

Chinese people say "No" to Reds in their hearts

Assistant General
in Ceylon



(by a "Messenger" reporter)

THE Very Rev. Brother Lawrence O'Toole, F.S.C., Assistant Superior-General of the Christian Brothers, arrived in Colombo by air last Tuesday.

He has just completed a visit to the missions of the Christian Brothers in the Far East, covering quite a number of countries.

It is expected that Brother O'Toole will be in Ceylon for about a month, in the course of which he will visit the chief centres where the Brothers conduct schools.

Expelled Papal diplomat speaks of fanatical pressure

"UNDER terrible pressure, the Chinese people say to their Communist masters 'yes' but in their hearts they say 'no,'" the former Apostolic Internuncio to China said in an interview in Vancouver, British Columbia.

Based on Formosa since his expulsion from the Chinese mainland in September, 1951, the veteran Church diplomat sees "a wonderful optimism" among Formosans, contrasted with "terror and terrible pressure" on the mainland.

ACCEPT FAITH

"In Formosa the increase in converts has been fantastic," he said. "In the past 10 years the Catholic population there has increased from 10,000 to 70,000. The 60,000 are converts."

The majority of the converts are refugees from the mainland, the Archbishop said.

Archbishop Riberi was less hopeful for the mainland. "The Chinese Communists are fanatics, their Communism is a form of mysticism," he said.

"PATRIOTIC CATHOLICS"

Asked about the seeming success of the "Patriotic Association of

Chinese Catholics," the Nuncio said: "We don't know how hard the people are being pressed. Visitors who go there are deceived. Their guides are carefully trained men. The Communists coerce the people through



economic pressure and brainwashing. It is practically impossible to resist."

Archbishop Riberi has first-hand experience of the methods used by China's new masters.

When the Reds began their campaign to dominate the Church in 1950, he was taken to police headquarters for daily interrogations lasting up to 14 hours at a time.

CHINESE BISHOPS

No allowance was made for the

TURN TO BACK PAGE

Pope is 55 years a priest

LAST week on the 55th anniversary of his ordination, the Pope left Castel Gandolfo by car, paid a brief visit to St. Peter's and to the tombs of Pope Pius XII and St. Pius X, and then went on to the little 17th century church of Santa Maria in Montesano where he was ordained on August 10, 1904.

After praying before the high altar, the Pope addressed a few words to the Canon who had welcomed him. He said it was a deep emotional experience for him to stand again in the church where he had been ordained and thanked the Lord for His goodness in allowing him to live to celebrate the day again.

Leaving the church, where a great crowd had gathered to cheer and greet him, the Holy Father went on to the Basilica of St. Lawrence whose feast day it was. To the large crowd which again gathered the Pope recalled that 55 years ago, just after his ordination, he had come to this same church to pray. The Pope was accompanied on his journey by his Maestro di Camera, Mgr. Rocca, and his personal secretary, Mgr. Thomas Ryan.

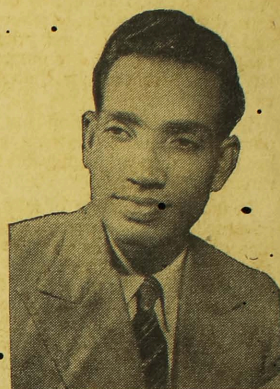
300 sick priests at Lourdes

ABOUT 300 Italian priests, all of them either sick or afflicted, went on pilgrimage to Lourdes, accompanied by other clergy and four bishops.

Mass was celebrated in Lourdes by a priest who had been physically unable to offer the Sacrifice for 12 years. Carried on a stretcher, he was assisted by four other priests.

About 200 of the priests, although ill, were able to walk. Another 100 were carried on stretchers or wheeled in chairs by other priests, the bishops, the Brothers of St. John of God and Camillian Fathers. Each one carried flowers which were placed at the grotto of Our Lady as a symbol of their sufferings and lives.

Ceylon Legionary leaves for Africa



(from our correspondent)

CEYLON'S legionary, Mr. Joseph Pilendiram, who, as earlier reported in the Messenger, was paid the signal honour of being appointed the Envoy of the Legion of Mary to Africa, left on his assignment by air on Tuesday the 25th from Rome.

Earlier, Mr. Pilendiram was received in audience by His Holiness Pope John XXIII, who showed great interest in his work, and blessed him and his apostolate. The Cardinal Prefect of the Congregation of Propaganda Fide also met him and blessed him. On Tuesday, Mr. Pilendiram was given a moving and affectionate farewell at Rome's airport by a group of 53 English legionaries with whom he had worked for five years in London, and who had travelled down to Rome specially for the purpose.

It was a touching sight indeed to see English and Italian legionaries, and together with them Fr. Aidan McGrath, the Legion hero of China, wishing godspeed to a Ceylon man who was going out as a missionary to Africa.

Mr. Pilendiram was scheduled to arrive in Nairobi on the 26th August, and to commence his work for the Legion.

CORRECTION

Our front page picture last week was taken by Mervyn Fernando and not, as erroneously mentioned, by Carl Anderiesz. The error is regretted.

Fatima 'secret' to be opened in 1960

BISHOP Joao Pereira Venancio of Leiria, the Bishop entrusted with the third and final part of the Fatima "secret," has stated that the sealed envelope will definitely be opened before the end of 1960.

No one except Sister Lucy, sole survivor of the three children to whom Our Lady appeared in 1917, knows

Unpleasantly true?

ONE of the 70 books that have been withdrawn from the American exhibition in Moscow at the request of the Soviet Government is "Moscow was my Parish" by Fr. Bissonette, the former American chaplain in Moscow.

what the third part of the "secret" contains.

The Bishop discourages speculation about the message. "Tell the people not to pre-occupy themselves with that, but to do what Our Lady has already told us to do," he said.

Catholic Students' Federation goes out to the village

(from a "Messenger" correspondent)

ONE DAY LAST MONTH, A ROUND DOZEN YOUTHS HAND-PICKED FROM THE RANKS OF THE CATHOLIC STUDENTS' FEDERATION BOUNCED OFF ON A MISSION. ELEVEN OF THEM WERE STUDENTS OF AQUINAS UNIVERSITY COLLEGE.

Their destination lay ten miles off Chilaw, eastward, where loomed the jungle village of Uru Udiyandaluwa housing about ninety families.

Directly stemming from a resolution passed earlier at the Annual Study Camp of the Catholic Students' Federation, the youths took up their assignment, the socio-economic survey of a primitive village, accompanied by their Spiritual Director, Fr. T. Kuriaacoe, S.J.

And they got on to the job with devastating strides that set the villagers talking for miles around.

Putting their shoulders to the wheel, villager-cum-student hands constructed a roadway that stretched broadly through the entire village. Repairs to other roads too were undertaken, and the campers also put up a house for a homeless widow.

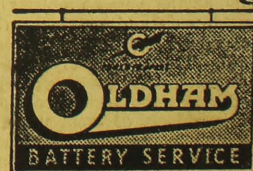
They shared the life of the villagers, accepting their living conditions, sharing their meals and spending all their time with them, at work or at recreation. They visited the villagers in their homes and conducted a socio-economic survey. The main idea was not to do something spectacular, but to understand the village,

Continued on page 121



Federationists and their chaplain busy at road-building (Picture feature on page 7)

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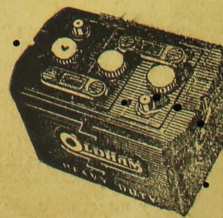
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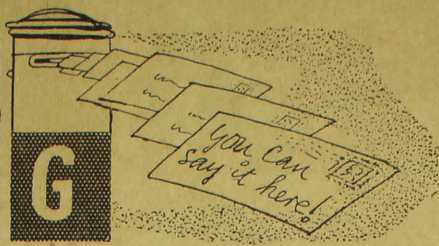
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WEEKLY POST BAG



DENOMINATIONAL SCHOOLS

IT is heartening to see the leading educationists of this country meet on a common platform, in a reassuring atmosphere of cordiality and good-will, to hammer out a final solution to a question of such paramount importance for the well-being and harmony of all the citizens of this island.

In this letter, I am chiefly concerned with our Catholic schools, and I desire to point out briefly the reasons for the absolute necessity of such schools for Catholic children.

Everything in creation has a purpose, because everything has been created by an intelligent and rational being, God.

In fact, every action of man is governed by some purpose. This idea of purpose leads us to consider precisely the true nature of man, and the purpose of his life here on earth. It will be seen that the answer to every other question will depend on the way we answer these two important questions: What, precisely, is the true nature of man? And, what is the purpose of his life? A very brief answer to the first question would be that man is a composite being with a rational and, therefore, immortal soul, and a material body which the soul inhabits and animates. The purpose of man's life is to know God and to serve Him faithfully on earth, thus working out the salvation of his immortal soul in order to possess Him and be united with Him for ever in Heaven. Briefly, this would mean, to know God, and to work out one's salvation. Man alone of all creatures is gifted with the powers of intellect and will. The intellect is the most noble faculty in man, for, it is said, that man will finally see God in the "Beatific Vision" by means of an intellectual conception. Intellectual light is said to be already a participation in the Divine Light.

Coming back again to purpose, we can say, that the purpose of the intellect is to know God, and the purpose of the will is to love God. Now, the function of education is to inform the intellect, and to exercise and train the will in forming accurate and true judgements under such influences and in such a manner as to enable the student, finally, to attain the purpose of this life.

The final end and aim of all education is to know God, the Absolute Truth. By a careful study of the various objects of creation we could certainly arrive at a knowledge of the Absolute Truth—God. In our schools and universities we are ever trying to discover the truth about the visible objects of creation. For instance, in the study of Botany, Geography, Zoology, Astronomy, or any other subject in our schools and universities, we are merely trying to discover the truth about these subjects, so that by the discovery of truth in these varied objects of creation we may finally arrive at the knowledge of that Absolute Truth which underlies all things and which is the cause of all things created.

Our Catholic schools are merely the means to an end, to that end or purpose of this life for which every rational being has to strive, namely, to know God, and to possess Him for ever in Heaven.

The purpose of life is the same for every human being on earth.

This end or purpose which has to be attained at any cost, is fraught with dire consequences to those who fail to attain it. Therefore, the existence of Catholic schools is a matter of paramount importance to Catholics. This question of the attainment of purpose, and the grave consequences of a possible failure, redoubles the responsibilities of Catholic parents as regards the education and training of their children. This is the reason why Catholic parents are bound to choose Catholic schools for the education of their children, and it is for the same reason that the government of a free country should respect, in this most important matter, the rights of parents.

A passage from one of our modern authors will enlighten us a great deal in the matter of parents' rights in the education of their children: "The right to property flows directly from my personality, and the more intimately things are connected with my person, the more personal is my right to them; the more they receive the impress of my rational nature, the more they are my own. That is why writings which are the immediate creation of a mind, and why children, which are the immediate products of a body, are so very much one's own. That is why the State will protect an author by copyright laws, and why the State recognises that the right of education belongs to the parents rather than to the State itself. Man's right to have, then, flows from his right to be himself, or to his own life."

From the foregoing, we could

see how intimate are the ties that exist between the parents and their children, and what great responsibilities lie in their hands.

Catholic schools have been built by Catholic parents under the direction and with the help

Father Joe's Lecture

FATHER Joe De Mel recently addressed the Railway Catholic Federation at the Railway Literary and Social Institute. He spoke in a language that could be understood by a child. His lecture on Christianity, its meaning, its graces and how one should sacrifice self, was inspiring and highly instructive, and yet the exposition was simple enough for a child to understand.

Really, Christianity is not so complex; it is very simple as was illustrated by Father De Mel. One must only love God and one who loves God will keep the Commandments of God and always be prepared to shed the last drop of blood as God himself so nobly did for the salvation of all mankind.

I wish Father De Mel's lectures are made available to bigger audiences so that the Truth may be thrashed out in all its simplicity. Carl Nanayakkara.

Maggona.

Genuflecting at Communion

DURING the Seminar for Religious held recently in Colombo, a Question Box was conducted by a panel of theologians appointed by His Excellency the

of the Catholic clergy to fulfil their grave responsibilities towards their children for whose well-being and salvation they are directly answerable to God.

F. R. Amarasekera,

Colombo.

Delegate Apostolic.

One of the questions asked was: "When should the faithful genuflect when approaching the Holy Table?" The panel of theologians replied: "The Holy See has directed that the faithful must make a genuflection both before and after receiving Holy Communion."

About four years ago this same question was received by the Editor of *Information*, a periodical of the Paulist Fathers in America. The Editor found this simple question important enough to refer it to the Holy See for a ruling.

The Holy See replied that the faithful ought to genuflect before and after receiving Holy Communion.

It behoves all parents and teachers to bring this decision of the Holy See to the notice of their children.

B. A. P.

Colombo 15.

