

The Messenger

CEYLON'S CATHOLIC WEEKLY

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Pope John's special message for Ceylon

"We keep your country in our heart and in our prayers"

May your land, still young in the faith, be a joy to the Church

★ The Editor reporting from the Vatican

Last Saturday, the National Directors of the Propagation of the Faith assembled in Rome for their Annual General Meeting, were received by the Pope in a unique audience that lasted well over an hour, in the course of which His Holiness had a very special word for Ceylon's representative who was present for the first time.

Ceylon's Hierarchy issue Joint-Pastoral on Family Planning.

A grave and timely document

(See page 12)

Issued as a supplement to this issue.

For a full week, the National Directors of 26 countries continued their sessions which surveyed the entire mission world, discussed problems, and considered assistance. Two Cardinals were present; and about thirteen Bishops, eleven of whom were themselves National Directors.

The Papal audience last Saturday was the grand finale. His Holiness addressed the entire gathering for over 20 minutes, and then retired to another Hall with only the National Directors, when he received each one individually. To Ceylon's representative he said:

"YOUR COUNTRY IS GOING THROUGH A PERIOD OF UNCERTAINTY, BUT WE KEEP YOU IN OUR HEART AND IN OUR PRAYERS. REMEMBER

THAT YOU, AS NATIONAL DIRECTOR, CARRY THE MESSAGE OF THE CHURCH TO YOUR DEAR COUNTRY—TAKE IT, THEN, WITH ALL THE LOVE THAT WE CAN GIVE, SO THAT YOUR LAND, STILL YOUNG IN THE FAITH, MAY BE A JOY TO THE CHURCH."

The entire audience was a memorable one—especially when the Pope himself said that it was on the Society for the Propagation of the Faith and other Missionary Societies that the Church depended and trusted for assistance to the missions. "The work of the Church," His Holiness said, "is primarily the work of the missions; and in that, you the National Directors and all your Diocesan Directors take pride of place. We depend on you!"

Pope consecrates Bishops for Africa, Asia, Oceania

Church belongs to all—black, yellow or white

Rome's hour of Catholic splendour

★ The Editor reporting from the Vatican

"AMIDST bloodshed or strife, in joy and in sorrow, in peace and in struggle with governments that persecute and governments that give freedom, the Church will always go forward with her timeless mission of bringing Christ to the nations," said His Holiness Pope John XXIII, in the course of an unprecedented audience last Saturday to the National Directors of the Propagation of the Faith representing twenty-six countries including Ceylon. The next day, as though in fulfilment of what he had said, Pope John proceeded to the consecration of fourteen Bishops—one from Africa, two from Asia, and three from Oceania—in the full splendour with which the Church's ceremonial unfolds itself in the Vatican Basilica.

It was in every way a unique ceremony—for, as the Pope himself said, the Church alone could always and everywhere give striking and concrete testimony of her universality and super-racialism, at a time when elsewhere, race, language and colour were factors which thrust the yoke of discrimination and suffering upon so many. Treading the pathway of the great Pontiffs Pius XI and Pius XII, Pope John was giving this glorious testimony to the indisputable fact that the Church does not belong to a particular race, people or nation, but to each and every branch of the human family.

When at the close of the ceremony, the Pope gave his address from the throne, once again he paid glowing testimony to the fact that the Church was, and will always be super-racial, and supra-national. In a unique reference to the Congregation of Propaganda, he paid a tribute to the Pontifical Missionary Works and

the National Directors present in Rome, who had been given places of honour at the consecration.

The official handbook published for the occasion set the entire tone for the great event, when it said:

"The reigning Pontiff today, in the Vatican Basilica, consecrates 14 new missionary prelates under the happy auspices of the Blessed Virgin, Queen of the Missions, in the presence of the National Directors of the Pontifical Mission Societies who are in Rome for the annual general meetings. The following countries are represented: South Africa, Australia, Austria, Belgium, Brazil, Canada, Ceylon, Chile, France, Germany, India, Luxembourg, Malta, Mexico, Holland, Philippines, Portugal, Scotland, Spain, Switzerland, the U.S.A."

It was indeed a touching sight to see so many African Bishops being consecrated by the Pope; and for Asia,

there was a Bishop for Pakistan and one for Japan. For full four and a half hours the stately ritual went on, till the great moment arrived when each of the newly consecrated prelates went up to the altar to give his first episcopal blessing, and then to give his triple greeting to the Pope ("ad multos annos"), and finally to be embraced by the Pope and his co-consecrators.

A flood of light burst upon the Bishops, and an even larger deluge of flashlights caught up the Pope as he embraced African Bishop after African Bishop in a clasp of deep affection and fatherliness—a bond of love which could exist only in the Church of Christ which, as the Pope said, knows no difference of colour, nation or race.

And then the Pope spoke—vigorously, strongly, and feelingly. For the Church, His Holiness said, this was an hour of joy, when the Supreme Pontiff himself could send forth to the far-flung missionary world fourteen Bishops consecrated in the very heart of Rome and by the Vicar of Christ. Times, he said, may be hard; clouds may darken the horizon for the Church in some countries; it has even happened as is only too well known, that the storm clouds have burst upon the peoples of some lands, casting a pall of suffering and silence on them. But, added the Pope, remember the Master's words: "Have

Kandy's Bishop at Papal Audience



● Received in private audience by His Holiness Pope John XXIII was Kandy's Bishop the Rt. Rev. Dr. Leo Nanayakkara, seen here on His Holiness' right. The others in the picture are (left to right) the Rev. Fr. Victor Rajanayagam, O.S.B., Rev. Fr. Xavier S. Thani Nayagam of the University of Ceylon and Dom Augustine Fernando, O.S.B., presently at the Gregorian University, Rome.

IN AUDIENCE

New Zealand Premier

POPE John received in private audience the New Zealand Prime Minister, Mr. Walter Nash, on his way to London for the Commonwealth Conference.

OUT NEXT WEEK

Mothers' Day Special Issue

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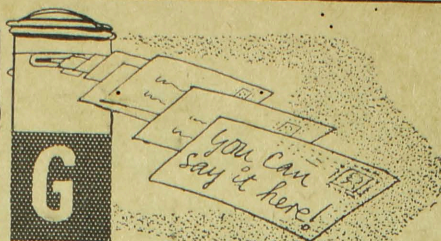
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TUCKERS AUTODROME

TURN TO BACK PAGE

WEEKLY POSTBAG



WHAT PEOPLE SAY

By Spectator

JAMES F. Warburg, American banker: "Russia will seek U.S. aid against China within a decade."

Uneasy South Asian: "Hold, please! My bet is on India. Chou wants a closer view of the Indian Ocean, than from the top of the Himalayas!"

From Margate, England: "Horse bites car."

Preocious youngster: "This is hardly news! 'Car bites horse!' Ah, that would be some news in this age of robots!"

Punchi Singho: "Laas' time tuanty three parties for elekens, this time tuanty pore!"

Gamarala: "Pine jawk! Naw room Araliyagaha Walawa ole-so! Maku-no tha-mai va-di-ven-ney!"

Nikita to his Russians: "I bring you a message of springtime, uplift and joy! Taxes will be abolished for factory and office-workers! The working day will be cut! Prices will fall, and production soar!"

Oh, to be in Russia, now that Spring-time (and all the rest) is there!

Jeanne Ratnasirra quoting another: "Teachers are a commodity in short supply!"

Yes. How much more so it would be, when we start teaching the 700,000 children (who have no schooling for lack of facilities) their "ayanna, aayanna!"

Ex-M.P. for Horana: "Mr. Guna-wardena roared: 'A decision had been taken. Those who disagree can leave!' I have decided to sever my connection with the M.E.P."

So, he of Horana, quits one Marxist party to join another Marxist combine! Changing pillows to cure his headache?

corated with colourful and suggestive covers with the sole idea of decoying especially innocent youngsters. No doubt they thus tend to corrupt their moral character. It is no exaggeration to say that indecent literature will surely seal the spiritual doom of the growing generation.

It is during childhood the character of children is being moulded. As such it is very dangerous for their delicate minds to get impressed with immoral ideas conveyed through nasty magazines, etc.

I trust that parents, religious leaders, teachers and sociologists will do their utmost to counter this appalling state of affairs now playing havoc in this so-called modern and civilized age of ours.

It is high time the Government took more drastic and more effective steps to ban the printing, publishing and selling of indecent literature.

J. Peter Jayawardene.
Madampe.

Confusion Worse Confounded

MR. S. M. J. Louis' short story captioned 'Easter Confusion' and published in the Supplement to your issue of the 14th April, though it may perhaps have caused a little confusion in the minds of some of your readers, has sparked off an academical but interesting discussion on the matter of interpreting the ways of God to man within the limits of human comprehension.

Mr. S. Sebastianpillai has, in his letter which appeared in your issue of April 23rd, characterised the story as one of 'tragedy unrelieved' and suggested a modification to the ending which in his opinion was 'useful, realistic and appropriate,' having regard to the facts of the story. His modification suggested giving Soosaimuttu a chance to make his confession (for which purpose he was on his way to church even though he had resorted to a drink-in-the hope of working up some Dutch courage) and then making him a victim to snake-bite while returning home after

confession. He adduced the following reasons for this view:

Soosaimuttu's exemplary Catholic life up to the time of the death of his eldest son seven years previously; his devotion to our Lady, who is Mother of Mercy, and to other saints like St. Anthony even during the period of his estrangement with God; his wife Mariamma's constant prayers for his conversion; his making a promise to his wife that he would make his long awaited confession during that Easter; his going to church to fulfil his promise which he intended to keep even after his drink of arrack.

He contended that his suggested ending would be more 'illustrative of God's mercy and of the intercessory power of Mary.'

Josephine Ignatius, on the other hand, by her contribution to the Messenger of May 7th, concurred with the author's point of view and justified his ending of the story which subjected Soosaimuttu's life to an

abrupt and tragic end by snake-bite on his way to church for confession, after a drink of arrack. Her contention was that it was meet and just that Soosaimuttu should have been made to pay the penalty of eternal damnation (presuming that this would have happened as a result of dying without making a good confession) for his procrastination in the matter of fulfilling his religious obligations. Her arguments took the following form:

One cannot depend on his former piety alone, Judas Iscariot, though he was good when Our Lord chose him as an Apostle, did not persevere in his goodness to the end. Those who keep on delaying to go back to God cannot be sure of salvation even though others keep offering prayers for the salvation of their souls; it could not be said that Soosaimuttu was devoted to Our Lady in the full and true sense of the word, or else he would have prayed for Our Lady's help to enable him to make his confession; those who keep away from the Sacrament of Penance for a long time may not find it all that easy to make a good confession when they want to approach it, especially when they do so merely because of the insistence of others. It was, therefore, the devil's temptation which made Soosaimuttu go out of church and go to the arrack tavern. Those who keep away from the sacraments for a lengthy period are in danger of losing their souls. We should never take advantage of God's mercy and expect miracles to happen at the eleventh hour.

The points of view expressed by both parties are very useful and illuminating. They are but a battle of wits in so far as they relate to the interpretation of God's ways with human beings and no one could express a definite view on how God would have dealt with Soosaimuttu without knowing exactly the state of his mind at the time of his death. It is possible that, as there was some change in his attitude towards the Sacrament of Penance, he might possibly have had the grace to make an act of contrition in the nick of time and thus save his soul. But this is beside the point and the whole argument seems to rest on the assumption that Soosaimuttu had been denied the opportunity of a good confession although he made a favourable move towards it, because he had constantly delayed and procrastinated in relation to this matter.

A close study, therefore, of the pros and cons of the whole set of arguments adduced by the two parties to support their respective contentions, would bring to the forefront two fundamental concepts in regard to God's relationship with the human beings He has created, loved and redeemed. They are 'Justice' and 'Mercy.'

Mr. Sebastianpillai's view appears to be based on the assumption that God's justice differed from that administered in this world in that the former is always seasoned with mercy while the latter is not often so. In other words, the lesson he would like to see emphasized, would be the lesson of God's mercy. Josephine Ignatius on the other hand, would have preferred that the moral of the story should have highlighted God's justice, as a warning to those who expect miracles of mercy while neglecting their elementary duty.

All these arguments, as said before, cannot help us to interpret God's ways with human beings. From the Gospels, the teachings of the Church and the life histories of our saints, we get a glimpse of His Justice seasoned with mercy. We must remember the one, and not forget the other.

G. M. Augustine.

Colombo.

(This correspondence is now closed. — EDITOR).

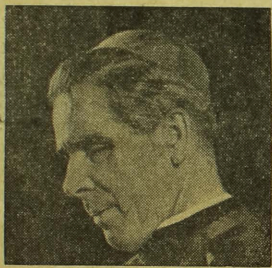
"Laicism"

I HAVE been reading about "laicism" in your issue of the 30th April. You say that the Italian Bishops used this word "for what in many another country would be

BISHOP SHEEN SPEAKS

A Letter from Prison

COUNTLESS have been the letters from prisons, some pleading innocence, others threatening vengeance, others complaining, or seeking release. None of these letters have, however, passed into literature and become inspiration more than the letters which Paul wrote from his prison in Rome. Most notable among them is the letter that he addressed to the faithful of Philippi, a city of Macedonia that was named after Philip, the father of Alexander the Great. It was there also that Anthony and Octavian defeated Brutus and Cassius in the year 42 B.C.



and contented and happy, did more to influence the soldiers in the faith of Christ than a hundred sermons.

Spreading the Gospel

When his friends at Philippi had heard of his imprisonment, they were much concerned, for would not his prison bars halt the spread of the Gospel? The answer of St. Paul was:

"I hasten to assure you, brethren, that my circumstances here have only had the effect of spreading the gospel further." He had learned to turn awkward circumstances to the best account. If he were a materialist, he would have thought of the restricted liberty as a galling chain. As Ezechiel among the captives of the Chebar yet saw the vision of God, so Paul saw three great advantages accruing from his imprisonment. The first was that through his imprisonment, the gospel became known to and through the praetorian guards. One guard told another until even "Caesar's household" heard the message he preached.

