

No compromise possible between Faith in God and Atheism

HAVE NO FEAR, STAND BY THE

CHURCH German Soviet Zone Bishops' directive

(from our Messenger correspondent)

"THE Church is to be degraded, depopulated and replaced by worldly substitutes by hostile atheists," declare the Bishops and Episcopal Commissioners in the Soviet Zone of Germany, in a joint statement which ranks as one of the most brutally clear-cut exposures of the enemies of Religion ever to be issued in the whole lexicon of Pastors in recent times. "But there is no compromise possible between the Faith of God and atheism" emphasizes the declaration.

THE FULL TEXT OF THE COMMUNIQUE, WHICH THE MESSENGER HAS JUST RECEIVED, IS GENERALLY CONCEDED IN KNOWN-GEABLE QUARTERS TO SUMMARIZE THE CRUCIAL POSITION OF THE CHURCH WHEREVER A MATERIALISTIC STATE RUNS COUNTER TO, AND BRANDISHES AGAINST THE TENETS OF THE FAITH.

The statement is taken to be of paramount importance to Ceylon's laity in particular, in view of recent trends here, and as indicative of both the universality and the inflexibility of the Catholic position in the face of oppression.

● PRESSURE MOVES

Adverting to the pressure moves adopted to axe down the faithful from the roots of their religion, and the vicious methods formulated in direct contravention of the constitutional rights to the freedoms of faith and conscience, the statement boldly affirms:

"Our way and our aim on earth and in eternity are sheltered in the pierced hands of Our Lord. Therefore have no fear and stand by the Church."

Not even for the sake of outward appearance may you give a declaration of withdrawal from church membership. From the very first, protest against such an outrageous demand and insist emphatically on your right to freedom of conscience guaranteed under the constitution. However, if you are forced to take upon yourselves oppression and economic disadvantages on account of your firm attitude, then lovingly embrace the Cross of the Lord that He may give you strength and inner peace."

● SUBSTITUTE RITES

The statement makes specific mention of "consecration ceremonies," "pledges of loyalty to work and to the society of man," socialist christenings, socialist youth initiation ceremonies, socialist weddings and funerals, and alludes to their sinister purpose in drawing away the youth from the Church.

No worldly substitutes can replace the Church and the Church Services, her Sacraments and rites, explains the Pastoral. Comparing the substitute rites

TURN TO BACK PAGE

Reds aim at all India —Cardinal Gracias

KERALA'S Communist Regime guided by the Indian Communist politbureau and receiving help from outside, is a springboard from which the Communists hope to launch a movement to capture all India.

This is the belief of Cardinal Gracias, Archbishop of Bombay, expressed — on his return from Kerala — to the Bombay Catholic Association.

Kerala's Communists parade an "innocent programme of reform." They accept parliamentary forms of government, he says.

But the reform programme is

part of their campaign and they will cast out democracy lock, stock and barrel, when the time comes.

The recent Kerala Education Act was described by the Cardinal as a "Sword of Damocles" hanging over the Catholic community — whose schools system is the argest in the State.

With Catholic schools no longer able to choose their own teachers, they could be forced to accept as teachers Communists or unbelievers.

This was a situation that not only the Church in Kerala, but the whole of Catholic India, must deal with.

JAFFNA'S PASSION PLAY



● The Via Crucis scene: story and more pictures on page 12

15,000 Protest against Red youth

MORE than 15,000 Austrian youths staged a two-hour protest demonstration in Vienna against the Communist World Youth Festival, to take place there from July 26 to August 4.

The youths paraded to the Russian war memorial, guarded round the clock by Austrian police under the terms of the 1955 peace treaty.

Gunther Tinnel, a Catholic youth leader, began the demonstration with a strong anti-Communist speech.

He said that Austrian youth, except for a small group of Communists, was against the festival.

Prisoners print booklet on Pontiff's visit

THE prisoners' printing shop in Rome's Regina Coeli prison has produced a booklet commemorating the visit of the Pope to the jail on St. Stephen's Day last year.

The volume contains pictures of the visit, texts of the prisoners' expressions of gratitude, the Pope's speech and his prayer for the imprisoned.

Other sections describe the visit and report the details of it.

The Pope receives 4,000 sick

On the feast of St. Joseph, his name-day and the 34th anniversary of his episcopal consecration the Holy Father began the day by saying Mass for Rome's 3,000 street-cleaners and other municipal workers

With the help of 15 priests he gave them Holy Communion. He promised that "if the Lord let me live that long" he would do the same again next year.

THE SICK

Towards afternoon, St. Peter's Square and the Basilica itself took on the appearance of the Domain of Lourdes.

More than 250 Red Cross cars, 80 volunteer taxis, lorries belonging to a famous cordial firm, and many private cars brought the invalids from hospitals, clinics, homes for the aged, and some from their own homes.

Boy Scouts, Girl Guides, other members of youth movements, nuns, nurses, and students of the Propaganda College, moved the sick towards the side door of St. Peter's — a door which proved far too small for the great crowd.

And then suddenly, wave after wave of cheering broke out, as the Pope appeared carried on his gestatorial chair. He left his chair and insisted on moving among the sick, between the stretchers and the wheelchairs, speaking to them as he went along.

In an address broadcast throughout Italy, the Pope commenting on pain, said:

"Unfortunately many are led to consider all physical misfortunes in the world as evils, absolute evils."

"They have forgotten that pain is the inheritance of Adam's children. They have forgotten that the only real evil is sin . . . Thanks be to God, not all souls rebel against the weight of suffering. There are invalids who

POPE'S busy Holy Week

CONTINUING HIS CLIMAXING BIT OF GOING OUTSIDE THE VATICAN CITY, HOLINESS POPE JOHN XXIII HAD A VERY BUSY PASTORAL HOLY WEEK

During Lent, like any ordinary Parish Priest, the Pope joined the people of Rome in the stations of the cross, in procession with them, and sang with them.

On Maundy Thursday, he conducted the services at the Basilica of St. John Lateran where he washed and kissed the feet of 13 priests, following the example of Christ. To each of the priests, he later gave a medal.

On Good Friday, Pope John once again presided at the liturgical ceremonies — this time the Basilica of the Holy Sepulchre of Jerusalem. And on Sunday, His Holiness celebrated Pontifical High Mass at St. Peter's Basilica, after which, at 12 noon (Roman time), he appeared on the external loggia for the blessing Urbi et Orbi.

understand the meaning of suffering, and who are aware of opportunities they have to contribute to the salvation of the world."

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● YUGOSLAVIA

Two issues of paper banned

TWO issues of Annunciation, Yugoslavia's only Catholic journal, have been banned by the Belgrade district court in an action brought by the Public Prosecutor.

No reasons for the ban have been officially announced, but it became known last month that the February issue was confiscated for publishing quotations from the Holy Father's Christmas message condemning atheism.



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★ AND GOD CREATED WOMAN ★

I AM not one of those who subscribes to the view that the devil created Brigitte Bardot. Especially with a name like Brigitte, who was not only a saint but also the mother of one. Now, as you read I know what you are thinking. You are expecting to have my views on that film which kept the Press and the Cabinet occupied for more than one whole week. I mention only the Press and the Cabinet and have deliberately left out the people (whom they both serve with gusto), because the common people — you can take my word for it as one of them — could not care less whether that turbulent film was approved or banned or clipped all over with the censor's pair of scissors.

Here was a most exceptional instance of an issue about which the minions of both the State and the Fourth Estate were equally vociferous in support of the views of a microscopic minority. I have already digressed. I had no intention of inflicting on you my views on the film, although it is a majority view.

To come back to my point, it was not good for man to be alone. And God created woman. But what does man do with the woman who was specially created to keep him company and bring forth through him heirs to the Kingdom of Heaven? I need not have to tell you that. You have read it all yourself in the same Press that fought in defence of Brigitte Bardot.

You have read it all up to the minutest detail of attire. You have got it by now. I am referring to the body of the young woman found near the entrance to the Wilpattu Sanctuary. To my mind it is not without reason that the incident had occurred near Wilpattu, the classic venue of animal activity in this island. Neither was it fortuitous that it should have been found near a "sanctuary."

Would to God that in this little isle where, in the daily newsheets, stories of brutality on the human body vie with each other for their degree of gruesomeness, men would in some measure realise that the body is a temple of God, a sanctuary! Little does the so-

called modern and enlightened Press consider itself responsible for these horror stories

Lewd accounts of sex crimes suggestive pictures and even unnecessary detail in report-

POLO MARCO

takes a look at our

- NIGHT CLUBS
- BEAUTY CONTESTS
- BEACH CARNIVALS

...would to God that in this little isle men would in some measure realize that the body is a temple of God, a sanctuary!

that fill its precious pages.. How is the Press held to blame you may retort? Human passions and weaknesses are very delicate things to cater for. The old truths have to be repeated over and over again.

ing divorce proceedings can have but one and only effect; an increase of immorality. That is the stark and naked truth and I can only hope that such effect is not intentional on the part of the Press,

and if it is not intended, why publish such stuff at all? Why, for example in a legal column serve the unwary reader with juicy descriptions of the plaintiffs in maintenance cases? Isn't that hitting below the belt?

In these days of extreme nationalistic fervour, why fill the Sunday cover pages with the most typical portrayals of Western decadence? Must we, while clinging to all our national vices, import from the West only those commo-

dities that make us still more depraved? Should we, in these days of cultural revival invite to our places of entertainment only the scum of the West? Under these circumstances we have no reason to feel surprised that morality is at a low ebb among all strata of society. It reminds me of a friend of mine who volunteered to do fire-walking and was surprised when he suffered severe burns. It is in this light that we should look at all our Night Club entertainment, on Beauty Contests and Beach Carnivals. Now, please don't get me wrong. I am not for a moment suggesting that Night Clubs, Beauty Contests and Beach Carnivals are essentially immoral. Far from it. I am only pleading that the human body should be given the respect that one associates with a sanctuary; so that, even if a model at a Beach Carnival goes by the description "Only a Hat," the hat should not be about the only article of dress on her (to put it mildly).

Except in my last line, I have not said anything about the women's part in all this. Her role derives inspiration and example from the words of the Jewish Maiden of two thousand years ago, who, on being offered the grace of Divine Motherhood, modestly replied: "How can that be, since I have no knowledge of man?" We know the rest of the story and how since that day all generations have called her blessed. She will continue to inspire hundreds and thousands of young women, who will offer up their integral virginity for the love of Christ. In many cases, the purity of their lives is recognised in this world itself by the preservation of their bodies after death. I have seen some of those bodies, notably those of St. Clare in Assisi, St. Maria Goretti in Nettuno and St. Catherine Laboure in Paris, the last of which bears the serenity and composure of a lady just fallen asleep.

Neither is there no hope for the many who have not been able to maintain an unblemished record. God's grace is available for the mere asking (by his blessed Mother of course) as it was made available in abundance, nay super-abundance, to Mary of Magdala of old and to many others in recent times such as Eve Lavelliere, the French actress. It is never too late to pull the chestnuts out of the fire, to

Legion news from Katugastota

(from a "Messenger" correspondent)

THE Annual Acies Function of the Legion of Mary, Katugastota, was held at the Sacred Heart Church, Katugastota, on Sunday, the 22nd March 1959, at 5-30 p.m. About 75 Active Legionaries and Auxiliaries assembled in "battle array" to renew their Legionary Promise of fealty to Mary, the Queen of the Legion.

The Acies started with the singing of the *Veni Creator* and the opening prayers of the Legion and ended with the Benediction of the Blessed Sacrament, concluding prayers and the hymn *We Stand for God*. Among the items were two impressive talks in Sinhalese and English by the Spiritual Director of the Legion, Very Rev. Fr. D. T. Wickremaratne, O.S.B., explaining the origin, purpose and intention of the Acies.

Old Patricians foregather

(from a "Messenger" correspondent)

AT the Annual General Meeting of the Colombo Branch of the Old Boys' Association of St. Patrick's College, Jaffna, held at the Bonjean Memorial Hall, on Saturday, 21 March, and presided over by Sir Chittampalam Gardiner, votes of condolences were passed on the death of three distinguished old boys of the College.

The first of these was the Late Mr. S. F. Xavier, C.C.S., whose engaging ways, natural simplicity, mild character and unaffected friendliness made him loved and respected by all who knew him. He had also rendered invaluable service as Treasurer and Vice-President of the O.B.A.

The other two old boys remembered at this meeting were the Late Mr. P. N. Tirunavakarasu, private secretary to the Late Mahatma Gandhi and a man esteemed by all who knew him, and the Late Mr. Gabriel Thomas, former District Judge of Badulla, who was held in high regard by Professor Marrs when the latter was Principal of the University College.

The same office-bearers, who served the Association last year were re-elected for the ensuing year.

Pope aids riot-hit missions

THE Holy Father has sent about a lakh of rupees to Catholic missions in the Belgium Congo damaged in recent anti-European riots.

The missions in Leopoldville, the capital, have suffered damages estimated at tens of thousands of pounds since the riots broke out in January.

Mobs, incited by agitators invoking ideas of independence, attacked churches, religious institutions and other missions buildings.

Later, similar attacks were made on a smaller scale in other parts of the Belgian Congo.

get even with God. That is why, as I said in the beginning, I do not believe that the devil created Brigitte Bardot.



In the eighteenth century, St. John Canty was one day taking a perilous journey through Poland. He was attacked by robbers who seized his purse containing a few coins. He was asked if he had any more money. He said he had none. After the robbers fled he remembered before he left the monastery, the superior had put some money into the cowl or collar of his robes. John Canty ran after the robbers, saying that he really had more money. The robbers were so surprised that they returned the money to him, saying they had originally stolen it.