Mandelmaum's Gate

IT was stated on page 4 of your issue of July 25th, 1959, that the recent party conducted by "Pilgrimways" was the first Ceylonese party to cross the Mandelmaum's Gate from Jordan to Israel. I, as a member of a party conducted by Ceylon Tours, crossed the Mandelmaum's Gate

from Jordan to Israel in March 1955. I may add that this was during the three months armistice following the war between Jordan and Israel and that we had to pass along a path bounded by sand-bags behind which there were armed soldiers of the two parties. Annie F. Sri Chandrasekera Peiris.

Colombo 5.

Communist Contradictions

ACCORDING to a news item appearing in your most esteemed journal, Krushchev is supposed to have labelled Catholic priests as "black-robed beggars."

Could it be that the Soviet Prime Minister had temporarily forgotten the propaganda of his own comrades whose newspapers and other publications systematically accuse the Catholic Church and her ministers of accumulating immense wealth. Mr. Krushchev himself has frequently blamed Catholic priests for the "fabulous wealth" they are supposed to have amassed.

How come, then comrade K? "Black-robed beggars" or "capitalists?" Which is it?

J. Peter Jayawardene.

Marawila.

The Catholic Church

PEOPLE who do not know the greatness of the Catholic Church and the invaluable contributions she has made towards the progress of civilization and culture may underestimate her worth but yet, as Lord Macaulay in his essay says, the Catholic Church will continue to exist even when London is no more and when a New Zealand in the very distant future comes to this once great city of the world and standing on one of the broken arches of its famous bridge begins to sketch the ruins of St. Paul.

Further the words of Christ, "Thou art Peter and upon this rock I will build my church and the gates of Hell shall not prevail against it," are a further assurance of the stability of the Catholic Church.

Francis Nethishina.

Ja-Ela.

ERIC was twenty-seven and Mary was twenty-five when they got married at the village church. He was from a rich family and she was only a poor village girl. Theirs was a love marriage. Eric was in the habit of taking the small path that lay in front of Mary's little hut on his way to office. This made them see more of each other and they fell in love. As usual Eric's parents were against this marriage. Finally, the matter went up before the Parish Priest who gave a patient hearing to both sides of the problem. Later his parents agreed that poverty was no bar for a successful marriage. This brought about a colourful wedding at the village church where all the relations of both parties appeared in their best to bless the new couple.

After their first year of marriage they were blessed with a beautiful son. Their happiness knew no bounds with the new arrival. Eric made it a point to return from office early to take the little one in his arms and play about. It was boundless joy for Mary to see the father and little son in that happy mood. Their happiness did not last long. To their

consulted said that that was a difficult case. Eric would pray day and night for a safe confinement. He would pray in the train, in the office, on the

THE REWARD

By

MICHAEL LIYANAGE

But he must see to the children as well. After much deliberation, finally he decided to leave the children with Mary. He left the place immediately. Though he was on his way his thoughts were winging back home. Now and again he would say a silent prayer.

... AND THE CROWN

Eric was returning home after the meeting. He was anxious to get back home as quickly as possible. But he missed the last bus. However he was hopeful of getting some conveyance. Just then a car stopped and he was requested to get in. On the way Eric broke the ice. He explained his mission. Further, he said that he was anxious to get back home as the children were sick and that he was very grateful for that generous gesture. The owner of the car explained that he was a doctor and a Legionary himself. Finally the doctor agreed to drop Eric at his home. When they approached his home it was nearing midnight. Eric



tapped at the door with a very heavy heart. The door was opened. He could see Mary all smiles though he expected the worst.

"I have some good news for you Eric," she exclaimed.

"Our dumb son called me mummy! He is picking up his speech."

"What?" Eric could not believe his ears.

The doctor was also looking amazed.

"Yes, doc, this was a child that the doctors gave up and recommended to be admitted to the Dumb School," Eric said with a sigh of great relief.

"God's ways are wonderful. It is a reward for your faithful service to the Legion," remarked the Doctor.

A famous admiral always encouraged his officers to act on their own initiative.

One day he received a message from one of the captains in his fleet: "Am lost in fog. Shall I proceed to destination or return to base?"

The admiral replied: "Yes."

Soon after, another message arrived: "Do you mean yes, I should proceed to destination or yes, I should return to base?"

This time the reply was "No."

—Mangalorean



utter grief they found the little son a dumb boy. Mary would weep into the night and Eric would sit in bed to console her.

"It is the will of God," He would say.

"This pain is too much to bear," she would murmur.

"God loves us more. We will have to bear this cross patiently," Eric would reply finally.

THE CROSS

Mary was again in the family way. Their fears knew no bounds. To add fuel to fire the family doctor who was

road and everywhere. The much expected day came. Mary was removed to the hospital. The doctors were at her bedside. It was to be a serious operation. Eric was close by, with the rosary in hand. He prayed unceasingly. Mary was operated on. It was another baby boy. Miraculously Mary escaped death. They were happy with this child and that happiness, too, did not last long. Within a period of three years they found that the child was not normal. He had a heavy head and he would not sit or walk. The doctors could not help the baby. They were of opinion that he needed a serious brain operation.

By now Eric and Mary had got used to bearing their crosses with smiles. Mary had a very tough time at home with a dumb boy on one side and a bod-ridden baby on the other. She enjoyed life with both of them and yet would wipe away a silent tear and offer her sufferings to Our Lady.

Eric had become an active member of the Legion of Mary. He worked faithfully for the Legion. All his leisure hours were spent on active Legion work. Often he came home very late and over-worked. Mary would not grumble but would receive him at the door-step with open arms. By now he had fallen in love with the Legion of Mary. He found consola-

Pope John Provides the Key to His First Encyclical

ERRONEOUS IDEAS EXPOSED

WHEN he had completed "Ad Petri Cathedram," the first encyclical of his pontificate, but before its text had been made public, Pope John XXIII told some 20,000 people assembled in the red-draped St. Peter's Basilica that there are several points in this, his first letter to the world at large, which are not in accord with modern ideas where these break away from Divine Revelation.

"But," he continued, "you will find these points opportune, frank admonitions to search again for the true goods of the present life and security of the future and eternal life."

1- The Human Mind's Grasp of Truth

THE first erroneous modern idea which Pope John hits hard in his Encyclical is the notion that the human mind can grasp no truth with complete certainty.

To this false idea he opposes the teaching of the Church, for—as he had pointed out in his address to the 20,000—there is nothing in his Encyclical but "the same doctrine of the first Pope, inspired by the same love of truth, mutual charity and of peace."

Revealed Truths

There are, indeed, many truths revealed by God. We reject these at our peril. Without a sure foundation in these truths, we are "tossed to and fro, carried about with every wind of doctrine that human wickedness, human skill in fabricating lies, may pro-pound."

Developing this point, his Holiness treats of the obligations towards truth which those have who "contribute to the teaching and training of the minds of their fellow-citizens, to the moulding of their opinions and the regulating of their habits."

Obligations

Not only are these—journalists, radio broadcasters, filmmakers, television showmen—gravely bound in duty not to disseminate lies, error or obscenity. They are bound to publicise the truth, and in particular that which leads, not to vice, but to good and virtuous practices.

2- All Religions Not Equally True

THE second erroneous modern idea lacerated by Pope John is the notion that all religions are equally true—a notion leading to complete religious indifference and, when manipulated by the enemies of truth, to the destruction of all religions, particularly the Catholic.

His Holiness does not waste much time in showing how false is this idea. He merely holds it up to ridicule—it is really an attempt to make men believe that there is no difference between contraries and opposites.

Pope John's Appeal

Instead, he appeals to those

who labour so hard to master human knowledge, to progress in the field of scientific research, to spend at least the same amount of time and effort in assimilating "doctrines which affect, not earthly and mortal life, but the life in Heaven which will have no end."

3- World Peace Must Rest on Truth

THE third wrong idea hit in the Encyclical is that there can be international peace and harmony while truth is ignored, not known, or rejected.

On the contrary, as his Holiness shows,

"a sincere love of truth is essential for all, whether private

citizens or those who hold the destinies of nations in their hands, if they wish to attain that harmony and peace from which can arise true prosperity, whether of individuals or of whole peoples."

The Roots of War

And in developing this point Pope John shows how wars and disorders have their root in men regarding their fellow-men as enemies, stirring up hatred against one another, preparing death-dealing weapons for use against one another.

How different things would be if what is true were recognised and acted upon—that God created men as brothers; that He gave them the earth to be cultivated so that each would have his needs; that the various nations are but groups of brothers and that it is to the advantage of all to help one another to strive each after his proper end, and also after the common prosperity of the whole human race.

If statesmen were to ponder on these correct values, aiming to put minds at peace rather than leave them restless, the joint prosperity of nations would be immeasurably increased.

4- Co-Operation Between Classes

A FOURTH false notion pilloried in the Encyclical is the error of "those who deny difference in social classes and oppose friendly and essential working co-operation between them."

To deny such difference is "to oppose the laws of nature itself;

the greatest damage and danger to private and public advantage."

Too Many Differences

While he notes considerable progress in the relations between the classes of society, his Holiness says that "there still remains a long way to go."

Too many differences in material possessions exist; there is too much unemployment—frequently "because the task of the worker is handed over to some advanced type of machine."

Consider Workers as Men

Here again, His Holiness shows that the improvement of social relations depends on the recognition of the truth of the brotherhood of men. Hence he exhorts employers not only "that they take careful account of the wage the workers obtain by their labour and the recognition of their rights,

Sunday, 30 August: XVTH SUNDAY AFTER PENTECOST. Green. 2nd prayer of St. Rose. Omit prayer prescribed. Preface of the Trinity.
Monday, 31 August: St. Raymund Nonnatus. White.
Tuesday, 1 September: Feria. Mass of the Sunday. Green. 2nd prayer of St. Egidius. 3rd of the 12 Brothers Martyrs. Omit prayer prescribed.
Wednesday, 2 September: St. Stephen. White.
Thursday, 3 September: St. Pius X. White. Common Preface.
Friday, 4 September: Feria. Green. (First Friday. Mass of the Sacred Heart. White. Omit prayer prescribed).
Saturday, 5 September: Our Lady's Mass. White. 2nd prayer of St. Lawrence Justilian. Preface of B.V.M.
N.B.—Unless otherwise stated, the prayer prescribed is always said (Archdiocese: "In time of any tribulation").

but, that they really consider them as men—or rather, as brothers." And he suggests that employers should "provide in some suitable way for the workers to share more and more in the fruits of their labour and feel themselves partners in the whole enterprise."

to fight against co-operation between the classes is "to disturb and disrupt human society, with

How to find out what is ailing you

WHAT are the three possible attitudes of a mind in the face of something which we have freely done, and which we ought not to have done? After a fault, there can be either regret, remorse or repentance.

Regret

Regret has no moral or ethical implications; it generally expresses itself as "What a fool I made of myself," or "How stupid I am," or "How would I ever have done such a thing?" Regret always looks to the past, wishing that one could undo it. The regret can be for various psychological motives, for example, because it diminished the good opinion others may have had of us, or because of the consequences, such as "Now I will have a law suit on my hands."

In regret, the past is regarded as something which one would like to capture again in order to do things differently, but there is a deep sense that the past is untouchable. Hence the sterile reflection made by the regretful "the past is past; what is done is done." What is tragic about regret is that those who have that psychological experience regard the fault as irreparable; nothing can be done to make amends.

Remorse

Remorse is different. It does not regard the past as a broken egg which cannot be pieced together again; it desires a future where one can undo the past. Remorse has an element of expiation and blotting out the past, which is not present in regret. It would like to hold the egg a second time; it would never be dropped again. Remorse is always a prisoner of the past; it does not shrug its shoulders and forget it. The past is present; the fault is ever before the eyes, but there is no way to undo it.

Remorse quickly leads to despair, because there seems no road of escape. The large number of souls who are stretched out on psychoanalytic couches are suffering from this remorse. They feel an inner contradiction within them,



BISHOP SHEEN SPEAKS

between what they want to be and what they are. They believe that a psychoanalyst can explain this conflict away in terms of parents and grandparents. But the fault lies not in the stars nor in the parents, but in the heart itself. Because contradiction or inner conflict is the consequence of remorse, it often leads to suicide, it is falsely believed that it is easier to die by contradicting life with death than to live with both.

Repentance

Finally there is repentance, which is a higher kind of remorse. St. Paul spoke of both of these: "Supernatural remorse leads to an abiding and salutary Change of heart, whereas the world's remorse Leads to death." Repentance is also self-reproach like the other states, but it is never sterile; it lays hold of the past by undoing it through penance. Both Judas and Peter denied Our Lord, but Judas repented unto himself, which was regret and remorse, and took his own life; Peter repented

unto the Lord, which produced a new man. God alone, through the redemptive merits of Christ, receives the sinner as the sea receives the bather—to clean him and restore him to the shore more refreshed than ever. In taking a human nature and becoming a new Adam, Christ undid the sin of the first Adam. Then the sin of Adam became a "happy fault," for it ended in a greater gift than that which was lost.