Inspiring courage

A second advantage accruing to his imprisonment, he said, was that those who were timid about their faith now became bold to speak without fear. His courage inspired courage. Probably because of the persecution, some in Rome were losing heart, but the faithfulness of Paul was like the sound of a trumpet in their souls. Example then, as always, was far more effective than precept. The sight of a suffering saint, patient

Increasing love of God

The third advantage the prisoner attributed to his chains was that harsh and baffling things can have their place in increasing the love of God. It may seem that an eagle is cruel in stirring her nest and driving out her young, but it is in order that they may use their wings and learn to fly. A man's biography is written in terms not so much of what he causes to happen, but rather what happens to him and in him. The difference between men is not in the adversity which comes to them, but rather how they meet the adversity. Imprisonment to Paul had its blessed result, for it sanctified him through the prayers of his friends at Philippi, and through the unfailing supply of the grace of the Master.

Radiating joy

Now, as then, it remains true that the most happy, encouraging and joyful things that have ever been said have come from lives that suffered, or have been falsely accused. They have never come from those whose lives are full of pleasure. From the latter comes cynicism; from the former encouragement.

As Stevenson wrote: "Two men looked out through prison bars. One saw mud, the other stars."

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FORTIETH ANNIVERSARY OF JACINTA'S DEATH

Suffering was the Lot of this Privileged One

IN the Lisbon orphanage, the little invalid grew visibly worse. Order was given for her internment in the Dona Estefania Hospital, which she entered on February 2, Feast of the Purification of Our Lady, after having been to confession and Holy Communion.

She knew only too well that the operation would be of no use, for Our Lady had again warned her of her approaching death. The medical diagnosis showed that she was suffering from purulent pleurisy of the large left cavity, with ostitis of the 7th and 8th ribs on the same side.

She was put into a ward on the ground floor where there were 14 beds for children. When she entered the hospital her mother returned to Aljustrel, on February 6, leaving the child in the care of the nurses at the hospital and of Madre Godinho.

The operation was performed on February 10 by Dr. Salazar de Sousa. Her state of extreme weakness did not permit the use of chloroform. Only a local anesthetic could be administered, imperfect enough at that time. She realised what was taking place, therefore, and suffered terribly. The infected ribs were cut away, leaving an open wound, large enough for a hand to fit into it.

After the operation she was moved from the ground floor ward to another on the first floor. At first the surgical intervention seemed to produce good results, but soon all hope was lost. The little martyr grew daily worse. She suffered greatly, principally when the wound was being dressed.

Died alone

The Blessed Virgin had prophesied to her months before that she would die alone. Her word was about to be fulfilled. On February 20, at 6 p.m., she said she felt worse and asked for the Last Sacraments. At 8 p.m. she went to confession for the last time to the Parish Priest of the Angels' Parish.

She pleaded for Holy Viaticum, as she was going to die. But the priest, not believing that she was so bad, would only promise to bring it to her the next morning. The child insisted in vain.

At 10 p.m. the child died tranquilly. The Most Holy Virgin surely came, as she had promised, to take her to Heaven. Our Lady's prediction that she would die alone was fulfilled to the letter.

The remains of the innocent child were taken to the hospital mortuary. Charitable ladies managed to provide her with burial clothes. She had asked for a white dress with a blue sash. A collection was made to pay for the coffin and the cost of the funeral, an amount which was quickly forth-

a surprising fact, considering the purulent nature of the child's illness, and the long time the corpse had remained exposed.

Her burial

At 11 a.m. on the morning of February 24 the coffin was closed and, in the afternoon, accompanied by many people, it was taken to the Rossio station on its way to Chao de Macas.

In the Fatima cemetery there were no tombs, and as Dr. Eurico Lisboa had said that Jacinta had shown a desire not to be lowered into the earth, the Baron de Alvalazere placed his family tomb at the disposal of Senhor Marto for his daughter's last resting place.

The Baron sent his car to Chao da Macas, two other distinguished families doing likewise, to meet those who had accompanied the coffin. But there were only three or four persons with the remains.

The funeral took place accompanied by these few, and the coffin was then placed in the tomb at Vila Nova da Ourém.

Even in this, the Blessed Virgin

coming. The remains were then conveyed to the Angels' Church accompanied by a large number of people.

Surprising fact

Everything had been arranged to have her buried in Lisbon. There were even persons who willingly offered the use of their family burial vaults for the purpose. Meanwhile, somebody remembered having heard that Jacinta expressed a wish to be buried at Fatima. Father Formigao, on whom the decision rested, fully agreed to this.

From Saturday, February 21—until Tuesday 24, the remains were kept, first in the sacristy of the Angels' Church, then in an annex, awaiting the completion of the official formalities.

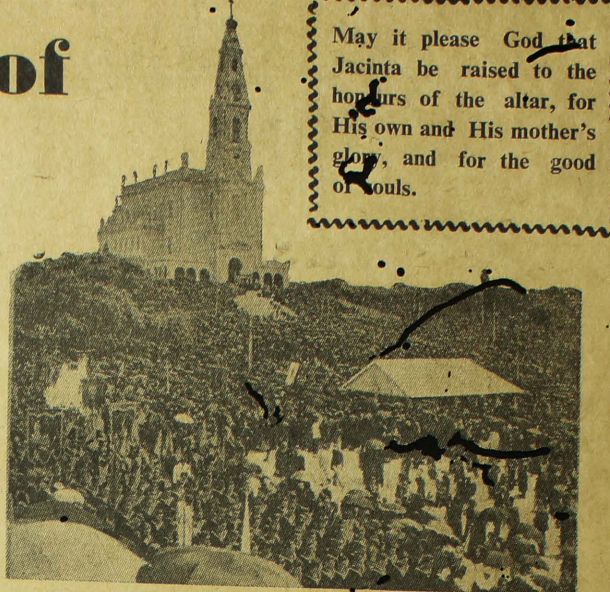


Here (left to right) are Jacinta, Francisco and Lucia.

People flocked from everywhere to see and kiss the child, in spite of earnest attempts on the part of the Parish Priest to prevent this. Until the closing of the coffin, many noted a suave perfume—

wished that in death little Jacinta should resemble her Divine Son. Her burial clothes were given in charity, the tomb lent, just as had happened to Jesus.

"I will return to Fatima, but



May it please God that Jacinta be raised to the honours of the altar, for His own and His mother's glory, and for the good of souls.

Fatima, where this beautiful basilica stands as a perpetual reminder of Our Lady's apparitions to Lucy, Francisco and Jacinta, is today an international shrine that promises to overshadow the primacy of Lourdes. By prayer we can make it the miracle spot of the world and thus, bring about the conversion of Russia and peace on earth.

only after my death," Jacinta had declared shortly before her death. Her words came true on September 12, 1935. On that day, her

Their mortal remains deserved a more condign consecration. And the faithful who visited Our Lady at the Shrine, wishing to satisfy their devotion, also visited the seers' tomb.

Translation of remains

On April 30, 1951, Jacinta's coffin was opened. Her mummified corpse was revealed, recognisable and fairly well preserved. On the following day, May 1, the translation was made to the Basilica, accompanied by a great number of people. The remains were placed in a tomb prepared in the transept, at the Gospel side.

At that tomb, where pilgrims daily offer up prayers in supplication, or in gratitude, we wish to scatter the petals of these simple verses composed by her cousin, Sister Lucia:

White lily,
Brilliant pearl,
Oh, up there in Heaven
Where you live in triumph,
Seraph of love,
With your little brother
Pray for me
At the feet of Our Lord

This pious woman, whose socks are worn through after travelling a great distance to the shrine, devoutly recites her Rosary during the procession.

remains were translated to the simple tomb which Bishop Correia da Silva had had prepared for her and her brother in the Fatima cemetery.

Return to Fatima

The coffin was opened at Vila Nova da Ourém and the upper part of her remains uncovered. Before numerous witnesses was revealed the face of the little shepherdess who had the happiness to see the Mother of God with her mortal eyes. It was beautiful, incorrupt and perfectly recognisable.

The same day the coffin was taken to the Shrine at Cova da Iria. The Archbishop of Evora, D. Manuel Mendes da Conceicao Santos, celebrated Mass, with the remains present, in the Confession Chapel, now demolished. On the way to the Fatima cemetery, the coffin remained in the Chapel of the Apparition for a few minutes.

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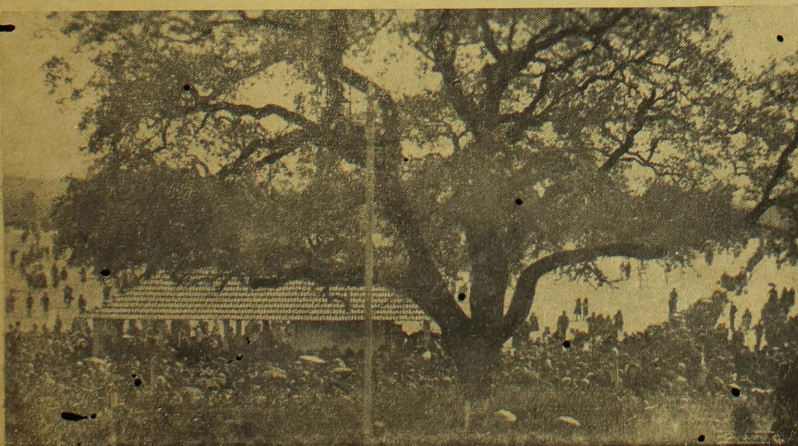
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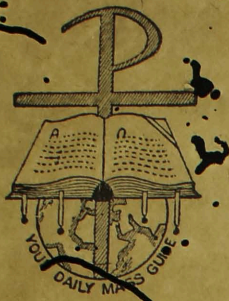


The oak tree, at the Cova da Iria, where the apparitions of Our Lady took place.

"And exalted the humble"

The intimate facts of the lives of the little shepherd children, known principally through the writings of Sister Lucia, attract attention to them and the devotion and confidence of the faithful in their power with God increases year by year.

By a decree of December 21, 1949, the Bishop of Leiria appointed a commission to take the first steps towards the long and minute process of the beatification of the two little shepherd children.



Sunday, 22 May: FIFTH SUNDAY AFTER EASTER. White.

Monday, 23 May: Rogation Day. White.

Tuesday, 24 May: Rogation Day. White.

Wednesday, 25 May: St. Gregory VII. White. 2nd Prayer of the Vigil of Ascension. 3rd Prayer of the Rogations. Omit prayer prescribed.

Thursday, 26 May: ASCENSION OF OUR LORD. White. Omit prayer prescribed. Creed. Proper Preface of the Ascension till Vigil of Pentecost: Proper Communicantes.

Friday, 27 May: St. Bede. White. 2nd Prayer of St. John before the Latin Gate.

Saturday, 28 May: St. Augustine. White.

Sunday, 29 May: FIRST SUNDAY AFTER ASCENSION. White. 2nd Prayer of St. Mary Magdalene of Pazzi. Creed. Preface of the Ascension. Omit prayer prescribed.

Unless otherwise stated, the prayer prescribed is said daily.

Strands of the Story 240

KANDY FROM THE CLOUDS

JUST how far will an aerial survey of the area help us to spot the site where Fr. Vaz's 17th century church lies hidden under the silt and rubble of the intervening years?

The question is of importance to us, not just for its historical interest, but for the practical purposes of obtaining the Beatification of the priest who is the hinge—a cardinal point—in the story of the Island's Faith. Time and again we have insisted on the psychological necessity of recovering his Tomb and "relics"—even if the laws of the Church would allow us to bypass it in the face of near impossibility.

It is this practical necessity that determines the measure of the meags we must adopt to attain the objective. Our readers will admit that so far we have not hesitated to visualise even extraordinary means, such as seismic soundings by foreign experts. It is in the same spirit of bold enterprise that we turn our thoughts to aerial surveying.

But here Divine Providence has gone ahead of our humble efforts: the aerial survey has already been done; and, thanks to the chivalrous service of G.I.O.M., a photographic copy has been received and placed on file.

Father Vaz Feature

With it, Kandy lies spread out in a moment on our desk, not only with the most exact measurements, but with all the details of topography. Naturally, it takes the practised eye of a specialist to grasp all this photo reveals or suggests. But even the most ordinary being looking at it can say that somewhere on that 2 ft. square of pictured material is the spot we are looking for. Those who have been following our Strands closely will be able to go further and say somewhere, within the few square inches on the

outer arms of the S.W. corner of the built up area of Kandy proper is the site where Fr. Vaz's church stood and where his tomb must still lie with his holy remains.

Such a thought gives you a thrill as you look down on the map. It is very much like what the Angels see as they lean over the balustrades of Heaven—except that they know the exact spot from the Guardian Angel of the town. Heaven, on the other hand is further off than the clouds from which the camera's eye has caught the picture for us. For, wherever Heaven is, it is somewhere and out beyond the space above our heads.

Let us be scientifically exact even in our flight of fancy. This is what up-to-date science tells us of the world above our heads:

"The air coat of our earth in its lower regions consists of the troposphere with which we all are familiar; it ranges about 10-12 kilometres high and is the scenery of phenomena such as clouds, winds, and weather. It has hitherto been the space of aviation.

On top of it there is a layer reaching up to about 35 kilometres, which is less agitated by movement, and is highly poor in oxygen; we call it the stratosphere; on top there is the onosphere with its layer of air molecules which are to a high degree ionized, a layer that reaches up to 500 kilometres and more. This is the theatre of polar light phenomena ("Aurora borealis") and the location of the heavy-side layer which is important for short-wave radio communication.

Between 100 and 1,000 kilometres of altitude the ever thinner air coat of our earth gradually merges with universal space between the planets. (German Features News Service).

Just how far interplanetary space extends makes you dizzy; for we know that "Pioneer 5" shot into space by America is already 7 million miles away from the earth. All that gives us a wide berth of the place called Heaven. It makes us feel very small with our one square mile to be explored and so strengthens our conviction that, given the right amount and quality of prayer, we can pin-point Fr. Vaz's tomb on the map unerringly. It is this conviction that has sent the aerial map on a tour of the Convents for the Holy Women to study it under the gaze of prayer. By the time it comes back, we might be ready for "seismic soundings" and then the experts will be the better off for the clues of Mary's answer to her daughters.

Moratuwa m.d. 2/50; Mrs. T. S. C. Manathunga, Moratuwa m.d. 2/50; Mrs. I. C. Solomonsz, Wattala m.d. 3; Miss N. D. Mary Agnes, Dungalapitiya 3; Mr. M. A. K. Perera, Colombo 10; Mr. M. S. Mendis, Kandy 5.

Mrs. G. Moldrich, Mr. T. A. Dharmaratnam, Mr. L. A. Perera, Mr. K. D. Simon, Mrs. May Hanks, Miss M. Amerasinghe (Re. 1 each) 6. Anonymous (several) 265.

