

Apostolic Delegate and entire Hierarchy participate Solemn Climax of All-Ceylon Religious Seminar Over thousand attended sessions

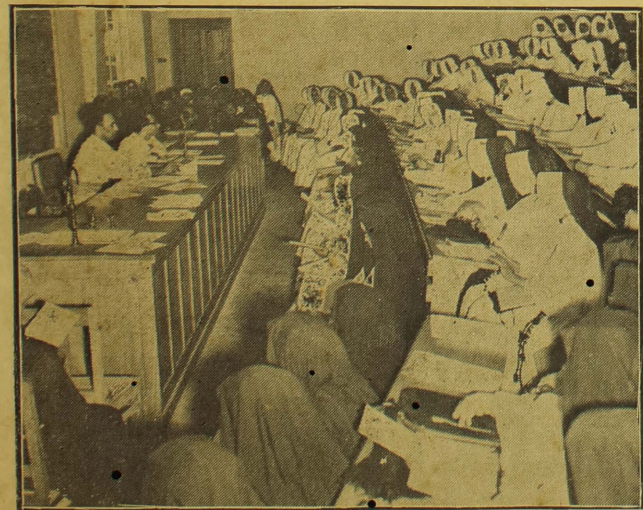
(by a Messenger reporter)

NUNS and Brothers, members of Ceylon's Religious Institutes, occupied almost every available pew last Monday afternoon when, preceded by the entire Hierarchy of the Island, His Excellency the Most Rev. Dr. James Knox, Apostolic Delegate, made a solemn entry into St. Lucia's Cathedral, Colombo, for the closing ceremony of the first All-Ceylon Seminar of Religious.

GLIMPSES OF THE HISTORIC SEMINAR



● At All Saint's, Borella: A section of the rows and rows of Nuns taken at the solemn opening of the Seminar. (Photo by Carl S. Andriesz)



● At Aquinas University College: delegates at the sessions conducted in Sinhalese, presided over by the Bishop-elect of Kandy (Photo by Donald & Co.)

From all parts of Ceylon the Religious had come; no sacrifice nor inconvenience had deterred them. They had filled Borella's Church at the opening ceremony on Friday, and now, they presented a most heart-warming sight at Colombo's Cathedral.

In nine sessions from the preceding Friday afternoon they had followed a course of lectures covering key-questions of the Spiritual Life, Discipline and Apostolic activities of their Religious State, provided by speakers chosen by the Bishops of the several Dioceses.

Each lecture, a printed copy of which was furnished to every participant, was followed by an open forum or discussion at which points raised were answered either by one of the assembly or the lecturer or from the Chair.

Diffidence of language necessitated three parallel sessions in English, Sinhalese and Tamil, but at each, the same lecture was delivered in the original or in translation, by the author himself or by an appointed reader.

Members of the Hierarchy were present at every one of the 18 sessions thus involved. His Excellency the Apostolic Delegate presiding personally throughout in the English section with many regrets that the other languages were inaccessible to him.

In all sections however equal facilities were provided. The Question Box arrangement brought to each in their own tongue the solutions presented by a panel of Consultors on a common choice of the queries submitted. No effort in fact was spared to preserve the essential oneness of the undertaking; but there was always a sense of liberation from artificial partitions when, as for this closing ceremony, the whole body came together for Eucharistic prayer and worship.

The present Seminar having been restricted to Nuns and Brothers, priest-members of Religious Institutes were not directly involved as participants, but shared the programme of lectures between them as appointed by the Bishop of each Diocese.

TURN TO BACK PAGE

St. Therese's Parents: cause now in Rome

THE process for the beatification of Zelig Martin and Louis Martin, parents of St. Teresa of Lisieux, has recently been concluded in the diocese of Bayeux and is now before the Holy See in Rome.

Some time ago the remains of the father and mother were exhumed and buried near the Basilica in Lisieux.

LEGIONARIES RALLY

(by a "Messenger" reporter)

Three hundred legionaries attended the two-day Congress of the Pettah Curia at the Bonjean Memorial Hall. It was formally opened by His Grace the Archbishop of Colombo on Saturday afternoon. In the course of a stirring address, His Grace appealed to all legionaries to aim at higher degrees of spirituality in order that they may be better equipped to meet the difficulties ahead.

The Congress, which had as its theme "The Gospel to every creature," had six sessions, each consisting of an address of half an hour followed by discussions in twent, workshops for half an hour, and finally a plenary session at which the conclusions reached in the workshops came up for general discussion. The main addresses were given by Rev. Frs. Justin Perera, Nereus Fernando,

T. Kuriacose, Martin Gunaratne and Bede Fernando. These addresses urged the importance of lay participation in the apostolate of the Hierarchy. Our Lord's command was addressed not merely to the twelve apostles but to every Christian — to every member of His Mystical Body. Unfortunately very few Christians realised their duty in this respect. Stress was also laid on the importance of the Mass and of frequent attendance at it in the formation of the lay apostle.

The discussions in the workshops were lively and useful. Practical difficulties were discussed and techniques that had been found successful were described and further discussed. Through the means of the workshops every participant was enabled to put his own experience or his own diffi-

(Continued on page 6)

Pope visits Propaganda College again

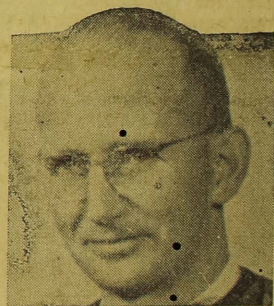
(from our Rome correspondent)

FOR THE SECOND TIME IN HIS REIGN POPE JOHN XXIII VISITED PROPAGANDA COLLEGE — THE POPE'S PREMIER SEMINARY THAT FORMS PRIESTS FOR THE MISSIONARY WORLD.

Last week, the College Villa at Castel Gandolfo was a sea of flags of the various nations represented at the College, and out in the spacious grounds, the Pope met the students, spoke to them, and then from the throne erected out in the open-air, His Holiness, for the second time in his reign, addressed his paternal advice to the future priests of the missionary world.

Cardinals Fumasoni Biondi and Agagianian, Mons. Cenci, Rector of the College and other Superiors, met His Holiness on arrival. The Messenger hopes to give a fuller report of what the Vatican paper calls the "unforgettable audience," in a future issue.

Delegate leaves



HIS Excellency the Most Rev. Dr. James Knox, Apostolic Delegate, who arrived here a fortnight ago for the All-Ceylon Seminar for Religious, left Ceylon on Thursday for New Delhi.

THIS
SIGN



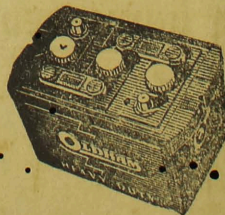
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FLASHBACK



Rev. Fr. C. P. Boudreaux S.J. officiating at High Mass at Vechikalmunai where, as reported in our paper last week, thousands of pilgrims had gathered to celebrate the feast of St. Anne.

National Federation opposes Schools' take-over

(from a "Messenger" correspondent)

A RESOLUTION deploring the attempts of certain disgruntled and frustrated elements to force the Government to take over and thereby destroy the denominational system of education was unanimously passed at the first mid-year meeting of the National Federation of Old Boys of the De La Salle Brothers' Schools in Ceylon held recently, at St. Benedict's College, Colombo.

The Federation while supporting the view held by all reasonable denominational bodies that religion should be the basis of education warned the Government that the appropriation of

denominational schools by the State would be a denial of the fundamental rights and civil liberties of its citizens.

The Federation, which is affiliated to the International Federation of Old Boys of De La Salle Brothers' Schools throughout the world and which has its headquarters in Rome, claims to represent several thousand parents who are past pupils of all the Christian Brothers' Schools in Ceylon.

The Very Rev. Bro. Vincent Joseph, F.S.C., Provincial Visitor for the District of Ceylon, who is also the patron of the Ceylon Federation, addressed the delegates on the constitution of the Federation and appealed to all O.B.A.'s of the Brothers' Schools to take a keen and lively interest in the activities of the Federation.

The Secretary-General, Mr. Patrick H. de Silva, presented the mid-year report in the course of which it was stated that arrangements were in hand to accord a reception to the Very Rev. Bro. Lawrence O'Toole, F.S.C., Assistant Superior-General, when he visited Ceylon in September.

The Federation appointed a Sub-Committee consisting of Rev. Bro. Alban, F.S.C. (Moderator), the Rev. Bro. Athanasius, F.S.C., Mr. Percy Valentine (De Mazenod College, Kandana), Mr. M. D. L. Peiris (St. Sebastian's College, Moratuwa) and the Secretary-General to draft a memorandum to be presented to the Government protesting against the proposal to takeover denominational schools.

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A statement from Mr. Kularatne

(We have received the following statement from Mr. P. de S. Kularatne, President, All-Ceylon Buddhist Congress, apropos of a news-item published in our paper. We regret the error in our report as to the place where the conference was held.—EDITOR)

A CONFERENCE of Educators who were all supporters of the Denominational school system was held at the Royal College Hall, on Saturday, the 18th July and not at St. Peter's College Hall. I was present at this conference as an interested observer on the invitation of the All-Ceylon Teacher's Union, as it was a good opportunity for me to learn the point of view of the managers of Denominational schools. The decisions of the conference were not my views but the views of those who advocate the Denominational school system. I may have helped them to come to definite decisions on this important problem. At the same time I made it quite clear to them that it should be definitely understood that, as President of the All-Ceylon Buddhist Congress, I accepted the educational policy of the congress that Ceylon should have a national system of education through a network of well organized State schools. In such a scheme the present assisted Denominational schools would naturally have the right to be converted into unaided Denominational schools. To that extent it is true that there would be no physical take-over of assisted schools. This was and is the policy at present of the All-Ceylon Buddhist Congress. It was because I was merely an observer that I refused to serve as a member of the sub-committee appointed by the conference.

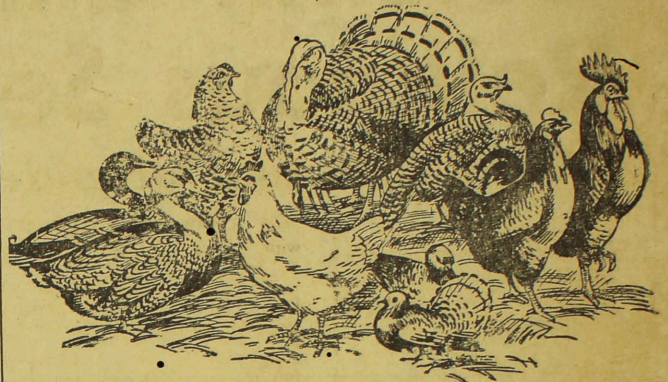
We have never aimed by our educational proposals to strike a blow at any denomination. I am therefore always willing to learn the point of view of others. Yet because of this willingness of mine nobody should conclude that the Buddhist Congress or I have changed our policy. May I summarize my position thus:

We have placed certain proposals before the government which we consider the best for our country. There is a strong opposition on the part of certain denominations to our proposals. I have, on my own responsibility, made alternative proposals which, though not the best, are worth the consideration of the Buddhists if they are acceptable to the country as a whole. It is up to the members who took part in the conference to place their agreed decisions before the government as we have done. It is for the government to discuss these points of view with the different communities and decide on its course of action. The All-Ceylon Buddhist Congress will naturally give due consideration to any proposals that may be placed before it by the government. It may accept or refuse to accept any

modification of its policy. I shall be guided by the decisions of the congress.

It may be possible to come to some satisfactory solution of this difficult problem if no attempts are made to create disunion in the ranks of the Buddhists by publishing incorrect information.

I have placed my views very frankly before the All-Ceylon Buddhist Congress and before the public. I hope this will clear any misconceptions arising from the news published in your paper in the minds of your readers whether they be Buddhists or non-Buddhists.



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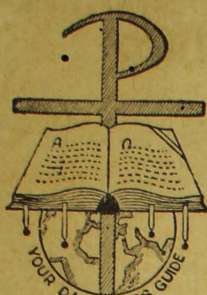
(from our correspondent)

THE youth of Moratuwa expect to have a Youth Centre very soon.

A drive for funds has been initiated and a large gathering was present at a film show held at the Convent Hall, Moratuwa, recently, as a first step towards the collecting of funds.

It was held under the patronage of Mr. and Mrs. M. H. Zaheed, General Secretary of the Board of Directors of the Western Division Youth Council. Also in attendance was Mr. T. Tsunata, Information and Cultural Officer of the Japanese Embassy.

Mr. Lloyd Lowe, the President of the organising committee, greeted the guests and Mr. Cyril Silva, Secretary, also spoke.



Sunday, 16 August: ST. JOACHIM White. 2nd prayer of the Sunday (13th after Pentecost). Creed. Common Preface.

Monday, 17 August: St. Hyacinth. White.

Tuesday, 18 August: Feria. Green. Mass of 13th Sunday after Pentecost. 2nd prayer of St. Agapitus.

Wednesday, 19 August: St. John Eudes. White.

Thursday, 20 August: St. Bernard. White. Creed.

Friday, 21 August: St. Jane Frances Chantal. White.

Saturday, 22 August: Immaculate Heart of Mary. White. 2nd prayer of Sts. Timothy and Companions. Creed. Preface of B. V.M.

● N.B. — Unless otherwise stated the prayer prescribed is always said (Archdiocese: "to implore the grace of the Holy Spirit").