This instance of honesty, though extreme, does point up the decline of the virtue in contemporary life, not so much because of the increase of robbers and thefts, but in the more general way of misrepresentation, the

the best policy." But he who acts upon this principle is not necessarily an honest man. He may be outwardly honest to avoid being caught, to win the good approval of fellowmen, or because dishonesty would

and a Canty find little or no reflection in many aspects of modern life; particularly may be mentioned advertisements in which pictorial images are made showing the superiority of one product in comparison with another. For example, the mounting claim of filters which have reached a point where comedians suggest smoking the filters instead of the cigarettes. Consumer Reports which accept no advertising and which judge the quality of various merchandise not on the basis of advertising but on rigid tests, reveals that out of 16 name brands of refrigerators, there was not a single one which had the cubic capacity claimed in the advertisements. Some of this discrepancy is due to the fact that advertisements are often written by another organization than the manufacturer; then what becomes important is not the quality of the product, but the appeal that can be made to sell the product. What then becomes important, for example, in an automobile is not whether there is value for the dollar, or low mileage, or low repair costs, but the beautiful wind swept back which no one notices five minutes after he buys the car. In a little village grocery store it was not uncommon for the owner to tip the scales or give short change. A woman who entered found a boy behind the counter and on buying some cheese she said to him: "Your master is not in today; I ought to get good measure." The boy answered: "My Master is always in" — referring to the all-seeing eye of God. It is vain for us to think that the only account that will ever have to be given of our affairs is to an income tax collector. Honesty will improve when it is known that our books of conscience will be balanced by the Divine Book-keeper of the Ledger of Life.

It ignores the fact that there is a judgment reserved for every man in eternity, in which the hidden things shall be brought to light and there shall be meted out to each what he meted to others. David Hume, the English philosopher, was much puzzled when he was asked by a lady of Bath to declare upon his honour as a gentleman, whether he would choose his own servants from the principles of his own philosophy or those who believed that at death they had to give an account of their stewardship. He frankly decided in favour of the latter.

Thomas More succeeded Wolsey as the Lord Chancellor of England. Wolsey and those under him accepted many bribes, but More refused not only for himself but in the name of his subordinates. This drew the complaint from his son-in-law: "The fingers of Wolsey were tipped with gold; but since I married your daughter, I have received no pickings; all this may be very commendable in you, but certainly it is not profitable to me."

But the honesty of a More

HONESTY

failure to give honest work for honest pay, or the vilification of character during political campaigns.

Many people are honest because they believe "honesty is

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INTENTIONS FOR APRIL

GENERAL: For the priests labouring among "de-christianized" society.

MISSIONARY: That lay missionaries may receive a solid spiritual, doctrinal, scientific and technical formation.

GO, THE MASS IS OVER

I HAVE a division complex. Let me explain. I am incapable of concentrating my thoughts on any subject for two minutes without proceeding to divide it into more parts than the subject is made of. Perhaps the elementary science I was taught at school — I never learnt it — has something to do with this chronic delusion that I am born to divide. But then why should I think that Galle can be divided into three parts and that the biggest part is the Minister of Education? Here I seem to detect a faint flavour of my school Latin inspiration. It can all be very confusing indeed.

The other day a long Catholic procession passed down our street. I do not know why, but I was not in it. Instead, I was watching the procession from behind the full-length thick curtain thoughtfully provided by my wife for our side entrance. (For personal security reasons I should add that the abatement was unintentional). I watched the procession for 20 minutes but saw it only during the first two. During the rest, and long after the procession had passed, my mind was busy dividing Catholics.

They fell nicely into several heaps. One heap was very much larger than any of the

rest. In fact, it was so large that all the rest put together made only half its size. This giant heap bore the label "Sunday Mass Catholics."

Sunday Mass

Catholics

I think I am a Sunday Mass Catholic. Most probably you are one too. This common

beginning to snore or of our supporting hand suddenly giving way under the weight of a head full of sleep. The sanctuary bell is a nuisance that pricks our conscience and makes our slumber fitful. The ordeal, however, is soon over and as the priests words "Ite, Missa est" sound the alarm bell, we bow our heads to receive the last blessing, cross ourselves hurriedly and rush out of the church as if it was on fire. Our dose of religion for the week has been drunk and we are free for another seven full days.

The reason why

You might wonder why we are labelled Sunday Mass



factor establishes a bond of spiritual affinity or friendship between us. As there can be no secrets between spiritual friends, let us discuss our position frankly and try to see ourselves as others see us.

We must admit that our Catholicism begins somewhere round seven in the morning every Sunday and lasts for about forty-five minutes. If the duration is reduced by fifteen minutes owing to some opportune throat affliction of the celebrant or some other equally fortunate reason that makes him omit the sermons we heave a sigh of relief, thank God for His merciful intervention and recite the Credo with fervent gusto.

We know the finer points about the obligation of Sunday Mass and arrive at church to beat the priest by a short head at the Offertory post. Thereafter, we either allow ourselves to lapse into a semi-comatose state or just stare vacantly at the altar and kneel, stand or sit mechanically, taking our cue from the rest of the congregation. Not a few of us do actually sleep during Mass. We try to do so without loss of dignity by supporting the forehead with either hand and closing the eyes to give the impression of prayerful and intense meditation. Those of us who indulge in this soothing practice fail to realize that, though it is an effective means of preventing distraction and of making the man with the collection plate look a fool when he waits too long near us, the practice is fraught with the danger of our be-

Catholics and not Sunday Catholics. Why indeed! Isn't the reason obvious? Because once the Mass is over we cease

of a surprise reserved for times of stress such as this and we begin to thaw and decide to call off the state of emergency.

The children begin to breathe again gradually and we join them in the race for the Sunday papers and all settle down in corners, each with his or her favourite section.

Lagna and Naylor

We are, of course, with the Forecast For Your Lagna and Naylor. They tell us of the wonderful things that lie in store for us during the week, of our latent talents, of impending dangers and of disturbing letters from relations abroad. Forewarned is forearmed. That is our excuse for reading and re-reading these forecasts avidly and shamelessly. They also sustain our morale, especially after a depressing sermon on Penance or Purgatory.

All the while, our little friend the Messenger is lying half-hidden behind the radio, making valiant attempts to attract our attention to himself. As a matter of fact, the brat has been lying there since Saturday morning. Perhaps we shall glance through the Messenger headlines when we have read through the secular newspapers. Perhaps, not. Anyway, nothing is lost by not reading through it.

And so life goes on. Sunday may be God's Own Day but God seldom enters into it after Mass. In fact, our Catholicism on Sundays is worse than negative. Over-indulgence in food, drunkenness, farmyard antics and countless other varieties of degrading and sinful pleasures are more rampant on Sunday than during the rest of the week. Attendance at Benediction in the afternoon, which used to be so large as at Mass a few decades ago, attract these days only old women who still have the use of their legs or their children's cars.

Our week days are less

By S. M. J. LOUIS

to be Catholics not only for the rest of the days of the week but for the rest of Sunday itself. We take the priest's words "Go, Mass is over" as a command to leave the Catholic Church alone till the following Sunday and proceed to obey promptly. When we return home after Mass we normally have a vile temper and are at our Sunday worst.

It is such a long time since we had our bed coffee and we are ravenous. And today of all days the cook has put too much salt into the string hoppers. The tea is cold and insipid. And, good God, why are the children leaving their shoes all over the house?

Is this what they teach you at school? Please, please switch off that confounded radio. Is this a tea kiosk? Can't a man have a little peace in his own home just for one day after toiling for you people for a whole week? What? Don't think I can't hear you.

Shut up, all of you! Blood pressure eh? No, my blood pressure does not shoot up on Sunday mornings. That may be your mother's idea but not my Doctor's. Stop giggling there, will you!

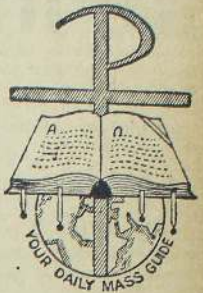
At this point the wife produces something in the nature

colourful but completely Godless. The children of some of us may be saying the morning and evening prayers but we adults seldom join them. Grace before and after meals is unknown in our homes. We find the Angelus bell useful only now and then, to set our clocks by. Before retiring to bed we examine our daily accounts but never our consciences.

A Godless week

ence. If we meditate, it is on the ways and means of making money or bringing about our neighbour's downfall. In our offices and workshops, our conversation is as spicy and suggestive, our jokes as obscene, our sense of duty as elastic and our dealings as lacking in honesty as those of the next man. There is nothing in the way we conduct ourselves to indicate we are Catholics. Actually some of us even go to the extent of taking pains to hide the fact that we belong to the Catholic Church as if it is a secret we should keep at all costs or some condition of which we should be thoroughly ashamed.

We are judged by non-Catholics not by what we do in our churches on Sunday



Sunday, 5 April: SUNDAY WITHIN THE OCTAVE OF EASTER. White. Omit prayer prescribed. Creed.

Monday, 6 April: Annunciation of the Blessed Virgin. White. Omit prayer prescribed. Creed. Preface of the Blessed Virgin.

Tuesday, 7 April: Mass of previous Sunday. White. No Creed.

Wednesday, 8 April: As yesterday.

Thursday, 9 April: As on Tuesday.

Friday, 10 April: As on Tuesday.

Saturday, 11 April: St. Leo. White. Creed.

N.B. Unless otherwise stated, the prayer prescribed and the Preface of Easter are always said.

mornings but by the lives we lead in our homes and by our dealings with our neighbours. The early Christians were admired by the pagans because of the Christians' charity, humility, gentleness, patience and kindness as well as for their heroic virtues. Are we being admired now? If we are not, should not the blame be laid at the door of the vast majority of us who are content being Sunday Mass Catholics? What the Church needs today are more and still more Catholics who reflect the values and ideals of the Catholic faith. Catholics who will not sacrifice truth or justice for expediency; men and women of deep piety and extraordinary self-discipline; lay missionaries with burning zeal for the salvation of souls. Christ, Catholics of recollection and prayer, of sacrifice and penance. We, Sunday Mass Catholics, though we form the largest unit of the Church, are of no use either to Christ or to our religion or to ourselves. We bear no fruit. And Christ has told us what is going to happen to trees that bear fruit.

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Loving our neighbour

AT the Last Judgment, there will be no more lies, no more play-acting, no more conventions, no more distinctions of rank or education; all there will be is a plain revelation of love and hate. And hate is not only, nor primarily, a matter of angry shouting or of evil-doing; it lies primarily in the passive indifference with which people who have too much to eat and live in too great comfort go on being a glaring insult to those who are unfortunate.

We must be frank about this. It is true that the class war is a mistake. But what we must not ignore is that there are two aspects to the class war. There is the one aspect, of individuals and groups submitting to stricter and stricter organization and boasting, in rebellious anger, that they are going to smash everything to pieces. True enough. But we must be clear-sighted enough to realise that this is only the second stage in the class war.

Appalling indifference.

There is another, without which this second aspect would never have existed. That other is the class war which all of us, you and I — I, at any rate — have carried on at some time or other by being passively indifferent in the presence of people suffering even unto death.

That is the truth. And we must keep on saying this truth, tirelessly, with all the passion of true love, which begins in a hunger and thirst for justice. No excuse is needed for putting passion into our denunciation of what is the shame and dishonour, and at last the death, of any nation.

Lying Press

They tell us lies. We are told lies every day by those official voices whose sounding board is the press. They give us figures, but they are always absolute figures, never comparative ones; they never make any comparison between achievements and needs. So, they say, we have provided 100,000, 135,000 175,000 new homes ... it's going up ... wonderful, isn't it? What they don't say is that by providing these 160,000 or 170,000 homes for the population during 1954 we not only have not improved the housing situation, but we have not even maintained the level of the previous year.

Taking into account the increase in marriages, changes in the population and depreciation of houses which have become insubstantial or dangerous, we should need almost 200,000 a year simply to keep abreast of the situation. With 200,000 new homes a year we should begin to gain ground. By so much as we fall short of that figure, that is the number of families which we are in practice adding each year to the mass of families already homeless.

That is the truth, and that is our shame.

Our neighbour

Thou shalt love thy "neighbour." The word "neighbour" is a wonderfully accurate and extraordinarily large word. It is a much more beautiful and absolute word than "others." It takes God

to find terms of such strength and precision as this! When God says, "Thou shalt love thy neighbour," it implies both order and infinity, both a priority and an absence of limitations. It means "Begin, by loving whoever is nearest to you." And then go on to infinity, from nearest to nearest, so that your love does not stop till it has reached the ends of the earth.

This is our duty: both to love our nearest neighbour and then, once we have made sure that he has what he needs, to love as much as we can, with all our strength, to the measure of the whole world.

Political

Let's be serious. Supposing that the horror of another war broke over us tomorrow,



ing or applying bold, sweeping, rapid solutions which would supply a remedy and save the people.

Every time we go short of a thousand million for building, it is, for practical purposes, as though we agreed to vote four, five or ten

Abbe Pierre speaks.

and that the circumstances were such that opinion was undivided, that the whole nation was unanimous in saying, "We must go to it and defend ourselves." What should we see? Within twenty-four hours we should find the financial resources, the materials, the machines the labour force, the experts needed to manufacture arms for defending our liberty and all the good things which we believe are contained in it. And we should be right to defend what we hold to be sacred and what we think of as life itself.