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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.

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MAY 22: 9-00 to 9-30 a.m. CATHOLIC HALF HOUR (Sinhalese). 9-30 to 10-00 a.m. CATHOLIC HALF HOUR (Tamil). 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

MAY 28 to 30: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil).—Rev. Fr. Raymond Peiris.

MAY 29: 10-00 to 10-05 a.m. TALK (English).—Rev. Fr. Claude Lawrence.

MAY 30 to JUNE 5: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese).—Rev. Fr. Joseph Jayasuriya, O.M.I.

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Editor caught window-shopping (in Rome) with Bishop Fulton Sheen!

THE strictest security measures taken against all offending intruder-newspapermen notwithstanding, one day this month FR. MANIK MUTTUKUMARU was caught window-shopping down Rome's main thoroughfares!

Entrusted with the tough assignment of covering FR. MANIK MUTTUKUMARU, was one of Robin Hood's most trusted accomplices in the Eternal City—FRIAR TUCK himself ("I am a man of solids. Like the church I am founded on a Rock")—who reports that for well over an hour, America's BISHOP FULTON SHEEN and Ceylon's Messenger Editor were seen strolling along gaily, chatting merrily and enjoying every bit of that brisk jaunt on a May morning in Rome's boulevards!

The window shopping interlude was made possible by the day's work-sessions finishing up forty-five minutes earlier than usual.

Re-union in the offing?

ROBIN Hood is also reliably informed by FRIAR TUCK, that now, spending all his time at the Vatican is the well known Anglican minister—CANON REA—who recently had a 20-minute private audience with POPE JOHN XXIII.

CANON REA, I am informed, is actually working very hard on the canonization of HENRY VI and he has handed over all the material to the Holy Father at the audience.

He is the only non-Catholic or non-priest who is allowed to reside in the apartments where only cardinals, bishops and priests stay.

He attends Masses daily and even serves at them sometimes. CANON REA is confidently expected to embrace the Faith one day. He has himself admitted that the time of re-union is not far off for many others like him.

Anglican minister's request

AN Anglican minister in Ceylon (who wishes to remain anonymous) has sought the help of this columnist to procure copies of any Catholic magazines devoted to re-union work.

Will any readers who can spare such literature please forward same to Robin Hood? They will be despatched to the Anglican minister concerned.

Prolific photographer's exhibition

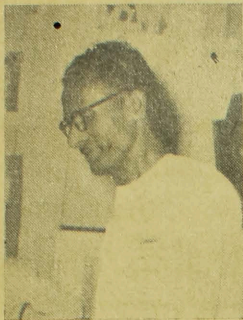
ELUSIVE and prolific photographer by night, with a round-the-clock strict schedule during day-time, is MR. WILSON HAGODA of the Criminal Investigation Department.

Next week he holds an Exhibition of his work which promises to be a tremendous draw.

It is a widely assorted picture gallery of Asia's writers and journalists.

Among the photographic studies of Ceylon writers on

view are Frs. MARCEL LINE JAYAKODY, ERNEST PORUTHOTA, QUIN-



Photographer Wilson Hagoda

TUS PERERA and Mr. ANTHONY JAYAMANNE.

MR. HAGODA'S collection totos up to nearly 350 exhibits. One of his best known studies titled "interval" captured for him an International Photographic "Oscar" in Japan.

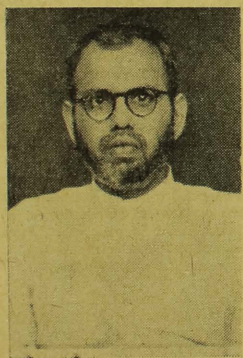
The Exhibition will be declared open by the Attorney-General, MR. HEMA BAS-NAYAKE.

Garlands for Retreat priest

MANY tributes to the excellent work done by Rev. Fr. M. K. CLAUDE, S.J. in the course of his eleven weeks at Fatima Retreat House, Lewella, have been reaching me.

Here is what "A PRIEST-FRIEND" writes:

"His lectures on 'The Role



Fr. M. K. Claude, S.J.

of the Laity in the Mystical Body' to the gentlemen of Nuwara Eliya and Ampitiya, his Exhortations and Meditation-Points and Ascetical Conferences to Religious Nuns and Brothers, retreats to Girl-students and Legionaries of Mary (men and women), laywomen in Nuwara Eliya, Ampitiya, Kandy and Mooloya, to the Good Shepherd nuns of Bandarawela, two very illuminating dissertations at the National Seminary and special talks to the Retreatants in Lewella have won for him a large circle of spiritual clientele in the Island. No single priest has been so much in demand from Priests, Bishops and Nuns. The Apostolic Internuncio has by word of mouth persuaded several to make a 30-day Retreat under him.

The secret of his hold on all lies in his clarity of thought, soundness of doctrine, felicity of expression and deep, sympathetic understanding of individuals; he has an unerring judgment of men and things.

He endears himself to one and all easily; one cannot help loving that Father."

FR. M. K. CLAUDE, S.J. has been appointed Instructor of the Third Year Brothers of the Society in Sacred Heart College, Shembaganur P.O., (Madura Dt.) S. India, where he will be for some months.

For University entrants

IF you happen to be a new entrant to the University, there's good news for you. A week-end Seminar exclusively for new entrants has been scheduled to commence from the evening of 27 May to 30 May morning at Aquinas Hall, Bambalapitiya.

This is a fine opportunity, I dare say, for University students to meet and get to know each other before they actually enter the University.

Men students are being provided accommodation at Aquinas Hall and the women students at Holy Family Convent, Bambalapitiya.

The Seminar is initiated by the Catholic Students' Federation.

For more details contact FR. THOMAS KURIACOSE S.J., Aquinas University College, Colombo 8 (Telephone 94014).

Negombo looks forward

MANY Negombo folk are looking forward to this year's POLICE NOVENA to be held at St. Mary's Church, Negombo on 26 May. A magnificent effort is being put up by its chief organizer to make it more colourful than last year's.

The Police Band is scheduled to be in attendance from 6-45 to 8-45 p.m. A Fireworks display is expected to

follow.

MR. H. G. BOUDAVIN, A.S.P. and the HEADQUARTERS INSPECTOR, I gather, have given every encouragement for the event which will be attended by all Police Officers in Negombo as well as the Police and R. Cy.A.F. of Katunayake and their families.

Retreat Schedule for June

BUILDING operations are due to start soon at FATIMA RETREAT HOUSE in Lewella, Kandy, necessitated by the growing influx of retreatants from all quarters.

The provision of more rooms capable of accommodating bigger groups, it is hoped, will become a reality by 1961.

Meanwhile, the JESUIT FATHERS in Kandy have released the schedule for June:

June 1 to 4: School-leaving students (H.S.C., S.S.C.) of St. Sylvester's College, Kandy.

June 9 to 13: School-leaving students of St. Anthony's College, Katugastota and St. Thomas' College, Matale.

June 16 to 20: The Legion of Mary, Ragama.

June 23 to 27: Students of St. Mary's, Kegalle and Ampitiya College.

Papal blessing for Kotahena jubilarians

KOTAHENA Cathedral presented a joyful scene on 10 May when a large number of friends and relations trooped in to attend the Thanksgiving High Mass sung in connection with the Golden Jubilee of Mr. & Mrs. S. D.



STANISLAUS of 174, Skinners Road North, Kotahena.

The service at the Cathedral was presided over by the youngest ordained priest of 1960—FR. RUFUS BENEDICT a relative of the celebrating couple.

Papal benediction to the jubilarian came by way of a Vatican cable, which was read to the couple and their children, sons-in-law and daughters-in-law by VERY REV. FR. S. EMMANUEL, O.M.I., a brother of the jubilarian. The cable read as follows:—

"Holy Father cordially imparts Mr. and Mrs. Stanislaus occasion Golden Jubilee Marriage Paternal Apostolic Blessing implored. — Cardinal Tardini."

His 81st anniversary

MR. S. THOMMANUPIL-LAI, writes in to say that, with reference to his recent article (Messenger 7 May) the 81st anniversary, of FR. CHARLES S. MATHEWS, O.M.I. falls on 27 May.

Many old boys and friends would like to send him their good wishes. His address is Bienvenu, Bandarawela. FR. MATHEWS is now Chaplain to the Holy Family Nuns at Bandarawela.

The ROSARY, Mary's Own Prayer

WHETHER you are a modern version of the Angelic Doctor, or only a common clod-hopper like me, the best form of prayer for you, save the Mass, is the rosary.

The rosary combines at once mental with a vocal prayer and comprehends in fifteen decades the alchemy which can transmute us from frail sinners into strong and joyful saints.

The rosary is the prayer after the very heart of the Blessed Virgin Mary. How better could we ask her but on the prayer of her choice: the prayer she has specifically requested in many an apparition.

Mary just cannot refuse a petition made on the rosary.

If you wish to honour Mary in the way she would like to be honoured in this Marian age and month, there is but one way: the rosary. And, if you would be perfect in the honour you desire to pay her, then add a small penance or a mortification, and her joy and yours will be complete.

The rosary is the meatiest digest of Our Lord's and Our Lady's life here on earth and hereafter in heaven.

I am sure you could ferret out St. Joseph in some of the mysteries he appears, and get him into correct perspective in the picture—he is so self-effacing—much to the delight of Jesus and Mary. St. Joseph, if you will recollect, came into the picture in the final apparition at Fatima. He has his place in the rosary.

If you are married, I tell you there is no surer way of keeping the home fires burning than by the habit of the family rosary.

A Journalism Award Entry ("Writer of the Year")

Do not worry over the latest financial crisis in the home circle. Mary was an excellent housewife. Let her manipulate the family budget, but remember to throw the family weight on the rosary, that unbreakable chain of prayer which loops all heaven to your heart.

by VERNON LAWRENTSZ

One of the greatest delights of a Catholic home is the company of the Queen of Heaven, in the intimacy of a chaplet. The rosary is a chatty prayer. Mary loves to be spoken to in the rosary.

However large your family may be and however far apart its members may be dispersed, you can always hold them spiritually together on the beads of prayer.

The many loved ones and friends you have, they can all be held together in the rosary.

Many an erring man has gate-crashed heaven on the rosary.

Many a fond mother has sneaked a doubtful son through the Golden Gates purely on the shibboleth of beads.

Some pile Pelion on Ossa to reach Olympus. The surer way to heaven is bead on bead in the rosary.

It is the greatest tranquillizer ever known. You cannot crack up or go jittery under the stress and strain of modern life, if you know how to relax at the end of the day with the rosary. The end of a perfect day is the one rounded off with a rosary.

Eudaemonia is the word used by Aristotle to describe a feeling of healthy well-being, the happiness of an intelligent, active life. The new drug iproniazid, a psychic energizer, is said to produce this reaction. But it can never hope to achieve results any day comparable to the rosary. The rosary does not produce ill effects like Marsilid, the trade name for iproniazid. At most it produces a mild lassitude or laziness easily shaken off. It is perhaps an understandable drowsiness because the flesh is weak. But for that permanent state of eudaemonia, long the secret of Catholics, no possible drug can hope to equal the efficacy of the rosary. It is within reach of all comers, priced moderately in minutes, it usually costs fifteen.

The rosary in the hands of the young is a violent weapon. It takes heaven by storm. It is no exaggeration to say that if children take to the rosary devoutly the calf and the lion and the sheep shall abide together. The possibilities in this prospect are unlimited.

The rosary in the hands of the aged is a joy to behold. You can

Continued on page 12

The Messenger

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SATURDAY, 21st May, 1960

THE TECHNIQUE OF SUBVERSION

WE make no apology for returning to a subject that has figured in these columns of late with the repetitive regularity of a recurring decimal. We are referring, of course, to the danger that lies ahead of this country, unmistakable and clear, like the sinister red glow of a warning light.

One of the greatest gains of the last elections was the clear rejection of Marxism by the people. The vast majority of Ceylon voters showed that they have at last understood Marxism for what it really is, a political force given to the use of the technique of subversion, so as ultimately to impose upon the country a dictatorship. They call it a dictatorship of the proletariat but it will in actual fact and effect be a dictatorship over the proletariat as well.

The Marxists speak of the capitalists as being guilty of the exploitation of the proletariat. But as a local controversialist once said in a brilliantly apposite and devastating phrase, the Marxists themselves are guilty of exploiting the exploitation of the proletariat. The Marxists, whether they call themselves Communists or Trotskyites, make out they are the friends of the workers, but they really exploit them in order to attain their own ultimate objective.

It is unfortunate that there are still some people in this country who, either because they are ignorant of the content of Trotskyite doctrine or possibly because they are misled by the suave and charming manner of some of our own exponents of the Trotskyite creed, imagine that Trotskyism is a mild and harmless brand of Marxism. But both Communists and Trotskyites have the same objectives, and use largely the same methods.

In spite of the differences between them, the Ceylon Communist Party and the L.S.S.P. are Marxist parties in the fullest sense of the phrase. Under an L.S.S.P. regime we shall have a regimented society conforming perfectly to the classical Marxist pattern. The entire economy of the country will be in the hands of the State. The Party will dictate the price of essential goods. Nearly all of us, and certainly all educated men, will be government servants. Of course only Marxists and keen Party men will hold high office of any description.

Once the L.S.S.P. comes into power there will be no free elections, for though it will use free elections as a means of seizing power, once power has been seized it has, according to Marxist doctrine, to be retained at any cost.

No party which believes in private property or the private ownership of the means of production will be permitted to function, for any such party would be by definition a counter-revolutionary party.

All political and economic power will be vested in the State — that is, in practice, in those few men who are at the top. In a modern Marxist socialist State there is a concentration of power in the hands of a few to an extent that has hardly any parallel in history. Of course, privilege naturally goes with power, and hence in Marxist countries the rulers have the most incredible and fantastic privileges. The leaders of the L.S.S.P. are no less liable to the corruption that power brings than other ordinary human beings.

According to Marxist strategy, the ordinary means for securing power are revolution, following upon general strikes and social unrest and upheaval. The L.S.S.P. has never at any stage abandoned its policy of revolution, and it remains a revolutionary party.

Though a Marxist party may make use of the ordinary democratic processes, it does not accept the idea of the democratic State. It is part of the Marxist creed that since the social ownership of the means of production cannot, in the last analysis, be secured by constitutional means, unconstitutional methods must be used.