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Marian Call for Prayer and Penance

1. Penitential Pilgrimage to Madhu: (for Parishioners only).
 - (a) Departure from Kandy: 8 a.m., August 22nd 1959 (Feast of the Immaculate Heart of Mary).
 - (b) Evening Mass at Madhu: 4-30 p.m. Pilgrims renew consecration to Immaculate Heart.
 - (c) Return to Kandy: 23rd August after early lunch.
2. Penitential Processions: On the following five First Saturdays (open to all).
 - (a) September 5th (b) October 3rd, (c) November 7th; (d) December 5th; and (e) January 2nd 1960: Place of starting: Church of the Sacred Heart. Route: 4 miles along Lady McCallum's Drive. Destination: Grotto of Our Lady, Halloluwa. Time of starting: 2 p.m. (regardless of weather). Mass at Grotto: 4 p.m. followed by Benediction.

Devotions will be over in time for Perpetual Novenites to attend last session (5-30 p.m.) at Sancta Maria.

For further particulars apply to:

Rev. Fr. D. Theophane Wickramaratne, O.S.B.,
Church of the Sacred Heart,
Katugastota Road, Kandy.

from BOOT BLACK to SPRING CLEANING

I WAS POLISHING MY SHOES THIS MORNING, AS I USUALLY DO IN PREPARATION FOR MASS, ASKING GOD TO POLISH MY SOUL BEFORE IT APPEARS AT THE FOOT OF HIS ALTAR. I NOTICED SOMETHING EXTRAORDINARY. THE POLISH IN THE TIN CONSISTED OF TWO DISTINCT LAYERS. MOST PROBABLY, SO I THOUGHT, THE MIGHTY VAT FROM WHICH THESE LITTLE TINS WERE FILLED SUDDENLY RAN DRY. THIS WAS ONLY HALF FULL.

I began to see in my imagination all the confusion in that well organized factory. Someone had blundered. Carrier belts had to be turned back. Machines stopped. Vats filled. Work reorganized. Someone had been careless. Grumbings ceased. Hot words are forgotten. Work starts once more.

What a rare incident it must have been in this well-organized, world famous factory. I was not thinking then so much about the carefulness with which the half tin was refilled without discarding it or letting it be lost through the "wrong channels."

My thoughts were on the ways of Providence. Why did that rare tin come my way? Are these things also planned by God? Surely it could not have escaped God's watchful eye.

Surely He is not so busy with mighty deeds that He is slipshod with little things. Does He who made the stone cast out by the builders the corner stone, make use of little human incidents and accidents for great purposes and noble ends?

Not in philosophy . . .

That you'll say is a very deep question, not to be solved while tying your shoe lace or brushing your teeth or taking a shave. However, I was not thinking of the abstruse sayings in big tomes of philosophy and theology, which, sad to say, are now accumulating a little dust,—but in quite a different way from which my shoes and my car accumulate the dust of Pasbage Korale—but my thoughts suddenly ran to a tree that had fallen on the ground in the garden of the Retreat House at Lewella.

You know, the wind was strong and rain heavy these last few weeks. So when we—that is seven diocesan priests—gathered there for the monthly recollection, during some of those moments when I took a stroll in the garden trying to ruminate over the points given by the preacher, I noticed a coconut tree of rather great proportions laid low. What a crash there must have been, my friends!

But the most extraordinary thing about the whole affair was that, if you did not see its green crown, you would have thought that the lime tree and the many papaw trees that studded the ground on either side of the fallen trunk had been planted round a dead tree.

Had a little breeze tilted the falling tree a bit to the right it would have crushed not only the little plants but would have knocked the tree to which a palm overhanging the new factory had been fastened. You could imagine what the consequences would have been.

Who calculated the strength of the wind, the force of gravity, the looseness of the soil and made the perfect equation and the perfect timing? To the thousands of accidents or

BY

Fr. Theodore Pieris

what we call accidents, are there not tens of thousand others that should have happened and did not happen? Why?

. . . but in little things

So you see without any reference to heavy tomes (heavy both in language and weight, not to mention in ideas) I was quite sure that Providence does work in little things. There is much more meaning to the words of St. Paul "In Him we are and move and have our being," than the philosophical analysis would reveal to us.

Just the other day a friend of mine was telling me how a host of incidents has proved to him beyond doubt that God is all around us and very interested in us. Read a part of what he wrote to Our Lady the other day. "My Dearest Mother of Perpetual Succour, I thank you from the bottom of my heart, for the great graces Thou hast bestowed on me. No one, not even the priest to whom I make my confession, understands the great graces Thou hast given me. He knows my failures and my unsuccessful struggles against temptation. But it is only I who know, My Mother, how often you have saved me, and how narrowly I have avoided the occasions that would have certainly been my downfall."

That young friend of mine had an opportunity to think things over and that is why he came to realize how much God is interested in us. What a pity, I said to myself as I reflected on all these, that many do not know the "Houses" among the palms over-looking the river. On the two extremities of Kandy, on two little hills, overlooking the Mahaveli at two different points of its passage over rocky beds, are two houses.

The twin houses . . .

One is under the care of the Sons of St. Alphonsus, and Our Lady of Perpetual Succour "With eyes so sadly sweet" look down on you when you enter there. It is "Sancta Maria," on Halloluwa Road. The other, where I saw the fallen palm, is under the care of the Sons of St. Ignatius, and Our Lady of Fatima looks on you with love and longing when you enter there. It is the Fatima Retreat House, at Lewella.

I do not know why, but suddenly I thought I heard two spiders talk. One said "I have the finest home a spider could wish for. It is in the sacristy of a Catholic church. During spring cleaning I get out and am undisturbed for another year by those cruel humans." "Ha, ha!" said the other, "but I am better off still. I am never disturbed. I made my web across the till in '...Kirk,' and I have never been disturbed these several years."

. . . to break the cobwebs

But this much is certain, I said to myself, that many of us have many cob-webs to be broken and much

MORNING OFFERING

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

INTENTIONS FOR AUGUST

GENERAL: That the Church's social doctrine may be more widely accepted in the world.

MISSIONARY: That a lack of funds may not retard the growth of vocations in the missions.

cleaning to be done. If we do not see God around us, it is because His gentle light cannot enter our soul covered as it is with cob-webs, soot and grease! Then and there I decided to write to you and suggest that you inquire from the superior of either Sancta Maria or Fatima Retreat House about the possibilities of breaking the cob-webs on your soul.

By the time I had finished all these reflections, the Angelus bell was ringing, my morning duties were done, and I went down to church, resolved to thank God during Mass for the Retreat houses on either side of Kandy town. Resolved also, not only to go for the spring cleaning but also for the monthly brushing and polishing up of my own soul.

THE MEANING of DEATH

DEATH is an affirmation of the purpose of life in an otherwise meaningless existence. The world could carry on its Godless plan if there were no death. What death is to an individual, that catastrophe is to a civilization—the end of its wickedness. This is the source of anguish to the modern mind, for not only must man die but the world must die. Death is a negative testimony to God's power in a meaningless world, for by it God brings meaningless existence to naught. Because God exists, evil cannot carry on its wickedness indefinitely. If there were no catastrophe such as the Apocalypse reveals at the end of the world, the universe would then be the triumph of chaos. But the catastrophe is a reminder that God will not allow unrighteousness to become eternal.

Death proves also that life has meaning, because it reveals that the virtues and goodness practised within time do not find their completion except in eternity.

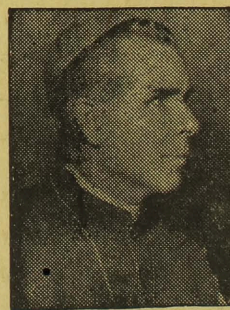
the good things and the charities, kindnesses and humour. All of these are recalled posthumously, making us wonder if death itself may not be the thrusting into the forefront of the good which we have done, rather than the evil.

complete when it is most willing to accept for the beloved the sacrifice of death, as a soldier dies for his country. He who would attach too much value to life and run away from death, runs away from perfect love. "Greater love than this no man hath, that a man lay down his life for his friend."

● Nothing more democratic

Death also will individualize and personalize us, who are today brought together in crowds and groups. Death separates the soul from the body; in doing so, each and every person is searched. Then shall be revealed my true self—not the self I think I am. The soul will stand naked before God as it truly is. If it is not clothed with virtue, it will feel ashamed as Adam and Eve did after their sin when they hid from God. It is curious that only after their sin did they feel naked and ashamed. The correlation between the nakedness of the soul and sin is manifested in the fact that the less people have of inner grace in this life, the more gaudily they dress; it is a kind of compensation for the nudity of their own souls. There shall then be only that me that sinned, that gave to the poor, that prayed, or that blasphemed. Then it will not be the me that lives, but the me that has lived, the me at the end of the way of life.

There will be no attorneys to plead the case, no alienists to argue that we were not in our right minds when we did wrong, there will be only one voice. It will be the voice of conscience which will reveal ourselves as we really are. We will thus be our own witness and our own judge. Nothing is as democratic as death—for in it, each man votes and decides his eternity. (Copyright . . . Reproduction in whole or in part forbidden).



BISHOP SHEEN
SPEAKS

● The end of evil

Man is much more afraid of dying in a train wreck or automobile accident than he is of dying on a battlefield, or as a martyr to his faith. This proves that death is less terrifying and more meaningful when we rise above the level of the commonplace and lift ourselves into the realm of spiritual values.

That death is the end of evil is revealed too in the fact that the face of the dead is often more harmonious than the same face in life, as the sleeping face is more restful than the face awake. The ugly feelings and hates, eccentricities and discords disappear in the presence of the dead, so much so that we use the expression "of the dead say nothing but good." In the face of the dead we give praise and adulation; we resurrect

Not that both will not be recalled, but rather that as life brought out the debit side of our character, so death will also bring out the credit side. Death, in other words, is bound up with goodness.

● Bound up with love

Death is also bound up with love, or better, love is always bound up with death. He who accepts love, accepts sacrifice. The ring of gold instead of the ring of tin is sacrifice, and sacrifice is a form of death. Beyond all of these minor sacrifices, the love is

Strands of the Story 203

ART GALLERY PICTURE HELPS

the HUNT

WORKING on Codrington's clue last week, we concluded that there were two routes the Kandy King could possibly have taken to go out to the Esala Perahera. The route he took led past Fr. Vaz's church: which was it? Our tireless G.I.O.M. makes a further contribution to the search today in the study he presents us of a painting in the Colombo Art Gallery. Decidedly, both Science and the Arts are determined to help in the hunt—provided we take as much trouble to question

them as Knight Gion. Would our Readers now let him show them round.

"A picture of Bogambara-wewa is something that will interest our readers. There is one in the Art Gallery, Green Path, Colombo. If you enter the gallery, go past the main hall and turn right, you will see some pictures on the corridor leading to the wing. The series of pictures are called Ceylon Views. The Ceylon View No. 6 is Town of Kandy from Castle Hill. The Artist

Brownrigg Street till it touches Colombo Road is not indicated in the drawing. From the perspective of the artist some indication of this road north of Bogambara-wewa should have been given if such a road existed. On the other hand, the road southward from Ward Street towards Wace Park is very clearly drawn.

"The question posed is 'Was the road running past the north of Bogambara-wewa less important than the road running south from Ward Street?' Before the railway was built there was a road from Ward Street going southwards towards Wace Park and then westwards, South of Bogambara-wewa towards Peradeniya Road? If there was such a road in King Narendra Sinha's time then the sites of Wace Park, the high ground on the southern part of the Jail, the corner of Hantane Estate are important areas for our study. So also are the Police Barracks, P.W.D. Office and the Electric Station. The Railway Station can be excluded because it is a part of Deiyannawella land of Natha Dewale purchased by the British for constructing the Railway Station (vide Lawrie's Gazetteer). G. K."

In short, Lt. Lyttleton's painting strengthens our surmise that the Royal route was by the South-west exit from the City and led past Hantane; that Father's church (and Tomb) lie somewhere in this pocket. If only we had the German Exploration Association's electronic device or the inspiration of a St. Ambrose, we should not have to look very long or far.

One thing: Kandy has a Bishop again, though with the name of a different Doctor of the Church.

FR. VAZ FEATURE

is looking at Kandy from Wace Park. At the bottom of the picture is the note: Drawn on the spot by Lieut. Wm. Lyttleton, M.H. 73 Regt.

In order to date this drawing more precisely will anyone inform us when Lieut. Wm. Lyttleton of His Majesty's 73rd Regiment was in Ceylon?

"It might help to know that there is also a tag on the frame of this picture which says Bequeathed in the last will by late Peter de Saram, Esq."

"It is difficult to say how far the Artist tried to draw an exact representation of what he saw. He gives what may be an accurate picture of the lake and what there was of Ward Street in his day. Brownrigg Street comes down to the shores of the Bogambara-wewa. The roofs of Colombo Street could also be seen.

"But there is a curious feature here. The Western part of Colombo Street (Kolomba Vidiya) from where it cuts

To St. Ignatius

THE haze thickens beclouding the day,
Shelter there's none, obscure's our way;
Unwary we wander, groping in the gloom
Whence we started unto the day of doom.

Yet, behold! there rides a soldier stalwart
Through the reverberating thunder and athwart
Our dark horizon, like a beacon-light to the weak
Who far from home their shelter seek.

'Tis the gallant soldier of Christ who doth ride
Through the tempest where miseries abide;
Who sowed the seed and caused to bloom
Truth amidst the encircling gloom.