Redeemer

Only the Divine Who is outside of time, can lay hold of the past and make it serve the future in a different way. Godly sorrow makes a man grieve because he has sinned and hurt someone he loves; worldly sorrow or remorse, makes one wish that he never had to suffer from an Oedipus complex. The remorseful man considers himself as stupid; the repentant man considers himself as a sinner. Sin can be redeemed; but the past, as past, cannot be recaptured by man alone. As Spenser wrote of the remorseful soul: "It is dying each day with inward wounds of dolour's dart."

The particular brand of psychoanalysts who deny guilt are farther away from the truth than was Cicero who, looking in the future, wrote of those who are passive on a couch instead of active on their knees:

"Think not that guilt requires the burning torches of the Furies to agitate and torment it. Frauds, crimes, remembrances of the past, terrors of the future—these are the domestic fires that are ever present in the minds of the impious." Nothing in this life need be wasted; even the faults of the past can be turned into goodness—but it takes more than a man on a couch to do it; it takes a Man on a Cross. (Copyright . . . Reproduction in whole or part forbidden.)

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.

Strands of the Story 205

BISHOP HALTS THE OFFICER

It is a far cry from the British army to unpolitical, unmilitary Fr. Vaz; yet in our determination to put the strands together, we find ourselves in G.I.O.M.'s trail tracking Lt. Lytleton.

Little could this British officer have dreamt that 140 years later he would earn publicity in a Catholic paper and that with his paint-brush. For, with all respect for his field and office achievements, our interest in him today is purely for the picture he painted of Kandy and its lakes — our clue to Father's church and grave.

In an attempt to date this picture precisely, we called for further particulars about Lt. Lytleton. Two answers have come in: from His Lordship Dr. Edmund Peiris O.M.I. and from Mr. E. R. Templer of 11/4, Turner Road, Borella.

In appreciation of the great honour His Lordship has done our humble column both as Bishop and as decades-long stubborn worker for the Cause, we give first place to this despatch from Chilaw; though Mr. Templer's note reached us earlier — brought in personally on the very

date of the Messenger issue.

His Lordship Bishop Edmund Peiris writes (17th August):

"Here is information about Lytleton, whose painting of Kandy

FATHER VAZ FEATURE

was referred to in your last Fr. Vaz Feature:

"Lieutenant William Henry Lytleton, 73rd Regiment First Lieut., 15th November 1810; arrived in Ceylon, 28th October 1814; Deputy Assist. Commissary, General at Ruwanvella, 6th Feb 1815; Fort Adjutant, Trincomalee, 1818, 1819. Coloured prints of Kandy and other places from drawings by this officer, 1817."

(D'Oyly's Diary, Index, p. xlvii).

As Sir John D'Oyly was largely responsible for the Kandyan Convention, and had an active part in

the events that preceded and followed it in the Kandyan Provinces, he knew Lytleton; there is mention of Lytleton in the body of the Diary. The index, however, is not D'Oyly's but H. W. Codrington's, who edited it.

We thank His Lordship both for the information and for the pleasure that is ours (and our Readers') in seeing a Bishop stalk and halt a "Red-coat." One thing is definite: the date of the painting — 1817.

E. R. Templer's contribution, on the other hand, warms our enthusiasm not only by the speed with which it arrived, but by its unexpected presenting of a new supporter of the Cause — a lay-man, and as his very name suggests, a Knight in the old tradition. It is interesting to note how well his statement fits in with the entry from His Lordship.

Mr. Templer writes (15th August):

"Lt. William T. Lytleton arrived with a detachment of the 73rd Regiment by the 'Windham' from New South Wales on October 28, 1814. He served with the expedition against Kandy in 1815, and on February 6 of that year was appointed Deputy Asst. Commissary at Ruwanvella. He was a good artist and published a series of six views of Kandy and the neighbourhood, engraved by Dubourg, which was advertised for sale in the Govt. Gazette of October 2, 1819, at 100 rixdollars the set. The drawings of the Maligawa and the Old Palace at Kandy which forms the frontispiece to Davy's 'Ceylon' is also by him." (E.R.).

E. R. Templer,
11/4, Turner Road,
Colombo

P.S. — Dates, pictures: October 1814/1819.

Suggest examination of Government Gazette of October 1819 for further details and reference of Davy's Ceylon. Visit Museum Library for same.

BEATIFICATION FUND on 19th August

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AUG. 30: 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME.

SEPT. 5 to 7: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — B. G. Emmanuel, Esq.

SEPT. 6: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

SEPT. 17 to 13: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. A. de Saram.

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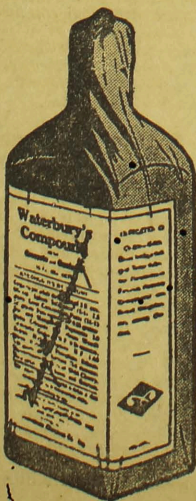
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BISHOP SHEEN LIFTS THE CURTAIN PRAYER, HARD STUDY, SECRET OF BROADCASTERS' SUCCESS

PRAYER, HARD STUDY AND DETACHMENT FROM WORLDLY THINGS ARE PRIME REQUIREMENTS FOR THE SUCCESSFUL RELIGIOUS BROADCASTER, BISHOP FULTON J. SHEEN, AMERICA'S TOP CATHOLIC RADIO AND T.V. PERSONALITY DECLARED.

The prelate, who is Auxiliary Bishop of New York and National Director of the Society for the Propagation of the Faith, spoke before some 400 delegates from 31 states at the 11th annual conference of the Catholic Broadcasters Association.

The theme of the convention was "Miranda Prorsus in the American Context." Miranda Prorsus is an encyclical in which Pope Pius XII stressed the need for Catholics to utilize to the utmost the potentialities for good in the three great mass media — motion pictures, radio and television.

Bishop Sheen, who has been a religious broadcaster for 30 years, said that "at least 10 hours on your knees and 30 hours of study is needed for one hour of successful religious broadcasting."

In addition, he said, the religious broadcaster "must keep himself away from social engagements in order to draw nearer to God."

"In the world," he declared, "we can seek popularity and cash in on it — in religion we cannot."

The bishop told the delegates that "this is almost the first time in my life that I've let you behind the scenes." He warned them

never to give themselves credit for succeeding in bringing the listener to God. "It is God working," he said. "We are merely his instruments."

Giving high praise to the radio and broadcasting industry, Bishop Sheen said that "no industry on the face of the earth has done so much for religion as communications."

International Medical Committee Finds . . .

LOURDES CURES INEXPLICABLE!

THE International Medical Committee of Lourdes has declared "medically unexplainable" two Lourdes cures — one of a young woman injured in a factory accident, the other of a Swiss monk suffering from multiple sclerosis.

The declaration on the cures was made after the documents relating to the cures were submitted to a recent international conference of physicians here in which doctors from Belgium, Germany, England, Ireland, Italy, Switzerland, and France participated.

One person whose cure was held "unexplainable" is Mlle Yvonne Fournier, who had a crippling accident in 1940 while she was working in a factory in Montlucon, an industrial town in the middle of France.

Mlle Fournier's left arm caught in a transmission belt, and was violently wrenched toward the floor. The nerve-crippling injury left the arm completely useless.

In 1941, she was taken to the shrine at Lourdes. She bathed in the waters near the spot where the Blessed Virgin appeared to St. Bernadette, and was instantly

and totally cured. The lasting nature of the cure was verified 14 years later, on August 18, 1954, during the French National Pilgrimage to Lourdes.

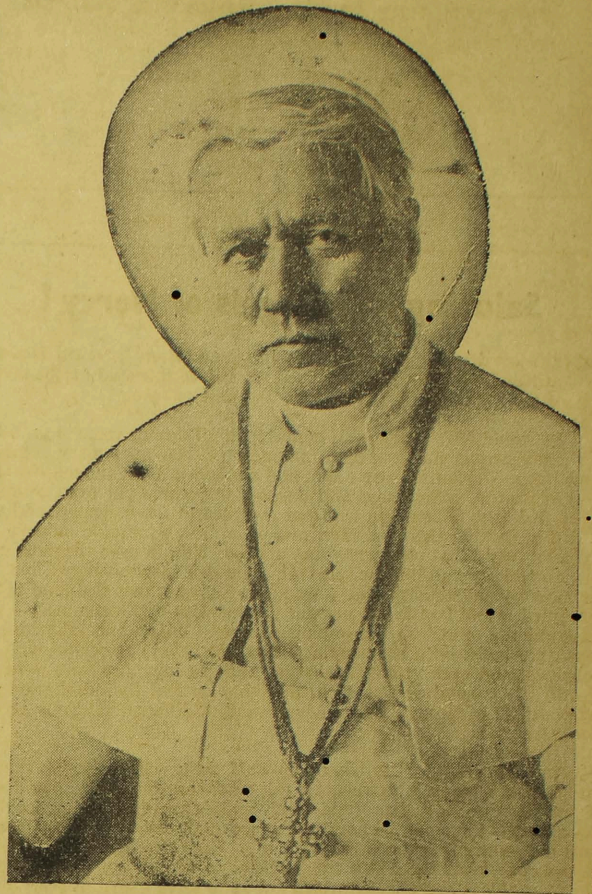
MULTIPLE SCLEROSIS

The second cure declared "unexplainable" by the doctors is that of Brother Leon Schwager, O.S.B., a Swiss member of the Benedictine Congregation of St. Ottilien for Foreign Missions. He became a victim of multiple sclerosis, which resulted in impairment of vision, speech and equilibrium.

He was taken to Lourdes in 1952, and took the traditional bath. During Benediction of the Blessed Sacrament after the bath all the symptoms of the disease disappeared, and he was able to stand by his wheel chair. This cure has lasted seven years.

SAINT PIUS X

(whose Feast occurs on 3 September)



"Why do the people invoke this saint? Why do they seek him and love him? The answer is easy. There existed in him the marvellous combination of those positive gifts that are proper and characteristic of every social class. He was pure as are the children of the land; frank and strong like the workers of our shops; patient like the men of the sea; deliberate like the shepherds of the flocks; noble and austere like the descendants of the greatest families; affable and just like a teacher or a magistrate; good and generous as one imagines the saints must really have been."

(From a letter of Pope John XXIII to priests of Venice gathered in pilgrimage before the incorrupt remains of the Saint).

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POPES LAUD MONTESSORI WAY

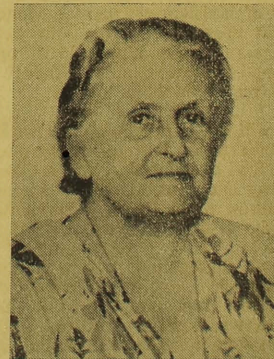
THE Montessori Movement, founded in Rome on Epiphany Day, 1907, is today a world-wide organisation. Now known as the Association Montessori Internationale, it organises and supervises training courses, international conferences and national conferences, and awards Montessori diplomas which entitle their holders to teach children in the Montessori way.

Here in Ceylon Dr. Montessori's birthday, which occurs on August 31st, will be celebrated this year on September 7th by the Good Shepherd Maria Montessori Training Centre and the nine schools attached to it.

Almost from its very beginning Dr. Montessori's work has received special marks of favour from the Sovereigns Pontiff, from St. Pius X to the late Pope Pius XII. Very special interest was shown by Pope Benedict XV, who deigned to consult Dr. Montessori on educational matters.

Our present Holy Father, when Patriarch of Venice, was pleased to celebrate a Holy Mass for the

participants of the Fourth National Montessori Conference and at the end of the ceremony addressed a particularly cordial greeting to those attending. In a brief discourse he stressed the values of Montessori education inspired by respect and love for the child and mentioned the fundamental principles of the method. He also recalled his meeting with Dr. Montessori when apostolic Nuncio at Paris. "It is possible," he said, "to see a clear analogy between the mission of the Shepherd in the Church and that of the prudent and generous educator in the Montessori method who, with tenderness, with love



and with a wise exercise of the best gifts knows how to discover and bring to light the most hidden virtues and capacities of the child."

508 Catholic Hospitals and Dispensaries in India

(INC News Service)

THE Church's mission among the sick is conveyed by a total of 508 Catholic hospitals and dispensaries in India.

In addition, Church personnel are associated in the work of another 48 non-Catholic institutions for the care of the sick.

These figures were contained in the 1959 Indian Catholic Directory, issued in New Delhi. The publication does not list the number of patients benefiting from the Catholic humanitarian effort. But independent estimates show that

several million people annually are served by the Church institutions.

Among the 508 institutions, 164 are full-fledged hospitals, the Directory shows. They include maternity hospitals, tuberculosis

clinics, leper asylums and general hospitals. Almost all dioceses in the country have hospitals.