"The question as to who is to rule the country," wrote Trotsky, "... will be decided ... not by references to the paragraphs of the Constitution, but by the employment of all forms of violence. (There is) in his ... no other way of breaking the class - will of the enemy except by the systematic and energetic use of violence."

By violence, then, as Harold Laski commenting on Trotsky says, the Marxist captures the State; and by the replacement of the dictatorship of the capitalist by the dictatorship of the proletariat, he consolidates the position so acquired.

All this being so, it would be a tragedy if the Marxists should be allowed to come back into a position of advantage. To protest vehemently and vociferously that no-contest pacts do not imply any change of Party policy or principles is surely naivety in excelsis. Marxists do not enter into no-contest agreements out of motives of altruism pure and unalloyed, but for what they can get out of it. However desperate one may be, it is always a dangerous expedient to hold on to a tiger's tail.

SPIRITUALISM - a brief survey of a topical subject

NEARLY everybody knows that the word "spiritualism" or "spiritism," as it is used today, refers to a supposed communication with spirits and departed souls. It is claimed that the communication is achieved by various means — amongst them are "raps" on the walls or on articles of furniture according to a pre-arranged code; automatic writing, ouija-boards, planchettes; or, more strikingly, the messages given by mediums at seances.

It might be useful to begin with explaining some of the terms used in connection with spiritualism. An ouija-board is a board that is marked with the alphabet and other signs, and is provided with a movable pointer. A planchette is a small board, usually heart-shaped, supported by two castors and a pencil which traces letters when a person's fingers rest on the board. A medium is a person who, when in a trance, is alleged to pass on messages from the spirit world. And a seance is a meeting at which those present believe that they are in communication with the spirits of the dead through a medium.

One also hears of materializations, or of spirits appearing in visible forms, and of "spirit-photographs." And ectoplasm is a supposed viscous substance exuded by the body of a spiritualistic medium during materialization.

Attempts to communicate with the spirits of the dead are probably as old as mankind, and even the Old Testament contains clear prohibitions of such attempts (e.g. Deut. XVIII, 10-12). But modern spiritualism in its present form dates from the year 1848 when two child-mediums, the sisters Maggie and Katie Fox, in the American village of Hydesville, in the State of New York, began to hold intercourse with the spirit world by means of rappings on the walls and on furniture.

The practice spread rapidly to other parts of the world. Some of the best known of those who helped to spread this new "cult" were D. D. Home, J. Arthur Findlay, W. Stainton Moses, Sir Arthur Conan Doyle, Sir Oliver Lodge, E. W. Oaten, Dr. Fielding Ould and Allan Kardec.

The new "Religion"

The history of the Spiritualist Movement leaves us in no doubt that the majority of its followers think of it as a sort of religion. Their assemblies take on the character of religious services at which there are Scripture-readings, prayers and hymns; even the addresses are very much in the nature of sermons.

But apart from agreement regarding life after death and the possibility of those on earth communicating with the souls of the dead, there is a vast variety of diverse and conflicting views on almost every other subject. While some spiritualists claim that their "creed" is not an independent religion but is consonant with the teachings of the different Christian denominations, yet others insist that it is a distinct and unique religion opposed to the existing forms of Christianity.

Still others maintain that spiritualism is a system of scientific facts in accordance with which the truth of religious doctrines ought to be judged.

There has also often been evident a strong anti-Christian attitude amongst many leading spiritualists. For instance, the writings of Sir Arthur Conan Doyle and Mr. J. Arthur Findlay, and articles in some important spiritualist newspapers, have been violently opposed to Christianity and revelation and the teachings of the Churches, and many Christian doctrines (e.g. the Trinity, the Atonement, everlasting punishment) have been treated with contempt and ridicule. And it is claimed that this violent onslaught on fundamental Christian doctrines has been taught by august spirits of the unseen world.

But then, different "controls" who are supposed to communicate through different mediums, each one having his own special medium, often teach totally different things! And we are expected to believe in these teachings upon the authority of "controls" or communicators who have bizarre and amusing names like "Moonstone," "Red Cloud," "White Feather," "Imperator" and others as interesting, but whose very existence is not supported by a single shred of evidence — we have only their word for it.

The "divine" voice from the coal cellar

There would, therefore, seem to be a remarkable degree of confusion and disunity in the supposed etheric world beyond the grave. There would also seem to be a very considerable degree of uncertainty and sometimes of stark ignorance

even regarding basic questions. For example, when "Dr. Morgan," the most important of "Mr. F. W. Fitz-Simons' group of allegedly remarkably wise and utterly honest controls, was asked about Reincarnation, he answered: "No one over here with whom I have talked appears to know whether it is true or not." (F. W. Fitz-Simons, F.Z.S., *Opening the Psychic Door*, 1933, p. 119). Chesterton once said, characteristically and with sturdy common sense, "you do not

by a staff writer

expect to hear the voice of God calling from a coal cellar!"

According to some spiritualist enthusiasts it is only through these intelligent spirits of the other world that mankind will find correct guidance and true progress, being rescued alike from the fictitious dogmas of the Churches and from the spiritual bankruptcy of materialism. But here we are up against a strange phenomenon.

Even though "Pheneas," the special control of the Conan Doyle family, was said to have lived in or before Abraham's time, and "Imperator," the chief control of Stainton Moses and his group, claimed he was the prophet Malachi (about 460 B.C.), this valuable revelation was not given to mankind till 1848 — for March 31st, 1848, is commonly accepted by spiritualists themselves as the date on which Modern Spiritualism began.

The coming millenium that has not yet come

One cannot help wondering why these all-powerful spirits had to hold themselves in abeyance all that long while, especially in view of the astounding claims made for them. According to Findlay, the entire spiritual future of the human race and its regeneration, lies in the practice of Spiritualism, for the "Mediator between earth and heaven is that gifted class of people called mediums, who can bring heaven to earth and unite the two worlds in one..." (cf. J. Arthur Findlay, *The Rock of Truth*, 1933, pp. 297-298). And Conan Doyle says: "When the great change comes to humanity then all creeds and churches will cease to exist... All, all, every colour and sect and nation will turn to Spiritualism... Then comes the Millennium." (Doyle, *Pheneas Speaks*, p. 73). A whole host of other notable spiritualists speak in the same strain.

Already in 1852, the Rev. Adin Ballou was assured by his dead son that "another century cannot commence before this great change will be wrought," and on March 1916, Raymond, in the book bearing the same name, by Sir Oliver Lodge, tells his father "Mr. Myers (i.e. F. W. H. Myers, the well-known authority on psychic phenomena who died in 1901) says that in ten years from now the world will be a different place." It is now forty-four years since then and the world is indeed a different place, but we can hardly be said to have reached that joyful "Millennium" to which those founding fathers looked forward with such eager and certain expectancy!

This "new" Revelation of a new means of salvation and of a "new heaven and a new earth," has only succeeded in revealing the credulity with which people believe even in what is so effectively described by the Pauline phrase, "foolish nursery tales" (I. Tim. iv. 7), and the ease with which indeed they forget Paul's warning: "... we are no longer to be children, no longer to be like storm-tossed sailors, driven before the wind of each new doctrine that human subtlety... may propound." (Eph. iv. 14).

A sad end

As for the two young children of nine and twelve, the sisters Maggie and Katie Fox, from whom modern spiritualism takes its origin, it would be only honest to say that the evidence does not prove or even strongly indicate that they were guilty of deliberate deceit, fraud or imposture at the outset of their career as mediums. It does seem likely, on the testimony

of men of sound judgment and unquestionable integrity, that some of the extraordinary manifestations which occurred through their mediumship, were really genuine.

But what is even more certain, is that these two remarkable characters came to an unhappy end. In the first message they received in 1848 the spirits assured them: "You must proclaim these truths to the world... When you do your duty, God will protect you and good spirits will watch over you." We have the authority of their elder sister Leah, who was herself a medium, for this promise. (Lea Underhill, *The Missing Link*, New York, 1885, pp. 48-49).

They did strive hard to propagate spiritualism, but the promise of protection found no fulfilment, for the Fox sisters took to drinking intemperately, and became physical, mental and moral wrecks.

Towards the end of Maggie's life, the editor of a leading English Spiritualist newspaper, a responsible and sincere devotee of spiritualism, referred to her as being "spiritually lost and misdirected," he said "all moral sense and control of mind and desire were gone," and spoke of "drunkenness, sensuality, and moral abasement of all kinds." (*The Medium and Daybreak*, April 28th 1893, p. 258).

Strange contradictions

In Spiritualism, therefore, there is an attempt to communicate with spirits who exist in a state different from our present human state. To thus invoke these spirits, and to seek information from them, in a manner clearly not sanctioned by God or by His Church, is to attribute to them a role not assigned to them by God.

This is so, not only because neither the Scriptures nor the Church approve of the evocation of these spirits, whether they be evil or not, but also because it would be fantastic and an insult to the divine majesty to presume that the hand of God is in it when the answers are sometimes so frivolous, vulgar and absurd (like references to whisky and soda and cigars "on the other side", or to some who had come there with evil ideas and vices) and sometimes so contradictory to the teachings of Christ (e.g. denials of the truth of the Bible, of the divinity of Christ, etc.). Though some spirits sometimes speak reverently of Christ, of Catholic teaching, and so forth, others do the opposite.

How can this contradictory nature be explained? Either the spirits are liars, or are subject to deception — in which case they are not from God — or else the communications are not from spirits at all, but are projections of the medium's mind.

Granted the warnings given in the Bible against seeking "the truth from the dead," the power and the shrewdly deceptive activities of the devil, the admittedly harmful results that have followed from the practice of spiritualism, and those instances of spiritualistic phenomena in which there is unassailable proof of the operation of evil spirits, there is ample reason for concluding that the agencies involved in spiritism could often be the powers of evil and of darkness.

A subsequent article will present a summary of the conclusions that can be drawn from the data available regarding spiritism, attempt to give a brief critique of the entire subject, outline the attitude of the Church towards it, and point out its dangers.

We might, however, conclude this first instalment with a reference to the warning issued by a man who has been recognized as an eminent authority in the world of Spiritualism, W. Stainton Moses. He was a member of the teaching staff of University College, London, a powerful medium and automatist, the first editor of the Spiritualist periodical *Light*, and the author of several works which have been published by the London Spiritualist Alliance as standard handbooks for Spiritualists. Over and over again he warns his readers that "the foes of God and man, enemies of goodness, ministers of evil," are striving to get into contact with those who are living on earth. (cf. Stainton Moses, *Spirit Teachings*, pp. 13, 230, 243, etc., and *Spirit Identity*, pp. 16, 21, etc.). A Catholic defending the Church's teachings, could not have written more strongly.

(To be continued)



Tomorrow is the anniversary of the consecration of His Lordship the Bishop of Jaffna, the Rt. Rev. Dr. J. Emilianus Pillai O.M.I. We offer His Lordship our prayerful wishes.

Pussellawa workers honour Patron

(from K.S.G., "Messenger" correspondent)

ON May 1st, the workers of the Sogama Factory rallied to honour their patron, St. Joseph the Worker. The celebrations were organised by the Brothers of the National Seminary holidaying at Pussellawa. At 4-30 p.m. the workers assembled on the factory premises. From the factory, 8 workers carried the vestments to

the altar. Fr. M. Quere O.M.I. celebrated Mass at the entrance to the factory store-house.

Preaching on the occasion, Fr. V. Croos O.M.I. said that unity and a sense of solidarity should prevail among the workers. He urged them to give of their best for the cause and to be mindful of the dignity of labour and of the rights of all.

Soon after Mass, a procession was held in honour of the Saint. When the procession reached the factory, one of the workers, clad in her daily work-a-day kit, garlanded the statue of St. Joseph with a garland of jasmine and tea blossoms.

The recitation of a prayer, followed by a hymn to St. Joseph the Worker, brought the celebrations to a close.

NOTICE

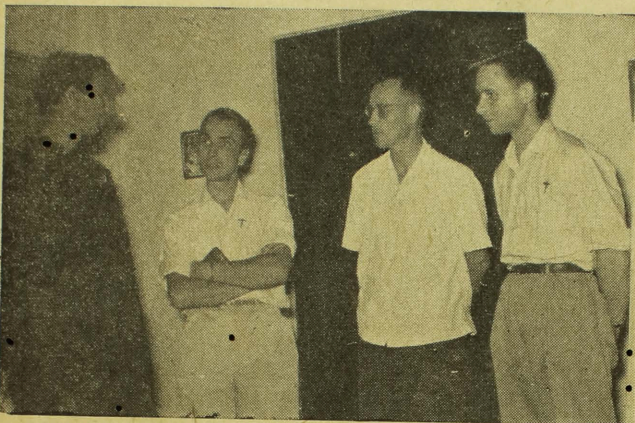
The Catholic Press will be closed on Thursday, 26 May, the Feast of the Ascension. Advertisers are informed that the closing time for classified advertisements in the next issue will be noon on Tuesday, May 24.

IN FOUCAULD'S FOOTSTEPS

(by a "Messenger" reporter)

WE halted at a coarse slum dwelling in the heart of Hultsdorf and knocked at a weather-beaten, worm-eaten door that seemed a silent sentinel beside the neighbouring church which is named Bona Morte. But for prior briefing we would have refused to believe this humble habitation was a religious house. The door opened and we forgot the pelting rain outside as we saw the welcome smile of a blue-sared nun.

Soon we were being greeted by Bro. Paul, a tall, gaunt priest of the Congregation of the Little Brothers of Jesus, the Order founded by that apostle of the Sahara, Charles de Foucauld. Bro. Paul was here from Jaffna to meet three postulants for his Order from Hong Kong and Vietnam who were on their way to France for their novitiate. We were shown into the little chapel, and there they were—three trouser-clad young men sitting cross-legged, in swami style, before the Blessed Sacrament. They were bare-footed, for their rule forbids them to wear shoes within the chapel. The altar was draped



Bro. Paul (extreme left) together with Brothers Victor, Vincent and John

in Indian handloom cloth with oriental motifs on it. The sanctuary lamp was of burnished brass—a typical piece of Kandyan craft. Little clay "pol-thel pahan" were placed before the picture of Our Lady.

Later we got talking to the

three postulants who were sailing the next day to their destination. Bro. Victor was a flourishing young business magnate who had renounced his rights to the leather factory inherited from his father, for the cause of Christ. He and Bro. John, a High School student, had been studying Chinese in Hong Kong. The third, Bro. Vincent, had been a labourer in Saigon. When they complete their religious training in Marseilles, they hope to return to the East. After a very pleasant half hour with these future Little Brothers of Jesus, we took this picture of them and said farewell, wishing them godspeed and a safe return.