Lead us, dauntless soldier, lead us on,
Safely till our earthly battle's won;
That having marched along the way of life
Our weary souls may rest from earthly strife.

Benedict Dias

For the information of Rev. Local Managers and all the teachers of the Archdiocese of Colombo.

The General Manager of R. C. Schools will be away from Office during the following periods:

But the general correspondence will as usual be attended to.

(a) August 16th to 22nd — My Retreat.

(b) August 23rd to 29th — Teachers' Retreat.

(c) September 3rd to 5th — A short vacation.

Philip C. Dissanayake, O.M.I., General Manager

Borella, 10-2-59.

SCHOOL FRONT

Circular No. 36 of 1959.
My No. ASB 5041.
Education Department,
Malay Street,
Colombo, 26 June, 1959.
To All Managers of Assisted English Schools.

Sir,
Appointment of Graduates to Assisted English Schools.

It has been decided that the provisions of my Circular No. 39 of 1958 (No. ASB 5041 of 25-10-58) should not apply to the Collegiate Section of an English School, that is to say the section comprising H.S.C. Prep. and H.S.C. Classes. A Collegiate Section could employ any number of Graduates provided the 50% rule for the schools as a whole is satisfied.

I am, Sir,
Your obedient Servant,
(Sgd.) S. F. de Silva,
Director of Education.
(Sgd.) D. J. Rajapathirana,
Asst. Director.

Circular No. 34 of 1959.
My No. ASA 90,
Education Department
Malay Street,
Colombo 2, 23rd June, 1959.
To All Managers of Assisted English and Vernacular Schools and Unaided Schools.

Sir/Madam,
English Assistant Teachers Certificated.

Holders of the English Assistant Teachers Certificate are entitled to the Salary Scale Rs. 768—2 of 30 and 5 of 36 and 12 of 42—1512 per annum with Efficiency Bars before Rs. 864/- per annum and Rs. 1050/- per annum.

2. The following are the conditions for the two efficiency bars:
1st E.B.: Pass the First Test, held after a Vacation Course on teaching methods.

2nd E.B.: Pass the Second Test, held after a Second Vacation Course on teaching methods.

3. Teachers holding this Certificate may be employed in any school—Assisted, Unaided, English or Vernacular (Swabhasha) and in any section—Primary or Post Primary.

4. Teachers holding the above certificate will be assessed for grant on the above salary scale only if they are employed in teaching English for not less than 15 of the minimum 20 hours of teaching per week.

I am, Sir/Madam,
Your obedient Servant,
(Sgd.) S. F. de Silva,
Director of Education
(Sgd.) D. J. Rajapathirana,
Assistant Director.

THE following communication has been sent to me by the Director of Education.

Salary Scales of Uncertificated Teachers

I have the honour to inform you that the Treasury has already decided that all English Assistants employed in Vernacular (Swabasha) Schools and Post Primary Sections of Assisted English Schools on or after 1-10-56 should be paid the fixed salary of 768/- per annum.

2. English Uncertificated teachers who were paid salary on the scale of 804—4 of 18—876 prior to 1-10-56 will retain that scale as personal to the holders.

3. All S.S.C. qualified teachers appointed on or after 1-10-57 to both Vernacular (Swabasha) and English Schools will be paid on the fixed scale of 768/- per annum.

Philip C. Dissanayake,
General Manager of R.C. Schools.

5-8-1959.

NATIONAL VOTIVE BASILICA BUILDING FUND

I acknowledge with thanks the following donations received at Tawatte in July.

Mr. A. C. A. Perera, Mabola d. 5; Mr. J. V. R. Labroy, Kandy 15; Mr. and Mrs. B. C. S. Mendis, Maradana m.d. 10; Officers, G.P.O., Colombo m.d. 51; Mr. J. C. Pieries, Wattala m.d. 5; Mr. P. F. Ranasinghe, Polgahawella m.d. 10; Mr. D. A. Marties, Dehiwela m.d. 2; Mr. and Mrs. S. C. Jayaraj, Mt. Lavinia m.d. 5; Mrs. M. B. de Alwis, Moratuwa m.d. 5.

Mrs. Hubert Fernando, Mutwal m.d. 3; Mr. and Mrs. A. J. I. Fernando, Negombo m.d. 4; Mr. G. A. de Silva, Nugegoda m.d. 2; Mrs. T. Jayasuriya, Wellawatte m.d. 5; Mrs. O. M. Schokman, Mt. Lavinia m.d. 10; Mr. D. R. Thambayah, Mattakkuliya m.d. 10; Mrs. R. E. R. Schaffer, Mt. Lavinia m.d. 4; Child of Mary, Wattala m.d. 5; Mr. Shanmugampillai, Eheliyagoda m.d. 2; Mr. Gabriel, Grand Pass m.d. 10; Mrs. P. O. Solomonsz, Wattala m.d. 3; Mrs. M. Canagassabai, Fort m.d. 3; Mr. Aloysius G. Fernando, Grand Pass m.d. 30.

Staff, Colombo Apothecaries Ltd. m.d. 76/50; Mr. G. A. V. Pathmarajah, Mannar m.d. 5; Mr. J. L. R. Overlund, Galle m.d. 3; Mr. R. K. A. John, Nanuoya m.d. 5; Mrs. M. Weerasinghe, Nanuoya 5; Mrs. N. Van Schoombeck, Colpetty m.d. 20; Mrs. Lewis, Colpetty m.d. 2; Miss Th. Thomas, Kandy m.d. 5; Miss A. F. Amarantunga, Kandana 5; Miss Faith Don, Rajagiriya m.d. 2; Staff, Carter, De Costa & Co. m.d. 16/25; Mr. Victor Rodrigo, Ragama 50; Mrs. M. A. Wilfred, Seeduwa 30; Mr. B. C. Mendis, Peradeniya 2; Mrs. D. M. Newman, Nugegoda m.d. 2; Mr. L. J. Pereira, Nugegoda 10.

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and Mary, Wattala m.d. 5; Grateful Client of O. L., N'Elia m.d. 15/50; Mr. E. K. E. Fernando, Colombo m.d. 10; Mrs. Winifred Pereira, Maradana 30.

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Mr. M. L. Fernando, Boralessa 10; Mr. J. S. Thanabalasingham, Chilaw m.d. 25; Mr. G. J. M. Peris, Mattakkuliya m.d. 2; Mrs. K. P. Gunawardene, Kandy m.d. 3; Mrs. S. A. Jayasundera, Ragama 5; Miss P. M. Thomas, Kandy m.d. 2; Mrs. B. O. Solomonsz, Wattala m.d. 3; Mrs. K. D. Nicholas, Pamunugama m.d. 2; Mr. J. E. Perera, Borella m.d. 10; Mrs. F. C. Jurie, Batticaloa m.d. 5; Mrs. G. A. L. Cooray, Borella 5; Catholic Staff, Turquand, Young & Co. m.d. 20; Mr. Shanmugampillai Eheliyagoda m.d. 2; Mrs. J. L. R. Overlund, Galle m.d. 3; Mrs. R. T. Fernando, Katukurunda 3; Mrs. M. Canagassabai, Fort m.d. 3; Mrs. G. Goonewardene, Moratuwa m.d. 2/50; Mrs. F. S. C. Manathunge, Moratuwa m.d. 2/50; Mr. V. P. Tenekoon, Ratmalana m.d. 5; Mr. D. A. Marties, Dehiwela m.d. 2; Mr. W. J. M. S. Dias, Weliveriya 2/50; Mr. Lelsarath, Amandoluwa 3; Mrs. W. E. Vanderstraeten, Rajagiriya 5; Mr. C. A. Anthony, Ragama 5.

Anil and Shanti Perera, Mr. & Mrs. K. E. Fernando, Mr. Z. D. Simon, Mr. D. E. Dematagoda, A Student, Kotahena, Mrs. G. Moldrich, Miss M. Fernando, Mr. T. A. Dharmaratna, Baby Slave of Jesus and Mary, Mr. & Mrs. K. E. Fernando (Re 1 each) 10.

Anonymous several 235/75.
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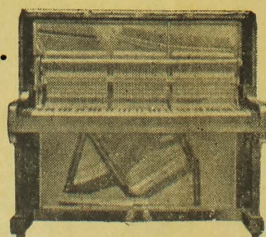
AUG. 15 and 16: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Bede Fernando.

AUG. 16: 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

AUG. 22 to 24: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — Mrs. Celine Britto.

AUG. 23: 9-00 to 9-30 a.m. CATHOLIC HALF HOUR (Sinhalese). 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 10-00 to 10-30 a.m. CATHOLIC HALF HOUR (Tamil).

AUG. 24 to 30: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Don Sylvester.



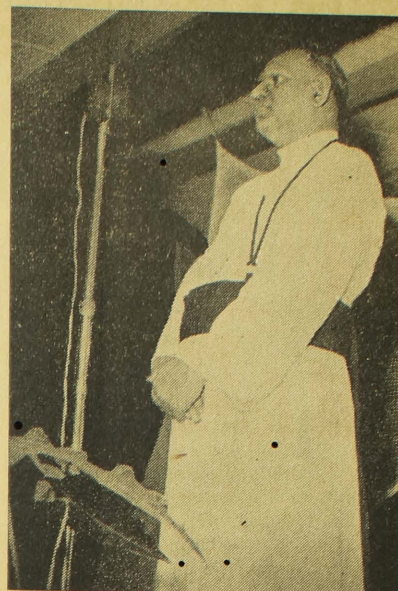
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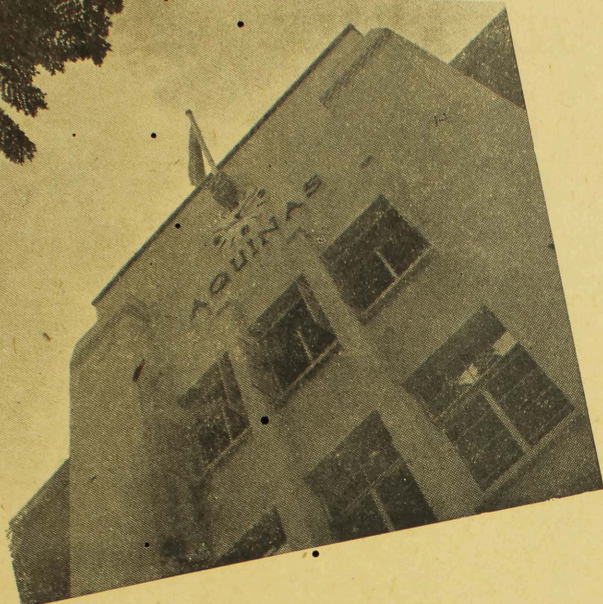
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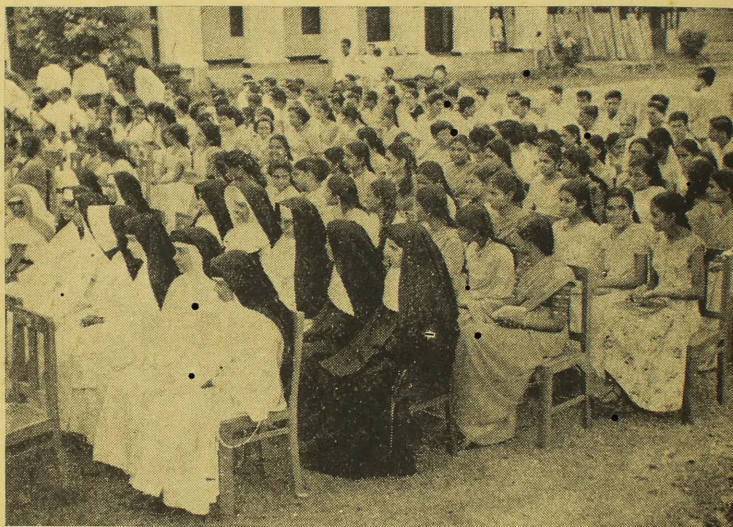
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... caters to all types of students including the religious

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Day 1958
at
Aquinas
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● At the annual lunch given by the graduates to the staff
Graduates through the years from Aquinas

● 7 in 1955, ● 27 in 1957 in ● 29 in 1958
In the year 1958 more than 100 students qualified for London B.S.C., and B.S.C. Economics.



● Professor Amirthalingam has been a great asset to Aquinas University. Picture shows him and Mrs. Amirthalingam bidding farewell to the Rector, Fr. Peter A. Pillai O.M.I.

● It is to be hoped that all who realize the importance of a land mark like that of Aquinas University will rally round and help it in its campaign for funds to extend its work.

The Messenger

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SATURDAY, AUGUST 15, 1959

Manifestation of Faith, Love and Unity

THE week which has just ended will doubtlessly go down in the history of the Church in Ceylon for an unprecedented and unique manifestation of faith, love and unity. The sight of over a thousand religious — Sisters and Brothers — filling All Saints', Borella, for the Mass which ushered in the first All-Ceylon Seminar for Religious, and once again to see Colombo's vast Cathedral packed to overflowing last Monday evening for the closing ceremonies, was a sight that would have done anyone a world of good. But when we also remember that from the first moment to the last, not only were Ceylon's Religious there, but that the Apostolic Delegate himself, together with the entire Hierarchy of Ceylon, were present at every single session of the Seminar, it takes on a much vaster significance: Ceylon's Religious united in faith and love to their Pastors, and through them to the Pope in the person of His Excellency the Apostolic Delegate.