The 344 Catholic dispensaries also are spread over a wide area, but most of them are concentrated in the northern regions where mission work is comparatively more active.

The non-Catholic hospitals in which Catholic nuns serve in various capacities include government, municipal and private institutions.

A doctor had an urgent phone call from a gentleman saying his small son had swallowed his fountain pen.

"All right. I'll come at once," replied the doctor "but what are you doing in the meantime?"

"Using a pencil," came the reply.

— Mangalorean



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The Messenger

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SATURDAY, AUGUST 29, 1959

Saluting our Angels of Mercy!

ON the last day of this month, the Maryknoll Sisters leave the Hospital at Kandy, where they had served the sick of this land on the invitation of the authorities concerned for the past ten years.

We would wish to take this occasion to lift up our voice in gratitude to these generous souls, who, in fulfilment of their missionary vocation, came out to Ceylon ten years ago, and worked in the Government Hospital of Kandy, unhonoured and unsung; they came out from countries which had little in common with our own, learnt the language, and succeeded in making this land their own in a most admirable manner. It was a fair wind that blew when they arrived; but not even the most optimistic could say that it is the same fair wind that blows as they leave. In the most trying circumstances — we know full well, that the good Sisters concerned would be the last persons to ever wish this mentioned — they preserved the most buoyant optimism; amidst unfair and false insinuations, they maintained the happiness that one always associates with our Religious; and even at a time charged with feelings that were none too friendly, their conduct was such, that they evoked the admiration and the gratitude of many, most of whom were of different religious persuasions.

And that brings us to what we would really wish to say — that, in the hearts of all those who truly love this land, and who view things devoid of passion or prejudice (and such indeed are the vast majority of Ceylonese) — there will be nothing but gratitude for what these cheerful nuns did in the Hospital at Kandy. For, they were after all, radiating the message of Christ which every Religious beams out — the message of universal love and charity, which knows to serve Christ in every single person, and therefore to love Him with a love that transcends the narrow confines of this little world.

That is why, we would wish to make this an occasion of focussing the minds of our readers on all those many Sisters in Ceylon, our "angels of mercy" — many of whom have left their homes in distant countries — who are working in our Hospitals in various parts of this country. Every now and then, someone or other tries to give a fillip to a campaign of protest against their presence; and just as frequently, there is the inevitable response (usually from non-Catholics) that the love and consideration which these nuns show at every turn, could never be bought for the love of money. In the course of the past week, another canon has been fired in the dark: that the presence of these nuns in Ceylon's hospitals must forthwith be terminated, and that the Church is now occupying herself with trying to find money-earning devices for those whose services have already been terminated.

Our Nursing Sisters never came into Ceylon's Hospitals through any coercion; in every case, it was the answer to an invitation to meet a much-felt need. And then, leaving their countries they came out here, worked for us in a way that has won praise from both patients and the medical profession; and in the passage of years, they have gradually gone on to recruit Ceylonese into their Congregations, and to train them to step into their shoes and continue the work of ministering to the sick. Money was indeed required for their living, but financial considerations were never the drawing force; for, if it were, surely these nuns from Europe and America, could very well have remained in posts which were far more remunerative than any post which they may hold here.

The pity is that those who criticise will insist on judging our Sisters from their own material viewpoint — the attitude that furthering one's own interests, material and social, is the final criterion that impels others to action. And no wonder then, that they find it so irksome, if not impossible, to even understand the inspiration which keeps these women of God going as they do keep going, whatever the odds may be.

Our Sisters all belong to Religious Congregations which work in various parts of the world; for them, Ceylon is one more field, where they put the love and the charity of Christ into action. Just as their longing to serve humanity embraces the whole wide world, naturally, their desire to serve in this country too is something deep, profound and spiritual. That is why they and we — and one presumes, that vast majority of people who appreciate and long for their ministering care — find it such a pity when in certain quarters the conditions are rendered so uncongenial for them to continue their work as they would so wish to.

In all this, there is of course one huge stumbling block. The world finds it difficult to see what keeps a Religious Nursing Sister going in the way that she does go on; they find it too incredible that so many persons could be actuated by any motives other than the purely mundane; they find it impossible to understand how they keep on, giving and giving, even when their highest motives are in doubt, and their actions suspect. But there precisely lies the entire riddle of the Church — the huge contradiction of a Man who died on a Cross, and in the face of every opposition, rose on the third day in glory.

Not one of their critics will ever comprehend the life of our Religious Sisters, unless they look for the answer beyond the material and the mundane. Their strength is the strength of the Church; their comfort and their solace, is likewise the comfort and the solace of the Church. And THAT remains the same, wherever these good Sisters go, and to whichever part of the world they may be sent; THAT remains constant, whether it be in a huge hospital or a small little hut. We don't expect others to understand this mainspring of our lives; but we do expect them to believe us when we tell them so. *The power and the glory and the life of the Church, as it is of our Religious Sisters; is the Eucharist.*

CURRENT COMMENT

by the Editor

Are fanatics now trying to stir up another nightmare of hatred?

ONE of the commonest, easiest, and perhaps most popular of national sports seems to be fast becoming the widespread pastime of baiting the Catholic Church. It costs nothing for some petty orator to set up a soap-box for himself at any street corner, and commence his fell work. But when this sport of fanatics invades the precincts of Sri Lanka's legislature, then one begins to sit up and think. And that, we presume (and hope) is what every decent citizen of this country is doing these weeks.

Last year's memories are too vivid and too bitter to be forgotten — for the sad story of those dark days in May and June has been written in the blood of the innocent victims of the language riots. But even at this distance of time, will the people who really matter, sit back and think awhile on the events that led up to the tragedy?

For months, disseminators of hatred and discord had sowed their bitter seed around the country. With an earnestness that was worthy of a higher cause, they used every means at their disposal — the printed word, and the spoken word — to divide the country, to divide the races, and to divide people who had lived in happiness for years. Men in high position, who should have known better, continued the dirty work. Feelings were whipped up, and before long, blood began to flow. Ceylon which had been a happy country, was the home of tragedy.

As one looks back on those dark days before the tragedy when the rumblings on the distant horizon were distinct, one wonders what lessons have been learnt. There are many who have to take great responsibility for what happened then. And for what happens now, many too will have dire responsibility on their conscience.

We are referring to the systematic attack on the Church that has been going on for some weeks past; to this constant baiting of the Church and all things Catholic; to this constant twisting of our every action, to the imputing of motives to all that we do, and to some kind of a mania trying to discover a conspiring Catholic behind every bush.

For that, in effect, is what has been happening — and the barrage has gone on for some weeks now, reaching its climax in some hectic days in Ceylon's Parliament. There, on the floor of the House, protected by the privilege of Parliament, various accusations have been made against us — one more false and vicious than the other.

Is there not some kind of a parallel to last year's events? Then, the crusaders in the mighty cause, worked out percentages of government officers who belonged to a particular minority community. Now, they do the very same thing, with regard to Catholics — and they have produced the magical figure of twenty Government Agents who are Catholics!

Then, they alleged that a minority community used various subtle means to infiltrate into offices; today, they accuse the Catholic Church of doing the same.

Then, they went about consistently stirring up a wave of indignation and hatred; now, they go about doing the same work against the Catholic Church, bolstering their case on mud-slinging, innuendoes and wild charges.

As we see things, the drift is in the same direction today — some people will always fish in troubled waters; cost what it may, produce that atmosphere, and they are in their element! Then, it was language; today, it is religion. What matters is the dissension; nothing else.

We hate to think of the possibilities of this tragic drift. And that is why we appeal to all men with a conscience, to pause and reflect; to look back to last year, and to learn the lessons; and then, to do whatever lies in their power to stop this dangerous game of dividing a nation, and carrying on this systematic campaign against the Church and all things Catholic.

It will surely be good for everyone to think rather of the things that unite, than of those which divide.

The S.L.F.P. and Vienna

WE have commented earlier on the nonsensical farce it was to see the S.L.F.P. which made a public boast that it was not allied to any of today's "isms" and hence not moored down to Communism, still falling over each other to find places on the mammoth S.L.F.P. contingent which left for Vienna to attend the Youth Festival organised, sponsored and managed by the Communists. We also mentioned the absurdity of S.L.F.P. big-wigs who had staged in unequivocal terms that they had no truck with Communism, lending their patronage and support to the festivities connected with the deputation to Vienna.

And now, the tales from the Vienna woods keep coming back. The first Communist Youth Festival to be held outside an iron curtain country is over, and the news goes round the world. We publish elsewhere in this issue, two reliable "impressions" of the Festival written by persons who went to it with friendly feelings, but lived only to learn. We are painfully aware that as our own S.L.F.P. heroes keep returning, other tales will keep going the rounds. Our readers can judge for themselves already now.

The decency campaign

WE return once again to a theme on which we have spoken before. We would wish to say a word of thanks to the many readers who have written in to us, and in particular to those, who have

launched out on a planned campaign to tackle the "running sore" of the flood of indecent literature that is at the disposal of youth today.

What we insisted was that this should be, primarily, an apostolate of youth to youth — for, it is then, that it would be most effective. That is why we addressed our appeal to the Federation, the Y.C.S., and the Junior Legion. We would wish to hope that our appeal has not fallen on deaf ears. What individuals are doing, surely our organisations can tackle with greater effectiveness! Secondly, we laid the stress on the great need of making this apostolate a positive one and not merely the negative one of battling against indecent literature. What the youth of today needs is wholesome, healthy and good literature; and we have to go all out to provide them with that. Otherwise, our warnings will, very understandably, fall on deaf ears.

The travails of an Editor

WE have often wondered whether friends of our paper have given a thought to some of the difficulties under which we work. Much as we are thankful to God that this army of "friends" is always on the increase, there are indeed occasions when we are tempted to blurt out that now-famous dictum of a local personage: "I can look after my enemies, but God save me from my friends!"

There are so many, genuinely interested in our paper — and we sincerely thank them for their interest, without which the paper will never be able to improve, and be what they would wish it to be. In their keenness, they write in, sending us suggestions, contributions, plans for an improved paper, etc. We would wish to assure them, that usually, every one of these is given very earnest consideration. But surely, they know, as well as anyone, that the final decision will have to be left to the Editorial Staff. And surely too, they know, that it is not at all possible to meet the requirements of every individual category of persons.

We are referring in particular to those kind persons who feel the urge to write. To them, we would wish to say that every contribution is judged on its merits, and that therefore, it is useless to write in advance to the Editor, asking for an assurance that their contributions will receive publicity, even before we have seen them. Much as we regret to say it, such letters cannot even be answered, particularly as they have been becoming so frequent. There too are those who see something that seems important to their way of thinking; immediately they send in an entire series of articles. Needless to say, we do appreciate their zeal; but they will, we hope, understand us if we say that our criterion has always got to be the over-all needs of the wider circle of our readers.

PERSONAL

THE prayers of our readers are requested for the repose of the soul of the father of our Assistant Editor, Mr. Harrison Peiris, who died on 25 August 1959.

R. I. P.

And so, the Nursing Sisters keep working in the hospitals as long as they are allowed to, serving humanity in its hour of greatest need; they will keep serving, as they have always done, without distinction of race or creed. But when their services are needed no more, as in the case of the Maryknollers, they will go equally readily, for they know that they go to fresh fields and pastures new, taking with them the same cheerfulness and optimism — for, it is Christ who goes with them.



Last week-end Rev. Fr. L. Perrot, O.M.I., was feted on the occasion of the **GOLDEN JUBILEE** of his Religious Oblation. The MESSENGER offers the jubilant its prayerful wishes that he may continue to exemplify in his life that dynamic zeal which has so characterised the work of the sons of De Mazenod everywhere.

OFFICIAL

HIS Grace the Archbishop will be out of Colombo during the month of September.

Periyamulla's Jubilee

(from a "Messenger" correspondent)

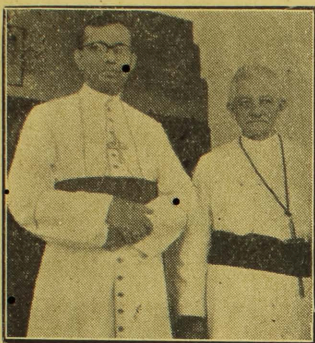
LAST week-end Periyamulla was the venue of great celebrations to commemorate the golden jubilee of its Church.

His Grace the Archbishop presided at Vespers on Saturday, and sang Pontifical High Mass, at which large crowds participated. In the course of his sermon, His Grace made particular mention of Fr. Felician Fernando, O.M.I. (see picture), Periyamulla's first priest who had laboured long and valiantly in the Lord's vineyard.