Kurana bids farewell to pastor

(from Leander Fernando, "Messenger" correspondent)

THE parishioners were visibly grieved as they bade farewell to their Parish Priest, Rev. Fr. Y. Rozen, O.M.I., who is returning to his homeland after serving a period of nearly 12 long years in the parish of Bolawalana.

After the Mass at Kurana on Sunday, 8th May, the parishioners gathered round their pastor for the last time. Two touching addresses were read and presented and, as a token of sincere love and remembrance, a bouquet of flowers was offered along with a presentation.

GOOD-BYE! and WELCOME!

THE Messenger announces with regret the departure of Fr. DOMINIC ANANDAPPA, the Manager of the Catholic Press, for the more attractive field of the purely pastoral apostolate at St. Joseph's Church, Grandpass, a live and thriving city parish, which will certainly benefit by Fr. Dominic's spirit of selfless service, and his apostolic zeal. The Press has, of course, to resign itself to losing him. While wishing him good-bye and every blessing in his new sphere of work, we must place on record our thanks to him for the hard work, efficiency and accounting ability, which not merely secured financial stability for the Press but made it a very definite financial success. We are no less grateful to him for the many other services he has rendered this establishment, and his many kindnesses will long be remembered by those he leaves behind.

Having said *vale*, we must now say *ave*, and so the Messenger welcomes the capable and competent-looking young priest who takes over from Fr. Dominic as Manager of the Catholic Press. Fr. OSWALD GOMIS may appear, and indeed be, youthful, but he comes to us with a fair measure of experience in business administration and in that financial wizardry required of a man who has to dabble in those terrifying and apparently interminable rows of numerals and digits and ciphers known as accounts. But in him, as in his predecessor, kindness and calculus go together, and the Messenger wishes him many happy years of useful and fruitful endeavour in the new and responsible office that has devolved upon him.

KANDY DIOCESAN RALLY

(from a "Messenger" correspondent)

THE Kandy Diocesan Rally of Catholic Associations was held at Nawalapitiya, on Sunday, 8th May. There was a large gathering present, delegates from almost all the parishes being present. His Lordship Bishop Regno said the Rally Mass at 7-30 a.m. and preached, after which the Nawalapitiya Catholic Association entertained the various representatives to tea.

At 10-30 a.m., after the Central Council of the Kandy Diocesan Union had met, the Rally General Assembly was held at St. Mary's College Hall.

The Parish Priest of Nawalapitiya and the President of the Nawalapitiya Catholic Association, made speeches welcoming the delegates. The President also expressed the hope that it would be an incentive for Catholics to read and study their Faith.

The Vicar-General thanked the Nawalapitiya Catholics for consenting to play hosts to the Rally. He expressed regret that His Lordship the Bishop of Kandy was not present with them and read a telegram from His Lordship, blessing the Rally and promising it his prayers. He then introduced to the gathering the Chairman of the Rally, Mr. Charles Robinson of Matale, a great Christian teacher and Headmaster, who had given to God his eldest son and had contributed towards the training of several others who were now priests of the Diocese.

Mr. Robinson in an eloquent address showed how much interest the Church was taking in the welfare of the worker.

Mr. Mervyn Alles of Nuwara Eliya read a paper on "The Christian Worker" in which he traced the history of the struggle of the worker for his rights. He called this the age of the worker and spoke of the various problems the workers of the Kandy diocese were faced with.

At 2-30 p.m., after lunch at the College, the delegates re-assembled for group discussion and a general resolution was passed to the effect that the Conference recommended that the Worker Movement in all its three forms be established in all the parishes and schools.

After pledging loyalty to Pope and country, the day's proceedings were brought to a close with the Eucharistic Procession at which Bishop Regno presided.

99 YEARS AGO



Ninety-nine years ago, on the 21st of May, died Charles Joseph Eugene De Mazenod, Bishop of Marseilles. He was the lordly heir of a long line of wealthy French noblemen, but chose to become the servant of the poorest of the poor. To continue his ministry to the poor, he founded the Congregation of the Oblates of Mary Immaculate. This congregation has faithfully continued the great work begun by the venerated founder. And today 7,000 Oblates scattered throughout the world (including the 300 labouring in Ceylon) will join in spirit at the opening of the Centennial Year of the Commemoration of the Death of their holy founder.

May Day at Thandavayvely

(from our correspondent)

MAY Day this year coincided with the 1st Anniversary of the tour of the Pilgrim Virgin in the Parish. The celebrations commenced with a special Mass for the workers at "Fatimagiri" by the Vicar-General, Mgr. Jerome D'Sa. Addressing the crowd, Fr. Henry Ponniah explained the significance of May Day and dwelt at length on the part played by St. Joseph the Worker.

After Mass the tools of the workers were blessed. In the evening a Rally of Workers was held on the esplanade where several speakers spoke on the significance of May Day. Catholics as well as non-Catholics were there in large numbers for the Rally.

Messenger Meditorials

Unanswered Prayers?

IN today's gospel Our Blessed Lord makes that encouraging promise that whatever we ask in His name, the Father will grant to us. When I read passages of this sort, I am always reminded of that widely circulated story. It concerns a young boy who was an invalid. His mother watched anxiously as he prayed earnestly during Advent that the Babe of Bethlehem would cure him of his affliction. On Christmas morning the boy seemed little changed and, to all outward appearance, God had turned a deaf ear to the lad's pleading. With a very heavy heart, the mother felt that she should say something to console her son in his great disappointment. "I'm sorry that God did not answer your prayers, but we must continue to pray." Her son replied, in all simplicity, "But God DID answer my prayer, He said NO."

Has it ever struck you how complicated it would be were God to grant every person his literal request. Take, for example, how many thousands, perhaps lakhs of people ask God to allow them to win the Hospital Sweep—some would even settle for a second prize! It is obviously impossible even to God's Almighty power to let each suppliant win. Sometimes too, we ourselves present God with an annoying dilemma. I remember once in my home parish we had the oratio imperata (special prayer ordered by the Bishop) for obtaining rain. As soon as we finished reading this prayer at Mass, we went over to the school where we were making a triduum that there would be no rain during the two day diocesan Eucharistic Rally that was to be held outside.

Experience within our families teaches us very soon that a speedy and categorical "No" is often the best or only answer that can be given to a request. "Daddy, please lend me your .22 and a round of ammunition, I want to go out and frighten a few of my friends." No one would regard a father who would refuse such a request as unduly severe or unsympathetic. You may think that illustration ridiculous. Perhaps it is. But I wonder if some of the things we ask God for are not equally as dangerous for ourselves and others. When we consider that it may often be a question of the loss of our eternal salvation, then the illustration may seem a little less ridiculous. "What hath doth it profit a man to gain the whole world and suffer the loss of his soul?"

No one better than our heavenly Father can foresee all the ramifications of our requests. No one is so blind in these matters as those who make these requests. This whole problem of unanswered prayers fades away when we extend to God what we know and believe about our good earthly father. He will exert himself to give his children all that is conducive to their true joy and welfare, and he will be ever alert to prevent any harm coming to them. When we remember that God IS our loving Father, and an all-powerful one at that, it makes it easier for us to pray with faith and perseverance. "Ask, and you shall receive, that your joy may be full."

John J. Heaney, S.J.

1960 MESSENGER JOURNALISM AWARDS COUPON No. 17

I submit herewith my entry for the 1960 Messenger Journalism Awards

NAME.....

ADDRESS.....

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

HOUSEHOLD Hints

THE BEST MOUTH-WASH IS THE SALIVA — which is water, and alkaline, tending to neutralize any tooth-destroying acids that may be made in the mouth. That is why it is good to eat an orange or an apple at the end of a meal. The acids in the fruit evoke alkaline saliva.

THE BEST PROMOTER OF SLEEP is physical fatigue. We are told that the death rate of the farm labourer is very low. This is due, in large measure, to the fact that his daily work out-of-doors secures for him the maximum of fresh air and exercise, and, as a result, at night good refreshing sleep.

STAINS. Tar. To remove: If necessary, scrape first, then rub with lard or unsalted butter, using a clean cloth and working from edge to edge of the stain. Remove the grease stain left after the lard with benzine and wash. (Benzine is highly inflammable).

Greases and Oils. You may often succeed in removing these by scraping off as much as possible. Then iron between layers of brown or blotting paper, moving the paper frequently. The paper absorbs the grease melted by the hot iron.

WHAT IS COMMUNISM?

COMMUNISM is the world's garbage looking for a can. It was a revolting subject, Communism, that is. But sticking up one's nose is ineffective treatment. Neither does averting eyes to more pleasant vistas dispose of the evil.

Maybe what the U.N. needs is a Disposal Department. It does no good to walk or talk around the matter. Left alone, it just festers quietly to spread contamination. Like a strong odour, the tricks of Communism are that obvious.

Hitler employed the same tactics. Every aspiring dictator or trouble-maker does. Divide the people to fight one against another. Make the first lie pale into insignificance against the second and the second appear wiser to the third and so on.

Cause unrest. War on nerves. Invent new movements to keep the world at high tension. Coin slogans. Never let up. Keep building so that one day the honeycomb will collapse. Be false to God, true to no man, organization or country. That's Communism.

Communism is like the shingles. Only annoying irritating at first but dangerous if left unattended.

PROPAGANDA

Communism is based on deceit. It must make lots of noise to keep people from thinking. To divert attention from its evil. Attack. It always attacks. Defence is supine, weak. Loudly counter-charge. Ignore decent principles, indefatigably project Communism

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.....

HAVE YOU AN ALTAR BOY IN THE FAMILY? EVEN IF YOU DON'T HAVE ONE, YOU'LL ENJOY READING THIS ...

Altar Boy in the family

USUALLY the most unnoticed participants in the celebration of Mass are the altar boys — when they do not make mistakes. If they are well trained and attend to their duties as they should, they pass almost completely unknown and unnoticed. But even more unknown and certainly never noticed are the families of altar boys.

But when is someone going to set up a training course for families of altar boys?

There is nothing quite like the joyous anticipation of seeing your son serve Mass — unless it is seeing your son celebrate Mass, and that God, willing, may come in future years.

At present we're in the "altar boy" stage. We went through the training period. In our parish it is handled by the assistant pastor, who has a wonderful way with boys.

ADEPT WITH THE LATIN

Through helping the boys at home you become quite adept with the Latin of the Mass, especially the responses. That may be called the easy part. The unanticipated incidents are the ones that keep you stepping.

Parents should be warned for instance, not to sit in the front pews the first time one of their sons serves Mass. The Missal is a large book; usually your altar boy serving Mass for the first time is not a very large boy. The contrast frightens you — when he half-stumbles (but never falls) on the altar steps.



An over-anxious father half-rises from the pew. With such a pose, he can be very conspicuous and, for those behind, may cause wonder that good old Charlie dozed off in church. Not all may realize that it's your boy on the altar, even though you think he is the most important person there.

that just won't light.

There can be a number of reasons — the wick may have burned a little short, the boy may not be holding the light at just the right

PUTTING THE PROVERB IN REVERSE

Putting the proverb in reverse, on that first day parents are best neither seen nor heard. The boy may fumble a bit with some responses, and the temptation arises to act as a prompter from the wings, to whisper the word for which he is frantically searching.

But don't — Father is much closer to the problem than you are, and can lend a helping whisper much less noticeably.

One of the agonizing moments for parents in the pew occurs when their altar boy comes out before Mass to light the candles on the altar, and happens on one

of each country. Preach that truth changes with the generations. What was wrong before is not wrong now. Morals must be perverted. The real meaning of words must be twisted to suit the evil purpose.

Communism is full with fears. Thus, it is not to be feared. It needs only to be faced. It is shiftily-eyed. Honest scrutiny sends it scurrying to cover in a lair of lies to crawl out again when indifference and contempt for it again disarms its opponents.

It is the sacred duty of the honest in heart, the sincere of purpose, the Christian citizen, to examine closely and at length this festering contamination of evil called Communism. It is the obligation of the clean-minded, stand-up people of the world to stand up boldly in the path of this vicious evil and mercifully draw its poisonous fangs.



spot. But whatever it is, parents seem to live a lifetime in the few seconds before he lights the candle.

Be assured — this happens to all of them, even the most experienced. It is not always due to his newness on the altar.

AMUSING INCIDENTS

Amusing incidents keep the families of altar boys laughing. You've probably heard the story about the visiting Dominican and the altar boys. Dominicans celebrate the Mass differently in some respects from diocesan priests; and his altar boys were a bit mixed up.

But one, with the poise of old altar boys, told the Dominican:

"Don't worry, Father. Tomorrow I'll show you how to say it right."

We didn't have quite that embarrassment, but the first time Joey served a High Mass he was distressed that no prayers were said at the foot of the altar after Mass. He came out, determined to tell Father about his "mistake" in forgetting.

Fortunately, his brother got to him first, and told him why the prayers for Russia are not said at the end of High Mass.

Minor discomforts and little sacrifices come with the privilege



of having a server in the family. But incidental benefits and delightful by-products come from their close association with the parish priests.

It gives parents a more intimate appreciation of the goodness, the kindness, the generosity of our priests. It appears in their concern for the boys, and the very evident happiness of the boys when they have a chance to be with their priests.

It shows up in little kindnesses too. For instance, before he was old enough to serve Mass, Joey always wanted to go into the sacristy after Mass when an older brother served. With that kindness so characteristic of priests, our pastor gave him a job to do — turning out the lights in the church.

Joey went to it with vigour and vim — so much so that the pastor teased Joey about turning out the lights before the people left the church. And one day, when Joey was a bit late and the lights had been turned out, the pastor noticed Joey coming and turned on the lights again!

KINDNESS, GOODNESS AND GENEROSITY

The instances could be multiplied many times over by any parents who have an altar boy in the family. But one more bears telling.

Our oldest boy has a great interest in motoring, as many boys of his age do. Our assistant pastor, with about five other priests, owns a small car. Learning of Pete's interest, he took him motoring one day.

Surely this is kindness, goodness and generosity far beyond the call of priestly duty! And, in many different ways, parents who have boys serving on the altar experience such kindness.

Added to that is the possibility that through this fine companionship, this close association with priests, the family with an altar boy in it may one day have a priest in it. Certainly we hope so.

Perhaps, God willing, more than one.

Winston: "I know an author who took ten years to write a book!"