Time was when one heard the remark that it would be a heart-warming sight to fill Colombo's Cathedral with our Catholic children; what then could be said of what met the eye last Monday evening, when our Religious swarmed into the Cathedral and filled it to capacity? How inspiring to think that the hearts of those who were within were just as full as the Cathedral was; that the note of fulfilment that pervaded the atmosphere, was there within them as well — for here indeed, was something accomplished, a goal reached, a mile-stone passed in the Church's onward march. For we do sincerely feel that the Seminar which has just concluded, has done something which cannot be gauged in terms of numbers or conferences; that it was a wondrous fruit of the faith, the love and the unity that the Church has always expected from her Religious; and that it will surely set the ball rolling towards new orientations, greater zest and deeper unity among that all-important section of the Church, our Religious.

These three days when Religious from all parts of Ceylon spent together studying certain common subjects of interest, will certainly emphasise an even greater unity within them, and stress the idea of THE CHURCH which after all is the uppermost thing in our lives. The unity of purpose, the unity of objective, the clearer conviction of the one-ness in joy as well as in sorrow, all this and so much more would have been given a fillip. But the greatest of all, we honestly feel, is the re-thinking of the entire apostolate of the Church, and of how Religious will bring to it a contribution even more fruitful and intense than in the past.

Anyone in a mission country such as Ceylon is, surely knows the incalculable debt towards the missionary congregations working here. Any Catholic who thinks awhile, will immediately know how much of what we are, is due to the heroic and valiant men and women who have laboured lovingly and given generously without ever counting the cost; for, the saga of missionary effort in the Church is largely the story of our religious whose missionary love and sacrifice have brought the message of God's love to so many lands.

That is another reason why we are thankful for the big happenings of the week just ending. For, the heart of any Catholic who beheld that wonderful spectacle of over a thousand religious, would naturally have raced back through the years, and his mind would have gone to those who preceded them. For if today's Seminar was packed with our generous nuns, those silent workers of the Lord, the vast majority of whom are children of the soil, to whom else can the tribute go than to those early missionaries, their forerunners, who with a wondrous foresight had made this day possible? To whom else could thoughts fly back than to those missionaries who had left hearth and home in a far off land and come to Ceylon, bringing with them the love of Christ?

The Seminar of Religious, to our mind, is a pledge of love and of gratitude to the Religious of yester-year — those men and women of God who loved with an unselfish and farseeing love, and who in their generosity raised the girls and boys of this country to follow in their sacred footsteps. The path is all marked out for those who follow.

Three wonderful days are now over; the Apostolic Delegate has left our shores; the Bishops have returned to their Dioceses; and the Religious have gone back to the four corners of Ceylon. Now commences the living of it all. And there it is, we dare say, that the Catholic public of Ceylon has its part to play. We feel confident that the Catholic public which has received so generously, will not be niggardly in the giving.

CURRENT COMMENT

by the Editor

JUVENILE DELINQUENTS OR JUVENILE PARENTS?

CHILD Care and Protection are once again before the public eye; and once again, they have given rise to heart-searching by the more fortunate members of society. But how many times before has the same thing not happened! Public opinion is whipped up; a few speeches are made; perhaps a blue-print is submitted of still another plan... and ultimately, the uncared for children on the streets of Ceylon and the juvenile delinquents continue just as before.

The present Government has made some attempt to tackle this question, but so much more remains to be done. It is most disturbing for anyone with an interest in the social ills in our land, to be jolted into the knowledge that last year 123 girls and 842 boys below 16 years of age committed offences and were granted probation. It would be utterly useless to attempt make-shift solutions, unless one were prepared to face the real issues at the bottom of this tragic state of affairs.

One cause, of course, is poverty; another is the terrible scourge of the "broken home" where the parents live in separation. In fact, of last year's juvenile delinquents, more than half the total number were from such "broken homes."

Attempts are being made to alleviate poverty and to raise the standard of living. But the tragic situation of our day is that the problem of the "broken home" is hardly ever even considered. Marriage is being whittled down to a temporary contract; public morals seem to carry on an all-out assault on family life; the grounds for divorce are being extended... And all the time social workers will pretend that they are sincerely trying to tackle the problem of the juvenile delinquent. What some of them do with one hand, merely ruins what they are trying to do with the other.

It is our firm belief that all other attempts to tackle this increasing scourge of our day will prove futile unless and until our social workers are prepared to face realities and to take the plunge — family life and marriage have to be protected. Increase the tragedy of the "broken home" (as, in effect, is being done today), and the problem of the juvenile delinquent necessarily becomes bigger every day.

"Road to Boys' Town"

THAT is part of the reason why everyone who sees Fr. Noel Cruz's excellent film "The Road to Boys' Town" will leave, with his heart beating faster, and his mind working overtime. The big question that faces the social worker comes into Fr. Noel's film — it is not so much the problem of the juvenile delinquent, as it is of the juvenile parent. We personally feel that Fr. Noel Cruz's film has an important message for the social educator as well as for the "common man" — the terrible tragedy of the uncared for, neglected, juvenile delinquent.

A laughable insinuation

THE daily press informs its readers that the fair-member for Welimada has given notice of a motion, in which she asks the Government to expel the Yugoslav Minister to Ceylon on the ground that he was seeking the overthrow of the Government with the help of certain political parties and the Catholic Church.

We have been accused time without number of too rigid and inflexible an attitude towards the Yugoslav Government. At the time when most of our people in Ceylon vied with each other in doing honour to President Tito, we minced no words whatsoever in stating our position.

But then, of course, the old game must continue — and any old stick seems to be good enough to use against the Church. We hold no brief whatsoever for Yugoslavia or the Embassy of that country; and so, it is not for us to refer to the charges levelled against them. But as for the insinuations made against the Catholic Church, they are among the most ridiculous that we have come across for quite some time. By now, of course, we are quite accustomed to this kind of vile, baseless attack; but even in such a context, Mrs. Rajaratna's insinuations reach a depth that is surprising for a Member of Ceylon's legislature. And yet there is something almost comic about our being lumped together with the L.S.S.P.! Oh, ye shades of Trotsky!

Nationalisation — success or failure?

THERE used to be such trumpet-blowing about the nationalisation ventures of the government, that the silence of the past months has been rather intriguing. How vividly one remembers the fanfare with which the two projects in the Port and Bus Transport were brought into operation, the lusty promises that were held out, and the big talk that was indulged in. What really is the situation now? Are the "people" in whose name all this was done, really the beneficiaries of the nationalisation?

There seems to have been a most peculiar volte-face even by the politicians themselves. It was only the other day that Mr. R. G. Senanayake, Minister of Commerce and Trade, declared that the nationalised enterprises were a failure, and that they had become a burden to the Government. Strong words these, coming as they do, from a Minister of the very same Cabinet that has been hailing nationalisation as a major success. The C.T.B., the Minister said, was a loss, and the situation in the harbour was worse; nationalisation of these projects had only benefitted the employees and not the general public. Money which could have been used more profitably, was now being wasted!

And as though by way of confirmation of the Minister's statement, Mr. Dissanayake, the brand-new Parliamentary Secretary to the Minister of Nationalised Services speaking elsewhere, corroborated every word of the indictment of the Government's adventures into the field of nationalisation.

A few days earlier, there was the round condemnation of the working of the nationalised port of Colombo by Mr. A. C. L. Bayne, Chairman of the Marine Agents' Association. He stated the case so strongly, that it should

have made anyone think. The disgrace of the Port of Colombo and the tragic situation there cannot be cloaked over by the eloquence of politicians who will still maintain that it has been one of the major successes of the present government.

One thing has become clear — at least, as far as results are concerned, the nationalised projects of the government have been colossal failures; in fact, if the downward crash were to continue, they bid fair to land the country into serious economic ruin.

At grips with reality

ONE year after nationalisation, when the rest of us saw clearly the failure that it was, certain political big-wigs strained every nerve to tell the nation that it was a glorious success. Will they continue their game of bluff — or will they even now come to grips with economic realities and save the country? Here are some of the reasons that were put forward:

1. There would be greater efficiency. But the country now sees the price that has been paid, and the utter chaos in the Port.

2. These would be profit-making concerns. Already the Government has had to make colossal loans to the Transport Board alone! Mr. Senanayake says that nationalisation has been a drain on the nation.

3. The common man would be the beneficiary. No one will of course take that very seriously any more!

And so on and on. The important thing is for all of us to ask ourselves the question whether nationalisation is the magical open sesame that its enthusiasts have claimed it to be. Instead of solving even one of the problems facing us, the two nationalised projects have multiplied every single difficulty, and landed the country into a bigger mess.

And yet...

THE Junior Minister in charge of the Nationalised Works has himself admitted the failure of "every nationalised project." So has the Minister of Commerce. And so have, we believe, many others too.

AND YET, THE MINISTER HAS PROPOSED THE NATIONALISING OF THE GALLE AND TRINCOMALEE PORTS; ANOTHER PROPOSAL IS FOR THE NATIONALISATION OF CEYLON.

There is none, we believe, so blind, as those who refuse to see!

LEGIONARIES

Continued from page 1

culties before the group and have them clarified.

The final item of the congress was a stirring address by His Lordship the Bishop of Chilaw. He spoke about the great privilege of the Lay Apostolate and stressed the fact that a man of conviction was always one who advertised those things he considered most precious. This address was followed by Benediction of the Blessed Sacrament.

★ All Saints' Celebrates 400th Novena

A PEOPLE'S TRYST WITH A FAIR LADY

— From HARRISON PÉIRIS —

(Special Messenger correspondent)

WEDNESDAY NOVENA DEVOTIONS WHICH HAVE SKYROCKETED INTO NEWS BORELLA'S ALL SAINTS' SHRINE DURING THE LAST EIGHT YEARS, HIT A NEW CRESCENDO LAST WEDNESDAY, 12 AUGUST 1959 WHEN THE 400TH NOVENA WAS USHERED IN WITH MANY-SPLENDOROUS SYMPHONIES OF LIGHT AND SWEETNESS.

Hundreds of thousands stormed the three sessions of the Novena. It was once again a whole people's love for a very lovely lady, manifested in spontaneous waves upon waves of affectionate devotion.

Continuous streams of Novenites flocked to the shrine from every nook and territory of the island — the young and the not-so-young, the poor and the rich, those belonging to the Faith and those outside it.

Police personnel stood at key points directing the traffic and the pressing crowds. Special Novena buses, and others plied up and down, bringing the people from close quarters and from way out beyond Colombo's environs. By train and trolley and car they came. Thousands trekked the roads and byways on foot...

Preceding and immediately spearheading the celebrations proper of the 400th Novena Day itself, was a 9-day phalanx of intense, spiritual preparation with daily Novena Masses, all-day Rosary and Stations of the Cross.

On the 400th Novena Day the Novena Mass was celebrated by His Grace the Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo.

Present at the mammoth 7 p.m. session of the 400th Novena were His Grace the Archbishop of Colombo who imparted Benediction of the Most Blessed Sacrament, His Lordship the Bishop of Madura, and a large number of Priests and the Religious.

Delivering the Novena sermonette on a vigorous network of ringing resonance, Fr. T. J. Connolly C.S.S.R. declared that the very name of Mary conjured up visions of all that was beautiful, exalted and pure.

Choosing for his text the words: "I am the Mother of Fair Love," Fr. Connolly flashed the sweet vision of the lowly maid of Galilee before the mind's-eye-screen of the faithful assembled.

Dwelling on the four hundred Novenas that had gone by, and delving into the future, the preacher stated that the power of Mary was plainly manifest at All Saints' and he drew a very vivid picture of an army of Novenites set out as in battle array, marching under the banner of Mary with prayer and penance as their only weapons and with their Novena Priest, Fr. John Herat in the vanguard of action.

The Police Band in attendance, ramified with other select instrumentalists, provided the devotional

music throughout the concluding session of the Novena, in a brilliant, unforgettable burst of orchestral splendour.

★
AS the last, lingering strains of the Ave hovered over the hushed, kneeling crowd, I could not help looking back. Over the eight years past, the Novena has swollen from a trickle to a stream. Looking into the future, in eight years to come, who can say, these self-same waters will flood over

in rivers of grace.

A people's love, a people's tryst like this with "those eyes so sadly sweet" ... where can it end ... but in that perfect surrender that transcends all barriers, to rest, at last, on the only Way, the Truth and the Life?

High on a spire burned the blue cross, iridescent over All Saints. Jets of lights glimmered and flickered. Stars scintillated. Nearby stood the singing Tower of Mary, a tower of Strength, of Sweetness.

The 400th Novena is over. And one by one the pilgrims depart. Soon, like a hill capped in darkness, the shrine beloved of the people will be wrapped in the stillness of the midnight.

And, like the sunrise of tomorrow, will rise another note of joy, another chord of ineffable sweetness in the unending, Unfinished Symphony...

● A participant in the Seminar for the Religious held last week, brings our readers some clear-cut impressions of the event...

Sisters in Session

THE fact that the lecture and discussion sessions of the All-Ceylon Seminar of Religious were within doors — in the sound-proof (?) halls of Aquinas Institute — adds curiosity to the interest our readers must naturally have felt in the proceedings. We are happy to give some satisfaction to one and the other in this chatty account furnished specially for the Messenger and with an eye to the general readers.