But why then, with the war over, when it is not a question of defending liberty but of the lives, the bodies and souls, the health and the future of the children of France — how does it happen that all those in responsible positions tell us: "It isn't possible, it's insoluble. We should need ten, twenty, thirty years. We haven't the machines, we haven't the money, we haven't the trained people, we haven't the materials, we can't do it..."

The folly of it

When the war is over and it is simply a question of a peace-time crisis, the problem arises from the fact that those on whom the decisions depend know perfectly well that there is no possibility that their wives and children will have to sleep in the street tomorrow. So, since they no longer feel personally threatened, since they no longer feel that they personally are in danger, they lose their creative imagination and become incapable of invent-

thousand million in future years for looking after delinquents, abandoned children, prostitutes, alcoholics, madmen and criminals. What we refuse for building we have to grant for police, judges, courts, hospitals, sanatoriums and prisons.

In peace-time

We must understand that a problem of this gravity, both material and moral, is not going to be solved by the State alone. Nor is it going to be solved by private enterprise on its own, even if we have the wisest possible legislation, as favourable as it can be to the investment of private capital in building.

Faced with a problem of this magnitude, either we are not really in earnest, or else we must realise that there is no solution short of, a real mobilisation of the whole nation for building.

Faced with a flood, earthquake, war or any full-sized crisis, the nation has to be mobilized: a summons has to go out to the whole soul of the people and to all its material resources.

But what use is the State, once peace is restored, if it is not capable of using, in the service of life, all the devices which it used during the time of bloodshed?

A true story

I am going to end by telling you a story which I think quite delicious.

Some little time ago, in a district which I will not name, we organised a squatters' invasion, adding one more to that tale of crimes with which we have been gaily

loading our consciences for many months. We made very careful preparations, the doors opened as though by magic, and we thus housed twelve families: sixty people, of whom thirty-one were children. The owner, an admirable man, came to see me, but I had left for America.

When I arrived in New York I had a telephone call from a gentleman of considerable position who asked me to meet him. When we had met he explained that he was a friend of the owner of this property. The latter had twice telephoned him from Paris, begging him to appeal to me — to appeal to my better feelings and ask me to order these twelve families to move out of his premises.

I was in New York. I did not quite see myself sending imperative orders to those twelve families to move out of the house with their children the day they got my telegram. I explained to this gentleman that it would be difficult for me to turn those people out.

I said that there was only one way to go about it: seeing that the owner was such an important person, with such important connections, and that we, on the other hand, had some little prefabricated houses which could be erected very quickly, he should approach the administration of the municipality of Paris to authorise us to put them up on some unoccupied site; and then he, this very rich man in New York, should approach his friends so as to collect the necessary funds for us to build these twelve houses for the twelve families, an undertaking for which we would provide free labour.

Sung complacency of the rich

And then came this delicious touch. Quite spontaneously and straightforwardly and frankly this gentleman said to me: "But, monsieur l'Abbe, do you realise what you are saying? It's blackmail! Just because the Government has not done its duty and there are not enough houses in France, why does it have to be my friend who suffers the consequences?"

"Oh my dear sir," I answered, "how happy you are making me! What hopes are opening before us now!"

5 Strands of the Story 186

The significance of Nanattan's landmark

ALTHOUGH considerable space was given last week to the discussion of the exact spot in the Vanni where Fr. Vaz and his companions celebrated the Feast of Our Lady's Nativity in 1705, the point deserves further treatment.

- Wherever in the Vanni it was (we are quite prepared to accept the arguments in favour of Nanattan), the special significance of this meeting lies in two facts that give us Fr. Vaz's full stature as the restorer of the Church in Ceylon:
 - Father Vaz was not satisfied with doing a heroic task himself for the few years of life that might be left to him. He realised that it was his duty to get in other priests to help him and to take over from him when he died.
 - Proceeding with much tact and common sense as well as courage and initiative, he succeeded in getting these priestly re-inforcements. He immediately gave them a full share of responsibility.

If the fact that the Government has not done its duty is beginning at last to have unpleasant consequences for the people who are well housed, there may begin to be a real chance that the Government, whose ear they have because it belongs to their comfortable world, may begin to bestir itself. Have you ever considered, I said, making myself clear, "that the day when our squatters moved into your friend's house was not the day when our Government began failing to 'do its duty,' as you say. But so long as that failure did not affect you, you saw no great harm in it; so long as it was only these others, these children, who suffered from it. What hopes we may have, if the scandal has grown so enormous that it begins to overflow onto the people who are well housed, and to produce some appreciable inconveniences for them. Really, what you say is wonderfully encouraging."

"You can count on us not to forget the lesson. You may be sure that we shall repeat the offence over and over again; that we shall pile up as many troubles as possible for the people who have been, till now, 'out of it,' and have therefore been so patient over the sufferings of others. You have become our most precious allies. We shall do all that is necessary to ensure that so powerful a reinforcement is never lacking to us, regardless of the cost ... to you!"

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3. All this is set in bold relief by the meeting in the Vanni. On that memorable 8th September 1705, for the first time since the outbreak of the Dutch persecution, seven priests were gathered together; for the first time there were seven Masses

FR. VAZ FEATURE

on a single day at one particular spot.

With the one absentee of Fr. Vaz's companions (Fr. Pedro da Saldanha) there would have been eight priests in Ceylon at the time. In fact, there were nine. For, as other documents prove, there was one other priest (Fr. Francisco de Jesu) at work. How he came is not known, but it must certainly be concluded that, whether he was of the band or not, he had received "the right hand of fellowship" from Fr. Joseph Vaz, the Vicar General (of the Bishop of Cochin) for Ceylon.

Possibly with this one exception, all the priests in Ceylon at that date had been able to come to Ceylon owing to Fr. Vaz's intervention. That band was destined to provide for the future; it included Fr. Jacome Goncalves who was later on to consolidate Fr. Vaz's work for good.

4. The joyous celebration of Our Lady's Birthday was followed by another significant event. Fr. S. G. Perera describes it thus: "On the following day, 9 September 1705, Fr. Joseph Vaz held a consultation. Though he was the Vicar General of the bishop and the religious Superior of his companions, he did not usually decide anything by himself, but always consulted the others and acted according to their advice. This was the first official consultation" (S. G. Perera p. 200).

5. From this it will be seen that the landmark in the Vanni is matter of concern to the whole of Ceylon. Here was held, what we may call, the first Synod of the Island. It marks a climax in Fr. Joseph Vaz's life and a turning point in the history of the re-establishment of the Church in Ceylon. Nanattan deserves the honour, but all of us share the responsibility of seeing Landmark 46 a reality in stone.

RADIO LOG

APR. 4-6: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — Mrs. Agnes Perimpanyagam.
APR. 5: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.
APR. 6-12: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Very Rev. Fr. Michael Perera.
APR. 12: 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English)

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THE ROLL OF HONOUR

Aquinas Hall was founded by Fr. LE GOC. The sweat and toil and prayers of other successive men of God contributed to the reality it is today. They were: Fathers JE JEUNE, JOSEPH PERERA, THOMAS COORAY (now Archbishop), PETER PILLAI, IGNATIUS PINTO, DOMINIC LEWIS and its present Warden, ELADIO NEIRA.

AQUINAS HALL IS TWENTY-FIVE YEARS OLD TODAY

• Hundreds of Aquinians old and new will gather today to celebrate the 25th anniversary of Aquinas Hall. The men who moulded and guided the destinies of this institution throughout these twenty-five years of glory are warmly remembered in this tribute from one who is closely associated with Aquinas Hall.

AQUINAS Hall is twenty-five years old today. Yes, twenty-five glorious years of housing, feeding and moulding the characters of Lanka's

future leaders. Today, more than on any other day, we salute those Men of God who

—By—
THOMAS SILVA

had laboured to make Aquinas Hall what it is. And what an impressive list of men they make. Starting from Fr. Legoc, our founder, we have had Fathers Le Jeune, Joseph Perera, Thomas Cooray, Peter Pillai, Ignatius Pinto, Dominic Lewis and now Eladio Neira.

NO BETTER MAN COULD FR. LEGOC FIND THAN HIS ABLE LIEUTENANT, FR. LE JEUNE, TO NURTURE THE UNIVERSITY CATHOLIC HOSTEL IN HER INFANCY. THE HOSTEL THEN WAS A MANSION OFF LAURIES ROAD AND HOUSED LESS THAN TWENTY-FIVE UNDERGRADUATES, AMONGST WHOM WERE EDMUND COORAY, FREDDIE ALLES, B. C. ANGHIE, TONY ABEYSINGHE AND C. X. MARTYN.

Pioneering years

Fr. Joseph Perera took charge in 1926 and guided the destinies of the undergraduates until Fr. Thomas Cooray (now Archbishop of Colombo) built the present hostel in 1934. The University Catholic Hostel then became Aquinas Hall. In Fr. Joseph Perera the boys found a great scholar, sage and friend. He was undoubtedly the humblest of men and it is yet said how one could never get him to admit the authorship of two Latin text-books he wrote. Joseph Perera thus succeeded

the ever smiling Breton who was later to be known as 'The Incarnation of the Josephian spirit.'

Fr. Cooray was our third warden and also the builder of our present abode, the Silver Jubilee of which we celebrate today. It is impossible to convey to the reader in this hopelessly inadequate space the sweat and tears of this priest that must have gone to make this stately building a reality. Thousands of Aquinians passing through these portals will be for ever grateful to him for having provided them with a number of privileges — many of them yet dreams of other undergraduates of Colombo. May God preserve him for many more years.

1937-1940

The years 1937 to 1940 saw Fr. Peter Pillai as warden. Fresh from his astounding academic achievements abroad he made a tremendous impact on the undergraduates of the day. Our own poor writing could in no way record the contributions Fr. Peter made to the cause of education and intellectual life of our country, nor the extraordinary influence he wielded over the hostellers of his time who still remember him with affection. On his departure to St. Joseph's, Fr. Ignatius Pinto took over Aquinas. Fr. Pinto held office for over a decade until he moved on to Peradeniya with the Arts Faculty. This vivacious priest counts a galaxy of doctors, engineers, civil servants, teachers and a host of others whose characters he moulded during their stay at Aquinas. Fr. Dominic Lewis was our sixth warden. During his stay he endeared himself to us to such an extent that none of us ever dreamt that he would leave us so soon. However, he had to answer the call of the mission fields of Pakistan. Our loss is Pakistan's gain. Now, we have Fr. Eladio Neira as our guide and warden. He hails from the home of bull-fighting (an exercise which would be an asset to any one dealing with undergraduates) and has spared no pains in making Aquinas Hall the happy family it is. We hope and pray that he may be spared many more years amongst us.

To-day

As for us, Aquinas is the best hall of all. There is something in it that ennobles and elevates us. A something very sublime and serene. A something that embodies the promises as well as the visions round which life at Aquinas revolves, the power house that strengthens our own ambitious, struggles,

F-I-L-M S-T-R-I-P

by E. C. T. CANCEPPA

EVEN though it was realised that it would not be possible to give reviews of films to coincide with their screening, it was tended to have this column as close in time as possible to the shown in Colombo. But owing to the intervention of the Easter vacation, the first of this series, and even the present one, has not been quite on time. With the next issue, the Film Strip will fall back into step.

This prefatory note was also by way of an apology for referring to films that were shown a fortnight ago; and which, it will be a pity to skip over without any reference.

Right on top of this list is the excellent "Marcellino" which very deservedly got a two week run at the Empire Theatre. It must be mentioned, however, that the fullest enjoyment of the film was not possible owing to the sub-titles. Ordinarily, sub-titles quite naturally distract the viewer from concentrated attention to the fine points of appreciation, as for the major part of the time the sub-titles claim observation. But in this particular film, the sub-titles were so placed that they were more than ordinarily exasperating. They were always in white even when against a background of bright light, so that it was extremely difficult to read at a swift glance. The exhibitors should draw the attention of the producers to this.

The pointlessness of the "violent" films churned out of Hollywood could be slurred over if there was a certainty in everyone's mind that there was no

stage of portraying violence merely for its own sake?

In the "Hard Man," shown recently at the Regal, the ends with a little boy, harp out of hissing, hysterically screaming revenge for his murdered father. He points to the murderer, out of ammunition, with a mouth full of bitter and hatred cries, "Kill him! Kill him!" The situation is patently a righteous one, the desire for this cold blooded murder will find an echo in the heart of most children of age who see the film, and thirst for bloody revenge be endorsed by many others. The matter of good taste can be judged by the treatment given to the portrayal of violence. When intelligently handled is never in excess of deft artistic demands. In such a film the patron is looked upon as an intelligent person capable of reading a great deal into a comment. The usual film of continuous killing and senseless violence is really an insult to intelligence for obviously it is presumed that the cinema-goer is not capable of a higher degree of perception.



serious danger of this glorified violence begetting more violence outside the cinema. The "Western" which usually depends on the portrayal of violence for its success, is harmless enough entertainment for adult, normal and intelligent cinema-goers. But their effect on children, adolescents, delinquents and mal-adjusted people cannot be reckoned by any number of surveys. It is quite a task even for the average objective cinema-goer to feel quite detached from the emotions of blind driving hatred, revenge to the point of compulsion to kill, from the brute satisfaction in the pit of the stomach you have to fight to avoid, at the sight of two men hitting each other and drawing blood and the callous disregard for human life characteristic in these films. The reactions of those who accept these standards must be calamitous from the point of view building up a healthy society. Surely the cinema has passed the adolescent

joys and woes. We do hope and pray that future generations of Aquinians will never fail to see the Eternal Truths of which our Chapel is a symbol. To conclude, we can do no better than quote the following lines of Hilaire Belloc. What Belloc felt of Balliol, we feel of Aquinas:—

• Balliol made me, Balliol fed me,
Whatever I had She gave me again
And the best of Balliol loved and led me.
God be with you Balliol men.