Randolph: "That's nothing! I know a man just released from prison who took twenty years to finish a sentence!" — *The Standard*.

The hostess had been trying in vain to coax a young lady to sing. "What do you think of a girl who can sing and won't?" she asked a bachelor guest.

"I think," he replied, "that she's worth a dozen girls who can't sing but will." — *Catholic Fireside*.

SCHOOLS MAG

Vol. 3 No. 15
21 May 1960

★ Clive Rodrigo reporting from Bambalapitiya

ANNUAL ACIES FUNCTION

"AN army set in battle array . . ." and so it was when the Legionaries of the Bambalapitiya Praesidia celebrated their annual Acies Function recently.

The ceremony began with the customary singing of a hymn and the usual opening prayers and Rosary. This was followed by a sermon in Tamil, Sinhalese and English in which the preacher eloquently stressed the importance of being good Legionaries and went on to explain the significance of the Acies function. The individual act of consecration was then made by every Legionary present. This was followed by a collective act of consecration by all present. A hymn next, and the ceremony was brought to a grand finale with the recitation of the Rosary,

THE LILY OF MAY

THE word "May" is a word full of charm and delight. We usually associate this beautiful month of the year with beauty of nature; it is a month of roses, of lilies and the most beautiful, fragrant madonnas.

It is above all a month that is specially dedicated and devoted to the lily of Heaven, Our Lady. She is the most beautiful and

closing prayers and solemn Benediction of the Most Blessed Sacrament.

And so ended yet another Acies function but not without 'kindling the ardent and burning desire' of the Legionaries to work and pray together under the banner of Mary, the Queen of the Legion. So they went "with that fullness of faith in God and trust in Mary," "to which it is given to conquer the world" for another year of kindling everywhere the fires of Divine Love!

Mirthquakes

ROY is sitting on a letter box and writing something.

Uncle: Hullo Roy, what are you doing up there?

Roy: Teacher told me to write an essay on a letter box.

★

Rohan: Daddy, I dreamt that you gave me Rs. 5/- last night.

Daddy: Well, son as you have been good lately you may keep it.

Sent by Ophelia Goonewardene,
St. John Bosco's College,
Hawthorne.

According to an Arabic legend, Mohammed, in honour of his beloved cat, "Muezza," endowed all cats with the ability to light on their feet, no matter the way they fall.

A great many famous artists like to paint cats, not only because they look so attractive, but because so many people love cats.

A most unusual case of a dual personality concerning cats is that of Louis Wain, a British artist. This painter was right-handed in everything but the painting of cats, and he made charming paintings of them with his left hand; in fact, he became quite famous for this type of art. Then a strange thing happened — he experienced some sort of mental disturbance and started painting cats with his right hand, and everyone was fiendish-looking!

Ailurophobes

It is alleged that Paderewski asked a cat to wish him luck just before his first concert in London.

Charles Dickens owned a blind cat which sat beside his adored master whenever he wrote.

Just opposite to these cat-lovers there always have been people who hate and fear cats, and such people are known as ailurophobes. The great Napoleon was one of these. It is said that Henry III owned 2,000 dogs, but actually sickened at the mere sight of a cat.

At one time in England cats were so valuable a heavy fine was the penalty for the killing of a full-grown mouser. Even now the British have cats on the government pay-rolls. The British Treasury, barracks for soldiers, shipyards, and museums all have cats which are carefully tended and made to feel so welcome that most of them remain

See next page

My School Motto

"SEMPER Fidelis" meaning "Always Faithful" is the motto of our school. It serves to impress on us the true meaning of being faithful to our religion, school, superiors, teachers, companions, and our studies, not only as individual students but collectively as well.

More so, when we leave school and choose a career in life this training under the guidance of our teachers is very helpful. By cultivating that motto in spirit we are ready to bear whatever duties and responsibilities which come our way, with that same spirit. "Always Faithful" never shirking duty, whether we are at home or at work. "Semper Fidelis" also serves as a reminder for us to breathe a silent prayer for our superiors and teachers who fostered in us, throughout our days an unflinching loyalty to our "Alma Mater" and strove to make us what we are.

St. Anthony's Girls' School,
Dematagoda.

Therese Paul.

A Thought FOR THE WEEK

Everywhere in life,
the true question
is, not what we gain
but what we do.

—CARLYLE

Birthdays

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

MAY 21st

Joe Emmanuel (Colombo 2), Sandra Kroon (Nugegoda), Royce Paes (Colombo), George de Silva (Colombo 15), Bernard Jayasuriya (Madampe), Lynette Gomez (Colombo 4), Joachim Coelho (Colombo 2), Nimal Perera (Kandy), Clotilda de Silva (Ragana), John Amarantunga (Kandana), Antony Jinadasa (Colombo 13), John Andrew Dep (Colombo 8), Ignatius Selvathurai (Negombo), Yuvathy Sockanathan (Ampitiya).

MAY 22nd

Savithri Fernandopulle (Kochchikade), Kantha Jayasuriya (Moratuwa), Celia de Silva (Bombuwela), Ryan Herft (Dehiwela), Rita Wickramaratne (Kandapola), Bernadette M. Pereira (Nugegoda), Rita Gunasekera (Mutwal), G. Pakthagunaseelan (Kiriella), Ferida De Wijeyeratne (Divulapitiya), Sri Ranjan Fernandopulle (Colombo 15), Shereene Van Gramberg (Kotahena), Anil Perera (Ragana), S. Fernandopulle (Colombo 13), M. D. Mary J. Wijaratne (Ampitiya), A. Vijayalaxamy Selvanayagam (Kays), Tissa M. R. Mendis (Moratuwa), Tyrone Allon (Kandy), Marina White (Bambalapitiya).

MAY 23rd

Pamela Williams (Nugegoda), Jacintha Wijenayaka (Ragana), Sunil Gunaratne (Kalutara), Hyacinth Fernando (Ratnapura), Lovina D. Phillips (Colombo 5), C. Wijeyesinghe (Colombo 6), Anne Vanderslott (Kandy), J. Weeraratunga (Negombo), Shantilal Leanne (Dematagoda), Padma Weeraratunga (Kelaniya), Brian Michael Archibald (Kelaniya), Derek Michael De Silva (Kandy), Nirmaline Goonetilleke (Dehiwela), Seeralan Ganapandithen (Badulla).

MAY 24th

P. Bernard Fernando (Negombo), Jean Dias (Watala), Maurice P. Tevarayan (Kotahena), Loretta F. Firth (Kelaniya), Camellia Perera (Rajagiriya), Brian de Souza (Dehiwela), Fedelis Perera (Colombo 13), Dona Elisabeth (Kelaniya), Fatima Jones (Colombo 15), Niran de Silva Wijeyeratne (Colombo 7), Marie De Visser (Mutwal), T. Dona M. Elizabeth (Kelaniya), Rex P. R. Windus (Kegalle), Penny White (Colombo 4).

MAY 25th

Emerald de Croos (Negombo), Marie Outochoorn (Kandana), Mario Outochoorn (Trinco), Kathleen Veronica Barrie (Dehiwela), Sunethra Jayasinghe (Watala), Siromi Peiris (Colombo 5), B. Mary Caspersz (Borealeggamawala), Siromi Peiris (Kotahena), Srimathie Soysa (Colombo 6), Milroy Dias (Dematagoda), Jacintha Rupasinghe (Colombo), Diedre de Silva (Mahara), M. Philomena Fernando (Matale), Mary Matilda Christopher (Mannar), Nimala Johnpillai (Bambalapitiya), M. H. Sellar (Galgamawala).

IT'S SPRINGTIME IN THE LAND

IT is Springtime in Ceylon. It is in May that flowers begin to unfold their sweet scented petals and spread their fragrance. It is in May that the trees yield their ripened fruits.

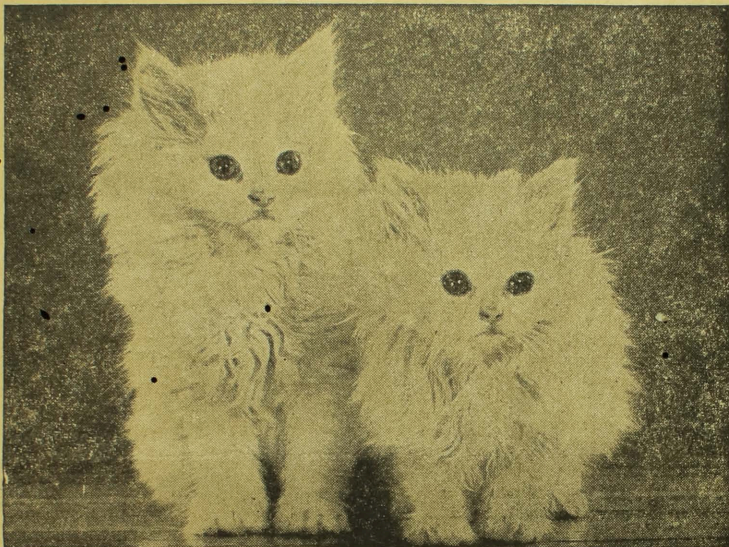
This month bears special significance to us Catholics for it was during this month that Our Blessed Lady, Mother of Christ spent her time in the garden of her home with the infant tenderly held in her arms.

Philomena Patrick

And to us Catholics the month of May has a special significance in that, it is the month especially dedicated to Our Lady by the Church to commemorate her youth, her virginity, her Immaculate joy — a joy of glorious

festivity in her life. Hence throughout these thirty-one days we join with her in the Church and in her name conduct novenas and ask whatever we are in need of both spiritually and physically. Let us all during the month of May ask from her blessings both for ourselves, for our parents, priests, Nuns, and for the would be aspirants to holy priesthood and more particularly for our Holy Father.

FACTS about CATS



WHILE the origin of the house cat is not definitely known, beyond doubt it was cherished by prehistoric peoples. It is generally conceded that far back into remote antiquity cats roamed wild in the woods and fields. As the agriculture industry advanced, the ancient Egyptians realized the great need of some means of combating the pests that destroyed such quantities of their cherished grain. Knowing that the wild cats fed upon rats, mice, rabbits and moles, they caught a few of these cats and tamed them for the purpose of destroying the pests in the grain houses.

So highly successful was the venture in taming cats, that soon there were large numbers of them in the land of Egypt. So greatly esteemed were cats that laws were passed to protect them, and because of their usefulness they soon were considered sacred.

Cats were held in such respectful awe that if a person's house caught fire the cat was always saved first. To kill a cat, even accidentally, was a crime punishable by death. Upon death, the bodies of the cats were as carefully preserved for burial as were human. Numerous mummies of

Jewel Tracy

the sacred cats have been found in the most ancient Egyptian tombs. When the family cat died, members of the household shaved off their eyebrows as a sign of mourning.

The great goddess Pasht, also known as the Lady of Love, was symbolized by the figure of a cat. The ancient Egyptians made bronze cat statues; they used cat designs in wall paintings, on papyrus scrolls, and as models for mummy cases.

So carefully were the domesticated cats guarded that the only way they could be taken from Egypt was by smuggling them out. Later they were taken to Italy and soon to all parts of Europe.

In folk songs

In the earliest history of Europe mention is made of cats, and a great many of the early folk stories and songs boast of the intelligence of cats; also of their many brave deeds and invaluable service to mankind.

Cats were held in the highest reverence in India and China and sacrifices were offered to them. Flags and shields of Roman soldiers were decorated with cat figures about 100 B.C.

In the Dark Ages, when the bubonic plague was destroying countless numbers of the people of Europe, it was a noticeable fact that where there were many

cats, the plague was lightest. At that time cause of the plague was unknown. Now, of course, we know it was carried by rats; therefore, there were fewer rats and fewer cases of the plague where the cat population was heaviest. Centuries later, shiploads of cats were sent from the United States to Japan in an effort to destroy the rats and thus wipe out bubonic plague in that area.

Sixth sense?

The cat has long been the object of many superstitions and peculiar beliefs. Some people still cling to the odd beliefs. For example, some Japanese believe if a person kills a cat a curse will befall the person and his family until the seventh generation has passed. They also think that cats have a sixth sense, thus enabling them to foretell danger. Numerous stories relate how cats abandoned ships which later went down at sea, or how they left houses which were later destroyed either by fire, water or earthquake.

Cubans laugh at people who are afraid to let a black cat cross their path. Instead of fearing them, Cubans believe that black cats bring good luck. There is also the odd belief in Cuba that a black cat should be kept by a family in which there are several daughters — by so doing, each girl is assured of getting a good husband!

For many years it was a sign of great wealth for an Abyssinian girl to be given a cat as a dowry.

Cat dance

In Japan there is an old superstition that long tailed cats do a "cat dance," by standing on their hind legs and tail. Soon afterwards the cat disappears — it has been changed into human form, a very evil person. For that reason tails of cats were often cut off and many short-tailed cats, in addition to the Manx cats, are seen in Japan.

Marjorie Soris

attractive of all lilies and roses that dazzle in our own gardens. She is compared to the lilies because of her sublime purity, for her purity and brightness of her heart and soul. Mary is the most powerful intercessor in heaven. She was chosen from all eternity to accomplish God's own will and plans. Mary willingly cooperated to the end.

Thus, she was rewarded and raised to the highest degree in heaven. During this month of May so precious dedicated to her we must try our best to glorify her and to offer our special devotions as spiritual roses at the feet of her image. This devotion to our Lady is the most powerful weapon of converting souls to Christ for the theologian Father August Lehmkuhl, S.J. after quoting a part of Bl. De Montfort's treatise, thus expresses himself: "What can be truer than these principles of Bl. De Montfort? And if they are true, what can be more desirable in these times of ours in which indifference for Christ and His church has spread throughout the world, than to possess in the devotion to Mary, so excellent a means to lead souls back again to Christ?"

A Garland



for



Mother's



Day

★ Next week the
Schools - Mag will
bring you a special

MOTHER'S
DAY
edition



Schools-Mag

★ Is Modern Art Nonsense?

A Student Proves His Point

Charles Caron who is a third-year student in liberal arts at the University of Ottawa, kept insisting through the columns of the student newspaper, that modern art is largely nonsense. To prove his point, he prepared a masterpiece of nonsense—a canvas covered with buttons, tooth-paste tubes, a tuning dial, a cigarette case and other such garbage. He slapped garish colours around the stuff at random, entitled the effort, "Clown," and submitted it under an assumed name, during a recent exhibition. It won an award. Judge was Alan Jarvis, editor of Canadian Art, former director of the National Art Gallery of Canada. Similar prize-winning efforts in France, Australia and elsewhere were born of similar ruses. In one case, a dog had a paint-brush tied to his tail and was encouraged to wag it across a canvas. In another, the artist dropped gobs of paint on a canvas, then smeared it around with a sponge.