The Seminar, of course, had nothing to hide — not even the 10 o'clock break for a sip "firmly and sweetly" sanctioned by the authority of the Holy Father's Delegate.

Life in the convent or Religious House is such that, should Holy Church so please, it can be set before the eyes of the world in a picture where not even the inevitable human shadings are missing.

In the stillness...

However, by its very name and definition Convent life shuts out the world, so reluctantly in a way (though firmly, as when a cameraman felt inclined to over-stay his appointment) we had to keep the people out.

Reluctantly, indeed, for it would have done them (our little ones especially) a world of good to see these rows and rows of hooded Mothers pouring over their booklets or listening as attentively as children should.

Incidentally, this was just one of the questions considered: "How can we get children to sit still and listen?" We hope we are not indiscreet in saying that the problem still remains unsolved (probably because the Heavenly Father intended children not to sit still, but to learn on the wing, like birds and Angels).

... Baby blue

And that brings us to the brightest feature of the picture in the lecture hall — the line of baby blue in the midst of the rows and rows of sombre black and brown or stark starched white: the Sisters of Galle's little Congregation of the Holy Angels, whose presence, more than touching off the colour-scheme, provided a useful line of demarcation for operational movements.

In all this, and, to begin with from our headline, the reader must not run away with the impression that there were only Sisters at the Seminar.

The Brothers too were there (at least four institutes of them)

but they were heavily outnumbered by the Nuns and in gentlemanly fashion took up positions on the flank.

In fact, they were so scrupulous about "Ladies first" that it was only after well-observed silence had convinced them that the Nuns looked on the discussion-forum as dangerous ground where men should lead the way that they consented to take the floor.

We were nearly missing our step and slipping into the phrase "to break the ice." But besides being out of date (and in our country unimaginative) it would have been thoroughly unrealistic.

Silence there was: such silence as would have scared away our little ones if we had let them in. But it was a silence without stiffness — a sort of "weightlessness" of outer space.

To speak, you must feel your feet on the ground. It did require time to come down from the higher reaches of one lecture or the other. Meanwhile, from the Chair, our dear Apostolic Delegate (that one epithet tells the story) beamed benignantly, coaxing questions and even throwing out a line to the distant or merely bashful.

In such sunshine there could not be any ice to break for it could not have formed and it was certainly not brought into the hall.

It was indeed in the gentle warmth of a single community that the delegates of the various Institutes went into session. How else could it be after having knelt together in the homely recollection of the Novena Church, under Mary's eye.

Besides, the initial difficulties of travelling, assembling and settling down to emergency conditions of board and lodging and waiting had already broken down the natural barriers of domicile and occupation and particular traditions. The Seminar was already to a good extent the "joyous community of love" that one of the speakers was to hold up as the pattern a Religious House should present to the world.

Kurunegala Club celebrates first Anniversary

(from a special correspondent)

HUNDREDS of delightful teen-agers thronged the premises of St. Anne's Church, Kurunegala, on Saturday evening to participate in the grand celebrations, which were held to commemorate the first anniversary of the opening of the Kurunegala Catholic Club on the 6 of August 1958 by His Excellency Akira Matsui, Ambassador of Japan in Ceylon.

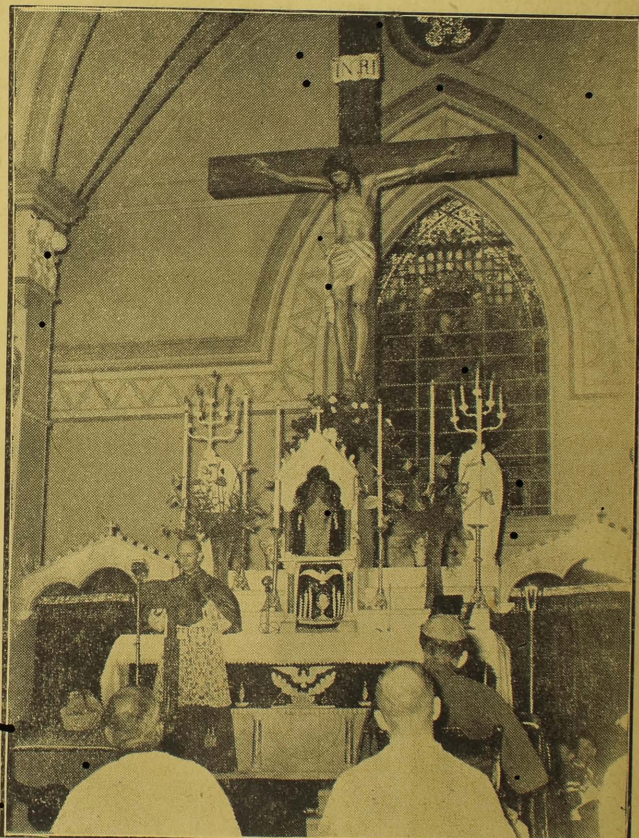
The celebrations commenced with the Benediction of the Most Blessed Sacrament during which the Kurunegala Catholic Club Choir was in attendance, with Miss M. Batcho at the organ.

"It is undoubtedly a great day for the Kurunegala Catholic Club and its members, for today we celebrate with pomp and glory the inauguration of this Club just one year ago. I feel very happy to see what rapid progress this institution has made during the past year. Your good work stands as testimony" declared Rev. Fr. Robert Dresse, former Chaplain of the Kurunegala Catholic Club Choir when he addressed a large gathering of Catholics and non-Catholics on this occasion.

Highlighting the anniversary celebrations was the distribution of the Awards at the close of the sports tournament. The Challenge Cup for Table Tennis (Singles) was awarded to Herman Navaratne while the Challenge Cup for Billiards (Singles) was carried away by Master Nihal Perera. The Awards were distributed by Rev. Fr. Robert Dresse, who was the distinguished guest on this memorable occasion.

The lively variety entertainment, which followed the distribution of the Awards, was appreciated by the large audience. The performance made by Robin Wanduragala on his Piano Accordion was much applauded.

The celebrations ended with a hectic Rock n' Roll session.



● At the inauguration of the historic Seminar (Picture by Carl Andriesz)

And so, for four well-filled days the Community passed from item to item of the Programme at the signal from Seminar Office — a signal that had none of the harshness of the bell or the gong since it tinkled out the Lourdes "Ave."

Over our home-made but efficient sound-system it would sing its way into the halls at the most serious moment of a "case of conscience" or point of doctrine and from the Chair to the backbenches all would relax into a smile, for it was a reminder of Mary and of how all problems are solved in Her love.

Mary indeed was with the Seminar. Her presence hovered over the assemblies, though (a pity, some could not help feeling) she was not on the list of talks.

She was certainly in our prayers, however; expressly invoked at the beginning and end of each session; and She had us all together at Her

Grotto for Benediction on Sunday evening.

On the whole, it was like at home where Mother is the one most called on and the least spoken about. In this respect too, true to form, the Seminar family took Mother for granted — the one point on which all children agree, but will come to blows if you discuss who loves her best.

And now that the learned lectures are over and that the tussle of reciprocal "Rights and Duties" has gone back into the hypothetical "Question Box" to which (with the formidable "Panel of Consultants") it belongs, there remains with us, more vivid than the pictures of packed assemblies, the impression of a smile — Our Lady's and "Her" Delegate's.

"You'll miss us" said the smile at the close of it all. Gone, indeed, it seems a dream.

BROADCAST PLAY

THE students of St. Aloysius' Seminary, Borella, will broadcast over Radio Ceylon a play in Sinhalese on vocation to the priesthood on Sunday, 23rd August from 6.30 to 7 p.m.

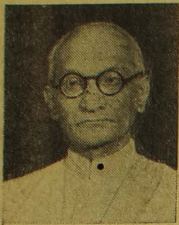
Personal

WE request the prayers of our readers for the repose of the souls of: — Mrs. P. Catherine Fernando, mother of the Very Rev. Fr. Joseph Fernando, who died on the 8th instant & Mr. M. C. Cruz, father of the Rev. Fr. No. Cruz, O.M.I., who died on the 9th instant.

R. I. P.

Classified Ads.

IN MEMORIAM



Jeronimus Nazarene Paiva
(Died 24th August 1958)
First Anniversary

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

A Requiem High Mass will be sung at St. Mary's Church, Bambalapitiya, on Tuesday, 25th August, 1959 at 6.30 a.m.

Kind prayers and presence of friends and relations earnestly solicited.

35/4, Joseph Lane,
Bambalapitiya. 523

M. L. E. P. Dharmaratne
Expired 20th August 1958

Eternal rest give unto him, O Lord,
And let perpetual light shine upon him.
May he rest in peace.

Attidiya Road,
Ratmalana. 551

E. A. de Silva (Eddie)

Born 13 Oct. 1891
Died 13 Aug. 1957

If love and care could death prevent,
Your life would still with us be spent;
But God saw you were fit for heaven,
So snatched you away from us.

Eternal rest give unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Ever remembered by his sorrowing wife and children.

No. 74/1, "Ave Maria,"
Dewale Road,
Nugegoda. 573

Of your charity
please pray for the repose of the
soul of



Francis Charles Soyza
Died: 21-8-54

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

May he rest in peace

"The Zion"
69, Chilaw Road,
Negombo. 579

Thomas Matthew Fernando
of Clarendon, Mt. Lavinia
Died 17th August 1945

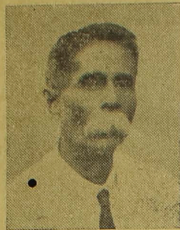
Of your charity please pray for the
repose of his soul

Requiescat in pace

Inserted by his ever sorrowing
daughter Constance, his son-in-law
and grand children.

"Massabielle,"
Initium Road,
Dehiwala.

584

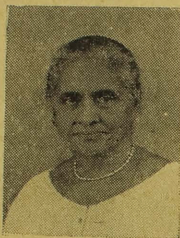


Mr. M. Jos. L. C. de Kraan
Departed on 11th Aug. 1942

Readers please offer a prayer for
the repose of his soul.

Fondly remembered by his
daughter, Antoinette.

Pilipitiya, Kelaniya. 577



A. Mary Josephine Theresa de Alwis
(Fernando)

Died 23 August 1949

There will be a Requiem Mass
sung at the Church of Our Lady of
Sorrows, Pallansena, for the repose
of her soul on the 25th instant.

Please pray for the repose of her
soul.

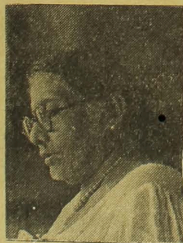
Inserted by her loving son,
daughter-in-law and grand-children.
"Josephine Villa,"
Kochchikade. 559

Miss May Stainwall

Called to God 13th August 1953
Requiem High Mass will be sung
at 6.30 a.m. at St. Andrew's
Church, Mutwal.

Fondly remembered and sadly
missed by her sisters.

92, St. Andrew's Rd.,
Mutwal. 566



Mrs. P. S. M. Perera
(daughter of the late Mudaliyar
E. R. Wijenaika)

Born 5th April 1884

At rest 17th August 1958

Inserted by her sorrowing husband
and sons, Christy, Oliver and Kitty,
with a humble request for a prayer
for her soul from each reader.)

706, Bloemendhal Road,
Mutwal. 557

ACKNOWLEDGMENT

Fernando — Very Revd. Fr. Joseph
Fernando O.M.I. sincerely thanks
the Revd. Clergy and all those
who attended the funeral of his
beloved mother Mrs. P. Catherine
Fernando, sent messages of sym-
pathy, Mass cards and floral trib-
utes.

Archbishop's House, Colombo.

THANKSGIVINGS

MY grateful thanks to the Sacred
Heart of Jesus and the Im-
maculate Heart of Mary by the
intercession of Pius XII for com-
pletely curing my little daughter.
Mrs. P. D. William. 549

MAY the Good Lord and Our
Blessed Mother shower their
blessings on all those that offered
Masses and prayers for the cure
of our daughter, Eleonor, from
her serious illness.

Mr. & Mrs. Victor de Silva.

Church Road,
Ratnapura. 553

MY grateful thanks to Our Lady
of Perpetual Succour, St. John
Bosco and Pope Pius XII for a
great favour received.

Blanche. 567

MY grateful thanks to Pope Pius
XII for granting me a
favour.

Celine E. Wijesuriya. 576

OUR grateful thanks to the
Sacred Heart, Lady of Perpet-
ual Succour, St. Anthony, St.
Anne, St. Jude and Blessed Martin
de Porres for all the favours re-
ceived.—Philip and family.

582 Namunukula.

INVITATION

Eliatamby — Perera

MR. and Mrs. J. John Perera
have the pleasure of inviting
all relations and friends to the
marriage of their daughter,
DAPHNE to BOBBY, son of the
late Mr. S. N. Eliatamby and of
Mrs. Leela Eliatamby of Havelock
Road, on Monday 17th August at
St. Lucia's Cathedral, Kotahena at
8 a.m.

102, Alwis Place,
Kotahena. 574

XXV Anniversary
of marriage of

Mr. and Mrs. V. A. Perumal
20th August 1959

We thank Thee Lord for Thy grace,
beg of Thee for strength to face all
joys and trials Thou dost ordain till
we Thy promise attain.

A thanksgiving mass will be sung
at 7 a.m. at St. Lucia's Cathedral.
133, Wasala Road
Kotahena. 578

SITUATIONS

Wanted

AN unmarried Catholic, Govt.
certificated, English educated
art instructress with ten years
teaching experience, seeks post in
an assisted school in or around
Colombo. Apply No. 562, c/o
Catholic Press, Borella.

