Matale), 2696. Therese Puvirasinghe (Jaffna), 2697. Malanie Bolonne (Yaliyamtota), 2697. Chitra Silva (Colpetty), 2698. Esme Shila Williams (Bambalapitiya), 2699. Sherine Maartensz (Tzlangama), 2700. Indrani Ambigoda (Kotahena).

(To be continued).

HITCH YOUR WAGON TO A STAR...

Continued from page 9

Unfortunately we discover the evil of bad habits when it is too late, in adult life, when they have already built their stronghold in us. People there are who have broken a strong habit, like smoking or drinking, in one smashing hit. But that is rare and is usually the result of some shock or other. But generally habits have to be broken, stone by stone, just as they were built stone by stone.

Habits spread their roots into the nerves and muscles of the human

body and send them deep down into the sub-conscious of the human mind. A modern method suggested to break a bad habit is to bring it out of the sub-conscious to the conscious state i.e. to perform it deliberately and consciously, so that one gets a disgust for it. But this method cannot be applied when the act in question is evil in itself.

Prevention is better than cure. It is safest and best to form good habits early in life. Pleasure-pain is the practical basis for all learning and habit formation for the child and the adolescent. Good habits should be fostered by praise and reward and bad habits starved by neglect and disapproval. In the adult, however, the will plays the most important part. He should roll up his sleeves and set his teeth to make the effort. "Can do" should be his motto. (from "The Athlonian," 1958).

NEXT WEEK: Mother Superior, St. Anne's Convent, Wattala, on "Live to Some Purpose."

NEXT WEEK!

Details of the special ST. MICHAEL'S STUDIO AWARD for readers of this page.

Know your Saints Quiz Answers

Here is the correct solution to last week's Quiz:
1. h, 2. e, 3. b, 4. c, 5. d, 6. a, 7. f, 8. i, 9. j, 10. g.

Classified ADS

THANKSGIVINGS

MY grateful thanks to Pope Pius XII, for favour granted.
P. K. T. J. 306

I wish to acknowledge favour received through the intercession of His Holiness Pope Pius XII. I am beseeching his intercession for another favour which I hope to acknowledge when I receive it.
A. Paul. 310

MY grateful thanks to Sacred Heart of Jesus, Mother of Perpetual Succour, St. Joseph, St. Anthony, Blessed Martin de Porres, St. Jude, and Sister Alphonsa for favour received.
P. K. T. J. 329

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. 301

ON the solemn occasion of the Religious Clothing of our daughter Christobel (sister Mary of the Annunciation), we humbly request the prayers of all our friends and relations, and would be pleased to see them at Corpus Christi Carmel, Mattakkuliya, on Thursday, the 4th February, 1960 at 3-30 p.m.
Mr. and Mrs. M. P. E. Cooray.
363, Moratuwella,
Moratuwa. 324

MILK FOODS

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

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PARALYSIS! High Blood Pressure! Gastric Disorders! Asthma! Catarrh! Modern Scientific Swiss treatment cures permanently! Free information! Visit Medical Clinic, 42nd Lane, Wellawatte.

THE CEYLON CATHOLIC STUDENTS' FEDERATION

A General Meeting will be held on Sunday 14th February 1960 at the Holy Family Convent.

Agenda 7-30 a.m. Holy Mass
8-15 a.m. Breakfast
8-45 a.m. An address by Tom Kerstiens,
General Sec., Pax Romana.

Mission Notice

1. Mudulakkuliya Congregation has been declared as belonging to Puttalam Parish in future.
2. Donations for the Church Building Fund should be hereafter directed to the Parish Priest of Puttalam and NOT to the Parish Priest of Mangalaweliya who has acted as Chaplain for the last three years.

3. Pilgrims from the south are advised that the nearer approach to this Church is via Keeriyankaliya-Angunawila (11 miles) and not via Puttalam-Anamaduru (23 miles).

Martin Fernando,
ex-Chaplain,
Mudulakkuliya.

316

Kanikka Feast

BOLAWALANA

1st of February: Vespers at 8 p.m.
2nd of February: 4 Low Masses from 5 a.m.

Blessing of the Candles at 8 a.m.
At 3 p.m. Grand Procession.

321

Parish Priest.

Feast of Our Lady of Lourdes

KIMBULAPITIYA

10th and 11th February

His Grace the Archbishop of Colombo will preside at Vespers.

February 2nd Novenas

February 10th 7-30 p.m. Vespers

11th Masses from 4-30 a.m.