In the film "Imitation General," violence got the "fun" treatment. The sight of men in German or American uniforms, difference does it make? being shot down under machine gun fire evoked the startling action of loud laughter, really was not the fault of cinema-goer. The situation, so created that death in the circumstances was made to appear laughable. I am inclined to judge people, in darkness and under their animosity, by the way they react in situations in films. There is something wrong with the sight of a man overtaken by grief, sobbing loud in a genuine situation, or of a woman who has broken down under grave emotional stress? But pervert normal reactions, making people laugh at death is horrible. It is a pity the "Imitation General," with comic talents of Glen Ford and Red Buttons, the makers had descend to such perversity to raise a laugh.

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HIGH QUALITY WRITING

DESPITE a very minor but rather unfortunate blemish — a fair spattering of printers' devils ("passionate plea for peace," p. 15, "unrequited love," p. 20, "in defense," p. 28, etc.), The Aquinas Student Union Magazine (Associated Newspapers of Ceylon Ltd.) has sufficient intellectual beef to raise it from the category labelled as "merely entertaining" to the decidedly superior sphere of things that knock at the door of the Mind.

M. I. Kuruvilla in his critical evaluation of modern American Poetry attempts (quite successfully) to show that American poetry possesses the core of authentic writing. In the process he lays bare Wallace Stevens' "Sunday Morning" which he opines is "one of the greatest poems in modern literature." The last stanza which this critic has chosen for his sensitive and illuminating analysis is indeed crammed to the horizon with flaming beauty.

Harvey Stockwin gives his Impressions of Ceylon which, he confesses, were written with "the humble realization that the primary battle is to be fought with one's self." All the heat, the squalor and flux of Ceylon life, I feel, seems to be bottled up nicely in this brief sketch (how I wished it were longer!) and I did think twice on one of

his pregnant sentences: "I have lived, moved and had my being in Ceylon for the past year, and many though by no means a majority, of these thoughts have been prompted by the sight of the politicians trying to knit with vulgar assortment of incompatible and clashing hues; the wrong people are playing in the wrong way with the gunpowder of people's fondest and deepest aspirations and I fear a further explosion before long."

Packed with information and succinctly written are four articles from the pens of Fr. S. J. Balasuriya, O.M.I., Eustace A. de Silva, T. L. Green and Fr. Honorio Munoz, O.P. titled "The Church and the Beginnings of University Education," "A Brief Analysis of the Republic of Plato," "The Education of the Spirit" and "Thomas Aquinas, the School of Truth" respectively.

Space considerations prevent me from mentioning the other articles which provide "meaty" reading.

This maiden number is indicative of the quality of writing latent in Aquinas University College and the high standard attained reflects credit on its Editor.

The cover design, arresting in its appeal, is the work of Francis Jayamanne of the staff of the University of Ceylon.

H. P.

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SATURDAY, APRIL 4, 1959

Exit Democracy!

WE have been asked by a surprisingly large number of persons what our reactions have been to the unprecedented and rising happenings of the past week in connection with the nomination of a new Inspector-General of Police. Very much as the usual trouble-mongers who revel in throwing mud and casting aspersions, had already been busy with their tarshes. The customary whipping-boy was brought out of the cupboard, and the villain of the piece was there for the edification of their own making to behold — the Catholics of course!

At the very outset we want to state explicitly and categorically, and we do so with all the force at our command, that the Catholic Church was not and is not interested one bit in inciting this or any other appointment in the Public Services. It is why we neither took any sides in the matter nor were possible for any dark machinations to oust any particular person. That too is why we remained silent up to now. But we speak, because an entirely new factor has entered the scene — a factor which, in our opinion (and we have no doubt, the opinion of anyone who prizes our democracy) spells disaster for whatever justice still remains in this country of ours, which directly affects the fundamental rights of every citizen, and directly flouting the religious susceptibilities of all those who do not belong to the majority religion.

We are referring of course to the startling proclamation by the Prime Minister that the criterion for the appointment of the I.G.P., was religion; that the nominee had to be a Buddhist or a Sinhalese. This utterly undemocratic admission has had a hornet's nest already; one feels sure that we have not heard the end of this episode, perhaps the ugliest in a long shocking catalogue of open violations of even the semblance of democratic practice.

So much has already been said in the secular press on the subject involved, that we do not intend coming back to it all. Let us be quite frank: we are not pretending that this is the first incident in the public service that has been made on racial religious grounds; but it certainly is the first occasion when the pretence of a democratic and just appointment has been dropped, when even the semblance of going through the normal channels of the P.S.C. has been discarded, and when the State takes it upon itself to proclaim publicly that determining factors in public appointments in the Dominion of Lanka are race and religion.

Of course, the Prime Minister has, in the course of a subsequent meeting, tried to explain away even this situation. He tried to make it out to be a temporary expedient resorted to in special circumstances. But surely not even the memories of Ceylonese are so short as to forget the list of Prime Ministerial appointments to "assuage" public opinion in the past. The Ganev incidents have not yet been forgotten; the escapism resorted to in the matter of the offending pamphlet "Kanna Mari-Heti," so as to avoid precipitating an issue, proved abortive; the temporary solution to the high-handed action of certain ministers at the Le Goc memorial has not yet "assuaged" the public and the injustice goes on. And so the catalogue continues. Against this background, can anyone be blamed if he is sceptical and doubts most sincerely — the "temporariness" of the present solution?

As we have had occasion to say, the continuance or the discontinuance of the present I.G.P. in office is not our business. It does concern us as citizens of Ceylon that there be an efficient Police service with its morale unimpaired. The recent happenings, however, knock at the very basis required. And alarms us still more is that for the first time, a Prime Minister openly avowed that in the selection of an officer for a public service appointment, the essential qualifications have been competence or efficiency, but race and religion.

And this is the very statesman who in a mood of high-spirited self-righteousness at the commencement of his tenure as Prime Minister, condemned the activities of the Bhasa and others, warning them that their work would divide the country irretrievably — first one race from another; then one from another; and finally, one caste from another. Since then, much water has flowed under the bridges of the State; the roles seem to have changed; and the very accusers have joined the band-wagon.

It would do well for the Government, if love for the country in their prime concern, to halt awhile and think. They may be able to see and understand what they have not seen in the past of their hurried activity; that in this most recent action of theirs as well as in certain others (for we are aware of other incidents too where this discriminating criterion has been used), they are taking the country headlong into ruin through religious and division. Far from resisting pressure-groups, regaining power of the market place is at a premium, and the vicious, and undemocratic principle has been enthroned in public life. It may well mean the death-knell not only of the Republic, but of even the semblance of democracy in Ceylon.

Red wings over Tibet

EVEN before the storm broke out in our own little tea-cup here in Ceylon, a much bigger one had broken out not far from us — Tibet's fight for freedom and liberty from the Communist yoke.

Tibet's days of tragedy are not yet over; but when the grim tale is told, it will doubtless read as though it were a repeat of the tragic days of Hungary two and a half years ago. Both tell the same story — of the resistance of a small but proud people to the suppression by Communist tyranny; of initial victory for the nationals; of the full weight of the Red army thrown against them; and the final triumph of the Red Imperialists.

Another side of the story too bears a striking, if sad resemblance — pious, do-nothing resolutions by the nations of the world, and a strange, if escapist silence by the so-called "non-committed nations." Buddhist Tibet may be dead, but her death will not be in vain if Asia learns the lessons of the Tibetan tragedy.

Over 13,000 Buddhist monks

TIBET is an essentially religious land, and its population is entirely Buddhist. It is this Buddhist land, led by the monks, that rose against Peking's dominion; but it availed nothing against the bombing of the Red forces. Buddhist monasteries were severely bombed and over 13,000 monks taken prisoners.

For the first time, the wrath of the Communist tyrant has been turned in its full strength against Buddhism; monasteries, monks and the entire Buddhist set-up has felt the impact. And even as we write, the ruthlessness continues and the fate of the Dalai Lama is still in doubt. The lesson is obvious: religion, of whatever brand it be, is tolerated by the Reds only as long as it remains a

subservient tool in their hands. The moment it rears its head, affirms its freedom, and demands its rights, then it is wiped out ruthlessly.

A strange silence

THAT is why we are amazed — frankly and sincerely amazed. Where now is all the talk of freedom for religion in China? Where

Asian reactions

WHILE this tragedy was being enacted almost on his door-step, Premier Nehru seemed to vacillate in his attitude. But there were others, notably Jaya Prakash Narayan, who did not mince words in condemning the new imperialism. Others followed suit, and the Indian Press has been parti-

And now, when Buddhist Tibet, an Asian country is being strangled out of existence — once again, a discreet silence; once again the magic formula, "we do not have enough information!" And once again, Ceylon's Don Quixote who rushes in with solutions for the world's ills, preserves a studied silence on a problem much closer and much more vital to us.

Tibet may be wiped out; but Ceylon remains strangely, bitterly silent.

Smear-campaign

WELL-KNOWN and well-tried Marxist tactics against the Church seem now to be in full swing in Ceylon as well. We refer to the smear-campaign, the doctrine of the big lie, at which art the Marxists are such expert masters.

A recent outburst against the Church in a Communist publication has just been brought to our notice, and in it we see all over the unmistakable finger of Moscow's minions. The bigger the lie, the better the chance of it being believed; the fuller the details, however false, the more plausible the story will sound — these would seem to be the principles of our Ceylonese Communists, just as they are the world over.

Of course, we have been quite accustomed to the peculiar standards of truth that Communists believe in; and still, we had hoped that a journalist of even such a school would have taken at least the minimum trouble to verify his facts. As it is, their campaign is such a tissue of lies, such a completely false fabrication, that we treat it with the contempt it deserves. But we must warn our readers: the Marxist game of bluff is on; the smear-campaign against the Church and its dignitaries, which was the prelude to worse happenings in other countries which today are satellites, has already commenced. Truth, objectivity, precision are strange words in the Communist vocabulary.

• Butchery in Buddhist Tibet

• ... but Ceylon remains tongue-tied

• Communist smear-campaign against Church

cularly hard in castigating the massacre of Tibet.

"A weak nation has been snuffed out by a powerful neighbour," said Jaya Prakash Narayan. "In Tibet we see at this moment the workings of a new imperialism which is far more dangerous than the old because it marches under the banner of a so-called revolutionary ideology."

... and Ceylon's P.M.?

WHEN it comes to crusading against western imperialism, our Prime Minister is second to none. But when it comes to resisting Communist imperialism, he seems to lapse into a strange silence. We are the champions of freedom, we are told. And yet, what happened when Soviet tanks rumbled over Hungary? Ceylon was silent; then came a guarded statement; and later a classic somersault!

"AND Mary stood weeping outside the tomb."

Someone has called this story, "The greatest recognition scene in all literature." To Mary of Magdala belongs the glory of being the first person to see the Risen Christ. Love plays a great part in this story. It was Mary who loved Jesus so much, who was the first at the tomb.

For a moment we recall the scene in Simon's house, where Mary poured her love at the Master's feet, when "the fragrance of a hundred flowered hillside, ruffled by a breeze, pervaded the room," as a writer describes it. The Master understood the penitent sinner's heart. "Wherever in the whole world the Gospel is preached, this also that she has done shall be told in memory of her," He said to the mercenary fault-finders.

And it was John, the disciple whom Jesus loved, and who loved Jesus, who was the first to believe in the Resurrection. "The other disciple whom Jesus loved ... who had come first to

The Great Recognition

the tomb and he saw and believed."

Love helped him to read the signs and a mind to understand. "Love is the great interpreter." People of intellect may be groping to find the truth but love grasps it. It is told that once a young artist brought a picture of Jesus, which he had painted, to a great man for his verdict. He looked at it for a long time and gave the verdict in one sentence: "You don't love Him, or you would paint Him better." We can neither understand Jesus nor help others to understand Him, unless we take our hearts to Him as well as our minds.

"But Mary stood weeping." She couldn't recognise Him because of her tears. How often our tears blind us to His Presence! When we lose a dear one and when our hearts are breaking with tears shed and unshed, it is of our loneliness, our desolation, our loss, we are thinking. "Tears

there must be, but through the tears we must glimpse the glory." Mary turned to the tomb and so wasn't facing Jesus. Then that familiar voice calls gently — "Mary," and her heart leaps. "Rab-

— By —
R. P.

boni" — Master — peace floods her soul.

The whole Easter story moves in an atmosphere of joy. It was a heart-breaking Saturday to the disciples. Jesus is dead. His enemies have won after all. To them, that day seemed as if the end of all things had come. We put ourselves in their place for a moment feeling sorely for them. (But we know what is coming!). Twenty-four hours later we look at them again. They are dazed and awe-struck! They are

wild with excitement but there was solemnity in the first dawning of gladness. "The Lord is risen." "He has spoken to Mary." "He has sent messages to us all." It was too good to be true. They must have remembered the horrible yesterday "deepening by contrast the gladness of today." All life was changed for them. They were living in a world of wonder and romance. They realise their beloved comrade and Master was God in human disguise. They go out into the world with a new conviction to "turn the world upside down."

"Lo Jesus meets us, risen from the tomb;

Lovingly He greets us, scatters fear and gloom.