SITUATIONS

Vacant

APPLICATIONS are invited from
those proficient in Modelling
and Painting. Good prospects. St.
MICHAEL'S ART STUDIO AND BOOK-
SHOP, 6-10, JAMPETTAH STREET, CO-
LOMBO.

AUCTION SALE

AT the request of K. M. P. Pon-
niah Pillai, Licensed Pawn
Broker of Marawila Road, Nattan-
diya, I shall sell the unredeemed
jewellery pawned between 6-4-56
to 9-6-58 on Monday the 7th
September 1959 at 9 a.m. Full
details in catalogue.

B. A. Powell,
Auctioneer.

Negombo 10-8-59. 564

WANTED

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subscribers is entitled to a free
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Joseph Gunasekera,
68, Chilaw Road,
Negombo.

583

FINANCIAL

AN honest Catholic, famlied, in
financial difficulties, willing to
mortgage a house and coconut
property of 8½ on a very low
interest. Amount needed Ten
Thousand Rupees. Will any
generous Catholic come to the
rescue. Apply No. 526 c/o
Catholic Press, Colombo 8

MILK FOODS

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

MEDICAL

**PUROL Medicated Powder and Oint-
ment**—the unfailing remedy for
Eczema, Prickly Heat and Tropical
Skin Ailments. Available at all Chem-
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lon) 29 1/1, Gaffoor Building,
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DAMPO Vapour Rub and Nose Drops
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ers, Setrac (Ceylon) 29 1/1,
Gaffoor Building, Fort, Colombo.

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

ASTHMA! Catarrh! Tonsillitis!
Why suffer all your life?
Swiss Treatment cures Perma-
nently! No injections! No opera-
tions! Free information! Visit:
Medical Clinic, 42nd Lane,
Wellawatta.

ENCLOSED RETREAT

ENCLOSED Retreat for Ladies
from August 25th evening to
29th morning at Moratuwa Con-
vent. Please send your name before
the 22nd to

575 Rev. Mother Superior.

CHURCH FEASTS

**CELEBRATION OF THE
FEAST OF
St. Thomas the
Apostle**

AT

**Holy Rosary Church
SLAVE ISLAND**

Preparatory Novenas

Thursday 20th and Friday 21st
Aug. at 6.30 p.m.

Vespers: Saturday 22nd at 7 p.m.
High Mass and Procession: Sun-
day 23rd at 8 a.m.

565 Parish Priest.

Our Lady of Lanka

TEWATTE

BLESSING OF THE SICK

August 30th

Wednesday, 26th: Votive Novena
at 6-10 p.m.

Preparatory Triduum: 27th, 28th,
29th. 6-30 p.m. Rosary. Sermon.
Benediction. Preacher: Rev. Fr.
Mark Anthony, S.J.

Sunday, 30th: Mass 6-30 a.m. High
Mass 8-30 a.m. Mass for late
pilgrims 11 a.m.

1 p.m. Recitation of the Rosary with
commentary on the mysteries.

4 p.m. Vespers. Blessing of the Sick.
His Grace the Archbishop will
preside.

N.B.—(1) Patients intending to
take part in the "Sick Day" are
requested to make privately a
Novena to Our Lady of Lanka.

(2) The services of Catholic doctors,
nurses and legionaries will be of
great help.

(3) Tickets of admission to the en-
closure reserved for the sick must
be obtained from local Parish
Priests.

(4) Ladies of Charity and Brothers
of S.V.P. who organize the trans-
port of a group of patients, can
get them admitted with a letter
of their Parish Priest. They should
apply in time for a PASS for their
conveyance from the Adminis-
trator.

(5) All members of the clergy will
be welcome.

542 Administrator.

ST. ANNE'S CHURCH

KATTIMAHANA
DUMMALASURIYA

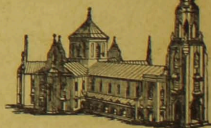
The feast of St. Anne will be
celebrated on the 30th of
August.

The Retreat will begin on the 23rd
August, 1959.

570 Parish Priest.

BEING BUILT FOR

ST. LAWRENCE



PATRON SAINT

of the

CITY OF COLOMBO

and of

CATHOLIC ACTION

in the Archdiocese.

Please help to complete
this church soon.

The Catholic Religion spread
over Ceylon from the church
of St. Lawrence, which was in
the Fort, Colombo, the first
Catholic church in the Island.

The Annual Festival will
be celebrated for the last
time in the temporary
building.

SAT. 15 AUG. at 7 p.m.:
Vespers

SUN.: Masses at 5.45, 7
and 8.15 a.m.

7 p.m.: Sermon, Torch-
light Procession, Blessing
with the relic of the Saint,
and Benediction.

PARISH PRIEST,
St. Lawrence's Church,
Wellawatte.

messenger SCHOOLS MAG

Vol. 2 No. 24

Saturday, 15th August, 1959

FREE

★ **THE 400th NOVENA AT ALL SAINTS, BORELLA, HAS JUST CONCLUDED. HERE IS A GRAPHIC PICTURE OF WHAT THE NOVENA MEANS TO THE PEOPLE FROM A SCHOOLS-MAG MEMBER.**

THE Novena Devotions at the Shrine of Our Lady of Perpetual Succour, at Borella, were first inaugurated by the Redemptorist Fathers, and, ever since that first Novena, have drawn large crowds. The petitions soar daily and the numerous thanksgivings bear eloquent testimony to the powerful intercession of the Mother of God. Every Wednesday, the rich and the poor, men from all walks of life, from all strata of society, of different nationalities and widely divergent creeds flock to the shrine of their Mother, with suppliant hearts, to implore the help of their Heavenly Queen.

Wednesday is a day remembered by thousands of Novenites who flock to the precincts of All Saints' in the late afternoon. With the commencing of the first Novena, there begins an unending queue of adherents who come before that miraculous picture, to pray, for a prodigal son, a deserted husband or a dying patient or for a better position in life. Their prayers ascend in an unceasing chorus before the throne of the Almighty God. Each Novena is thronged by these faithful crowds. The office-goers are there. They come here in search of solace, when the troubles of life beset them. In utter frustration and

close, and as the Angelus bell tolls out its message of love and peace to all men, thousands of novenites lift up their hearts, and picture in their imagination, the immortal saga of the Annunciation.

Jubilant hearts, spiritually regenerated souls, cheerful clients and gay novenites trek their way homeward over hill and dale, in car, bus or train, with the earnest hope of journeying again, after an anxious and lonely week has gone by, to the shrine of the Blessed Mother and to join with their fellow men and women in a canticle of praise and thanksgiving to the spotless and Immaculate

A CANTICLE of PRAISE

by CLIFFORD JONES

of St. Benedict's College, Colombo, who wins the book prize for this week's PEN-GEM

rejection, financial difficulty or family troubles, many a nagging wife or a worried husband has recourse to Our Blessed Mother. The strains of the Ave bring the evening to a beautiful

Mother of God, the Mother of all men.

Birthday Corner

AUG. 15 — 21

August 15th: Yvonne Smale, Kotahena; Marjorie Soris, Ratnapura; Iranthi Abeyratne, Kochchikade; Anstair Solomonsz, Colombo 13; Chiranthi Tilakawardene, Nugegoda; Mario Stainwall, Kotahena; Annesley Phillips, Negombo; Virginia Fernando, Grandpass; Jacintha de Silva, Peradeniya; Sakunthala Benedict, Colombo 3.

August 16th: Ranjanie Goonawardene, Kurunegala; Rose S. Vaz, Kotahena; Yvonne Cramer, Kelaniya; Marie Wickrama, Moratuwa; Pushpakanthi de Miraal, Negombo; Cynthia Perera, Colombo 13; Antony Fernando, Nuwara Eliya.

August 17th: Bernadette Perera, Moratuwa; Hyacinth Bastianpillai, Colombo 15; D. A. E. Jayamaha, Pamunugama; Noeline Davidson, Grandpass; Hyacinth Perera, Colombo 6; Lourdes F. R. W. Leon, Ragama; Jeanne Newman, Kohuwela; Michael Martel, Kolonnawa; Shirin Cabraal, Colombo 8.

August 18th: Manik Brito-Muttunayagam, Colombo 7; Ivy Wijeyaratne, Moratuwa; O. Therese, Lewis Hunupitiya; Ralph Basanayake, Grandpass; Ranjany H. Silva, Moratuwa; Carmen Munasinghe, Kurunegala; Carmen Obeysekera, Madampe; Robin de Zilwa, Dehiwela; Christine Kiegel, Wattala; Marina Samuel, Kandana.

August 19th: Kenneth Gregory, Veyangoda; S. Perera, Dehiwela; Marie de Silva, Bandarawela; Daphne Wijeyaratne, Colombo 9; Dhulka Jayasinghe, Wattala; Maureen Silva, Kotte; Ranjan Perera, Colombo 10.

August 20th: Nita Perera, Moratuwa; L. Bernard de Alwis, Dehiwela; I. Bernadine Miranda, Negombo; Brian Koelmeyer, Colombo 6; Jennifer Silva, Ratmalana; Rukmani Wijegunawardene, Rajagiriya; Thelma Fernando, Kotahena; Lalani Fernando, Moratuwa; Bernadette Alahakoon Kelaniya; Felicia Candappa, Colombo 4; Gloria Ronasinghe, Veyangoda.

August 21st: Joseph Phillips, Dehiwela; Patrick de Silva, Dehiwela; Mario N. Scheffer, Dehiwela; Jithendra de Fonseka, Colombo 7; Evangeline de Kretser, Dematagoda; Suresh Brito-Muttunayagam, Colombo 7; John Hughes, Colombo 4; Minoli de Croos, Giriulla.

TALKS WITH Juniors

Perfect and imperfect Contrition

My dear children,

An essential and integral part of an Examination of Conscience is an Act of Contrition. Contrition is genuine repentance for sins committed with a firm resolve to avoid them in the future. Contrition as our catechism taught us is either Perfect or Imperfect.

Now let me illustrate this with the help of a little parable. John and Joseph are both sons of the same father. They have both grieved their tender, generous and loving parents. John comes up to his father in fear, and tremblingly asks pardon from his father, begging him to spare him the punishment that is his due. John is sorry not for the love of his father, rather for the fear of the punishment that awaits him.

Next comes Joseph who has also grieved his parents. He is confident and humbly asks pardon because he has wounded his father's feelings, grieved his tender parents, and been ungrateful for all he has received. His motive is love. He is sorry because he loves his good father.

Now, it is obvious that Joseph's repentance is more sincere. So is it with perfect and imperfect contrition.

In perfect contrition we are sorry because we have offended God so good and just, holy and merciful, loving and generous.

In imperfect contrition we are sorry because we are afraid of God's punishment — hell, in particular. I need not say which motive is more noble.

Let us try, dear children, to make an act of perfect contrition each night as we retire to bed.

Even though we may have sinned mortally during the day, an act of Perfect Contrition could save us and justify us in the hour of death.

God bless you.

Always in Jesus and Mary,

Uncle Ashley

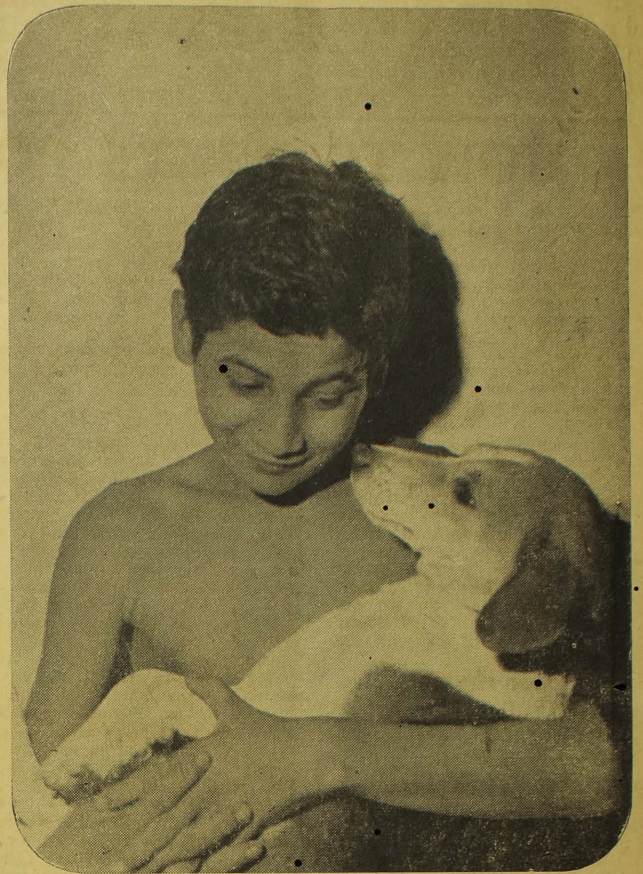
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Ja-Ela; 1865. M. Joseph Ryle Perera Rajagiriya; 1866. Gerald Cedric Fernando, Dehiwela; 1867. P. A. Therese Perera, Kandy; 1869. Shirley Dominic Silva, Moratuwa; 1870. M. Hilary Hakel, Maradana; 1871. Jerome Fernando, Maradana; 1872. Lalith Abeyaratne, Kochchikade; 1873. Bernadette Fernando, Maradana; 1874. Christine de Souza, Dehiwela; 1875. Vasantha Perera, Kandy; 1876. Claude Fernando, Colombo; 1877. Vivette Leonard, Wattala; 1878. Rajan Ramasamy, Colombo 8; 1979. Ruth Naomi Wijesinghe, Wattala; 1880. Gyan Fernando, Kalutara; 1881. Carmeline Fernando, Kalutara; 1882. Charmaine Fernando, Kalutara; 1883. D. S. Das-sanayake, Elpitiya; 1884. Marina Fernando, Kalutara; 1885. Malcolm Fernando, Puttalam; 1886. Spencer Wood, Rajagiriya; 1887. Antoinette Vaz, Kotahena; 1888. Nimalie Wijey-

★ BOY HERO in BOY'S TOWN FILM



● Our picture shows Joe Phillips who was awarded a brand new Bicycle for his performance in "The Road to Boys' Town," the 16 mm film produced by Fr. Noel Cruz, O.M.I.