Festive Mass 7-30 a.m.

Annual retreat will be preached by the Rev. Fr. Mark Anthony S.J.

A fancy fair in aid of Church Building Fund will be held on the 10th and 11th.

The Processional route on Vespers night will be illuminated by Suriyaloka Fireworks Factory.

327

Parish Priest.

St. Mary's Church,

DEHIWELA

125TH ANNIVERSARY CELEBRATIONS

1835-1960

PROGRAMME

5th-12th February:

Spiritual Retreat.

6-30 p.m. Sinhalese Instruction.

7-00 p.m. English Instruction, followed by Benediction.

Saturday, 13th February:

5-15 p.m. Arrival of His Lordship The Rt. Rev. Dr. Leo Nanayakkara, O.S.B., Bishop of Kandy.

5-30 p.m. Procession in Honour of Our Lady.

6-30 p.m. Pontifical Vespers.

Sunday, 14th February:

7-55 a.m. Arrival of His Grace the Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo.

8-00 a.m. Pontifical High Mass.

319

Parish Priest.

Talawila Church

Lenten Festival

7th and 10th March 1960

3rd March: Hoisting of the flag. Novenas start at 6-30 p.m. each night.

6th March: 6-30 p.m. Pontifical Vespers.

7th March: 7-30 a.m. High Mass.

9th March: 6-30 p.m. Pontifical Vespers.

10th March: 7-30 a.m. High Mass.

Few houses are available. Please book early to avoid disappointment. Dues for stalls and houses must be sent before 5-2-60.

Administrator.

St. Anne's, Church,
Talawila,
15-1-60.

311

FEAST OF

St. Francis of Sales

DALUGAMA

Saturday 30th: Vespers at 8 p.m. presided by the Very Rev. Fr. Vicar General at the occasion of the Golden Jubilee of Mr. J. D. Jeremias as annavi of Dalugama church.

Sunday 31st: Low Masses at 5, 6, 7 a.m.

High Mass at 8.30 a.m.

Benediction and Procession.

313

Parish Priest,
Dalugama.

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.

288

Cyril Edirisinghe,
Parish Priest.

Chetty Community

PILGRIMAGE TO MADHU

The Sixth Annual Pilgrimage to the Sylvan Shrine of Our Lady of Madhu organised for the members of the Chetty Community will take place from the 4th to 8th May, 1960.

As in the past a Triduum will precede the feast.

Pilgrims leaving by train will start on the night of the 3rd May, 1960.

Those desiring travel facilities and accommodation at the Camp should contact the undersigned on or before the 10th April, 1960.

D. J. L. Anandappa,
Organiser.

92, Jampettah Street,
Colombo 13.

323



MONTESSORI

CENTRE

CEYLON

KANDY BRANCH

PRE-SCHOOL CENTRE

AND

MARILYN HILL SCHOOL

BLESSING & OPENING

by His Lordship the Rt. Rev. Dr. Dom Leo Nanayakkara O.S.B.,
Bishop of Kandy

at 9 a.m. on Tuesday, February 2nd
DISPLAY OF CHILDREN'S
WORK AND MONTESSORI
APPARATUS

Parents, friends and well-wishers
cordially invited.

9, SIYAMBALAGASTENNE
Katugastota Road, Kandy.

315

RAINBOW OF PEACE

Continued from page 2

head, the baby in her arms and a pillow case and umbrella slung over her shoulder. As they stepped into the torrential rain Hinihami gave the first expression of her anguish.

As the door shut behind them, she gave a wail and with the characteristic gesture of eastern anguish tore her hair loose.

Miguel looked on in sympathy for he understood the elemental anguish of a woman cutting herself away from all she had striven to achieve. As suddenly as she began she stopped. Without a word they were swallowed up in the dark night. As they hastened past Appuhamy's house Miguel shouted "Aren't you coming?"

"No, who knows if the water will come? Besides if it is our fate it is better to perish together. Why should we die of cold, or sickness or live without our land? Stay with us Miguel, for it is madness to take an infant and a wife two weeks after child-birth into such a night."

"Huh!" muttered Hinihamy, "why can't they mind their own business? I am sure that lazy wife of Appuhamy's wants to see what she can lay her hands on once everyone leaves. Still what they say has some truth in it."

They trudged on. Families joined them fleeing for safety. Nothing but the drip, drip of the rain and a tired child's whimper disturbed the desolate night. The hours dragged on. The rain fell. With a curse Miguel flung away his coat, shirt and sarong. Menika whimpered, her mother soothed her.