Fr. Desigaud's Silver Jubilee

(from a "Messenger" correspondent)

ON Sunday, 23 August, the Mission of Kirimetiyyagala assembled to celebrate the Silver



Jubilee of their parish priest, Rev. Fr. F. A. Desigaud, O.M.I., which fell on 19 August. At the Jubilee Mass which was said by Father Desigaud, the sermon was delivered by Rev. Fr. Phillip Dissanayake, General Manager of R. C. Schools, who paid a magnificent tribute to the valuable spiritual services rendered by Father Desigaud during his twenty-five years in the priesthood. Speaking of the dignity of the priesthood and the present dearth of priests to cater to the needs of ever-increasing numbers of the faithful, he exhorted parents to make some sacrifice in order to foster more vocations to the priesthood.

After Holy Mass, novena chiefs and representatives of the parish and school children congratulated the jubilarian.

Twenty-five years a priest

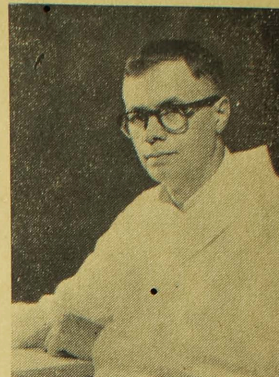
ON the 26th of August, 1959, Rev. Fr. D. O. Filliponi, O.S.B., completed his 25th anniversary in the Priesthood. Born in Italy, in Genoa on the 12th of May, 1909, he made his profession in the Sylvestro-Benedictine Order on the 19th of October, 1928. Arriving in Ceylon three years later, he continued his studies at the Papal Seminary, Kandy, where he was ordained on the 26th of August, 1934.

He started his missionary career as an assistant at St. Anthony's Cathedral, Kandy. Since then he served as Parish Priest at Nawalapitiya, Wahacotte, Panwila and Nuwara Eliya and thence to his present parish, Peradeniya.

St. Theresa's, Peradeniya, is now a hive of Catholic activity, due to the untiring efforts of its simple and zealous pastor. He finds time to visit and keep in touch with his scattered flock. He does not overlook the needs of the least among them. The church itself has been subject to much improvement under the guidance of his artistic talent. For colour scheme and church designing, his advice is much sought after in other parishes as well.

While at Wahacotte he worked hard to improve the church, and popularize it as a pilgrim centre.

He has the additional duties of the Diocesan Director of the Pontifical Mission-Aid Societies (Society of the Propagation of



the Faith, of the Holy Childhood and St. Peter the Apostle).

He is a good mixer, and with his delightful manners he has won the esteem of the Buddhist Clergy and the laity of Peradeniya.

On this occasion, I am sure Fr. Filliponi will appreciate immensely the prayers of his parishioners past and present. May he have long life to labour many more years in His Master's Vineyard.

The parish hopes to celebrate the Jubilee in a most fitting manner on 11th October, 1959.

The Hony. Secretary,
Catholic Association,
Peradeniya.

● To this zealous missionary full of the love of God, the Messenger says ad multos annos in the prayerful hope that the years before him may be even more fruitful than his 25 years just completed!

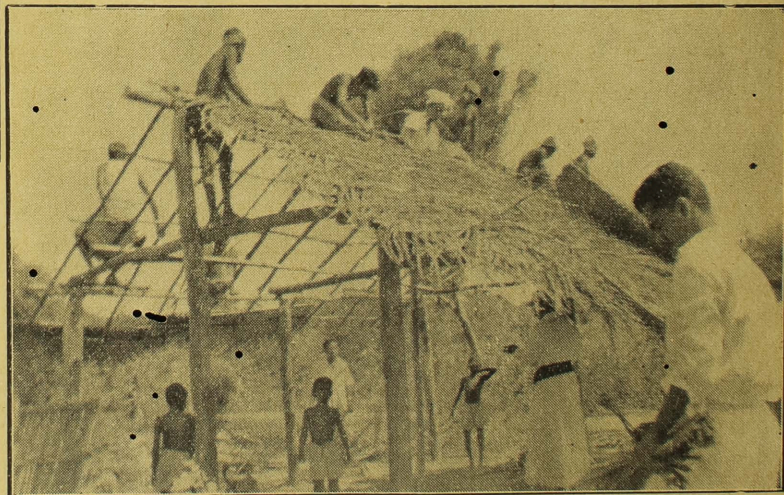
The Student Federation at work



Above:
Students and villagers at work...

Right:
...and a homeless widow gets a house.

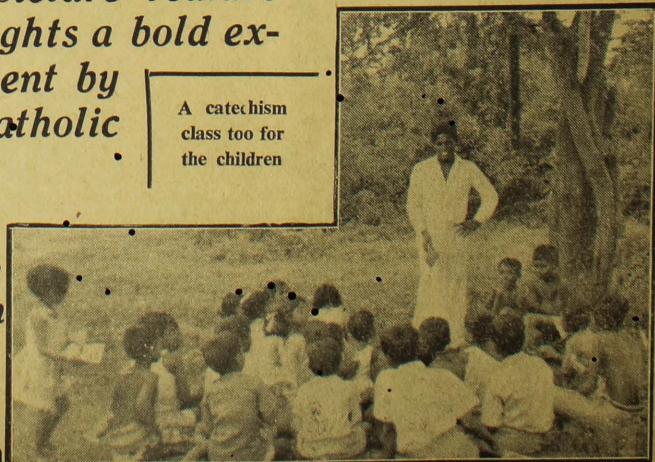
Left:
They then turn to road-building in the village.



Our picture feature spotlights a bold experiment by the Catholic Students Federation

A catechism class too for the children

Story on page 1



Classified Ads.

Advertisement copy must reach this office before 12 noon each Wednesday.

IN MEMORIAM

FIRST ANNIVERSARY



Anthony Louis Morais
Born: 26th July 1898
Died: 2nd September 1958

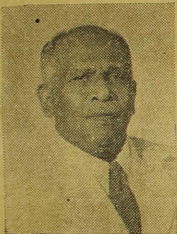
"This day brings back to memory
A dear one gone to rest
And those who think of him today
Are those who loved him best."
(Inserted by his sorrowing wife and daughter.)

A Requiem High Mass will be sung for the repose of his soul at St. Mary's Church, Bambalapitiya, on Wednesday, 2nd September 1959, at 6-30 a.m.

The presence and prayers of friends and relations are earnestly solicited.

23/2, Lauries Road,
Bambalapitiya.

628



Dominic Mary John Corea
Died: 7th June 1959

A Requiem High Mass will be sung for the repose of his soul at St. Lucia's Cathedral, Kotahena, on Saturday, 5th September, at 7 a.m.

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

639

25th ANNIVERSARY



Stephen C. Motina
Born 10-11-1890
Died 7-9-1934

A Requiem High Mass will be sung for the repose of his soul at St. Lucia's Cathedral, Kotahena on Monday, 7th September 1959 at 7 a.m.

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

560

Dr. Maria Montessori

Born: 31.8.1870
Died: 6.5.1952

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

Remembered with affection on her birthday by the children, and teachers in all our schools and by the Staff and Students of the Good Shepherd Maria Montessori Training Centre, Colombo 13.

619

Of your charity
Pray for the repose of the soul of



Beatrice
(Mrs. G. Don George)
Died 31st August 1956

We wait for that reunion sweet
When we'll meet at Jesus' feet.
A Requiem High Mass will be sung at St. Lucia's Cathedral, Kotahena on Monday, 31st August, at 7 a.m.

Fondly and sorrowfully remembered on the third anniversary of her death.

Husband and children
"Trisbea,"
Kelaniya.

620



Peter Jayasinghe
Called to God on 26.8.58

Please pray for the repose of his soul.

Inserted by his sorrowing wife, Florinda, and Raphaeline, Ignatius, Basil, Sylvia and Faith, children. Tudella, Jacla.

632

PERSONAL

Prayers are requested for the repose of the soul of late Mrs. C. S. A. Ranasinghe (died 24th August, 1957), mother of late Rev. Fr. Sam Alex. Ranasinghe and of Fr. V. S. Alex. Ranasinghe.

MILK FOODS

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

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

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ASTHMA! Catarrh! Tonsilitis! Why suffer all your life? Swiss Treatment cures Permanently! No injections! No operations! Free information! Visit: Medical Clinic, 42nd Lane, Wellawatta.

THANKSGIVINGS

THANKS to Our Lady of Perpetual Succour for quick recovery. **Monica.** 605

MY grateful thanks to Our Lady of Perpetual Succour and Pope Pius XII for curing my wife of her ailment. **Negombo.** 618

MY heartfelt thanks for favour granted through Sister Alphonsa, St. Francis Xavier, St. Anthony and St. Augustine.

629 L. R.

APARTMENTS

Vacant

ANNEXE vacant for a couple. No. 116, 16th Lane, College St., Kotahena. 612

CHURCH FEASTS

Our Lady of Fatima

Deans Road, Maradana

TIME OF THE MASSES

as from 1st September 1959

Sunday: 6 a.m., 7-30 a.m. & 5 p.m.

Saturday: 6-15 a.m. and 7-30 a.m.

Other days: 6-15 a.m. & 12-10 noon.

607

HORANA MISSION CHURCH FESTIVAL

Sept. 5: Vespers 7.30 p.m.

„ 6: Feast

Low Masses 5.30/6.30

High Mass 8.30

Procession and Almsgiving as usual.

568 Parish Priest.

THE SOUTHERN SHRINE OF OUR LADY

1959

The annual festival of the Nativity of Our Lady at Matara will be celebrated on Sunday, 13th September.

Saturday, 12th September

6 p.m. Vespers, Procession and Benediction of the Blessed Sacrament.

Sunday, 13th September

Low Masses from 5 a.m. till 7 a.m.

8.30 a.m. Solemn High Mass, Benediction and Procession within the church premises.

625 Parish Priest, Matara.

PARISH OF THE SACRED HEART KATUGASTOTA

First Atonement Saturday, 5th September, 1959

Penitential Procession to Grotto of Our Lady of Lourdes, Halloluwa. Place of Starting: Parish Church. Time of Starting: 2 p.m. Route: Along Lady Mc Callum's Drive.

Arrival at Destination: 3-45 p.m. Holy Mass with Sermonette: 4 p.m. Rosary Meditation (1/4 hour): 4-45 p.m.

Departure for Home or to Sancta Maria: 5 p.m.

N.B.—Communicants please note: Abstinence from solid food from 1-30 p.m. Abstinence from liquid food from 3-30 p.m.

D. Theophane Wickramaratne, O.S.B.,

Church of the Sacred Heart, Kandy. 642

SACRIFICE FOR THE MISSIONS...



CASTRO NO COMMUNIST

—says former chaplain

ACCUSATIONS that Fidel Castro, leader of the Cuban revolution, is flirting with Communism and that his plans for agrarian and industrial reform are Communist-inspired have been answered by an American Catholic Journalist, Mr. Patrick J. Whelan, associate editor of the diocesan weekly newspaper of La Crosse, Wisconsin, who has just returned from a fortnight's fact finding tour of Cuba.

Mr. Whelan quotes Fr. Angel Maria Rivas, formerly a chaplain to Castro's rebel army and now director of the Catholic Student Group in the archdiocese of Santiago. Referring to the revolution, Fr. Rivas commented: "If this is Communism, then Christ was a Communist."

The young priest, still wearing the beard that was the main "uniform" of the Cuban rebels, showed Mr. Whelan his chaplain's card signed and delivered to him personally by Raul Castro, Fidel's brother.

A RADICAL

"Raul a Communist?" said Fr. Rivas. "A wild young man, yes. A radical, yes. But not a Communist."

Fr. Rivas said that he knew Raul well. For a long time he was in daily contact with the rebel leader. The young man pretended to be an atheist. "But at heart he himself knows that he is not," said the priest.

"During Batista's tyranny, most students were radicals of one kind or another," explained Fr. Rivas.

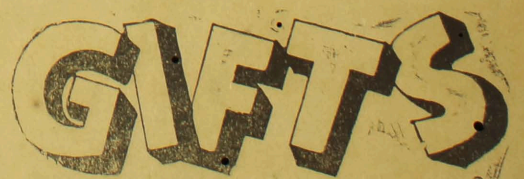
ILLITERACY

"A certain part of the U.S. press is courting a terrible danger with its wild charges of Communism against leaders of the Cuban revolution and its Government. In the first place, the charges started flying thick only when the major reforms became known in detail—particularly the agrarian reform.

"In the second, remember that the majority of Cubans are nearly illiterate. They have little or no education." Their reaction to charges of Communism in foreign newspapers would be: "If they call this agrarian reform Communism, then Communism must be a good thing."

Thus part of the U.S. press was serving only to promote Communism in Cuba and was therefore irresponsible, concluded Fr. Rivas.