Concluding the story of the BOY SAINT of POLAND

WHEN Stanislaus was at last well again, he was happier and yet even more devout and serious than ever before. While he was still pale, he went to the Provincial of the Order of the Society of Jesus in Vienna, and afterward to the Pope's Legate, and begged to be received as a novice—but each was afraid to take him without his father's consent.

Then he wrote a kind, loving letter to his brother and tutor, folded it and placed it on John's pallet in the shopkeeper's tiny house, and left Vienna on foot. The roads ran through steep mountains and he was often knee-deep in mire. But he did not stop until he reached the town of Dillingen and persuaded the Provincial of Upper Germany, St. Peter Canisius, to receive him as a novice.

"Your first task," said the ascetic, severe-looking priest with the keen but kindly eyes, "will be to wait on tables for our scholars here, and to clean all their rooms."

"Yes, Father," Stanislaus could hardly repress the inward bursting joy he felt.

A three weeks' "test" of this kind of work convinced Father Canisius that the youth who had trudged all the way from Vienna was sincere and had a real vocation. He then sent Stanislaus to Rome, where he was received by St. Francis Borgia, General of the Society. There, in 1567, aged seventeen, Stanislaus entered the novitiate of St. Andrew.

for his family and for Poland.

For Poland—or for his family? That might have been a difficult question for Senator Kostka to answer, if he had looked into his own heart.

By George Sanderlin

For he had the fierce, individualistic ambition of the Polish aristocrats—the ambition that was soon to cause anarchy and the decline of the Polish Republic. Pushing himself forward, fighting with his countrymen—if Stanislaus had followed that course he would have been forgotten.

Continued on page 10

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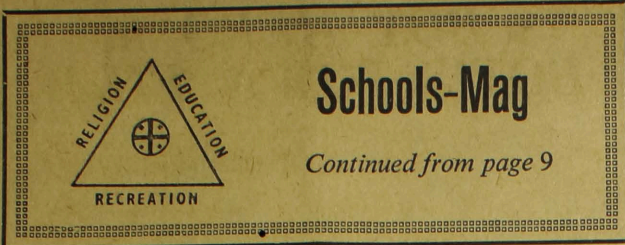
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(To be continued).



Schools-Mag

Continued from page 9

HOW TO WRITE POETRY—2

• We bring you the concluding instalment of OWENITA SANDERLIN'S article which is full of useful hints for those of you who want to try your hand at writing verse. Look out for yet another article to follow up OWENITA SANDERLIN'S next week. In it HARRISON PEIRIS will demonstrate, step by step, exactly how you get on with the job. He will write a sample poem and explain it from start to finish, specially for you Schools-Mag members. Don't miss it.

ONCE you know what your poem is going to be about, you come to the "puzzle" part: you have to construct it, with a regular rhythm to the words and a rhyme coming at the end of each line, or every other line, or in some more complicated scheme.

I am not talking about what is called "free" verse, which doesn't have to have rhymes or any singular "metre," or rhythm; or "blank" verse (used in Shakespeare's plays) which has a definite metre but no rhymes.

The poet who is good enough to write real poetry without the help of rhyme or a definite rhythm has nearly always had plenty of training in the traditional forms of poetry first.

A poor rhyme...

Bad or forced rhymes and uneven metre often hurt an otherwise good

BOYS SAINT

Continued from page 9.

Indeed, within a few months he was dead—but never to be forgotten. In his short time as a Jesuit novice he practised absolute obedience. He exaggerated his faults, never spared himself in helping others, wore a threadbare cloak and was not aware of what kind of garment he did put on, spent his whole time in prayer and, according to his directors, seemed never to be distracted by anything from his union with God.

At the beginning of August, 1568, he had said to a brother, "O, father, how happy a day to all the saints was that on which the Blessed Virgin was received into heaven! I doubt not but they all celebrate the anniversary of it with extraordinary joy, as we do on earth. I hope myself to see the next feast they will keep of it."

A VISION

It was the Blessed Virgin who had led him to the service of God in the Society of Jesus, when he lay seriously ill in the close little room in Vienna. Now, on August 15, as he had prophesied, after falling into a fever the preceding day, Stanislaus saw her in a vision accompanied by many angels. A few minutes afterward, after begging pardon of all the brothers for any wrongs he had done them, he was with God.

A HIDDEN LIFE

At first, the life of St. Stanislaus Kostka might seem to have little to do with the rushing events of history—it was so hidden, so completely devoted to God. But later, and more and more strongly, as he was invoked and gave victory to Polish arms over the Turks, as cures were performed at his tomb and his body was found incorrupt, the great power of his sanctity strengthened his nation.

From the Carpathians over the vast, suffering Polish plain to the Baltic, his spirit has been and is felt, teaching the Poles to endure all things for Christ.

When today's tyrants have been forgotten, St. Stanislaus Kostka will remain the patron and preserver of Poland.

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.

MIRTHQUAKES

Tom: Daddy, how long does it take to go from Sydney to Melbourne?
Daddy: About six hours.
Tom: Then how long does it take to go from Melbourne to Sydney?
Daddy: About the same.
Tom: But then, from Christmas to New Year it takes seven days, but from New Year to Christmas it takes nearly a year!
Sent in by Marcelline Gomez.

First Day of School

I BEGAN school yesterday:
Mother walked with me all the way.
School isn't very far
But it's much quicker to go by car.
Up the school stairs and through the door
I was scared and looked down at the floor.
Then I heard a voice, gentle and kind
I looked up, and then I didn't mind.
Being away from my mother,
My puppy dog, and baby brother!
When I looked up I saw sister Yvonne,
She had her very best suit on!
She took my hand, walked down the hall,
School is so big, and I am so small.
Then I saw Mary, and Jill too,
Their houses are near mine;
Now that I know that my chums are here,
I think I'll like school just fine;

ROBERTA MEYER.

poem. (You can't put a word with one too many letters or the wrong meaning in a crossword puzzle, can you?) And if after work-

By Owenita Sanderlin

ing over it, you can't make it a natural part of your poem, why, you'll just have to go back to the word you needed a rhyme for, and change it.

Rhythm please...

As you write the poem, you should be thinking "in rhythm;" otherwise, no matter how many rhymes you have, you are not writing poetry. You can write a poem without a rhyme, but never without rhythm. That is the chief difference between poetry and prose. This is where Roberta's "First Day" needs improvement. If you read it aloud, here and there you are apt to stumble, because you are expecting a certain rhythm that isn't there. Her best line is "She took my hand, walked down the hall." This is a very common metre in poetry, called iambic tetrameter, which means, your English teacher will explain to you, that it has four feet!

This explanation may not help much until she adds that a foot in poetry is somewhat like a bar in music; if you say "tra la" or "she took," accenting or prolonging the second syllable, you have used an iambic foot. Tetrameter just means there are four of them in a line: tra-la, tra-la, tra-la, tra-la. ("She took my hand, walked down the hall"). There are other kinds of feet, too. The four most-used kinds are iambic (tra-la), trochaic (tra-la), anapestic (tra-la-la), and dactylic (tra-la-la). You don't have to remember any of these words, but your poetry will be better if you get the idea, which is to use one of these rhythms consistently throughout your poem. Roberta starts off, "I began school yesterday," which is hard to read as poetry, although it's perfectly good prose. The trouble is that the most important word, "school," comes between two heavily accented syllables so that we can't give it a strong accent, too, but have to slur it over. Notice how much easier it is to read the second line, "Mother walked with me all the way," accenting the first syllable of mother, walked, all, and way. You have to take a little skip over "with me" unless you accent "with" instead of "walked," but that's perfectly all right. An occasional irregularity provides a welcome change in the monotony of any set rhythm. Only be sure it's just one little skip instead of a whole set of words out of place, like Roberta's "Then I heard a voice, gentle and kind."

Patience Hope on

Religious Congregations of Nuns in Ceylon (10)

The Franciscan Missionaries of Mary

EVEN if you have never been on a bed of pain in the General Hospital wards in Colombo and ministered unto so gently by a Franciscan Missionary of Mary, you would have often seen those nuns moving about the wards, bringing the healing touch and the kindly word to the bed-ridden, the sick and the afflicted.

Dressed in immaculate white, the Franciscan Missionaries of Mary are engaged in a multitude of missionary work that ranges through teaching, nursing, and the care of children.

These Nuns first came to our island way back in 1886 and they have been with us all through these years, ministering to how many countless souls!

Their Congregation was founded in Ootacamund, India, in 1877 and gained the approval of the Holy See in 1896.

The foundress of this Order, Mother Mary of the Passion had the great consolation of seeing her work develop rapidly and at her death in 1904 there were over 3,000 Franciscan Missionaries of Mary throughout the world. Today that number has shot up to more than 9,000 in over 400 convents.

As their name implies, Our Lady is the model of their life and they have the great privilege of Daily Exposition of the Bless-

ed Sacrament.

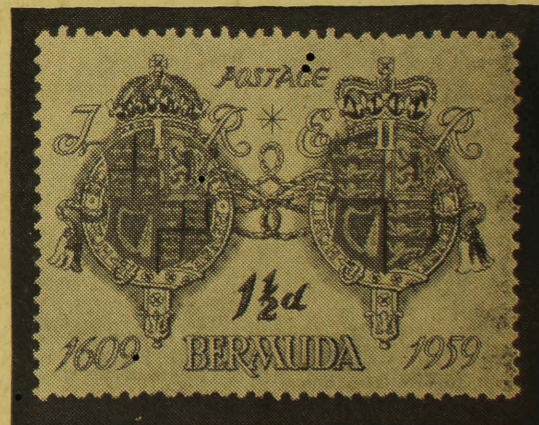
Have you not entered their beautiful chapel of an evening, in the General Hospital premises, Colombo, and seen them adoring the Blessed Sacrament?

These nuns are now working in the schools and orphanages of five dioceses here, in the State Hospital of Mannar, in the Leper Asylums of Hendala and Mantivu and of course in the General Hospital of Colombo.

Their institute invites young girls with boundless love for Christ and generous hearts to join them in the wide field where still, as of old, "the Harvest is great, but the labourers are few."

If anyone of you who read this feels inclined to answer the call of God, do please write for further information which will be readily supplied by the Mother Superior of the Franciscan Missionaries of Mary at St. Peter's House, General Hospital, Colombo, or at Our Lady's Novitiate, Farm Road, Mattakkuliya.

Next: SISTERS OF OUR LADY OF PERPETUAL SUCCOUR



BERMUDA'S ANNIVERSARY STAMPS

New postage stamps commemorating the 350th Anniversary of the shipwreck of the "Sea Venture" which resulted in the first permanent settlement of Bermuda—the oldest British colony and the oldest self-governing colony in the British Commonwealth, were issued on July 29 this year. The issue consists of six stamps of denominations of 1 1/2d., 3d., 4d., 8d., 9d. and 15h. The blue 1 1/2d. stamp is seen in the picture. (Courtesy U.K.I.S.).

Fixing up a line that is "out of step" with the rest of the poem is hard to do; that's why it's better if you "think in rhythm" from the very start. Read over some other poems of the sort you want to write—aloud. The rhythm will stay with you, and then your poem will read well aloud. Remember that poetry is music as well as thought.

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WOMAN AND HOME



AN IMPORTANT JOB

Dear Friends,
Recently in Malaya, a group of Catholic women got down to an important job — that of banding themselves together in order to uphold the dignity of woman. Their official report reproduced in these columns will be useful to us as it draws attention to certain dangers which women everywhere face today. — PATIENCE HOPE.

WOMAN'S ROLE IN SOCIETY

If a woman was expected to play her role in Society, a great deal depended on knowing what was expected of her, where her duty lay in Society and how best she could contribute towards its betterment.

This took on a greater significance today because women were taking a greater share in the civic, social and political life of the country. The whole problem of woman — the problem of woman as a worker and how it affected the family, the controversial question of equal pay for equal work — all depended fundamentally on the dignity of woman. Keeping in mind what the Holy Father had said: "The problem of woman, whether as a whole or under each of its many aspects, resolves itself into preserving and exalting the dignity which woman has received from God." The group consisting of twenty-four women, married and single, gave their primary attention to the dignity of woman.

The dangers to the dignity of woman were classified:

- (1) Bad films which gave false impressions, led to a wrong sense of values and weakened faith.
- (2) Immodest dress which gave bad example.
- (3) Questionable company.
- (4) Indecent and harmful books, newspapers and magazines.
- (5) Jobs which sacrificed Christian principles for popularity and wealth.