Talks to Teen-Agers

By
Uncle
Ashley

My dear children,

The word "Gospel" literally means "good news." Collectively the Gospels constitute the story of Christ written by Sts. Matthew, Mark, Luke and John. "Gospel" as we know it in the Missal means an extract of Scrip-

ture—reading from one of the four Gospels. It is no surprise that literally "Gospel" means

and are lazy to stand up at the Gospel. This is both unedifying and disrespectful to the word of

Gospel—Sermon

"good news," for the message of the Apostles of Redemption was more than "good news" to a hopeless, faithless world.

Since the Gospel is God's own word the congregation stands up, as a mark of respect and reverence to the sacred word. Often enough we forget

God. I sincerely hope that all our Schools-Mag Members will give the lead to other children, on this point.

Always in Jesus and Mary.

UNCLE ASHLEY.

Members

3051 — 3100

3051. Anton Shedden (Dehiwela), 3052. K. J. John (Nawara Eliya), 3053. M. K. Joseph (Nawara Eliya), 3054. Gerard M. Perera (Colpetty), 3055. M. Cynthia Juliet Perera (Colombo 13), 3056. James Jennings Joachim (Colombo 9), 3057. Kingsley Francis Joachim (Colombo 9), 3058. Preston de Fry (Nawinna), 3059. M. Annesley Perera (Colombo 13), 3060. Basil Van Hoff (Talamana).

3061. A. Van Arkadie (Colombo 9), 3062. Vernon Adams (Nugegoda), 3063. Ian Forbes (Dehiwela), 3064. Selvam C. Nadaraja (Dehiwela), 3065. Winston F. Perera (Kegalle), 3066. Russell Malowny (Nugegoda), 3067. Carmel Perera (Deniyaya), 3068. Waldo Fernando (Kirillapone), 3069. Joseph R. Abeysekera (Kelaniya), 3070. Sonia Van Reyk (Nugegoda).

3071. Chrysanthus Silva (Wadduwa), 3072. Annelise Schokman (Nawala), 3073. Nalini Suraweera (Kegalle), 3074. Esther Van Eyck (Wellawatte), 3075. L. Ranjit Cabraal (Kotte), 3076. Nimal Perera (Hendela), 3077. Vajira Nirmalee Cabraal (Kotte), 3078. Nilkumar Jayasundere (Colombo 7), 3079. U. P. A. Chandira (Kegalle), 3080. Maximus Arnold Perera (Grandpass).

3081. Pauline Senadhira (Colombo 5), 3082. Ajantha Kalitarachchi (Kegalle), 3083. Elaine Marie Keil (Chilaw), 3084. Cuthbert Hyde (Nawara Eliya), 3085. Nelum Suraweera (Kegalle), 3086. Maximilla De Motte (Mutwal), 3087. Anton Francisco (Negombo), 3088. Anthony Vanderslott (Kandy), 3089. Nimal Perera (Colombo 4), 3090. A. D. Clotilda Virgin Swinetha (Madampe).

3091. Crescentia Fernando (Kotahena), 3092. Dominic Variath (Colombo 5), 3093. Callistus Fernando (Kotahena), 3094. Anton Keil (Chilaw), 3095. Therese Alahakoon (Kelaniya), 3096. J. Cecil Perera (Ja-Ela), 3097. E. B. de Zila (Colombo 9), 3098. Antoinette Fernando (Colombo 4), 3099. Guy Fernando (Colombo 4), 3100. Jean Fernando (Colombo 4).

(To be continued.)

Lionel Hapuarachy of St. Anthony's College, Wattala brings you a short story with a moral

Death comes like a thief

FRANCIS rode his bicycle at a leisurely pace. His mind wandered to his new guitar. "Now I can play my favourite song," he thought. His thoughts were still on his precious instrument when suddenly he heard that startling yell. Somebody was calling out to him. His head jerked round and he caught sight of a huge red monster almost upon him.

A woman screamed, "Look out, that 'bus'."

His response was immediate. He turned his bicycle frantically, but somehow he knew that it was too late. He felt as if his vehicle was shot out from under him just before an incredibly enormous hand slapped him across his back. His body racked in pain and he heard himself let out a yell simultaneously with another scream from a bystander.

Next thing he knew, he was floating up and down in waves of agony. There were suppressed but excited voices about him. He

forced his eyes open. He made out some vague unearthly forms surrounding him. But unbearable pain all over his body forced his

By
LIONEL
HAPUARATCHY

eyes to shut again. He gasped in pain.

Then there was a vast dark pit under him. He fell down, into unfathomable darkness. Without any feeling, he sank down into pitch dark, merciful oblivion.

Alas, this blessing was short-lived. The torment returned again and again. For a great length of time he groaned and winced with pain. His eyes were misty. His forehead was beaded with perspi-

THE Children's Story

WHAT THE OWLS WERE SAYING

AN Eastern king, who lived in great extravagance almost ruined his country by the heavy taxation of his people. Thousands of his subjects became destitute and their villages fell to ruin. Yet none dared to tell the King what was happening, for he was a tyrant and would have sent so bold a man to prison or to death.

In the king's forest lived an old woodcutter who was grieved at the state of the country. His heart was sad for the poor people so terribly oppressed, and for a long time he turned the matter over in his mind, trying to think of some plan by which he could approach the King and make him see the error of his ways.

One day the monarch was out riding in the forest when the party passed close by one of the ruined villages. In a tree beneath which the King rode two owls sat hooting, and seeing the woodcutter, the King called him to his side and asked him what the birds were saying. This was the old man's opportunity.

"Sire," said he, "if I tell you will you promise not to punish me?"

"Certainly," said the King.

"Well," said the old man, "one of these owls has a son and the other a daughter and they are trying to arrange a marriage. The question they are discussing so vigorously is that of a wedding dowry. The owl who has a daughter is willing to give her one hundred ruined villages, but the owl with the son says that is not enough. And at this moment the owl with the daughter is promising to increase the dowry to a thousand ruined villages if your Majesty goes on reigning for another six months."

The King was silent for the rest of the journey, and when he reached his palace once more he called his wisest counsellors around him and told them that he had learned a lesson he would never forget, so that from now on he intended to rule wisely and well, and to make his people's prosperity his first concern.

★ RELIGION ON STAMPS ★



● an illustrated
feature by.
Adrian
Tambinayagam
THE
ANNUNCIATION

ARCHANGEL Gabriel as seen through the eyes of three Italian artists at the moment when he arrived from Heaven

ration. He breathed in gasps.

All at once he thought the demons of pain were attacking him in joint force. He struggled hard against them. Brilliant lights flashed and died. A loud sound screeched in his ears. Surprisingly, many scenes of his life passed before his closed eyes. And then, after a sudden burst of pain, the sound drumming against his ears stopped abruptly. He felt nothing! Nothing!

It was a fearful yet pleasant feeling. He saw a clean hospital room. His parents and close friends were clustered round his bed. A doctor bent over his bed for a while and straightened up. On the bed, he saw . . . himself!

Francis looked over his own form lying crumpled on that bed. It was wrapped up in bandages like an Egyptian mummy. Yet he saw through it, it seemed. Automatically he detached himself from his form and moved away from it all. He saw his beloved mother wipe away a large tear that had escaped her control.

Then he realized, without seeming surprised at all, that he was in his body no more. It looked to him like a cast off item of clothing. With a sad sigh he turned his back on it and moved away to what awaited him. He thought no more of his guitar, his bicycle or his body.

"Death cometh like a thief," he remembered.

And thus, he drifted away, away from the familiar yet so strange world; another soul returning to its Almighty Maker, to GOD.

A soldier writing home to his mother said: "I am writing this letter with a sword in one hand and a pistol in the other."

Sent by Therese Sebastian, Good Shepherd Convent, Kotahena.

To the Sacred feet of Christ

FEET of my Saviour that did bleed,
When for my sins they were broken and battered,
Ah! grant that my steps along sin's path may ne'er speed,
But may forever be Thy wounds abide.

Nail-dug Feet of my King,
As I traverse the road of pain
To those Sacred, wounded Feet I'll cling,
My Heart Thy love shall ever sing.

Pierced Feet of my Christ,
I come with my sin-burdened soul,
There to hold my daily trust;
And in those ruby streams my sins to lave.

ESTELLE JOSEPH.

All Saints' College,
Borella.

to greet Our Lady with the Angelical Salutation is shown on a set of nine Air Mail Stamps issued by the Vatican City in 1956. The 5L, black, 25L red and 60L, blue values show the Annunciation by Melozzo da Forlì (1438-1494); the 10L, green, 35L, red and 100L, brown values, the Annunciation by Pietro Cavallini (c. 1250-c. 1330); and the 15L, orange, 50L, sepia and 300L, violet values, the Annunciation by Leonardo da Vinci (1452-1519).

All three artists show the Archangel fully and simply clothed, with right hand upraised as if about to speak; but while da Forlì and da Vinci place lilies, symbols of Our Lady's virginity, in his left hand, Cavallini chooses instead a sceptre, showing him to be an emissary from the King of kings, and leaves the lilies in a vase.

Cavallini's picture is full of interesting detail, one being his representation of the Holy Ghost as a Dove flying along a ray of light straight to Mary. Our Lady herself, however, is not shown on any of the designs. The stamps illustrated are from the collection of Schools-Mag member 342, Adrian Tambinayagam of Mount Lavinia. Other portraits of Archangel Gabriel appear on the 1898 Vasco da Gama commemoratives of Portugal and her Colonies, and on a Spanish 'Day of the Stamp' issue of 1956.

Strange Creatures of Land and Sea

CATS—contd.

for generation after generation. The most important government cats are the post office cats, whose duties are to keep rats and mice away from the mail sacks.

France requires the services of many cats to protect the paper from rodents in their National Printing Office. Other countries keep cats in official capacities, either to protect materials, or to keep down cholera and bubonic plague.

America provides funds for the maintenance of "post office" cats. The New Orleans Board of Trade employs a cat to keep rats out of samples of grain stored at the board building, while there are more than two dozen cats in the employ of a Detroit malt manufacturing concern. Many other large concerns have found that cats are far superior to traps or poison when it comes to ridding a place—and keeping it free—of rats and mice.

Today there are many varieties of cats, some of the best known and beloved are the fawn-coloured, royal Siamese cat; the Maltese cat of a bluish gray colour; the large Angora or Persian cat, with long, generally whitish fur, and the beautiful Spanish or tortoise-shell cat, and the Manx cat, tailless, and then the common cat without pedigree, which can be as lovable as any!

It was interesting to note according to news items that Princess Aditya Abhakra of Thailand, says that Siamese cats have become so popular and so much in demand in other lands that they're sold abroad the minute they are born, and there is a shortage of Siamese cats in Thailand!

IN story books you probably have read about many strange fish, animals, birds, and plants. You may be surprised to learn that in real life there are many creatures as strange as those in story books.

SEA horses are mentioned in many old stories. They are described as being half horse and half fish. They are said to have heads like horses and long tails but no legs. They are also said to swim through water like fish. In some stories they carry knights on their back.

You may be surprised to learn that there really are such things as sea horses. They look exactly like the ones in fairy tales except that they are much smaller. The real ones could not carry anyone on their back. They are only about six inches high. Sea horses are found in warm seas all over the world. There are quite a few of them in the Atlantic Ocean along the coast of the United States.

SPEAKING of sea creatures, did you know that sponges are sea animals? They are found at the bottom of the sea, usually in very deep water. Men in diving suits walk about on the bottom of the ocean and gather these sponges with hooks and nets.

(To be continued)

Schools-Mag Enrolment Form

NAME.....

ADDRESS.....

SCHOOL.....

DATE AND YEAR OF BIRTH.....

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

Classified ADS.

IN MEMORIAM



D. M. J. Corea
Born 11-5-1890
Died 7-6-1959

A REQUIEM High Mass for the repose of his soul will be sung at St. Lucia's Cathedral, Kotahena, on Wednesday, the 11th of June 1960, at 7 a.m.

Eternal rest grant him, O Lord
And let perpetual light shine upon him
May he rest in peace. Amen. 711

Birthday Remembrance of
Colonel Victor de Silva
Sadly missed by his sorrowing widow Emerine.
I solicit your prayers for the repose of his soul. 768



James Shelton de Alwis
Born 23rd May 1920
Died 25th April 1957

"God takes the best, for reasons divine,
But memories last, till the end of time."
Inserted by his wife and children. 782



Maureen Patricia Talayararatne
Born: 26th June 1938
Died: 23rd May 1959

She lives with us in memory still
Not just today only but always will
Grant unto her eternal rest O Lord
Perpetual light to shine on her accord.

A Requiem High Mass will be sung for the repose of her soul on Monday, 23rd May, at 6-10 a.m., at St. Mary's Church, Dehiwela.
(Inserted by her sorrowing parents, brothers and sisters). 22, Charles Place, Dehiwela. 773

Marguerite Fernando
Died 20th May 1959

Dear Lord grant her eternal rest
Fondly remembered by her sorrowing children.
"West End" Maggona. 768

BIRTHDAY REMEMBRANCE OF MARY HELEN



(Mrs. J. P. Fernando)

Born 22/5/1915. Died 28/11/1959
ETERNAL Father, we offer Thee, the wounds of Our Lord Jesus Christ, and beg for pardon and mercy on the soul of MARY HELEN FERNANDO.

Comfort, O Lord, your devoted children taken in sorrow at the loss of their dearly beloved.
Affectionately remembered by your loving husband, seven children and relation. — **J. P. Fernando**, c/o Cargills (Ceylon) Ltd. 766

A SOLEMN Requiem High Mass will be sung at St. Michael's Church, Koralawella, on Sunday, the 21st May, at 6-45 a.m. for the repose of the soul of **Alice Agnes Perera** (Mrs. F. X. Ferdinando). The presence of relatives and friends will be much appreciated. "Aliston," Koralawella, Moratuwa.