Let the Church with gladness, hymns of triumph sing,

For her Lord now liveth, death has lost its sting

AN EDITOR RETIRES

At Holy Family Convent Prize-Giving, Fr. Philip Dissanayake says— TAX PAYER TOO HAS RIGHT TO CONTROL EDUCATION

(from a Messenger correspondent)

"IT is maintained in certain quarters that because the Government bears the cost of education, it must therefore have the sole and absolute control of education. What would you think of such a claim, such a proposition, if you were not a member of Parliament, but an ordinary citizen, a simple tax-payer?" asked Fr. Philip Dissanayake, presiding at the prize-giving of Holy Family Convent, Bambalapitiya, recently.

In his presidential address, Fr. Dissanayake also made pointed reference to politicians dabbling in the sphere of matters educational.

"During the past twenty-five years," he said, "the system of education built up by educationists, has been tampered with by politicians for political purposes and for pampering communal or sectarian prejudices, and this process still continues."

It was the tax-payer who

provided the money spent by the government on education, and how could then the control of education rest arbitrarily in the hands of politicians, he asked.

Paying a tribute to the present Minister of Education who, he felt, was handling his job with downright thoroughness, Fr. Dissanayake expressed alarm at the abuse of such arbitrary power which in the recent past had seriously interfered with the cause of education in this

country. He appealed to politicians to desist from interfering with the appointment and transfer of teachers.

Fr. Dissanayake went on to put forward a strong case for utilising all available educational aids in the service of the children—including the services of eminent teachers from abroad. "If the regulations that exist today preventing the recruitment of non-Ceylonese personnel to schools in Ceylon, had been in vogue 25 years ago," he said, "great institutions like St. Thomas, Trinity, St. Joseph's, St. Bridget's and Holy Family, which have been nurtured by the life-blood of eminent educationists from abroad, would not be what they are today."



(by a staff writer)

RETIRING THIS WEEK AFTER FORTY-TWO YEARS OF ARDUOUS SERVICE AT THE COLOMBO CATHOLIC PRESS IS MR. D. P. KURUKULASURIYA, ASSISTANT EDITOR OF THE GNANARTHA PRADHIPANA.

Speaking at a lunch given in his honour by the Staff, Mr. Kurukulasuriya said that if he were allowed another span of life, he would choose to be a journalist all over again, and a Catholic one at that. When he joined the Press, however, he was so overwhelmed by the difficulties of the task, that he thrice wanted to resign, but was each time constrained, like Simon of Cyrene, to shoulder the burden and carry on. He eventually became reconciled by his career, and in due course it proved to be a source of happiness and consolation.

At a farewell function accorded him last Tuesday, at which His Grace the Archbishop was present, the Rev. Fr. Ignatius Gamlath, Editor of the Gnanartha, expressed the sentiments of those present regarding Mr. Kurukulasuriya's relinquishing his duties after so long a period of association with the paper. His departure, he said, would

not be the end of his connections with the Press, for in his retirement he would continue to contribute regularly to his old paper.

His Grace's tribute

In a warm-hearted speech, His Grace the Archbishop thanked Mr. Kurukulasuriya for his long and loyal service to the Church in the field of Catholic journalism. Forty-two years service in so praiseworthy a cause was no small contribution, said His Grace. It took one so far back that he was sure that when Mr. Kurukulasuriya began work at the Gnanartha, the present Editor was not even born. For many years, said he, Mr. Kurukulasuriya had edited the paper almost single-handed, and he had acquitted himself of the responsibility entrusted to him so satisfactorily that past superiors had spoken highly of his dependability. The hierarchy were not unmindful of the good work he had done, and it was his intention, said His Grace, to see that the Church showed a fitting recognition of his services.

Reply

Replying to this, Mr. Kurukulasuriya thanked the hierarchy for their kindness and his fellow-workers for their co-operation. It had been such a great privilege, said he, to have been so immersed in the editing of news from all parts of the Catholic world that he hoped he would not be cut off from the stream of Catholic thought during his years of retirement.

An Example

And so, in recording our sense of loss at the departure of one who under four successive Archbishops wielded his pen unassuming and tirelessly in the service of God and His Church, we hope this example of devoted service will inspire those he leaves behind him to emulate his example and spend themselves unreservedly in this great apostolate.

OFFICIAL NOTICES

Notice to the Clergy.

THOSE Priests who were in the Archdiocese of Colombo on or before the 20th April, 1959, are obliged to celebrate ONE Mass for the repose of the soul of the late Fr. Francis Perera.

Thomas Cooray, O.M.I.,
Archbishop of Colombo.

HIS Grace the Archbishop will not be in Colombo from the 7th to 12th April.

World Health Day 7 April 1959

Theme: Mental disorders and mental health in the world of today

The tempo and tension of life in the world today create a serious danger of upsetting man's mental balance.

Pope John XXIII has repeated the warning in his Broadcast Message for the closing of the Lourdes Jubilee: "Mankind, seized as it were with a thrill of pride at the unsuspected possibilities now open to it by the wonderful achievements of science, runs the risk of being so blinded by its power as to lose all sense of true religious values."

The watchword, then, is to keep a level head, and we Catholics must throw in the weight of our traditions to keep the scales even.

Health (of mind, especially) is, to a great extent, the result of right living habits; but more than that, it is a blessing to be asked of God in humble prayer.

(Caritas Ceylonica).

C.A.M. HOUSING SCHEME

(from a "Messenger" correspondent)

ON the site of the ancient Kingdom of Kotte on the outskirts of Colombo, in delightfully rural surroundings, within easy reach of the City yet far enough away from the madding crowd, is a cluster of twenty-two newly built houses which are the fruition of a scheme planned five years ago by the Very Rev. Fr. Peter A. Pillai, O.M.I., Rector of St. Joseph's College, and executed by him under the auspices of the Catholic Action Movement of which too he is the founder.

The C.A.M. Pita-Kotte Housing Society, as the Scheme has now come to be called, held its first Annual General Meeting on Sunday, 22 March, at St. Joseph's College, Colombo. Addressing the meeting, Fr. Rector said that it was in order to help those who were in need of a home of their own that he induced the Catholic Action Movement to sponsor this housing project on an estate in Pita-Kotte, not far from the Kotte church.

Fr. Rector then outlined the progress of the Scheme from the date of its inception, and now that the Scheme was a reality, he thanked all those who had co-operated with him to make the Scheme a success and he appealed to the members of the Housing Society, who were now the beneficiaries of the Scheme, to live upright Catholic lives and be a good example to all those around them.

Twenty-two houses had been built and some of them were already in occupation. The policy envisaged five years ago when the scheme was first mooted had been followed carefully, said Fr. Rector, and they should all now thank God for the success that had attended their efforts.

The election of office-bearers resulted as follows:—

President Rev. Fr. Peter A. Pillai; Vice-President Dr. C. J. C. De Silva; Board of Directors Muh. J. A. L. P. Wijegoonewardene, Mr. D. W. R. Kahawita, Mr. Shelton L. De Silva, Mr. R. E. A. Wijesinghe and Mr. J. L. Don.



(ABOVE) the site of the C. A. M. Housing Scheme and (BELOW) one of the houses nearing completion.

Reader Research Survey

- 1 Do you read The Messenger every week . . . ?
- 2 If occasionally, what prompts you to buy it? . . .
- 3 How many people, on an average, see your copy?
- 4 Mark the five features you like best: (a) Weekly Post Bag . . . (b) People and Events . . . (c) Bishop Sheen speaks . . . (d) Strands of the Story . . . (e) Serial Story . . . (f) Woman to Woman . . . (g) Book Reviews . . . (h) Short Story . . . (i) Current Comment . . . (j) Roundabout . . . (k) Poetry . . . (l) Schools-Mag . . . (m) News: (1) International . . . (2) Local . . . (3) News pictures . . . (4) Picture Feature.
- 5 Is there any feature you dislike? . . .
- 6 Have you any suggestions for new features? . . .
- 7 Your designation: Rev./Mrs./Miss, etc. . . .
- 8 Your address
- 9 Your nationality
- 10 Married or single?
- 11 If married, how many children? Aged under 5 . . . 5 to 15 . . . 16 to 20 . . . over 20 . . .
- 12 How do your children react to the Schools-Mag? . . .
- 13 Your age group? 16 to 34 . . . 35 to 44 . . . 45 to 64 . . . 65 and over . . .
- 14 Your profession or occupation
- 15 How long have you been acquainted with this paper?
- 16 Your favourite interests or hobbies?
- 17 Any detailed suggestions or criticisms you would like to make?

FR. FRANCIS PERERA

SELDOM had scenes such as last Monday's been seen in Kurunegala—the last tribute of a grateful and loving people to a beloved pastor.

It was the last farewell by priest and layman alike to a priest of God, huge in stature, large of heart, the very embodiment of kindness and generosity—one who had indeed been a father to all, and who had been loved by all.

Very Rev. Fr. Francis Perera died on Easter Sunday. The next morning, his body was taken to Kurunegala, where Requiem High Mass was offered by his brother, Fr. Ignatius Perera. The funeral took place in the evening in the presence of a mammoth crowd—93 priests accompanying their brother-priest to his resting place; and thousands of the faithful paying their final tribute to a much-loved father in Christ. His Lordship the Bishop of Chilaw officiated.

(A full account will appear in a subsequent issue).

BRO. JOSEPH CHARLES

REV. Bro. Joseph Charles no more. He passed away peacefully on Holy Thursday, March 26th, in the 53rd year of his age, having served the cause of Catholic Education for over thirty years. Bro. Joseph was beloved by all with whom he came in contact. Brother, present boys, old boys, and multitude of friends. He was an indefatigable worker and zealous teacher, and always the service of everyone. Very affectionate by nature, he catered his affections chiefly to the poor. He must have considered it a very special grace to have spent the last few years of his teaching career at the service of the boys of St. Lucia's School, Kotahena, a school which catered for the poorer boys of the locality. Though attached to St. Lucia's, he formed part of the St. Benedict's College Community and took singular pleasure in rendering service to Alma Mater, taking on for some time the arduous post of Procurator in addition to his multiple duties at St. Lucia's. His sudden, though not from providence, death was a great shock to us all. He mourned by his relatives, Brothers and hundreds of friends and old boys. This was shown by the almost triumphant nature of his funeral. He was fittingly laid to rest on Holy Saturday.

The De La Salle Brothers in Ceylon have a special reason to mourn the passing of Bro. Joseph. Most of his life was spent in the congregation. Born at Berwala, the son of the late Mr. R. Perera, himself a well-known figure in Kotahena for so many years, Romuald entered St. Benedict's College at a very early age and completed his education, shining particularly in the field of Sports. At the age of twenty he joined the Novitiate of the Brothers and in 1922 began his apostolate at St. Sebastian's College, Moratuwa. It would take too long to trace his career as a teacher. Suffice to say that he proved an excellent teacher and also an excellent educator. Bro. Joseph Charles could put his hand to almost anything. He worked and loved for souls would admirably sum up his career in thirty years in the education of Ceylon youth. May God rest his soul.

...The whole village knew that Liya and Silindu were meant for each other, and together they defied the powers of darkness...

passed his girl friend went mad of grief and died shortly after.

Another attempt will be made soon. Ukkuwa informed me. The Old Man Vannihamy is setting up Silindu to it.

Silindu

This came as a surprise to me. After all I had heard, it seemed sheer madness to attempt any such thing. I had my own plan for safely ridding the village of the tree and the nest.

I knew there was more behind all this than meets casual inquiry. I encouraged

Easily the best looker for many a mile around. Tall, shapely, firm of flesh, and hardy as Nature fashions them for field and forest, not denying them the beauty and grace of wild things.

The whole village knows that each was meant for the other. But Silindu has never asked for her hand. He is a Catholic. She, a Buddhist. She has a slant for his way of religion. But old Vannihamy will never hear of it. He hates the few Catholics of the village. And the people fear him because he is Headman.

Old Vannihamy makes the first move. You see, he says

edly to himself. His plans were well laid. It was impossible for his little plot to go awry. He chuckled again. It was impossible to climb the tree and burn out the nest. But he was taking no chances: the Kapurula will make it doubly certain that Silindu falls to his death by his potent charms and sacrifice to the devil. The God of the Catholics is powerless before a charm. His daughter too he would lock up in case the blind seer Cowrala was right. No more would Silindu be a thorn in his flesh.

The Silindu indeed has too great an influence over the village. Even the Over-

his. We will see," he said mysteriously and left me.

The charm

I stopped work the next day. Silindu was ready for the climb. I had my men

SHORT STORY

and a few helpers hold a coil matting under the tree as firemen do, just in case — and the Contractor's car too was ready for any eventuality. The whole village was gathered round the kapok tree.

The climb started. Silindu with his petrol spray, his canvas seat, rope and tackle, was making the climb.

The Kapurula, with old Vannihamy and a small group blowing conch shells and beating tom-toms, was squatting round a fire, thick in the midst of incantations. A dense cloud of sulphurous and camphorous smoke rose from the fire.

The crucial moment had come. Silindu was half way up the tree. The tempo of excitement had quickened. The tom-toms of the Kapurula's gang beat faster. Our hearts pounded still faster.

The Kapurula called for the cock bird. Some thrust it at him. As he gripped it to cut its throat, an unearthly yell rang out. He was flung high into the air, and fell amongst the crowd. Simultaneously a huge branch of a kumbuk tree crashed on the bund hard by.

It boomeranged

The Kapurula was senseless. Old Vannihamy was in a panic.

"This is bad for you," said one of the charmer's group, to old Vannihamy, while striving to revive the Kapurula.

"The devil is not placated," said another.

"He will come for you," said a third.

And a fourth said: "Be-ware!"