Miguel's torch revealed a sea of mud. Then suddenly a mass of water.

"Cling on to my waist daughter," he ordered.

They splashed in, waist high. Bool barked madly.

At last only a mile lay between them and safety on the right bank of the Wewa. Would they reach journey's end? Suppose the bund breached early? Or suppose they were late? What was the time now? A sigh rippled over the throng. The right side of the tank had been reached. They climbed up as far as they could and settled themselves under trees.

Journey's End... the Rainbow

"And he destroyed all the substance that was on the earth and Noe only remained: and they that were with him in the ark."

The second day was cold, the steady downpour eased into a dismal drizzle. As far as they could see a vast lake of turbid water heaved and surged round the scanty, dry land. In the muddy water, bobbed trunks of trees, a roof top, a bloated carcass of a buffalo and innumerable jungle creatures. Hinihamy looked thankfully into her shelter. Her baby wailed. She cradled him in her arms.

As she finished nursing the child she looked up. Her glance swept over hundreds of people huddled together.

An hour passed. Miguel returned and fell fast asleep. He had been helping to rescue the stragglers and find those separated in that terrible night. The children got up and Hinihami fed them. A man with six young-ones had settled next to them. They had lost their mother.

Hinihami swearing to herself fed them too. She set everyone to work. The day moved with leader hours but hope still dwelt with the people. The floods would subside. A boat would come. All would be well tomorrow the latest.

But the second day gave way to another and another. The rains did not cease. The waters did not subside.

In Despair

When the fifth day dawned her spirits sank low. Her son was sick unto death. Fever racked him and a cough shivered his infant frame. All her care and love could not save the babe from the inevitable consequences of continuous exposure.

Like a sick animal the mother crouched near the child dumbly watching. Miguel grew desperate. The one gift he neglected in all his years of prosperity suddenly made him remember. With trembling hands he unwound the rosary about his neck, called his children and, kneeling in the mud, sent a passionate prayer heavenward. As the Ave's slipped out Hinihami looked up, he seemed to realise that this was her last chance.

"If I become a Christian and let the baby have water sprinkled on him now, will your God save him?" she demanded.

Miguel swallowed and longed to say yes. But with a supreme effort he said "No! baptising the child and you will not make God save him; but if you become a Christian, oh mother of my sons, we will all be together in heaven someday."

There was silence again. The children began to wail.

"We are hungry. We are hungry."

The father tried to comfort them. The mother-to-be had relapsed into a lethargy and crouched shivering. Miguel placed his head in his arms and the horrible sobs of a man shook his weary frame. Hinihami was moved as nothing could have moved her. She remembered all the years together, the love that surrounded her, the desperate need her family had of her and remembered she was blessed, for she had so much still left to her. Life, children and a husband. She spoke again.

"Come, come! See here I have a chew of betel and there is still a hidden tin of milk. And look, there is a rainbow in the sky. Miguel if we are to die I too would like to be a Christian with you for I want to be with you forever. So whatever happens, whether the boy recovers or not, whether we live or die I shall be of the same faith as you. Now quickly take some water and baptise our son and pray for his Mother in Heaven to take care of all our sons. See, the evening sun has come out. The land is bright once more."

As she spoke another sound came from the west. The listening hundreds looked into the sun and along its rays flew a plane. It flew low, swooped over the watching multitude. A cry of joy rent the air. A cry of hope of life renewed, rose into the heavens.

"He sent forth the dove out of the ark: And she came to him in the evening carrying a bough of an olive tree with green leaves in her mouth."

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THREATS WON CATHOLIC SCHOOLS GRANT

Bishop divulges full story

THREATS, not tact, persuaded the English Government last year to increase the 50 per cent. grant for certain school buildings to 75 per cent., said Bishop Beck of Salford, giving the background history of the negotiations.

Bishop Beck has now divulged that when he felt that tact was not getting him far in his dealings with the government, he turned to threats. In this he was assisted by Archbishop Heenan of Liverpool, whose remarks to officials the Bishop describes as "forthright."

Recapitulating the steps immediately preceding government's revised opinion regarding the Catholic schools grant, the Bishop harked back to the meeting convened in February, 1958, in a committee room of the House of Commons, when the Conservative Party Education Committee were to hear the case for the voluntary schools, and commented:

"From one point of view it was a unique meeting, since for the first time a Catholic Bishop and an Anglican Bishop were on the platform together to explain the problems of their schools and their suggestions for a solution."