THANKSGIVINGS

MY humble and grateful thanks to God, Mother of Sorrows, and Blessed Martin de Porres, for safe confinement of daughter. Mrs. V. de S. Mutwal 759

MY grateful thanks to the Sacred Heart of Jesus and Our Lady of Perpetual Succour for the speedy recovery of my grand daughter. — **I. W. Ohlmus**. 763

MY grateful thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour and Blessed Martin de Porres, for a successful operation. — **Mabel**. 764

MY sincere thanks to the Most Sacred Heart of Jesus, Our Lady of Perpetual Succour, St. Jude, St. Pius X, St. Lawrence, Pope Pius XII, St. Anthony and Blessed Martin de Porres for my husband's successful operation. **E. P., Wellawatte** 774

GRATEFUL thanks to Almighty God for favours received through Our Lady of Perpetual Succour, St. Joseph (Guardian and Protector of the Divine Infant) and St. Jude (helper in desperate cases). — **M. P.** 719

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.

MEDICAL

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

DAMPO Vapour Rub and Nose Drops — the magic cure for colds, chills, body pains, rheumatism and quick relief for Asthma, Hay Fever. Available at all Chemists and the Importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

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

ASTHMA! catarrh! stomach disorders! Swiss treatment ends suffering permanently. No injections! Free information! visit **MEDICAL CLINIC**, 42nd Lane, Wellawatte. 768

Church of the Sacred Heart.

Katugastota Road, KANDY.

GRAND Fancy Fair in aid of Church Building Fund, on May 27th, 28th and 29th, 1960. Opens each day at 5 p.m.

Here is an opportunity for the clients of the Sacred Heart to show their Love and Devotion to the Heart of Jesus All Burning with Love for Us. Contributions will be gratefully acknowledged by the Parish Priest, **D. G. Phoebus, O.S.B.**

SACRED HEART CHURCH, KATUGASTOTA ROAD, KANDY

AN APPEAL

DEAR Clients of the Sacred Heart, Please note that a Carnival will be held on the premises of this Church on the 27th, 28th and 29th May, 1960, with a view to collecting funds to meet the debt incurred so far on the building of the church and to complete it so as to make it worthy of its dedication to the Sacred Heart of Jesus. I have no doubt that my appeal to you, in the name of the Sacred Heart, will not be in vain. It is a good opportunity for all devotees of the Sacred Heart to manifest their love for Him.

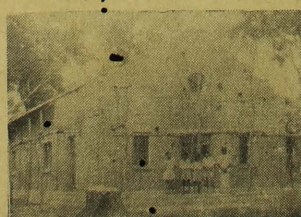
Donations in kind and money for the Carnival will be gratefully received by me and I shall pray in a special manner for all of you who will support this Carnival. Please note the dates.

Yours gratefully in the Sacred Heart
D. G. Phoebus, O.S.B.,
Parish Priest.

FEAST OF ST. ANNE'S SHRINE, TALAWILA CHURCH JULY 31st 1960

- July 17:** Hoisting of the Flag. Novenas at 6-30 p.m. every night.
- 23:** Pontifical Vespers at 6-30 p.m.
- 24:** First Feast. High Mass at 7 a.m.
- 28:** Feast of Corpus Christi. Procession in the evening.
- 30:** Pontifical Vespers at 6-30 p.m.
- 31:** Major Feast. Pontifical High Mass at 6-30 a.m.
- (a) A few houses are available. Please book them early to avoid disappointment. Rents for houses and stalls must be paid before 30-6-60.
- (b) Motor vehicle owners who desire shelters for their vehicles should inform me before 30-6-60.
- (c) Flowers will be gratefully accepted for the Corpus Christi Feast on 28th of July and for Vespers on 30-7-60.

Administrator,
St. Anne's Shrine, Talawila Church.



HELP! HELP!

A CHURCH in the Tampalagama Pattu has been started, dedicated to Our Lady of Perpetual Succour, with the little funds available from the Trincomalee Diocese. Now as all funds have been exhausted, and the building stands incomplete, I appeal to all devotees of Our Lady of Perpetual Succour to help me to complete this Church. Any little contribution will be gratefully received. Send your contributions to **Rev. Fr. Felician Fernando, St. Mary's Cathedral, Trincomalee.** 771

Feast of St. Anthony

WAHACOTTE

A bus will start on 18th June for Wahakotte from Kotahena

Inquire personally.

MRS. SILVA,
No. 148, Pickering Road, Kotahena. 757

ORDER NISI IN THE DISTRICT COURT OF COLOMBO No. 19235/T

In the matter of the intestate estate and effects of Sebastian Fernando of No. 8, St. Sebastian Street, Colombo. — *Deceased.*

Themothe Selvam Morais of No. 79, Brassfounder Street, Colombo. — *Petitioner.*

- Vs.*
1. Pragasiammal Fernando.
 2. Stanislaus Fernando.
 3. Jekambi Fernando.
 4. Rajesvari Fernando.
 5. Kamalam Fernando.
 6. Remigius Fernando.
 7. Danapal Fernando, all of Punnakayal, Tinnevely District, South India, the 6th and 7th respondents minors appearing by their Guardian-ad-litem.
 8. A. J. N. Victoria, c/o Messrs F. X. Pereira Sons, Ltd., First Cross Street, Colombo. — *Respondents.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 22nd day of March 1960 in the presence of Mr. L. G. Motha, Proctor, on the part of the petitioner and the affidavit of the petitioner dated 17th day of March 1960 having been read:

It is ordered that the 8th Respondent abovenamed be and he is hereby declared appointed the Guardian-ad-litem over the 6th

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and 7th respondents abovenamed. It is further ordered that the petitioner abovenamed be and he is hereby declared entitled as the attorney of the 1st respondent, the widow 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 9th day of June 1960 show sufficient cause to the satisfaction of this Court to the contrary.
Sgd. M. M. I. Kariapper,
Additional District Judge,
This 22nd day of March 1960.

NEWMAN'S COLLEGE 92, COLLEGE STREET, KOTAHENA

New sessions for the following courses commence in June 1960 :—

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LONDON CHAMBER OF COMMERCE
G.C.E. (ADVANCED) ECON. ETC.

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THE CHILAW PHARMACY

12, Lake Road, Chilaw
or 17, Mary's Road, Bambalapitiya.

Hierarchy of Ceylon issues Joint-Pastoral on Family Planning

"With the Divine Master we would say: 'WE HAVE COMPASSION ON THE MULTITUDE'"

A grave document, a considered statement, bearing the imprint of clarity and charity throughout, this new Pastoral of the combined hierarchy is a timely epistle to the faithful of Ceylon.

The Archbishop Metropolitan and the Bishops of the Church in Ceylon have just issued a joint pastoral letter on a theme which has a more than grave importance today. Family planning, as a solution to the economic ills of the country, is being fostered throughout the country with increasing zeal. In the welter of conflicting opinions, and of medical, sociological and economic theories, the tendency is towards a confusion in which the moral law of God is being subordinated to the need for solving a problem.

It is as if, in a situation where there are too many people and too few houses, it is proposed to liquidate more people rather than build more houses. The Bishops' reply begins with a recognition of the seriousness of the situation. A joint pastoral is as weighty a document in the context of our country as the Acts of a General Council are in the context of the world. The faithful are given a directive they can hardly ignore, for their Fathers in God have foregathered, their Fathers in God have spoken, and once more the voice of the Apostles is heard in the land.

A TRULY CATHOLIC EPISTLE

The Pastoral goes deep into the problem, and it is Catholic in more senses than one. With the divine and ancient wisdom of the Catholic Church behind it, it is a truly Catholic document, a religious document. But it is not only this. It is Catholic too in that it takes into serious account many aspects of the problem which would not be considered specifically religious, but which are none the less of immediate import.

The Pastoral deals with population, food, housing, children, marriage, and the family, in addition to the

moral law; and it takes grave account of every aspect of the problem as it presents itself — whether economic, whether sociological — but always with the law of God as the inalienable background of reference. A brief glance at the section — headings would show the scope of the Pastoral: (1) The Church's duty to teach the truth; (2) Contraception harmful (a) on the individual level, (b) on the social level, (c) on the national level, (d) on the economic level; (3) Contraception morally wrong; (4) Towards a solution; (5) Family Planning no solution to the economic problem; (6) The physical laws of Nature and the Natural Moral Law; (7) Ceylon's economic potentialities; (8) Industrialization; (9) The problem of the nation's health; (10) The problem of self-restraint; (11) The question of the safe-period; (12) Natural spacing.

FAMILY PLANNING: A DANGEROUS AND SUPERFICIAL SOLUTION

A most pertinent section of the Pastoral is that in which the Bishops expose the movement for Family Planning as being, in effect, a movement 'to whitewash social injustice'. It is worth quoting:

"Contraception is an attempt to whitewash social injustice. The humanitarian appeal of the Family Planning Campaign lies in its concern for the misery of the luckless poor who are the victims of economic exploitation. But the remedy suggested, instead of giving battle to the unjust exploiter, eradicating injustice, and working out an economic plan that will make for sufficiency and prosperity, directs attention away from the real criminals, leaves them intact, condones their

injustice, whitewashes and perpetuates an iniquitous social system, leads to Government inertia, and anaesthetizes the conscience of the public. There can be little doubt as to which of the two methods" (see quotation immediately following) "will suit the selfish and rapacious capitalist better."

Elsewhere, the Bishops declare: "Contraception is no solution to the economic problem at all. It is

like cutting off a limb to heal a disease, when one can be restored to health by other means. The real answer to poverty is not fewer children, but better wages. The answer to slum dwellings is not smaller families, but more and larger houses. And the answer to malnutrition and disease is not the illicit prevention of births, but the improvement of health standards."

Finally, we include a brief quotation from the Pastoral to give an indica-

tion of the Bishops' standpoint with regard to Family Planning as an answer to the world economic problem. Haunted by the bogey of world over-population and world-starvation, the Family Planners see contraception as the only solution. But, say the Bishops:

"It is a strange fact that what these Family Planners are worried about, so far as world population figures are concerned, is what may happen in another five or six hundred years. The fact, however, is that population growth is not an independent variable, but effects and is affected by various changing factors, so that population prophecies about the indefinite future may be good arithmetic, but make demographic nonsense."

A grave and serious Pastoral; a considered document; a work of scholarship and charity, of clear thinking, and much love — such is the Bishops' Epistle to the faithful of Ceylon.

ARCHBISHOP BLESSES NEW CHURCH

(from a "Messenger" correspondent)

THE new church of St. Michael's at Koralawella was ceremoniously blessed on Sunday, 8th May, by His Grace the Archbishop of Colombo, Dr. Thomas B. Cooray, O.M.I.

The congregation, headed by the Parish Priest, Rev. Fr. S. Crevacore O.M.I., gathered together at the church premises and received the Archbishop when he stepped out of his car. The prelate was then conducted in procession up to the door-step of the church. A troop of Boy Scouts stood to attention as the Archbishop walked up to the main entrance.

Preaching an edifying sermon, the Archbishop stressed the importance of peace and amity among the parishioners as a result of which the present structure had been put up. Concluding his sermon he appealed to the Catholics to forget personal failings and

work harmoniously for the welfare of the church.

Later in the day the 24th Annual General Meeting of St. Michael's Confraternity was held at St. Michael's School Hall presided over by the Rev. Father S. Crevacore O.M.I. Rev. Fr. Don Anthony O.M.I. addressed those present at the meeting.



His Grace the Archbishop officiating at the ceremony.

Church belongs to all

Continued from page 1

confidence, for I have overcome the world!"

"WE SHALL GO ON PROGRESSING; WE SHALL GO ON FIGHTING — AS WE HAVE ALWAYS FOUGHT THESE TWENTY LONG CENTURIES — WITH THE ARMS OF PRAYER, PENITENCE AND STEADFAST PERSEVERANCE, FOR WE KNOW THAT THE CHURCH CAN NEVER END AND WILL NEVER DIE!"

And so the moving ceremony ended; and this day, unforgettable even for Rome, came to an end. The fourteen new Bishops gave their blessing to the vast crowds in the Basilica, and His Holiness the Pope was borne out of St. Peter's on his sedia gestatoria.

THE ROSARY

Continued from page 5

see the peace that passeth understanding already sedimented in their souls.

The rosary stabilizes the giddy whirligig that is our life today.

If you doubt the efficacy of the rosary in your particular quandary, just try it once.

Try it. You can unravel a knotty life, or iron out difficulties in the way of the rosary.

At some time or another we have all had our own peculiar Gordian Knots to disentangle, and the simplest solution yet is not the sword of legend but the rosary.

When you recite the rosary, you summon the never failing Queen of Heaven to your rescue.

In global and international ten-

sions, if only our Big Representatives and their peoples with them appeal to the Seat of Wisdom, through the rosary, we could not only slacken the sinews of war but also relax them completely.

Any practical disarmament scheme must be preceded and firmly grounded on a world-wide rosary campaign. Disarm first the wrath of God with your daily beads and penance, and nations will beat their weapons into plough shares.

The H-bomb is incalculably outpowered by the H-Mary.

To call this the Atomic Age is a misnomer. Never in the history of the world has more spontaneous devotion been paid to Mary than now. Never has the love of her been more ubiquitous than today.

When our Supreme Pontiff took the name of the Beloved Apostle, he ratified for the whole world again, in that symbolic gesture, our acknowledgment of Mary as our Queen and mother.

To call this the Atomic Age is a gross exaggeration of the energy of the atom over the inestimable potentialities of a single Hail Mary. Uranium 238 is a damp squib beside Rosary 150.

This is indeed the Marian Age. That Brave New World you want is only rebuilt on the rosary.

If you are observant, you would have noticed that the modern Dove of Peace carries a rosary in its bill.

The Millennium, when it does come, will be the Age of the Rosary. To hasten its coming let us give the world to Mary in the loop of a rosary. She can hold it by the Cross.

ACCOMMODATION IN ENGLAND

STUDENTS going to England during August and September and wishing to find suitable accommodation should write immediately to:

Very Rev. Mgr. J. L. Coonan,
International Catholic Chaplaincy,
41, Holland Park,
London W. 11.

The following information should be furnished:—

1. Date of arrival.
2. Name of steamer or plane.
3. Type of accommodation: Hotel, Hostel, Family, Flat (in order of preference).
4. Number of persons.
5. Length of stay: Temporary, Permanent (days, weeks, months, years).
6. Place of study.
7. Area you wish to stay in.
8. An approximate amount you are prepared to pay: (a) for accommodation only, (b) for accommodation and meals.

For any further information, please write to:

SERVICE CENTRE FOR STUDENTS OVERSEAS,
31, Clifford Place,
Colombo 4.

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