The crowd smelt evil about Vannihamy. As if by one consent they pressed around him. Knives, axes and clubs were brandished in the air. There was abject terror on his face.

"You are the evil in our midst," they cried.

"Call Silindu down," they stormed.

"Call him down," he said almost inaudibly. He could scarce find his voice.

• Continued on page 11

The Hornet's Nest

the kapok tree and gossip, tell tales, listen to the night sounds of the denizens of the forest, or lie immersed in our own thoughts, late into the night.

Ukkuwa's story

On one such night, I heard from Ukkuwa, how times too often to recollect, part of the hornet's nest on one of the topmost branches of the kapok tree broke off and fell, creating a panic and stampede for shelter indoors. About a dozen times in the last fifteen years children had been stung fatally. It was also told that one old man, named Kira, too heavy of years to run for cover, had been stung to death. That was many years ago.

In fact, one foolhardy youngster had made an attempt. He did it to show off to his girl friend, but slipped when half way up and crashed to his death. Before three months had

Ukkuwa to speak and got to the bottom of the tricky business.

Silindu was a stalwart youth of about twenty-five years of age, honey brown and handsome.

It was said some years ago that Silindu husbanded more from his eight acres than old Vannihamy from his fifty. This was an exaggeration to acknowledge how hard and consistently Silindu worked day in and day out, year in and year out.

But today it was almost true. Old Vannihamy had no sons to work his lands. His nephews worked half-heartedly as and when the inclination took them. The Old Man's revenue would have dwindled to a pittance if not for Silindu. He used to devote part of his time to the Old Man's property for a slight consideration.

It was not worth his while but he did it out of a sense of brotherhood and good neighbourliness. Yet the Old Man was not grateful. He was bitter against him, because of his growing wealth and popularity. His level-headedness and his acumen too were a source of annoyance and jealousy to him. He saw in the young man a rival.

During the last drought it was to Silindu and not to the Old Man that the village turned for succour. The Old Man was hurt to the quick by this.

Old Vannihamy

Old Vannihamy could not forgive Silindu this growth in the estimation of the village. He smarted and chafed under it. He could observe Silindu's independent bearing and easy casualness with everyone in the village. He inspired confidence. He was sure of himself. And they were sure of him.

It is this religion of his, thought old Vannihamy. These Catholics are cocksure fellows. They never doubt their God, or their own ability, with God's help as they usually say. Indeed, they positively exceed their natural ability. We will see, he meditated, and withdrew into his dark mind to hatch a plot.

There is a hidden thread of romance in all this, Ukkuwa slyly informed me. Silindu has a rap on the old Vannihamy's daughter. She is a comely wench.

to the people, the curse of our village is this kapok tree.

The first move

You well know that we cannot cut down the tree as the Construction Overseer suggests.

You know, every detail of the predictions concerning this tree has been fulfilled

A Journalism Award Entry

By

Vernon Lawrentoz

up to now to the last jot, even to the hour and time of old Kira's death.

Forewarned, we are prepared. Now is the acceptable hour to be rid of this curse.

This attempt must be made. The youth best for this venture, you will have no doubt guessed, is Silindu. He is brave, strong and agile. You need have no fears on his account. I am the last to take needless risks with his life. All of you are no doubt aware that he aspires to my daughter's hand. I have not the least objection to it, though perhaps some of you thought otherwise. I only wanted him to ask me. He has not done that so far. But he can have her with my blessing and, if he still so desires, I shall not forbid her becoming a Catholic. So, you see my true friend, I dare not take unnecessary risks with his life, for the sake of my daughter's happiness.

Now go to the blind Cowrala and consult him. But remember the prediction says: before a brave venture, the hornets will swarm from their nest and fly beyond the tank harming no one, and the fairest young maid of the village will call the youth down to safety. Then may you fell the kapok tree and all will be well and there will be happiness and plenty as never before.

I have spoken to the youth. He is willing. Go; there is nothing to fear.

Wicked plot

When all had left and old Vannihamy was alone by himself. He chuckled wickedly

seer and his party have more regard for him than for me. His Catholicism has tainted the village. There has been no ball ceremony in our village for the last eight years due to him and his advice to the people. They prefer the Government Apothecary for their ailments and in an extremity they make vows to that

Catholic shrine in the jungle. If I let things drift they will all turn Catholics before I close my eyes.

The white cockerel

Silindu always calls over at my tent after dinner for a little chat. As I was wondering whether he would come as usual, he walked in. "I am glad you came, Silindu," I said. "I was worried over your venture of tomorrow."

"Don't worry sir," he replied, "I can do it. If I thought I hadn't half a chance I would never have agreed to it, even though he taunted me with cowardice."

"As for me, I am genuinely worried. It appears almost suicide to me. I care for you so much that I feel guilty letting you make this hazardous attempt."

"Be at ease, sir, I have made up my mind. I know it is extremely risky."

"Only one thing more before I leave: I have a white cockerel which old Vannihamy wants for his Kapurula's diabolical performance for my safety, as he says. I will leave it with you in the morning. Give it only after the devil dancing ceremony has started, and only when it is called for. Let one of your men be in readiness to thrust it at the Kapurula, when the time for the sacrifice comes."

"But aren't you a Catholic?" I asked, in surprise.

"I am. You see, I had no choice. I am the only one who owns a white cockerel so necessary for my safety. But don't worry, I have my little tricks even as he has

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LANE'S Nuwara Eliya

messenger SCHOOLS-MAG

Vol. 2 No. 7 Wednesday, 4th April, 1959

FREE

TALKS WITH Juniors

★ Ten Holiday Commandments

My dear children,

Most of you are in the thick of your vacation and may these Ten Holiday Commandments help you to make the best of your holidays.

- FIRST** . . . Remember a holiday for brain and brawn does not mean a holiday from observing God's Commandments.
SECOND . . . Thou shalt not bear the name of the Schools-Mag in vain, but take some active part in Schools-Mag affairs.
THIRD . . . Remember thou keep holy thy holidays getting in your Sunday Mass and Communion at least.
FOURTH . . . Thou shalt honour thy parents and cause them no head-aches nor problems during the vacation.
FIFTH . . . Thou shalt not kill the good name of the Schools-Mag by leading unedifying lives.
SIXTH . . . Thou shalt not forget that all work and no play makes Jack a dull boy.
SEVENTH . . . Thou shalt not steal God's time and waste it in idleness, for the idle mind is the Devil's workshop.
EIGHTH . . . Thou shalt read at least one book during the vacation and the Schools-Mag every week.
NINTH . . . Thou shalt recapitulate the term's work and lessons.
TENTH . . . Thou shalt be an apostle of the Schools-Mag by enrolling new members and passing on your copy of it to another, after reading it.

May Jesus — the changeless Friend of the Schools-Mag — and His Mother — Mother of our Schools-Mag — help you to live these Commandments.

Always in Jesus and Mary,
UNCLE ASHLEY.

STAMP COLLECTORS CORNER



SCHOOLS-MAG member Adrian Tambinayagam of Mount Lavinia sends us two stamps from his collection depicting the New School Boy-Saint: Dominic Savio.

The set consists of four stamps, 4L, brown, 6L, red, 25L, green and 60L, blue; the 4L and 25L, showing St. Dominic Savio and the 6L and 60L, Saints Dominic Savio and Don Bosco.

The words *La morte ma non peccati* — "Death rather than sin" — appear on the 4L and 25L values. The stamps were issued by the Vatican City Postal Authorities in 1957 to mark the centenary of the death of St. Dominic Savio.

MR Johnson arrived at office on Monday morning with his arms bandaged and shield over one eye.

"Good gracious!" exclaimed his friend, "What have you been doing?"

"This is what comes of taking doctor's advice," Johnson replied, with deep feeling.

"Doctor's advice? I don't understand."

"Well," Johnson explained. "My doctor told me to go for a tramp everyday. I came off best the first four days, but the blighter I tackled yesterday was an expugnist."

Written by Lucian Alles.
(Schools-Mag No. 636)



LETTERS from . . .

- Morris Alwines (Jaffna)
- Evangeline de Kretser (Dematagoda)
- Delrine Dabare (Kandana)
- Mrs. Lucian Fernando (Colombo 13)
- Chandra Canagasuriam (Kalmunai)
- B. D. Suriyaarachie (Negombo)
- Yvonne Rana-weera (Colombo 7)
- Venice Reeves (Matale).

Dear Editor,
I am eagerly waiting for the results of the Schools Mag's Birthday Competitions.

Hope you will be publishing them in the near future.

Morris Alwines.

Jaffna.

Dear Morris,

The full list of prize-winners appears in this edition of the Schools-Mag. — Editor.

Dear Editor,

We have come to like the Messenger so much, and we are thrilled with our page "The Schools' Mag."

So here we are, the fifteen sending in our names for enrolment in that wonderful paper of ours. We hope to send you some little accounts, a little later on.

Evangeline de Kretser.
St. Anthony's School,
Dematagoda.

Dear Evangeline,

A right royal welcome to all of you! Now that holidays are here again, why not get down to writing those promised articles? Remember our motto: Religion, Education, Recreation — that covers a whole world, and so you have a choice of anything under the sun to write about! — Editor.

Dear Editor,

I hope my essay will encourage all teenagers to realize the pain and suffering Catholics undergo in Red China. I hope they will pray for them so that they may be relieved of suffering, and that they

... Your Letters, Our Answers

may be able to bear their burden heroically.

Delrine Dabare
(School-Mag No. 123).
St. Sebastian's Convent,
Kandana.

Dear Delrine,
To pray for the Church of Silence is indeed the duty of every teen-ager. We gladly print your article. — Editor.

Dear Editor,

I attach herewith the form duly perfected and shall be grateful if you will kindly enrol my son Tyrone Fernando as a member of the Schools-Mag.

Mrs. Lucian Fernando.
Colombo 13.

Dear Mrs. Lucian Fernando,

Your son will receive his membership card soon. We are happy to welcome Tyrone into our ranks. — Editor.

Dear Editor,

Last month about eight of us from our school sent you our enrolment forms for the Schools-Mag. We have not seen our names in the members parade nor have we received our cards. We are beginning to think that our forms have gone astray.

We are interested in the Schools-Mag, and read it regularly at least after our new Sr. Principal introduced it to us. We have also read up all the back numbers. Some of my non-Catholic friends would like to join. Can they? Please send me a reply early.

Chandra Canagasuriam.
Carmel Girls' English School,
Kalmunai.

Dear Chandra,

Have no worry, your forms have been received and they will be attended to, in due course. In regard to your query, the Schools-Mag is meant primarily for those Catholic boys and girls attending our schools. But, of course, we do not shut out any non-Catholic who desires to be a member. After all, Our Lord's love was all-embracing. He took all humanity to His heart, didn't He, Chandra?

— Editor.

Dear Editor,

I am enclosing an enrolment form for my little brother. As Uncle Ashley says I too

hope that the members of the Schools-Mag would not be just name-sakes or onlookers, but active apostles.

I'll see that my brother Nihal's attachment will grow increasingly towards the Messenger and the Schools-Mag. I am sure our little friends will realize the good and interesting side of the Mag, especially the Altar boys corner and talks to teenagers.

B. D. Suriyaarachie
Negombo.

Dear B. D. Suriyaarachie,
Keep up your good work, and God bless you for it. — Editor.

Dear Editor,

I have been asked by so many of my friends who are non-Catholics whether non-Catholics could not be members too? Please find room in your Mag to answer this question of mine.

Herewith I am sending you an enrolment form. Hope you would make me a member too.

Yvonne Rana-weera.
St. Bridget's Convent,
Colombo.

Dear Yvonne,

We welcome you into the ranks of the Schools-Mag. In regard to your query please read our answer to Chandra Canagasuriam. — Editor.

Dear Editor,

I am so glad to know, that the Schools-Mag is being published every week, from now on. The girls of the Convent, in which I study, are trying hard, and making every effort, to get as many members as possible, for the Schools-Mag.

Thus, we will be helping, to bring the Messenger, into many Catholic homes, in this parish.

Venice Reeves.
St. Agnes' Convent,
Matale.

Dear Venice,

Helping to bring the Messenger into homes where it is still unknown, is a great apostolate, Venice. It's so pleasing to hear the girls of St. Agnes', Matale, have started a Campaign. The Schools-Mag will carry a special announcement in the next edition which will induce many other active members like you to take up the cause. Look out for it. — Editor.

★ Sports Activities

Senior Champion



and winner of best performance cup

OUR picture shows Derna Beling of Holy Family Convent, Bambalapitiya,

receiving the Best Performance Cup from Brigadier Anton Muttukumaru.

Derna cleared 4 ft. 6 in. in the High Jump beating the previous best by 2 in. She also became Senior Champion at the annual Inter-House Athletics Meet of Holy Family Convent, on St. Peter's College grounds.

Incidentally, Derna Beling's achievement sets up a new school record for the High Jump.

Your Recipe Corner

Ginger Beer

- 2 lemons.
- 1 lb. loaf sugar.
- 1 heaped teasp. ground ginger.
- 1/4 oz. yeast.
- 1 teasp. cream of tartar.
- 4 pints boiling water.

Peel lemons into a large bowl. Then add the juice. Add sugar, ginger and cream of tartar, add boiling water, stir well — leave till cold. Crumble yeast into sample of brew, add yeast fluid to mixture, stir well. When bubbles rise to surface, bottle preferably in stone-jar.

Rohini Navaratne.
(Schools-Mag No. 762).

Holy Family Convent,
Kurunegala.

A PRIZE EVERY WEEK FOR 52 WEEKS

In order to encourage go effective, original writing the Schools-Mag (which appears weekly) is in the process of giving away a prize every week for the 52 weeks.