WEDDING



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COLOMBO GIFT HOUSE

42, Keyzer Street, Pettah. Phone 6090

messenger SCHOOLS-MAG

Vol. 2 No. 26

Saturday, 29th August, 1959

FREE



● Prize-Winning Essay

DEVOTION TO THE SACRED HEART

● WE PUBLISH BELOW THE PRIZE WINNING ESSAY IN OUR JUNE COMPETITION. A LARGE NUMBER OF ENTRIES WERE RECEIVED BUT THE JUDGES WERE UNANIMOUS IN THEIR SELECTION OF THE PRIZE-WINNING ESSAY. THE WINNER WILL RECEIVE A BEAUTIFUL NEW MISSAL. WE ALSO CARRY BELOW AN ENTRY WHICH WAS HIGHLY COMMENDED.—EDITOR.

THE feast of the Sacred Heart was established in order that the faithful may honour with more devotion and fervour, under the symbol of the Sacred Heart, the love of Jesus Christ, which induced Him not only to suffer but to die for the redemption of mankind.

Jesus appearing to St. Margaret Mary expressed His desire for some return of His great love. "Behold" He said "this heart which has loved men even unto death. Who will show Me some return for all My love?" In bold words, Jesus made twelve promises assuring us He would reign in spite of all enemies. "I promise all those who communicate on the First Friday of nine consecutive months the grace of Final Penitence. They will not die in My disgrace." He proclaimed in one of His promises.

Grace and Peace, Comfort and Refuge, Blessing and Mercy, were in abundance in the promises of the Sacred Heart of Jesus. But as the philosopher said, there isn't a rose where there are no thorns, and alas the Sacred Heart bestows some pin-pricks. I refer now to the small sacrifices that have to be made in

order to gain God, namely, the surrendering of worldly pleasures. To gain God we must know Him, love Him, and serve Him.

We are young. We know what love is. To love a person we must

By
A. MILROY PAES

St. Joseph's College, Colombo.

know that person and know him well. There were once seven blind people who went to see an elephant. One caught the elephant's trunk and remarked "he is a huge fellow." Another caught the tail of the elephant and said "he is a weaking." We should not be like the blind men content with little knowledge. It

leads us nowhere.

We must know God and love God with all our heart. We must be prepared to surrender our hearts to Him. We must be prepared to greet Him each morning with a warm kiss.

Christ, I remember, was kissed by three different people. Picture our Divine Mother—Queen Conceived Without Sin—giving the Kiss of Affection to her Divine Son, Jesus. How loving this moment must have been. Such a greeting we sinners are unable to give the Sacred Heart. Besides, picture the Kiss of Judas, the kiss of betrayal. However hardened our hearts may be we cannot stoop so low as to perform such a demeaning act. Now picture the kiss of Mary Magdalene, the kiss of Repentance. Let us reflect on our grievous past and give this kiss of Repentance to the Sacred Heart, anticipating a voice from heaven to echo "This is My beloved son, in whom I am well pleased."

OUR PASSPORT TO HEAVEN

DEVOTION to the Sacred Heart is none other than devotion to that loving human Heart of Our Lord. Our Lord's words are apt enough for us to know what the meaning of this devotion is. "Behold this Heart which has loved man with burning love—and in return receives from the generality of Christians indifference, ingratitude, contempt, even in the Sacrament of Love."

It was established by Our Lord Himself in the year 1675. Urged on by His immense love for us, and burning with an ardent desire to be loved by us in return, Jesus condescended to reveal with His own divine lips the priceless treasures of His Sacred Heart. He made use of a holy nun of the Visitation Order to make known to the whole world how much He loved us. In nearly all His apparitions to St. Margaret Mary, He expressed His intense desire to be loved and honoured through the image of His Sacred Heart—the symbol of His love. Though started at Paray-le-Monial it has now reached every part of the world. Here are a few of the 12 promises made by Our Lord: He has promised peace in the families that love and honour Him. We in Lanka know how much

of it is wanting—Our Lord has promised strength in all our trials. Without doubt He will bless the houses wherein an image of His Heart shall be exposed and honoured. One more is worthy of note—that His love shall secure for all those who shall communicate on the First Fridays on nine consecutive months, the grace of final perseverance, so that they shall not die in Our Lord's displeasure nor without receiving the last sacraments. Here then we have our passport to Heaven and it is so easy to procure it.

This devotion has not only been approved, but strongly recommended by several heads of the Church. Pius XII of illustrious memory expressed himself thus: "The only hope left to the Church and to the society is in the Sacred Heart of Jesus." He

it is who will heal all our ills. He extended the Feast of the Sacred Heart to the Universal Church.

This image was proposed for our veneration. It was intended to be for us, the stepping stone to a greater personal love for Our Lord, who for love of us suffered and died a most

By
Evangeline De Kretser
(St. Anthony's School, Dematagoda)

painful death, and now sacrifices Himself daily on thousands of altars, gives Himself for our food in Holy Communion, and dwells perpetually in our tabernacles.

We must, therefore, be more fervent and faithful in our devotion to the Blessed Sacrament where the Sacred Heart is truly present. We must assist at Holy Mass, devotionally receive Holy Communion more frequently and with fervour, and multiply our visits to the Divine Prisoner of Love. As far as lies in our power we should become apostles of His Heart. We should try to get as many houses enthroned as possible—thus making greater efforts to repay the love which burns so ardently for us.

Teacher: "Tom if you have the north before you what would you have behind you?"

Tom: "Oh! Teacher, I have a patch behind my back, but I thought nobody would notice it!"

• Sent by Manilal Jayawardene, (Schools-Mag No. 2611).

TALKS WITH Juniors

WHY FREQUENT CONFESSION?

My dear children,

Often enough we are under the wrong impression that we must approach the Sacrament of Mercy only when we have fallen into a mortal sin or again there are many who seem to imagine that a monthly confession is the ideal of Christian perfection.

The reason for these misunderstandings is ignorance concerning the effects of the sacrament of Penance.

Let us get it well into our heads that Confession not only forgives us our sins mortal and venial but this sacrament also nourishes and strengthens us with grace so that we are fortified in this great battle against the devil, the world and the flesh. It is certainly better to strengthen ourselves against a fall than rise after a fall.

I wonder if you know that priests and nuns and religious get to Confession almost weekly. The reason is not because they are in sin but rather to strengthen themselves so that they may not fall.

Each Confession brings us more or less grace according to the dispositions of the recipient of the sacrament. Nourished by grace we can easily overcome the temptations of the devil.

How many have been slaves to a sinful habit; victims of a particular passion but, regular Confession, at times weekly and at times even every few days, has saved them and kept them in the paths of grace and virtue.

If anyone of you is struggling to overcome a particular sinful habit, do try to get to Confession weekly and preferably to the same confessor. With God's grace I assure you victory is yours. Do allow Jesus to clean your souls weekly through His sacrament of mercy and you will have naught to regret.

Every blessing from Jesus and His Mother be yours.

Always in Jesus and Mary,

Uncle Ashley

BIRTHDAY CORNER

AUG. 29 — 4 SEPT.

Aug. 29th: Sita de Fonseka (Colombo 6), R. C. W. Ebert (Nugegoda), John Rodrigo (Wattala), Rodney Phillips (Hendala), J. Bernard de Silva (Wattala), Tyrone de Silva (Dehiwela), E. Brenda Fernando (Mahagama), Ninette Labrooy (Embuldeniya), Antoinette Bolonne (Yatiyantota), Loretto Perera (Kegalle).

Aug. 30th: Shrimalie de Mel (Colombo 15), Chitramala Mendis (Moratuwa), Abraham Casiechetty (Kotahena), C. A. Jayasinghe (Horana), Therese M. de Silva (Grandpass), Rosita Fernando (Wennappuwa).

Aug. 31st: Lalitha de Fonseka (Colombo), Anne Martiners (Colombo 6), N. de Silva, (Rakwana), Anton Wijendra (Fori), Godwin E. Fernandez (Col. 4), Jene Samarasinghe (Kotahena), Augustine de Franz (Colombo 13), Antony Perera (Colombo 13), Gerard Perera (Colombo 3).

Sep. 1st: Kumar de Croos (Negombo), Delani Fernando (Negombo), Lilian Perera (Kotte), Charmaine Pereira (Trinco), Grizil Perera (Moratuwa), Delecia Silva (Moratuwa),

Ronald Joseph (Jaffna), Rienzie Perera (Kelaniya), D. Bastians (Hunupitiya), Josephine Roche (Colombo 13), Ignatius Nonis (Mt. Lavinia), Mallicia Daniel (Kelaniya).

Sep. 2nd: Ralph de Silva (Koswatta), Patricia Jansz (Nugegoda), Dawn Attapattu (Nawalapitiya), Robert Mendis (Ja-Ela), Manik Fernando-pulle (Dankotuwa), Christopher Sansoni (Peradeniya), M. Antonette Miranda (Negombo), Rani Paduwa (Kelaniya), S. Dharmay (N'Elia), Darrel Perera (Colombo 14).

Sep. 3rd: Rowena Fernando (Meggonna), Lackshman Fernando (Moratuwa), Gilmair Candappa (Colombo), Shirley Perera (Mutwal), O. R. Seraphia (Hendala), Nogen Tissera (Borella), Claude Perera (Colombo 6), Carmen de Silva (Eliptiya), Tony Perera (Kiribathgoda), Crystle Jansz (Dehiwela), Jean Glanville (Colombo 4).

Sep. 4th: C. Miranda (Kochchikade), E. A. J. de Soya (Trinco), Rose Fernando (Dedangoda), Loraine Lutersz (Dehiwela), Rozalia M. A. George (Kirillapona).

THE-SCHOOLS-TAKE-OVER

It's Retrogression not Progression!

THE present trend of interest of much of the public of Ceylon has now passed from considerations of religion and morals to politics and economy. Man wants to live his life, but, not to save his soul. This is evidently due to the fact that in recent times materialistic and secularistic ideas have become rooted in the minds of that section which is now aspiring to Power and Wealth beginning with the idea that there is no soul or life beyond this life. The first thing to be done then to procure Power and Wealth today is to re-educate along these lines. That is to say, the idea of God has first to be taken out of the minds of the future generation; and then they can be taught to serve without question the 'almighty' State!

To attain this end the Schools have to be entirely under the control of the State. Hence, eliminate denominational or assisted Schools in this Island. But should Government so take over assisted Schools it would be a day-light fraud. The assisted Schools in this Island were built out of the self-sacrifice of the people of the denominations to which they belong. And they are the bulwarks of true Patriotism. For a true democratic Government such a high-handed usurpation of rights is inconceivable. Freedom of education of children in their denominational Schools must be preserved. We had this even before we won full freedom ten years ago. This is not progression but retrogression. Freedom should not be sacrificed for the whims and fancies of a few individuals to attain their own ends at the expense of minorities in the country. I would warn that were the Schools to be taken over and controlled by State, the fate of Tibet and Kerala would certainly, befall the Island. (Courtesy: S.T.C. News).

Terence D. C. Philippupullay

Schools-Mag Enrolment Form

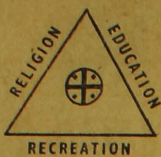
NAME.....

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.



Schools-Mag

Continued from page 9

GLIMPSSES OF THE PAST

It was a Friday evening and another week's toil was over. I got into bed very tired but I could not fall asleep. I thought a walk would help.

Along our lane I wandered and then I came to an unfamiliar turning in the road. I took this road and as I went along it, someone on horse-back was approaching me. As he drew near I could see he was dressed in gay apparel. A beggar approached him and he threw him a coin and passed on, but on second thoughts he turned his horse around, galloped up to him, leapt off his horse and embraced the beggar after which he

By **Francis Samuel**
Schools-Mag No. 246
who wins the book-prize for the week's PEN-GEM

gave his brightly coloured coat to the almost naked beggar. He then rode off leaving me in stunned surprise at the happenings. A little while later, I saw a man wearing a brown habit with a cord around his waist, approaching me and to my surprise I recognized in him the rider I had met earlier.

I journeyed along this road a bit further and I found myself climbing a small hill. When I was nearing the summit I heard shouts from the further side of the hill. I ran quickly to the top, looking down, a sad sight met my gaze. A group of men were stoning a man to death. After a few minutes the victim gave a last look up to heaven and died. The brutal murderers went on their way until they were out of sight.

With sorrow in my heart I walked on, until I came to a river. There was a hut nearby with a bell and a long rope. I rang the bell and a giant of a man opened the door. He asked me whether I wanted to cross the river. On replying in the affirmative he carried me to the other side of the river. I then asked him whether many people come this way at night. He told me that last night he had taken only one little boy across. The boy rang the bell three times, said the giant, but when I came out on the first two occasions there was nobody, only the third time did the boy appear. When I was in the middle of the river his weight became extraordinarily heavy and a storm blew up, which made it worse, but I managed to take the boy across and I asked him his name. His answer astounded me. "I am Christ the King."