A month later the Bishop wrote to the Home Secretary, and warned him that the matter could well

become a political issue. He said: "The Hierarchy have passed beyond mere anxiety, and are beginning to be desperate... If the Catholic community are faced with a crisis in connection with the building of schools, a large number of Catholics will listen first of all to their Bishops, and will make the safeguarding and preservation of their schools their principal consideration."

The Home Secretary then wrote back and expressed "alarm at some of my remarks," says the Bishop.

In February, 1959, Bishop Beck and Archbishop Heenan met the Minister of Education, who took up the question of help towards the building of our primary schools.

"Thanks to the forthright attitude of the Archbishop of Liverpool," Bishop Beck explains, "the Minister was left in no doubt that the exclusion of grant for primary schools was not only a disappointment to us, but was a matter which the Hierarchy would feel bound to take up again in the near future."

Catholic Church joins hands with United Nations

Efforts to stamp out hunger

THE Catholic Church will join hands with the United Nations in the campaign now being waged all over the world to stamp out hunger.

This was revealed to 1,500 priests assembled last week in Rome, by Archbishop Sigismondi, secretary of the Sacred Congregation for the Propagation of the Faith.

Addressing members of the U.N. Food and Agriculture Organisation, Archbishop Sigismondi said:

"Your concerns are ours. Your anxieties are ours. Your activities are our activities."

"For our actions to be more fruitful, this problem of and battle against hunger must take their place in the broader framework of the fight against the most painful hunger mankind must suffer, the most dreadful of all hungers — hunger for moral values."

"This is very often the source of and the reason for the material hunger that torments the world."

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TOO MANY?

Continued from page 1

the ability of their country — a vast continent — to absorb thousands in search of homes and food.

He added: "I believe that there is great goodwill among both the rulers and the peoples of the West, but it is our duty to agitate for action to implement that goodwill."

"If there were less talk of bringing the benefits of contraceptives to backward people and more talk of bringing food to hungry people the hearts of Christians would be more easily moved."

"Pity those who are dying for lack of food, not those who are being born for lack of contraceptives."

On population problems he quoted the rich countries whose roads were being choked by cars.

No one would tolerate a solution that banned the production and sale of cars.

The Catholic Church was sometimes accused of being too dogmatic. But Catholic theologians were very humble in comparison with some scientists.

To the theologian the future was unknown.

Scientists sometimes pretended they could see a clear picture of world conditions centuries hence.

"I am astonished at their arrogance and of the simple faith of those who uncritically accept their prophecies," said Archbishop Heenan.

The Archbishop made these points:

1. If the peace of Christ were in the hearts of man the vast sums spent on armaments could provide food for the hungry.

2. We must work out means of bringing pressure on statesmen to open frontiers.

The part the Church is playing in the world effort to stamp out want, disease and ignorance was shown graphically in the exhibition.

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H. J. H. Milroy Fonseka,
Proctor, Supreme Court
and Notary Public.

ORDER NISI
IN THE DISTRICT COURT
OF COLOMBO
No. 19145/T

In the matter of the Intestate Estate and effects of the late Anna Elizabeth Ranasinghe nee Dias of 17/2, Church Road, Wattala in the Ragam Pattu of Aluturu Korale. — *Deceased*.
Charles Jerome Ranasinghe of 17/2, Church Road, Wattala. — *Petitioner*.

AND
1. Dodwell Silva Ranasinghe.
2. Anastasia Irangani Jayamanna nee Ranasinghe.
3. Michael Ranjit Ranasinghe.
4. Mary Indrani Ranasinghe.
5. Chandreleka Constance Ranasinghe.
6. Mary Sirima Ranasinghe.
7. Mary Nilangani Ranasinghe, all of No. 17/2, Church Road, Wattala, the 3rd to 7th are minors appearing by their Guardian-ad-litem, the abovenamed 1st Respondent. — *Respondents*.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 12th day of January, 1960, in the presence of Mr. H. J. H. Milroy Fonseka, Proctor on the part of the petitioner and the affidavit of the petitioner, dated 12th January, 1960 having been read:

It is ordered that the 1st respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the 3rd to 7th minor respondents abovenamed.

It is further ordered that the petitioner abovenamed be and he is hereby declared entitled as the eldest son of the deceased abovenamed to have Letters of Administration to the estate of the said deceased, issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 10th day of March, 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles,
Additional District Judge.
This 12th day of January, 1960.

Pressmen's Address

CARDINAL Agagianian will be the chief speaker on May 12, at the 50th annual Catholic Press Association Convention in Washington.

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