Commencing with the week's edition, the best literary attempt to be published every week which, in the opinion of the Editor, merits recognition will be starred as "The PRIZE GEM of the Week."

There are no hard rules to be followed, and no entry fee. What we want is good, effective writing. Pen-prize may be in either prose or verse. Writers are reminded that it will be useful for them to remember the Schools-Mag Motto: RELIGION, EDUCATION, RECREATION. Under these three spheres there have a very wide field of subjects covered, to write on.

Attention Girls!

SINCE the boys have their "Altar Boys' Corner" for themselves, don't you think we girls too, should have a special feature, of our very own? Please send your suggestions to the Editor — and send them soon, simply can't lose another precious week!

Thecla Perera.
St. Anthony's Convent,
Kandy.

(How about Thecla's id girls? By all means send your suggestions. In any case Thecla's idea has given wings, and the Schools-Mag presents in its next edition, first article in a new series, the Vocation to the Religious Life for the Ceylon girl. series which will be fully illustrated will cover all the Congregations of Nuns presently established in Ceylon. Editor.)

EASTER

JESUS Christ is the great Saviour of Mankind, suffered and died to save. Three days after his death rose again. This anniversary of the Resurrection of the Saviour is called the Festival of Easter.

Ever since the fall of Adam and Eve man was subject to the weakness of sin. The penalty was eternal suffering. But Jesus Christ came from such punishment and availed him of opportunities of escaping eternal damnation. Easter is centre of Catholicism.

Rosemarie Perera.
(Schools-Mag, No. 15)
Good Shepherd Convent,
Kotahena.

Sea-breeze freshness the dentifrice that's different

There is nothing like DENTAL SALT for Clean Teeth and Healthy Gums.

Its polishing agents and solvents break out the decay-producing food from every tiny crevice, stimulate and leave the mouth delightfully fresh.

For freedom from Dental consult your Dentist at regular intervals and change today.

From all Chemists and the Agents GOMEZ & CO. The British macy, Colombo.



Schools-Mag

Continued from page 9



YOU and the Catholic Press

CATHOLIC boy or girl, if he or she be serious about (or her) religion, knows that there is a Catholic viewpoint on everything. The knowledge that this is only a pilgrimage, a time testing, a region in which all the visible world is seen as a dream—that knowledge is certainly going to shape a man's attitude and reaction to everything that happens. To keep this viewpoint a Catholic must read Catholic literature.

By MICHAEL ANSELM BENEDICT

in every field of human thinking and endeavour.

While our Catholic papers present local events that are of interest to the diocese, the gem

SCOUT NEWS

The Alcantarians representing the 21st Colombo Rover Crew bringing out a new magazine for teen-agers titled "Young Ylon." It will appear twice a year and is modestly priced at cents per copy. The first issue, I understand, will be a bumper with 40 pages, in colour, and will be out shortly.

Among the topics included are Tips for Teen-agers (reproduced from the Schools-Mag), Watching the world go by, Competition valcade, Junior Journal, Travel and Adventure, Herald of Health, In-Pal Club, Smiling and Whistling, etc.

"Star" items are "Private Taxation and Public Manifestation"—a feature by "Walk-by-Day"—an apprentice trainee of our illustrious contemporary "Flybynight"—and "Birds of Ylon" in colour, in which for the first time two Catholics (artist in poet): Richard Gabriel of the 43rd Group and Harrison Peiris in hands in a series which should prove instructive and entertaining.

by PATH-FINDER

The Catholic viewpoint is a viewpoint. It is not subject to change. Christ left a definite deposit of doctrines and instructions. These doctrines are passed from century to century without any shadow of alteration. The Catholic viewpoint likewise, a fixed, unalterable attitude of the mind. Christ's teaching is Christ's teaching regardless of how many vote for or against it. The existence of the secular press depends on the will of the people. It must have a flexible policy in order to adapt itself to the twists and turns of public opinion.

The glory of the Catholic press is primarily her presentation of the Christian viewpoint, morals, in labour, in literature,

in the crown of the Catholic Press is the very Catholicity of her news interest. It looks far beyond parochial and diocesan boundaries to the Church Universal. It is interested in the whole human race.

The point for all of us is to support the Catholic Press and read it so as to be well informed on matters Catholic. In this way we will be able to give expression in an intelligent way to the faith that is within us.

The Messenger Schools-Mag, a weekly feature for Catholic boys and girls as well as for the whole family, enjoys an enviable record in the Apostolate of the Catholic Press, among the school-going population.

Passion Play with cast of 150 Patricians

THE Passion Play was staged by the students of St. Patrick's College, Jaffna on the 14th and 15th March. Almost 150 Patricians took part in the play which was a tremendous success. Everyone did his best but special mention must be made of Master Mattiah who took the

News

your name Donald?

T. Donald lived during the eighth century at a place called Ogilvy in Forfarshire in Scotland.

After the death of his wife he led a sort of community life, under a religious rule, with his nine daughters, the "Nine Maidens," various memorials of whom remain to the present day in Scotland.

He was a very holy man, and his feast is observed in the diocese of Aberdeen on July 15.

part of the Christ. His portrayal of the Redeemer was a sterling performance. Caiaphas and Annas too were greatly admired by the audience while St. Peter and the traitor Judas, were memorable. The Agony in the Garden and the Crucifixion scenes kept the thousands in suspense. The latter which lasted about fifteen minutes was so realistic that the risen Christ was indescribably and truly radiant.

Navaratnasingham Mohan Raj (Schools-Mag No. 197). Jaffna.

Schools-Mag Enrolment Form

NAME.....
ADDRESS.....
SCHOOL.....
DATE AND YEAR OF BIRTH.....

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

MIRTHQUAKES

OUR chemistry professor, Revd. Fr. Heaney, S.J., used to tell us this:
A man was given some medicine for his illness. He read the directions and it read, "shake

well before you drink." Immediately the man began to run here and there in his room. One of his friends saw this and asked the reason. He said, "the direction on this paper says that you should shake before you drink, and so I am shaking myself before I drink this medicine."
Sent by Terence D. C. Philippupulayl.
(Schools-Mag No. 287).

Little Johnny, saying his night prayers: "Dear God, bless mummy and daddy, and please make



Paris the capital of India just for tomorrow, as that is what I put on my examination papers today."
Sent by Irene Caderamanpulle (Schools-Mag No. 2101).

A SMALL girl was found in tears after her first confession. The nun-in-charge asked her the reason. "I have been told to say Three Hail Marys for my penance," she sobbed, "and I know only one."

Sent by Royce Paes. (Schools-Mag No. 174).

BOY: "Daddy, do teachers get paid?"
Daddy: "Yes, why?"
Boy: "It isn't fair, we do the work."
Sent by Rosetta Oorloff.

Birthday Corner

MARCH 28th - APRIL 3rd

We apologize to our Members for the slight interruption caused in the Birthday Corner owing to the Easter holidays: we print below last week's birthdays and the normal list of birthdays will appear from the next edition.

A Happy Birthday to the following members who will be celebrating their birthdays this week.

March 28th: Bertha Wijeratne (Nuwara Eliya), Linda Epps (Kelaniya), Lorna Cramer (Kelaniya), E. Camillus Gabriel (Mutwal), Camillus Hopwood (Kelaniya).

29th: Hiran Fernando (Borella), Joan Perera (Negombo), Maurice Paul (Kandy), Paschal Gunawardena (Negombo), Benildus De Almeida (Kotahena), James Yogarajah (A'pura).

30th: B. Thankanadasan (Dehiwala), H. N. Kodituwakku (Matale), Merle P. Tennakoon (Kotahena), Leonide Dabare (Kandana), Dayanthi Pieris (Moratuwa), Christopher Wangsekera (Kandy).

31st: Guy Eorage (Negombo), Marcus Fernandopulle (Negombo), Jacintha Rambukpotha (Angoda), Hirantha Fernando (Mount Lavinia), Herbert Oorloff (Colombo 6), Gerard Elders (Borella), Dharni Soza (Negombo), Pricie M. R. Nicholas (Trinco).

April 1st: Srilal Fernando (Colombo), Rita Fernando (Kotte), Lester Fernando (Nainamadama).

2nd: Cristobel Kerner (Colombo 5), Noel Hugo Perera (Matale), George Ferdinand (Borella), I. Maria Indrani Waas (Ja-Ela), Carmen Elders (Colombo), Clair de Silva (Wattala).

3rd: Sunil Jayawardena (Colperry), Patrick Alexander (Kandy), Shirani Jayasekera (Nugegoda), Anne Silva (Moratuwa), Anton R. S. Ponnappa (Kotahena), Mohan Abeyasinghe (Colombo), Rohan Gomis (Colombo 12), Erroll J. White (Kandy), Ganapoo Fernandopulle (Kochchikade), R. A. Joseph (Panwilelamma), Nihal Jayawardene (Wattala), Joseph Perera (Maradana), Bernard Gunewardena (Negombo).

CHURCH OF SILENCE

THE period of Lent was devoted to thoughts of the agony and suffering of Jesus Christ with a view to dedicating our own lives to God. As Jesus saved mankind, we prayed and made the way of the Crosses to ease the suffering of our Lord, praying especially for the Church suffering at the hands of Communists in the world.

Above all, united with Pope John XXIII we prayed that God Almighty may save the world from the terrible schism that appears to be engulfing Red China. Jesus does not want our gifts but the only thing he needs is to prepare our souls to welcome Jesus on the Great Day, Easter.

Delrine Dahara (Schools-Mag No. 123). St. Sebastian's Convent, Kandana.

COMPETITION PRIZES

Prize-winners of 1st Birthday Competitions

THE Schools-Mag First Birthday Competitions proved extremely popular but some very good entries got disqualified because they exceeded the specified length. Here are the prize-winners:

THE CHILDREN'S BOOK OF KNOWLEDGE goes to the Schools-Mag's first member: Nirmalie Pieris of the Convent of Our Lady of Victories, Moratuwa.

THE SPACE STORY OMNIBUS is awarded to K. J. Claude Fernando of De La Salle College, Mutwal.

THE BOBBSEY TWINS ANNUAL goes to Gwendolyn Hubert of St. Joseph's School, Grandpass.

COLLINS BOYS' ANNUAL is won by Anthony Jackson Leitan (Schools-Mag No. 708).

COLLINS GIRLS' ANNUAL goes to Phyllis D. Bernadette of the Convent of Our Lady of Victories, Moratuwa.

THE OPEN BOOK is won by Milroy Paes of St. Joseph's College, Colombo.

THE WESTERN ROUND-UP ANNUAL goes to Julietta Fernando of Ave Maria Convent, Negombo.

GOLLINS CHILDRENS' ANNUAL is awarded to Clarinda Bastians of Good Shepherd Convent, Kotahena.

Congratulations to the prize-winners!

All prizes will be despatched to the above winners during the course of this week.

Now read the a sensational series of Prize offers in this edition of the Schools-Mag.

THE Children's Story

TIME, in the course of his travels, met a wise teacher, whom he stopped and asked, "Will you tell me what I am? I have made the same inquiry of many people and they give me such different answers that I am bewildered."

the workman calls me toil, the invalid says I am slow, the pleasure-lover declares I am swift, and the philosopher maintains that I am nothing at all. Is any of them right?"

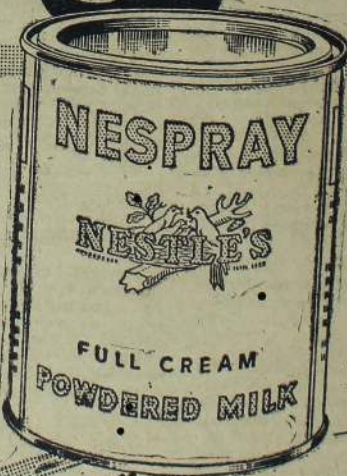
"The are all right," answered the wise teacher, "for each man describes you as he finds you, and it depends upon himself whether you are his friend or his enemy."

15 PINTS OF PURE
SAFE MILK FROM A
2½ LB. TIN...



48

48 CENTS
A PINT



Nespray gives you the purest, richest cow's milk that money can buy—and at only 48 cts. a pint! Get Nespray for your home today—and you have a ready supply of safe, creamy milk all the time—any time.



NESPRAY

TAKE SPECIAL CARE—only the best and purest whole milk is chosen for you by Nestle's in the preparation of NESPRAY FULL CREAM POWDERED MILK. BE SURE TO INSIST ON A PURE WHOLE MILK product every time you buy FULL CREAM POWDERED MILK.

Write for your copy of the free Nespray Recipe Folder to: Nestle's, P.O. Box 189 Colombo.

CLASSIFIED
ADVERTISEMENTS

Advertisers are informed that copy for all Classified Ads should reach the Management not later than 12 noon every Wednesday. Any such ads received later will appear only in the following week.

IN MEMORIAM



Augustus Emmanuel Joseph
Casie Chetty

Died 27th March 1959

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

A Requiem High Mass will
be said for the repose of his
soul at 6 a.m. at Mater
Dolorosa Church, New
Chetty Street, Kotahena on
Friday 10th April, 1959.
147, Wasala Road,
Kq. athena. 596



John Donald Forbes

A Requiem High Mass will
be sung for the repose of his
soul on 2nd anniversary of
death at Holy Rosary Church,
Slave Island, on 9th April at
6.30 a.m.