I travelled on and came to a small village church, I had not been inside



before. Sheer force of habit took me in to visit our Dear Imprisoned Lord. A man was kneeling in one of the old pews intently gazing at the Tabernacle. I knelt and closed my eyes. "I look at Jesus and Jesus looks at me." I opened my eyes and saw the Cure d'Ars. Surely it was he, bending kindly towards the old man in front of me. Suddenly somebody tapped me on the shoulder and before I could turn around an all too familiar voice was saying "wake up or you will be late for Mass." I opened my eyes to find myself in my bed with the first streak of dawn pearling the eastern sky.

Now, let's get on with our task. First, again as Owenita Sanderlin told you earlier, you must have an idea. And how about a poem on our Blessed Mother? Of course, many poets all over the world have sung about her, but still the world is not tired of singing her praises. She is invariably the "theme" of most poets and rhymesters.

Rhyme? I'll take one of the simplest forms, and one that is easy. You might have heard of Joyce Kilmer's famous poem on "Trees." Two lines which are most quoted from it are:

"Poems are made by fools like me,
But only God can make a tree."
I shall try and build up a poem on the same rhythm-pattern. The name "Mary" is a difficult word to rhyme, so I had better not use it at the end of a line. Why not substitute a pleasing phrase for "Mary"? "Serene Madonna" is, I think, a lovely phrase. And the first idea that enters my head is the beauty of the Blessed Virgin's eyes. Don't you think that She always seems to follow you "with those eyes so sadly sweet?"

And so we come to our first line: "Serene Madonna in your eyes." At this stage we must think of a rhyme for "eyes." Oh, there is a whole legion of them: skies, sighs, wise, prize, nice, and so on. But somehow it is better to have an unusual rhyme to strike me, to fit in with "eyes" is "eternities." I pounce on it and turn out the first couplet:

DID you ever hear about this man? His name was Charles de Foucauld. When he was young, he was a brilliant officer in the Army, a very worldly man and... nothing of a Saint.

But God was awaiting him. He was sent to Africa where the faith of the Moslems impressed him and he felt how empty was his life without God.

A holy priest whom he met soon after helped him towards the light and a complete conversion.

So complete in fact that a few years later he entered a Trappist monastery to give himself completely to God.

But after 7 years he left that monastery. He felt he had a special call from God to imitate more closely the Life of Our Lord in Nazareth.

He had also the great desire to bring Jesus among the non-Christians, to announce the Gospel in the most difficult places through a life of prayer, sacrifice and charity towards everybody.

Thus he became a priest and went to live in the Sahara desert among the Moslems.

There he spent the rest of his life, known to everybody as Little Brother Charles of Jesus.

And there he was to die: betrayed by one of his friends, he was assassinated by some fanatic people on the 1st of December, 1916.

For years he had been waiting for companions to carry on the work and no one had come but he was like the grain of wheat that has to die first to bear fruit.

After his death several congregations sprang up, following in his footsteps.

The Little Sisters of Jesus founded in 1939 is one of them.

The Congregation numbers about 720 members all over the world.

Their aim is to imitate as closely as possible the Life of Our Lord in Nazareth.

The Little Sisters live in small groups in a poor and simple house and, as the poor, they have to earn a living preferably out of a humble and manual work.

Prayer is very important in their life because they have to be closely

united to Our Lord to know from Him how to act in a life which leaves them in the midst of the world.

The centre of their house which they call a Fraternity is always a small chapel with the Blessed Sacrament.

They have also a great devotion to the Little Infant Jesus to learn from Him the real way of spiritual Childhood.

They also go preferably to the

poorest people and to those who have never heard about Our Lord in order to prepare the way to the Gospel through the "apostolate of friendship."

Do you want to know more about them?

You may call at their place in Hultsdorf, preferably on Saturday afternoon:

108/3, Belmont Street, Hultsdorf (close to Bona Morte Church).

Patience Hope on Religious Congregations of Nuns in Ceylon (11)



The Little Sisters of Jesus

WE LIKE IT!

Dear Editor,

My companions and I of the VII Std. English Section - St. Anthony's School, Dematagoda devour every page of the Messenger with great

interest indeed! About 40 or 50 Messengers are sold to the school children by our Junior Legionaries every Friday in a jiffy. That shows what interest this Catholic paper

has created in us. Mummy reads the Women's page, while I go through the Schools-Mag pages with great relish.

Dawn de Silva.

HOW TO WRITE POETRY—3

YOU will remember that, at the beginning of her article, (Schools-Mag 8 August 1959), Owenita Sanderlin said that making up a poem was like doing a Puzzle. And so it is! Most of you would have tried solving Crossword Puzzles. To compose lines of verse which have a certain "beat" or "rhythm" and which end in "rhymes" isn't much different from completing a Crossword Puzzle.

Now, let's get on with our task. First, again as Owenita Sanderlin told you earlier, you must have an idea. And how about a poem on our Blessed Mother? Of course, many poets all over the world have sung about her, but still the world is not tired of singing her praises. She is invariably the "theme" of most poets and rhymesters.

Rhyme? I'll take one of the simplest forms, and one that is easy. You might have heard of Joyce Kilmer's famous poem on "Trees." Two lines which are most quoted from it are:

"Poems are made by fools like me,
But only God can make a tree."
I shall try and build up a poem on the same rhythm-pattern. The name "Mary" is a difficult word to rhyme, so I had better not use it at the end of a line. Why not substitute a pleasing phrase for "Mary"? "Serene Madonna" is, I think, a lovely phrase. And the first idea that enters my head is the beauty of the Blessed Virgin's eyes. Don't you think that She always seems to follow you "with those eyes so sadly sweet?"

And so we come to our first line: "Serene Madonna in your eyes." At this stage we must think of a rhyme for "eyes." Oh, there is a whole legion of them: skies, sighs, wise, prize, nice, and so on. But somehow it is better to have an unusual rhyme to strike me, to fit in with "eyes" is "eternities." I pounce on it and turn out the first couplet:

"Serene Madonna in your eyes
Stir simple sweet eternities."

Now if these unusual rhymes are scattered all over the show, it will not be pleasant to the ear, so in the lines to follow we must think of more straightforward rhymes.

by **Harrison Peiris**

Reflecting on Mary's "eyes" one naturally imagines her face, so here goes the second couplet:

"So different from mortal ways
Is the deep kindness on your face."

There you have perfect rhymes "ways," "face." But, alas! the second line hasn't the same easy flow. This is due to the words "Is the deep" coming so close together. So, boys and girls, why not improve upon that line? I think it is a weak line in itself.

Having arrived so far, I now concentrate on other aspects of Mary. Possibly it will help you if you have a picture of her right before you. Visualizing her becomes easier then. The next thought that comes to my head is the large number of people who come to her Shrine at All Saints', Borella. So I make up the next couplet:

"You who so pure, without a taint
Draw unto you, sinner and Saint."

And here, I begin thinking of how many kinds of afflicted souls draw close to her. With this picture in mind I come to the next few couplets:

"You who within your Heart enfold
The broken, wearied, sick and old,
How oft I've seen before your feet
Stray sheep and errant lambkin meet."

At this stage, and now we have completed ten lines, I think that it is time to conclude the poem. Repeating the lines already written, a dozen times or so, and then visualizing the scenes in the mind's eye, now I ponder on how I too have been one among those large crowds of people who have been imploring Mary's succour.

So I put down the idea into rhymes: "How oft I too among them sought
And found the love that Jesus taught;
That love which knows no earthly bound
Serene Madonna, I have found."

So there you are, we now have a complete poem, not perfect, but tolerably good.

"Serene Madonna, in your eyes
Stir simple, sweet eternities;
So different from mortal ways
Is the deep kindness on your face.
You who so pure, without a taint
Draw unto you sinner and Saint,
You who within your Heart enfold
The broken, wearied, sick and old;
How oft I've seen before your feet
Stray sheep and errant lambkin meet."

How oft I too among them sought
And found the love that Jesus taught,
That love which knows no earthly bound,
Serene Madonna, I have found."

AS you would have observed from the above, the process of making up a poem is not so hard; it is like solving a puzzle. And here's an invitation to all

MIRTHQUAKES

A Scotsman was sent to tell a woman that her husband had been killed. He was told to break the news gently. "Good Morning Mrs. Smith," he said, "is it not today that the collector calls for your husband's life insurance money?" "It is," said Mrs. Smith. "Well, you need not pay," said the Scotsman.

Teacher: "If I told you: 'I was handsome, what tense would it be?'" Billy: "Preterence!"

Jim: "Doesn't her constant singing in the flat annoy you?" Tom: "Not so much as the constant flat in her singing." Sent by Bernadette Perera, (Schools-Mag No. 365).

How can you prove you are blind? Well, ma'am do you see that big tree over there? Yes. Well, I can't see it. Sent by Julitta Fernando, Ave Maria Convent, Negombo.

Servant: "Sir, Sir, get up. The house is in flames." Master: "Get away, I shall read all about it in tomorrow's newspapers."

Sent by Virginia Fernando, St. Joseph's Convent, Grandpass

Schools-Mag members: try your hand at writing at least one poem on the Blessed Virgin. Send them on to the Editor of the Schools-Mag and maybe, he will have a whole page of the Schools-Mag, one day, full of your poems in praise of Our Blessed Mother.

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The Women's - Mag FAMILY PAGE



MEDITATIONS FOR EVERY DAY



... on washing dishes

Dishes are used to serve food. In the Mass the paten and chalice are the dishes by which I receive the Body and Blood, Soul and Divinity of Christ. I will approach the banquet table of the Communion rail tomorrow.

... on riding a bus

Our bus ride to and from work each day is often tedious, especially when we are hot and tired and the bus is crowded. We might be inclined to give the person who nudges us a dirty look. We might think that we are more tired than our fellow workers on the bus. How would Christ, the Worker, want us to act toward Him on this bus ride? I will try, no matter how tired, to be cheerful, kind and considerate on the bus.

... on a cigarette

This cigarette is like my life. It is slowly being consumed. The smoke is like incense going up to God. My life should be like incense that pleases and honours God. Praise and glory be to You, O God.

... on laughter

How happy are the laughing voices of children at play! I must lift this burden from my conscience by a good Confession, that I may be as carefree and happy before Your face, my God.

... on sewing a button

This button is so shiny I can see my reflection in it. I wonder if people can see Christ in me. I must radiate Him better.

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WELLAWATTÉ

Dear Friends,
I warmly recommend to you the thoughtful article we carry today titled "Like an unsubstantial pageant faded." It is one of those things we should read and ponder over in our hearts.
I have received an interesting communication on the subject of

"Catholic Clubs" (which has already created considerable comment in these columns) from Rev. Fr. Ernest Poruthota. His article will appear next week. We have had viewpoints from women, and then from a man, and now we have a priest's viewpoint. Here is a little prayer I came across

recently which I am passing on to you as it is so beautiful:

OUR LADY'S BLESSING

May Our Lady bless your going,
your coming and your staying,
May Our Lady bless your thinking,
your doing and your saying,

May she bless you in all your joys,
May she bless you when you weep,
May she bless you in your working,
May she bless you in your sleep,
May she keep her arms around you,
May she clasp you to her heart,
Till you are safe with her and Jesus,
Where you never more will part.
— PATIENCE HOPE.

Like an Unsubstantial Pageant faded

★ One year ago, the writer of this article, Mrs. J. L. M. Fernando, witnessed an event at the Carmelite Convent, Mattakkuliya. Fresh from the event, within two hours, she put down her experience on paper. Here it is...

THE world we know today is a storehouse of pleasure. All about us, wherever we go, wherever we may look, we are confronted with dazzling pursuits, one upon the other, all intended for our pleasure, all seeking to aid us in our constant quest for sensual stimulation.

Many of us have long forgotten the God-given pleasures of the simple life. We recall little of the soothing green of His great expanses, the silvery rippling of water under a shining moon, the breathtaking loveliness of His sunsets, the pearly dawns, the exhilaration of bird song, the delight of parched earth refreshing itself under a torrent of cleansing rain.

ALL THAT GLITTERS

And yet all, these were always there for man to enjoy, long before his groping mind took on its sharp clarity, long before he dared to challenge creation itself. As his intellect grew stronger and his step more firm, he turned away from the beauties of nature, from the simple pursuits of his life on earth; he turned to devising his own pleasures, clothing them in the gilt and glitter of artificiality.

As time went on, man became more and more a slave to monsters of his own making. His standard of the good life became more than ever a question of how much pleasure he got out of it.

His children grew up knowing no other way of life, their instincts for simplicity crowded out and

drowned by the clamour of tinsel. All but a few fortunate ones saw little of interest in the austerity of simplicity.

THE PASSING PAGEANT

I lived in the world for 40 years before dawn broke in my own mind. From my birth I lived a life of luxury and ease, in a palatial home full of servants and



everything that money can buy. I married a man who gave me a dream home. We had four lovely children and we lived a life of ease and contentment, caring naught of the morrow never knowing hardship of the least order.

I can look back upon unforgettable experiences, a visit to Buckingham Palace to be presented to the Queen, to roam round the palace, to partake of a sumptuous supper off a gold plate, in the presence of Royalty.