AT WORK

Privacy for women and adequate protection and supervision for young girls were thought to be important.



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WOMEN'S FORUM

Catholic Clubs for our Youngsters?

A CATHOLIC Club in every District which Mrs. Noble Keegel is keen on seeing, is, I think, a very good idea. It should be very beneficial to our youngsters.

Although there are no youngsters in my own family, I hope that my little son will one day benefit from such a Club. A

Catholic Club will no doubt provide a Catholic environment for our children, who are not under our direct supervision. They will derive all the fun and recreation they need, in the Catholic way and in the modern manner.

I suggest that every parish organise such a club under the direct supervision of the Parish Priest and the Nuns, and the Rev. Brothers.

May our dreams come true!

Mrs. Quintina Arlando.
Ulapane.

Official Report
of a
Women's Group

To uphold the dignity of woman in the face of the very real dangers of modern life, a sound moral training both at home and at school were considered very essential.

The need was felt that something constructive and practical should be done so woman's voice might be heard. It called for women with real knowledge to participate in public life. This was very necessary. There was a need for women's clubs with good and persuasive leaders.

I WAS very glad indeed to read Noble Keegel's article in the Women's-Mag of the Catholic Messenger, and I wish to say that a similar club known as the Catholic Girls' Association was formed in our Parish (Kandy) three years ago.

We do not have members of the opposite sex, but only working girls and girls who have left school.

The activities of the Association are Spiritual and Temporal.

Our Spiritual activities consist of talks by the Spiritual Director and other priests of the Diocese who are always very willing to help us. Besides talks, the staging of a Nativity Play in December, a devotional evening during Lent, and the Novena to Our Lady in the month of May are

some of them.

Our Temporal activities are varied. The only outdoor game played by us is Netball. Inclement weather sees our members indoors with games such as Table Tennis, Carrom, Scrabble, etc.

We also conduct Musical Evenings, Musical Quizzes, Do You Know Contests, Cookery Demonstrations, Hair Style Demonstrations and Socials once a term.

Our aim in forming this Association was to enrol every Catholic girl in the Parish and to foster and encourage Catholic activities among them. There are still many girls who have not joined our Association and to them we extend a warm welcome to join us.

We meet once a week on Thursdays and I trust that through Women's-Mag we will double the number of members on the roll.

Enrolment forms could be had from the Secretary, Ramona Labrooy, c/o The Parish Priest, St. Anthony's Cathedral, Kandy.

Miss Manno Guru.

WRITE IN YOUR
VIEWS TO THE
WOMEN'S FORUM

IS YOUR CHILD SIXTEEN?

SIXTEEN! What a wonderful age it is. But to parents, this is the most difficult period in the up-bringing of their children.

It is a time of ups and downs for you're neither child nor adult but a funny combination of both.

Youngsters these days spend much time in what we realistically term day-dreaming. This is the time they form ideas and ideals about the years ahead. The question on their young minds now is "where do we go from here?"

THE ANSWER

I believe the answer to this lies, in introducing them to the many intelligent adult subjects, which up till now have not been within their reach.

This is the time that the parents' influence plays a great part in the life of their children for if the parents lend them a helping hand, they are bound to go on the right track.

The importance of religion which imparts correct values in life, and the veneration of the Blessed Virgin, who is the greatest symbol of purity, must be the children's guiding lights, so that when they have reached the crossroads they would certainly choose that road which leads to clean, healthy and straight living, rather than that which leads to crime, deceit and destruction.

YOUR DUTY TO A
DAUGHTER

This is the time that a mother must introduce sex talks to her child, with extreme tact and frankness. Begin by putting within her reach, clean and instructive

books on the subject, and gradually discuss the topic in an intelligent manner. This is the only way of making her "grow up" and develop a definite point of view on things of this nature.

Women's-Mag
Members Parade

(Nos. 301 — 325)

301. Mrs. J. P. Barthelot (Batticaloa), 302. Miss Margie David (Peradeniya), 303. Mrs. Rosalyn Ruben (Wattala), 304. Mrs. M. C. Fernando (Ragama), 305. Miss Bernadette Fernando (Moratuwa), 306. Miss Maureen Wickramaratne (Colombo 10), 307. Mrs. D. M. L. Mendis (Moratuwa), 308. Mrs. V. N. Wirekoon (Colombo 4), 309. Miss Ninette De Zylva (Colombo 4), 310. Mrs. Audrey Fernando (Moratuwa), 311. Mrs. C. Margaret Silva (Wadduwa), 312.

Encourage your children to bring their problems to you just as they did when they were little ones. Do not show alarm if their attitudes have changed. Surely you can't expect them to always love dolls and toys!

Their interest now, would centre on clothes, fun and boys. Give them your motherly advice on how to overcome these adult problems, especially the ways of dealing with "modern wolves."

I can promise one thing, and this I say with a certain amount of experience, that if your children are brought up in the ways of God and of the Holy Church, no problems in this world will be too hard for them to face.

Mrs. Marie Clare M. Abaysekera (Kalutara), 313. Mrs. Fairlie Dalpethado (Chilaw), 314. Mrs. L. Devotta (Chilaw), 315. Mrs. Beatrice Abeyundere (Hikkaduwa), 316. Miss Christobelle Jayawardene (Hikkaduwa), 317. Mrs. Lily Fernandopulle (Dankotuwa), 318. Mrs. Gregory De Silva (Ja-Ela), 319. Mrs. Therese Casinather (Peradeniya), 320. Miss Pauline Antonette Silva (Moratuwa), 321. Miss Hyacinth Seger (Piliyandala), 322. Miss Monica Mathiasz (Ratmalana), 323. Mrs. Christobel Abeyratne (Colombo 9), 324. Mrs. H. F. Perera (Kelaniya), 325. Mrs. J. W. Nugara (Colombo 6).
(To be continued).

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Mixed Marriages

Does the Church approve of mixed marriages?

The Church does not approve of mixed marriages. The Church forbids them.

Why does the Church forbid mixed marriages?

The Church forbids mixed marriages

because they cause harm,

because they cause suffering.

The Church forbids mixed marriages

because the Catholic may gradually lose his religion;

The Church forbids mixed marriages

because the children may be lost to the Church.

The Church forbids mixed marriages

because they generally mean the cooling of love

between the man and the woman.

To be happy in marriage the man and the woman

should live in perfect union.

How can the man and the woman live in perfect union

if they disagree

in their deepest convictions,

in their religion?

Experience shows

that mixed marriages

are rarely happy marriages.

Almost always

they are unhappy marriages.

A few are not unhappy,

but they would have been happier

if both partners had the same religion.

But usually

mixed marriages

end

as unhappy marriages.

Does the Church ever allow

mixed marriages?

For serious reasons

the Church may allow

a mixed marriage;

and under these conditions

the Catholic must be free

to practise the faith;

the Catholic must try to convert

the non-Catholic;

the children must be brought up

as Catholics;

the ceremony of the marriage

must be Catholic.

The non-Catholic must promise

to observe these rules

for the Church to allow

a mixed marriage.

(Next week: THE ONLY REMEDY.)

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" " " 3 ins. . . .	3 50
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DELEGATE BLESSES COMMEMORATION STONE

(from a MESSENGER correspondent)

An enthusiastic reception was given to His Excellency the Most Rev. Dr. James R. Knox, Apostolic Delegate, at De Mazenod College, Kandana, on Sunday, 9th August, when he arrived to bless the Commemoration Stone of the new project — the Sri Lanka Technical Institute launched by the De La Salle Brothers. His Excellency was accompanied by His Grace the Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo.

Welcoming His Excellency and the guests, the Very Rev. Brother Provincial of the Christian Brothers thanked Dr. Knox for coming to preside at that function in spite of engagements during his short stay in Ceylon. He further expressed His appreciation of the support and encouragement given by His Grace the Archbishop of Colombo to this new Lasallian venture. He thanked everybody, especially the Honourable Minister of Finance and His Excellency the Ambassador of Japan, for gracing the occasion with their presence.

Giving an outline of the project he said that this was only the beginning of a much larger scheme to be completed a small distance

away at Orange Hill, Tewatte. This project had been started with a view to providing technical and agricultural training facilities to the youth of that area and elsewhere. An orphanage would also be attached to it. He made it clear that the success of the project would depend entirely on public support since little could be expected from the Government for buildings and equipment.

The Apostolic Delegate, speaking next, expressed his deep and sincere happiness and satisfaction for the very warm reception accorded to him. He paid tribute to the De La Salle Brothers whom he had seen at work in several countries including Burma where, he said, they were doing great



The Apostolic Delegate blessing the Commemoration Stone

(Picture by Douglas A. Diaz)

work and where they were about to celebrate the centenary of their arrival.

His Grace the Archbishop of Colombo thanked the Apostolic Delegate for presiding at that function and said that the venture was in good hands because the Brothers had the experience, the good will and the enthusiasm re-

quired for the job. The project, he said, was in the hands of a man who believed in Providence and never gave up.

After the blessing of the commemoration stone by the Delegate, the Sri Lanka Technical Institute Advisory Board presented a souvenir to His Excellency. A social followed.

SEMINAR

Continued from page 1

The set themes treated by one or the other of these speakers were as follows:

1. General Principles of Religious Perfection: Very Rev. Fr. H. Munoz, O.P.
2. Obstacles to Perfection Overcome by Religious Vows: His Grace Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo.
3. Christ-Jesus, Model for Religious: Rev. Fr. Dalston Forbes, O.M.I.
4. General Principles on Rights and Duties of Superiors and Subjects: Rev. Fr. M. K. Claude, S.J., from India.
5. Rights and Duties of Superiors: Rev. Fr. C. Daly, S.J.
6. Rights and Duties of Subjects: Rev. Fr. E. Gaspard, S.J.
7. The Educational Apostolate: Rev. Dom George, O.S.B.
8. The Medical Apostolate: Rt. Rev. Dr. E. Peiris, O.M.I., Bishop of Chilaw.
9. Social Apostolate: Rev. Fr. H. Le Coutour, O.M.I.

At Monday's closing ceremony, His Excellency the Apostolic Delegate delivered his concluding address taking as his text the words of St. Paul: "Now there remain three things: Faith, Hope and Charity; but the greater of these is Charity," with reference to the special calling of the Nuns and Brothers. The message to the Holy Father and His Holiness Pope John XXIII's reply were read out, the Papal blessing was imparted by His Excellency the Delegate, and the ceremony moved to a climax with Benediction, the singing of the *Te Deum* and *God Bless the Pope*.

(See also Editorial page 6, and page 7).

ORDER NISI IN THE DISTRICT COURT OF BADULLA
since transferred to
DISTRICT COURT OF COLOMBO vide D.C., Colombo Case No. 18853/T

In the Matter of the Intestate Estate and effects of Dissanayake Aloysius Lionel Perera of 1/1343, Akurupitiya, Kelaniya. — *Deceased*.
Kalubowilage Dona Lilian Perera of No. 1/1343, Akurupitiya, Kelaniya. — *Petitioner*.

1. Niel Dissanayake.
2. Rohan Dissanayake, both of No. 1/1343, Akurupitiya, Kelaniya.
3. Kalubowilage Don Victor of Negombo. — *Respondents*.

This matter coming on for disposal before V. Siva Supramaniam, Esquire, Additional District Judge, Colombo, on the 27th day of July 1959, in the presence of Messrs. Moonesinghe and Jayamaha, Proctors on the part of the Petitioner and the affidavit of the Petitioner dated 12th May 1959, having been read:

It is ordered that Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly;

It is further ordered that the 3rd Respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the persons of 1st and 2nd respondents (minors) unless the respondents abovenamed or any other person or persons interested shall on or before the 27th day of August 1959, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. V. Siva Supramaniam,
Additional District Judge.
This 27th day of July, 1959.

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all purposes of this action unless the respondents abovenamed or any other person or persons interested shall on or before the 24th day of August 1959 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. Q. M. Sirimane,
District Judge.
This 18th day of June 1959.

Correct copy.
Sgd. H. J. H. Milroy Fonseka,
Proctor for Petitioner.

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H. J. H. Milroy Fonseka,
Proctor for Petitioner.
ORDER NISI IN THE DISTRICT COURT OF PANADURA
No. 651/Testsy.

In the matter of the Intestate Estate and effects of the late Don Chandrapala William Wijesuriya of Panadura. — *Deceased*.

Violet Wijesuriya nee Silva of Mahawela, Panadura. — *Petitioner*.

1. Chandra Sriyani Wijesuriya.
2. Chitra Ramani Wijesuriya.
3. Chinta Ranjani Wijesuriya.
4. Sumana Padmani Wijesuriya of Mahawela — *Minors*.
5. Munasinghe Arachchige Stanley Silva of Gandawila, Guardian-ad-litem over the 1st to 4th minors Respondents abovenamed. — *Respondents*.

This matter coming on for disposal before D. Q. M. Sirimane, Esqr., District Judge of Panadura, on the 18th of June 1959 in the presence of Mr. H. J. H. Milroy Fonseka, Proctor on the part of the petitioner and the affidavit of the petitioner, dated 7th June 1959 having been read:

It is ordered that the petitioner be and she is hereby declared as widow of the abovenamed deceased to have Letters of administration to the estate of the deceased abovenamed issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 24th day of August 1959 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 5th respondent abovenamed be and he is hereby appointed Guardian-ad-litem of the minors 1st to 4th respondents abovenamed to represent them for