Fondly remembered by
David, Agnes, Gracie. 13

Of your charity please pray for
the repose of the soul of
Joseph Lazarus Gonsal
of Kandy
died on Good Friday
8th April 1955

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

Inserted by his ever sorrowing
wife and children.
"Chandasthan",
Avissawella. 586



Ailsa Perera

(The late Mrs. A. G. O. Perera)
Died 10th April 1956

A Requiem Mass will be
offered on Friday, 10th April
1959 at St. Lawrence's Church,
Wellawatte, at 6.30 a.m.

347/4, Nawala Road,
Nawala, Rajagiri. 685



Rita Molly Perera

Died: 24-3-57

(Second Anniversary)

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

A Requiem High Mass will
be offered for the repose of her
soul at St. Mary's Church,
Dehiwala on Friday, April
10th at 6.10 a.m.

Your kind prayers are solicited.

Fondly remembered and
sadly missed by her ever loving
parents, sisters and brothers. 5



Josephine Margaret
Sunanasekera

Died: 7-4-56

(3rd Anniversary)

Eternal rest give unto her,
O Lord

And let perpetual light shine
upon her.

May she rest in peace. Amen.

A Requiem High Mass will
be sung at St. Anne's Church,
Kurunegala, on Tuesday, 7th
April, 1959.

Prayers of the faithful are
very kindly requested.

No. 5, Mendis Avenue,
Moratuwa. 11

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



Victoria Alwis

Died: 9.4.55

We have loved her in life
Let us not forget her in
death.

Inserted by her children.
Batagana, Jacla. 10

In fond remembrance of

Mr. H. D. Francis Dias

Born: 7.4.78.

Inserted by his beloved wife,
Mrs. H. D. F. Dias.

St. Joseph's Villa,
Illukwatta,
Pilimalalawa. 18

Please pray for the repose
of the soul of

Caroline Beatrice Perera
(Mrs. M. G. Perera)
who died on 6th April 1951
157, Averiawatta Road,
Wattala. 491

Of your charity
please pray for the repose
of the soul of
J. L. Gonsal
died 8-4-55

Cross St.,
Kandy. 593

THANKSGIVINGS

MY heartfelt thanks to the
Sacred Heart of Jesus,
Immaculate Heart of Mary,
Mother of Perpetual Suc-
cours, St. Joseph, St. Anne,
St. Anthony of Padua,
Blessed Martin de Porres,
St. Therese of the Child
Jesus and Our Lady of
Lourdes for favours received.
Gertie. 595

MY grateful thanks to the
Sacred Heart of Jesus
and to Our Lady of Perpet-
ual Succour for my daugh-
ter's success in her exami-
nation. A.G., Negombo. 4

BUILDING SITES

TWENTY to forty perch
building sites. Rs. 150/-
a perch. Title accepted
National Housing Loans.
Fast growing residential area.
Clements, 141, Baddeganne
Road, Pitta Kotte. 597

APARTMENTS

RETIRED lady teacher (Eng-
lish trained) seeks suit-
able accommodation with
quiet Catholic family. No.
589, c/o Catholic Press,
Borella.

FINANCIAL

WOULD a generous Catho-
lic help with interest-
free loan of Rs. 750/- to
redeem extremely difficult
situation for Catholic family.
Guaranteed return by mon-
thly instalments. Reply No.
14, c/o Catholic Press,
Borella.

POULTRY

AVAILABLE on prior book-
ing at 1/- each—Chicks
off purebred White Leghorn,
Rhode Island and Minorca.
Custom hatching also under-
taken. BERMAN'S, 5 Man-
ning Town, Colombo.

16 MONTHS old Turkey
and a laying hen Rs. 50/-
Advertiser, 90/9 Dhavalasi-
nharama Mavata, Mutwal.
592

"Easter-Lights."
FUNFAIR

April 2nd, 3rd, 4th, 5th—
from 5-30 p.m. daily

in aid of Sacred Heart Church,

RAJAGIRIYA. 578

MEDICAL

ASTHMA! Catarrh! Tonsili-
tis! Permanent Cure!
Not temporary Relief! Swiss
Treatment! No Injections!
No Operation! Free Infor-
mation! Visit Medical Cli-
nic, 42nd Lane, Wellawatta.

May Festival
MADHU

The May Feast at Madhu
will be celebrated from the
25th of April to the 3rd of
May.

ADMINISTRATOR,
Madhu Church. 1

CALLING ALL
ARTISTS

DESIGNS are called for,
for a monsternce, 4 ft.
high to be used at Our
Lady's Shrine at Madhu.
The design should be Marian
and preferably having an
Oriental touch. The com-
petitors should submit their
entries not later than the 1st
of May. A prize is offered
to the one whose design will
be selected.

Administrator,
Madhu Church. 599

Louwers Memorial,
Ratnapura
(LIBRARY BUILDING FUND)

Fr. C. Louwers S.J.

Donations to the above
Fund, however small, will be
gratefully received and acknow-
ledged by

Rev. Fr. J. Chianese, S.J.,
Parish Priest,
SS. Peter and Paul's Church,
Ratnapura. 598

EXPERT CLEAN
HAIR DRESSERS

VISIT:

JANAHITHA HAIR
DRESSING SALOON

107, Market Junction,
Negombo Road,
WATTALA. 551

THE POOR CLARES

will appreciate orders for
vestments, cassocks for the
clergy, church linen, paint-
ings—such as the Stations of
the Cross, Our Lady of Per-
petual Succour, etc.

The Poor Clares Colettines,
Convent of Mary Immacu-
late, Tewatte, Ragama.

SHORT STORY

(Continued from page 8.)

They yelled to Silindu to
come down. He still climbed
on steadily. He had not
heard. All his wits were
concentrated on the climb.

"Bring his daughter out.
Let her call him. Let Liya
call him," the crowd cried.
Some ran to Vannihamy's
house for her. They crashed
through the door that locked
her in. They brought her
out.

"Call him down," they
cried.

She was very tense and
pale. She grasped the situa-
tion at a glance. Walked up
to a tall tree stump beyond
the crowd. Stood on it.
Cupped her hands to her
lips and hallooed:

"Si-lin-du-oo-oo. It is
Liya. Come down."

Silindu had paused for
rest at a branch. He looked
down. The figure on
the stump waved him to
descend.

He waved back in recog-
nition. He paused awhile.
Then pointed to the hornets'
nest. They were swarming
away. A cry of joy and

Camillus Rodrigo,
Proctor for Petitioner.

ORDER NISI
IN THE DISTRICT COURT
OF COLOMBO

No. 18645 Testamentary
Jurisdiction

In the matter of the Intestate
Estate of Sattambige Don
Marshal Albin Perera of
No. 16/15, Munnakkara, Ne-
gombo. — Deceased.

Sattambige Dona Mary Ger-
trude Denisia Perera of No.
16/15, Munnakkara, Negom-
bo. — Petitioner.

1. Sattambige Dona Eugin Pe-
rera of Silva Town, Ma-
dampe.

2. Sattambige Dona Christie
Peter Perera of Katuku-
runda, Moratuwa.

3. Sattambige Dona Lawrence
Perera of Silva Town, Ma-
dampe.

4. Sattambige Dona Peter Pe-
rera.

5. Sattambige Dona Makensia
Perera.

6. Sattambige Dona Manuel
Constance Perera,
by their Guardian-ad-litem
the 7th Respondent.

7. Kurukulasuriya Nicholas
Constantine Fernando as
Guardian-ad-litem over
the 5th and 6th minor
Respondents all of No.
16/15, Munnakkara, Ne-
gombo. — Respondents.

This action coming on for dis-
posal before V. Siva Subra-
maniam, Esquire, Addl. Dis-
trict Judge of Colombo, on
the 10th day of February,
1959 in the presence of Mr.
Camillus Rodrigo, Proctor
on the part of the Petitioner
and the affidavit of the Peti-
tioner dated 19th January,
1959 having been read.

It is ordered that the Petitioner
abovenamed be and she is
hereby declared entitled as
the daughter of the deceased
abovenamed to have Letters
of Administration to the es-
tate of the deceased issued to
her accordingly.

It is further ordered that the
7th Respondent abovenamed
be and he is hereby declared
appointed Guardian-ad-litem
over the persons of 5th and
6th Respondents (minors)
abovenamed unless the Res-
pondents abovenamed or any
other person or persons inter-
ested shall on or before the
26th day of March, 1959
show sufficient cause to the
satisfaction of this Court to
the contrary.

Sgd. S. Siva Supramaniam,
Addl. District Judge.
This 10th day of February, 1959.
549

relief broke from the cro-

Silindu began his dese-

In the bustle and mobb-

that met Silindu at the
of the kapok tree, old Vag-
hamy made a hasty e-
But not before he heard
threat of the Kapuralla, v-
had recovered.

"You will die in se-

days. I will recite seth-

vies till you drop dead."

That night old Vannih-

crept into my tent. He

the most jittery bundle

nerves I am ever likely to

In the dim light of my t-

he thrust a little silver d-

oval in shape, under my n-

His gnarled hand shook

with ague.

"What is it," he asked

"A medal of the Imma-

late Conception," I said.

"I found it hung on

the neck of the cocke-

hidden in the feathers.

religion. The devils

afraid of it. It is a power

God. His God. It sav-

his life. I must cling to

It will save mine from

Kapuralla's vengeance.

I must cling to it. I m-

cling to it. . . .

"You had better, with

your might," I said. "T-

whole village is against y-

and a legion of the Kap-

rala's devils. You have ro-

ed a hornets' nest."

Free Masonry
and
Communism

ARGENTINA'S bishops ha-

A condemned Masonry,

declaring it to be the "com-

mon mother of all the ro-

of modern apostasy, includi-

Communism.

Whereas Catholicism w-

synonymous with good ci-

zenship, their statement sal-

the impiety of Masonry w-

the cause of indifference

scorn and disloyalty toward

country.

Salt Beef Boneless		
Australian	lb.	2.00
Cooked Ham Sliced		
Danford	lb.	6.00
Fresh Pork		
Sausages	lb.	1.60
Dutch Cooked		
Chicken	1 lb. tin	3.25
	2 lbs. tin	4.50
Chicken		
Fillet	1 lb. tin	1.90
Mixed		
Chicken	1 lb. tin	1.50
Roast Beef 12 oz.	tin	1.75
Silver King Sardine		
in oil	4 oz. tin	.50
Seiko Pink		
Salmon	1 lb. tin	1.60
C & B Cord		
Roe	1 lb. tin	1.40
C & B Marrowfat		
Peas	1 lb. tin	1.40
Zwan Brand		
Cauliflower	1 lb. tin	2.10

Easter Eggs are available

F. X. Pereira
& Sons Ltd.
COLOMBO.



• The Crucifixion scene with the Christus portrayed by C. J. Muthiah.

JAFFNA'S PASSION PLAY DRAWS HUGE CROWDS

Cast of 150 Patricians

Scenes from the
play staged by
St. Patrick's
College Students



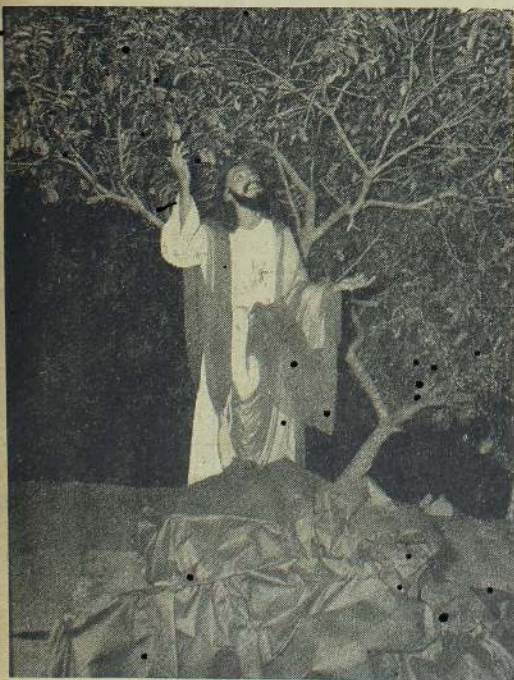
Jacome Gonsalves prelude

Extracts from the *Viacula Prasangam*, the classic rendering of the panorama of the Passion by Jacome Gonsalves, introduced to the spectators the events that followed.



• The scene depicting the jeering of the Jewish mob

IN THE GARDEN of GETHSEMANE



A massive wooden stage fitted with flash-lights, microphones and multi-coloured bulbs provided the setting for this impressive drama. The colourful garments of the Jewish mob, the bayonets of the soldiery, the natural environment... all these created an atmosphere compatible with the solemnity and awful grandeur of the scenes enacted.

Christ
is
betrayed

The Flagellation

A milling crowd witnessed the profoundly touching drama of Christ's last hours on earth.

Stand by the Church

(Continued from page 1)

of atheism to leaking cisterns from which no salvation can be gained, the Pastoral makes a clear, unequivocal injunction: "On the strength of the apostolic office which has been accorded to us we tell you after careful examination: No Catholic Christian can perform the socialist christening ceremony, the socialist youth initiation ceremony, the socialist marriage, the socialist funeral, or any similar anti-clerical ceremonies without denying his holy faith."

• A DECISION

The joint statement also made a resounding call for a vital and,

immediate decision in the face of the challenge of an ideology denying sin and its redemption.

"It is to be the fruit of this Pastoral letter that you should strengthen again the ties binding you to the Church of Christ Crucified, and arm against all influences from outside. Beware of being led astray and listen all the more carefully to the words of the Church for she proclaims the truth of God. Draw the strength you need therefore from the sources of the Redeemer and His Holy Sacraments, and above all by often attending Holy Mass and partaking in the Holy Communion."