There was a fabulous trip around the world — Rome, Paris, London, New York, Hawaii, Shanghai, Tokyo, Hong Kong, Singapore. A luxury liner floated me round the world for three months, and I gazed at the passing world, all its numerous people of all races, orders and colours. We saw the wonders of the world, visited famous theatres, heard

the music that has thrilled people for centuries. We stinted ourselves never, and I even recall spending £25 on a ticket to a show called "My Fair Lady," the sensation of 1958.

THE DAWN BREAKS

On July 16 I attended a ceremony at the Carmelite Convent at Mattakkuliya. And it was there I learned that everything that ever meant anything to me was nothing when compared with the simple grandeur and abiding joy of a young girl who had found the path to true happiness.

I watched this girl, her face shining with an inner light of goodness and joy, take her vows as a nun — a Bride of Christ.

And as the simple ceremony proceeded I was overwhelmed with the strength of it all, its depth, its richness, and the knowledge that here, as never before, had I glimpsed the real meaning of life.

The priest began to preach his sermon, words full of affection and meaning, each of which reached deep into my own heart and touched chords which I never knew existed.

"We must thank God" he said "for having given this nun wonderful parents, brothers, sisters, teachers and nuns who have been able to help her with this vocation."

He spoke of her future life, of her sacrifices and her prayers offered to the Lord. He described

how she would spend her days, praying for the salvation of the rest of her fellows.

OUR HEARTS ARE RESTLESS

Somehow her life seemed bright and full of happiness. My own came up before me, and passed into a cloud.

How little we achieve among all the ornamentation of the outside world! In the final reckoning our riches, clothes, society friends, all that we waste our lives and energies striving for — all are transient.

They lead to anxieties, pain of mind and body, and ultimately nothing. In Him alone can we find abiding peace and happiness who made us for Himself. How right St. Augustine was when he said: "Thou hast made us, Lord, for Thyself, and our hearts are restless until they rest in Thee."

THIS IS MARRIAGE

What can the unmarried do?

How can the unmarried restore marriage to its place in God's plan? The unmarried can restore marriage

to its place in God's plan by preparing for marriage. How must they prepare?

They must prepare by training their characters. They must pray for aid in choosing their partner. Their choice is final. No choice in life is so important as this choice.

A good choice leads to happiness in this world and in the next world.

A bad choice leads to unhappiness in this world and perhaps also in the next world.

Young people cannot be too careful about this choice.

Young people must beware

of letting their hearts

run away with their heads.

They should choose their partner

knowing that marriage is holy.

They should choose their partner knowing that marriage can never be broken. They should choose their partner asking the advice of their parents, realising that older married people have more experience than the young unmarried.



How can the State restore marriage to its place in God's plan? The State can restore marriage to its place in God's plan by helping the man and the woman to follow God's laws, in their marriage.

What is needed for this? To help the man and the woman to follow God's laws in their marriage

these things are needed — living wages for everyone, no need for the woman to earn money by work, decent conditions of living, fair prices.

Medical care for the woman in childbirth.

What else can the State do to restore marriage

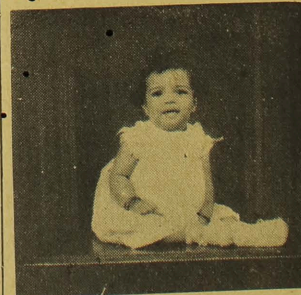
to its place in God's plan? The State can make laws

against immorality.

To be concluded next week

OUR BABIES' CLUB

• We present a selection of Babies enrolled in the St. Gerard's Catholic Babies' Club.



Melanie
Imelda
Suran-
ganie
Perera,

(Kandy)

20. 4. 1958



Felix Rohan Weera-
singhe, Moratuwa

14. 4. 1958

Rodney
Jaya-
suriya

(Mora-
tuwa)

17. 12. 1957



The
MEN
and
WOMEN
of
tomorrow



Trevor George
Meynert,
Negombo

17. 10. 1956

CEYLON'S 150-STRONG S.L.F.P. CONTINGENT TO THE COMMUNIST VIENNA YOUTH FESTIVAL LEFT WITH A FANFARE OF TRUMPETS. BUT HERE'S AN ENGLISHMAN WHO WAS AT THE RED SHOW, AND SAYS IT WAS —

"A SPECTACLE OF HATRED"

Shaken and dazed after his experience at the World Youth Festival in Vienna, 40-years-old Charlie Kerrigan, a well-known Glasgow Catholic Trade Unionist, told a "Catholic Herald" reporter on his return: "It was a spectacle of hatred; not of friendship towards those who don't think on Communist lines."

Kerrigan was induced (by members of an anti-Communist American delegation, so he thinks) to help carry a banner saying: "Tibet is not yet forgotten." But he does not quite remember.

There was heat, there were huge crowds, there was excitement. Many thousands of the delegates, who had come from 112 countries, were on the march through the streets of the city on that Saturday night.

RED CHINA

Continued from page 1

fact that he was then suffering from angina pectoris, a painful heart disease. "I had to stop several times on the way to the police station," the Archbishop recalled. "It was agony."

Main purpose of the interrogation was to find grounds to attack the native Chinese bishops. "They asked me if I was in contact with any bishops. I told them I was in touch with all the Chinese bishops, it was my duty; but I refused to name any," he said.

His interrogators, working in relays, tried to break his resistance with threats of life imprisonment.

Finally in a mock trial he was sentenced to 10 years' imprisonment. The sentence was later changed to expulsion following direct intervention by the Indian ambassador, a personal friend, with Communist leader Chou En-lai.

LEGION OF MARY

Significantly, one charge levelled against the Archbishop was "fostering the Legion of Mary."

"It was very true," the Nuncio recalled. "I was very proud to have done this."

Discussing the Chinese Legionaires of Mary, the Nuncio described them as "earnest, sincere and zealous."

"They were a great help in unmasking the Communist campaign to separate Chinese Catholics from the Church," he said. (N.C.I.).

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And then it happened. Kerrigan was attacked, kicked, and thrown on the ground. He lay unconscious, and was taken to hospital.

Kerrigan said he had not gone to Vienna as a delegate from any British organisation. "I was on the Continent on holiday, and I thought I would go there to see the Festival."

He had made it his business to find out what anti-Communist Youth in Vienna were doing to counter this Russian-sponsored World Youth Festival that had captured the headlines of the press. "Socialists and Catholics had their own exhibitions in Vienna, where they distributed literature. I saw people from the opposite camp walk in and sweep the pamphlets off the tables," he said.

Protests

Nine Austrian youth organisations, including students, Catholic workers, apprentices and scouts, had protested at the holding of the Festival in Austria. They declared that it was a "misuse of our neutral Austria and our beloved Vienna. They have made our country a facade for this Communist front programme."

By mixing discreetly with the Communist delegates, Kerrigan discovered that stern measures had been taken to prevent visitors from the other side of the Iron Curtain escaping. A careful watch was kept in regard to Hungarian delegates. "Every hour, and on the hour, they had to report at a given spot. If anyone was about, a search was started immediately."

Kerrigan added: "I knew that the Festival was entirely Red. I wanted to prove it. I did. The organisers had said that everyone was entitled to express himself freely on any subject. The banners they carried in the procession on Saturday were anti-West. What followed when I was asked to carry an anti-Red banner showed these people up conclusively."

Students' Federation

Continued from page 1

and the men, women, and children that gave it life.

One of the first things the students accomplished was the putting up of a temporary chapel in four short hours with the aid of the villagers. The clearance of once shrub jungle opened up an expansive tract where people flocked for Holy Mass.

This village with a predominantly Catholic population has also a Community Centre and an elementary school pioneered by Fr. Michael Du Mortier.

The students observed that it was fertile ground for intense co-operative projects on a large scale. Impoverishment of the villager at the hands of the profiteering middle-man was, the students noted, one of the crying injustices and an oppression that called for immediate solution.

Vienna Youth Festival boomeranged on the Reds

THE Communist-controlled seventh World Youth Festival in Vienna earlier this month turned out to be anything but the resounding success its organisers had counted on.

True, they are busy concealing their chagrin behind a welter of claims that it was a great triumph.

But things went awry from the start, when some of the delegates showed they held views that did not coincide with those of the Moscow-trained organisers.

And when that happened the organisers reacted precisely as they would at home — they used strong-arm tactics to try and stifle the critics.

But they forgot that this time the festival was not being held behind the Iron Curtain, where that sort of thing can be attended to without any fuss.

Instead, all they succeeded in doing was giving the world an object lesson in their own intolerance and in their blind obedience to the dictates of the Kremlin.

Critical

This seventh World Youth Festival was, from the Communist point of view, the most important yet held. All the others had been held behind the Iron Curtain, and all had failed to produce the desired results.

So this time the organisers decided to hold the festival in neutral Vienna.

They went to great pains to see that everything possible was done

to make it a success. They had good reason, for these festivals are an important part of the tactics of the international Communist movement.

They are organised and planned to play a key part in the propaganda of international Marxism.

Part of the propaganda, of course, is to pass them and their decision off as functions completely representative of world youth. It does not matter that the claim is baseless — the organisers reason that if they hammer it home hard enough and organise the programme properly, they must put it across.

The facts

The real facts on the "representative" nature of the festival just concluded are these:

- The 52-nation preparatory committee that met in March, 1958, in Stockholm, to plan the festival included 11 Iron Curtain countries.
- There were 12 West European nations, of which only two were represented by national youth organisations. One of these, Switzerland, later withdrew.
- The others were represented by splinter groups, or entirely fictitious bodies. A book-seller spoke for West Germany, for instance, an accordion player for England.

Religion in Red China

THE DEBATE has waged — loud and long — over the status of religion in Communist China.

And how have our Ceylonese delegations to China fared so far? Were they too the gullible victims of the world's greatest confidence trick?

Who are we to believe — the "short tourists" who, after a conducted visit of a couple of weeks return home to proclaim that religion is free and unfettered, or the missionaries who have given years of their lives to the Chinese people, and whose stories present a uniform picture of relentless persecution, of psychological and physical torture?

Personally, we've always preferred the account of people who have had first-hand experience to the observations of visitors on a conducted tour.

HOWEVER, LET THE COMMUNISTS SPEAK FOR THEMSELVES.

We print hereunder extracts from a poem entitled "I Sing to China," by W. E. B. Dubois, published in the June, 1959, edition of the official Communist Chinese magazine, "China Reconstructs."

Eternal China!

Live again, unending Life of Death!

Hear not the howling of the Hounds of Hell,
Old China Hands who kicked their servants,

Raped their daughters

And prostituted their wives;

Sent priests, with opium in their right hands, guns in their left;
Crosses on their foreheads and gin in their flasks,
To baptise the heathen!

Down, then, Religion and Church, Temple and Pagoda

Away Myth and Miracle, Creed and Dogmas;

Up Science, Truth, Right and Reason

Come, Little England, dying France,

Live on your own toil and no longer on the stolen land and labour
Of slaves.

Rejoice, Honesty, God lives again!

But not your God, Europe and America!

Not that, not that;

No Christ to kill, no faith to fan

What China worships is a Man!

We restrict our quotation to but four verses from a very long poem. The reason is that we believe that many of our readers would consider much of the rest too objectionable to print.

These four verses, however, show very clearly the attitude of the Communist Government towards religion in China, and the absolute insincerity of the propaganda show staged purely for the benefit of distinguished visitors, "cultural delegations, etc."

vince the delegates, through uninterrupted programmes, of Communist accomplishments and to win them to the Communist ideology.

Splits

But the whole elaborate organisation back-fired because the organisers had reckoned without the fact that they could not drag opinion outside the Iron Curtain the way they do behind it.

The American delegation split. Many of the Italians revolted and said they had had "enough" of "Big brotherism," West Germans fought canned resolutions.

And as a final disillusionment all the trappings of the police state were there — guards to keep the common herd out, muscle men to beat up those who failed to toe the line, party hacks to scream abuse at those who refused to swallow the party line.

But there was one aspect about the festival that thinking people might well note. The fact that some 15,000 youth were brought to Vienna from all over the world was in itself a triumph of mass organisation.

That alone demonstrated the planning capacity of the Communist organisers. Therein lies a warning for the free world.

Reds ran the show

Events showed he was right. Though the festival was held in Austria all the organising there was done by the Communist youth organisation F.O.J.

The genuine Austrian youth organisations found the whole business so blatant that they sent thousands of copies of a memorandum exposing it to other world youth bodies. As a result several countries, including India, withdrew.

That did not deter the organisers. They pushed ahead and when the organisational task proved too heavy for F.O.J. the Communist Party of Austria obligingly stepped in. The Soviet Union coughed up 4 million dollars for expenses.

And so the result was yet another Communist circus designed to attract and rope in gullibles and opportunists from all parts of the world.

As with the earlier ones it was carefully stage-managed to con-