

• Y. C. W. holds International Workers' Day in Colombo

SOLIDARITY OF CEYLON WORKERS

The Pope to officiate at Wedding

FOR the first time since the early 1930's, a reigning Pope will officiate at a wedding on July 1st.

Pope John will officiate at the wedding of Prince Albert of Belgium and Princess Paola Ruffo di Calabria, which will take place in the Pauline Chapel of the Vatican.

The last time a Pope officiated at a wedding was when Pope Pius XI performed the ceremony for his niece and an Italian Marquis.

"Attempts to separate laity, hierarchy, futile"

(from a MESSENGER correspondent)

Falling in line with the International bloc of Y. C. W. solidarity throughout the world, Ceylon's own closely affiliated units of both Y. C. W. and Y. C. S. joined hands last Sunday to demonstrate their unswerving fidelity to Christ the Worker at St. Benedict's College Hall, Colombo.

REPRESENTATIVE PHALANXES OF YOUNG

WORKERS FROM FAR-FLUNG PLACES LIKE PUTTALAM AND TRINCOMALEE WERE IN ATTENDANCE.

Springboard for action in the day's programme was a Worker's Mass offered in the College Hall, sponsored by the Talahena Young Workers.

Speaking at the Rally, Mr. Hugo Alwis declared that in spite of the gigantic attempts of certain politicians to drive

a keen wedge between the clergy and the laity, the workers of Ceylon will not be duped nor misled.

Continuing, the speaker stressed the tremendous responsibility that the Christian worker was faced with in these momentous times, and he expressed the opinion that, in accordance with Canon Cardijn's own conviction, the future of all workers of Asia rested on the shoulders of young workers of Ceylon.

Other speakers included Miss Pearl Perera, and Messrs. Walter Abeyaratne and Ranjit Silva.

Significant highlight of this year's celebrations was the coming together of both Y.C.W. and Y.C.S. wings for the first time.

Batticaloa makes Legion history

(from a "Messenger" correspondent)

WHEN representatives from the Senatus of the Legion of Mary travelled down from Colombo last week to be present at the inauguration of Batticaloa's first Curia, Legion history was being made in the Eastern Province.

His Lordship Rt. Rev. Dr. Ignatius Glennie, S.J., Bishop of Trincomalee, graced the occasion with his presence, when officials of the various Legion praesidia of the region came together for the inaugural meeting. It was the beginning of a new chapter of the growth of the Legion of Mary in his diocese, under the Spiritual Directorship of the Rt. Rev. Mr. Raphael D'Sa, Vicar General.

Earlier, a band of three priests and four laymen had arrived from Colombo, under the leadership of the Very Rev. Fr. Nereu Fernando, Spiritual Director, and Mr. J. G. Milhuisen, President of the Senatus. They were on an extension tour for the Legion in the Eastern Province.

Besides being present at the inauguration of the Curia, at which both the Senatus Spiritual Director and President spoke a few words, the extension panel also proceeded to Ampara, where two new praesidia of the Legion were inaugurated—the first in the Gal Oya Valley.

Queen Mother and Princess Margaret see the Pope

ROMAN STUDENTS CHEER ROYALTY

WHEN Queen Elizabeth the Queen Mother and Princess Margaret went to the Vatican last week for their audience with Pope John, hundreds of English students and professors from the Roman seminaries were there to welcome and cheer them as they passed into the Vatican Palace.

It was the first audience with a Pope for the Queen Mother, and the second for Princess Margaret, who had met Pope Pius XII ten years ago.

As his visitors approached, the Pope smiled in welcome. The door was shut and the audience, which was conducted in French and lasted 23 minutes, had begun.

A special message for the Queen and other members of the royal family and the wish that "the Lord give ample Divine assistance to the British Nation and all the peoples of the Commonwealth," was expressed by the Holy Father to Queen Elizabeth, the Queen Mother, and Princess Margaret.

The Holy Father presented the Queen Mother with a gold medal of his pontificate and a mosaic of a Raphael painting of Our Lady. To Princess Margaret he gave a filigree box containing a similar gold medal.

Our Lady's Month



• We bring this beautiful picture of the Grotto of Our Lady of Lourdes situated in far-off Inginiyagala in the parish of Ampara, to remind readers of the month of May, the month dedicated to Our Blessed Mother.

Fleet Blessed

AFTER celebrating Mass in the Jeronimos church at Belem, Archbishop Salgueiro of Evora last month blessed the Portuguese fishing fleet before it set off for the banks of Newfoundland and Greenland.

Franciscans Celebrate after 750 years

A fortnight ago, representatives of the four branches of the Franciscan Order knelt before Pope John XXIII at the Basilica of St. John Lateran and renewed their profession of the Franciscan Rule.

On the same day and near to the same place 750 years ago a small band of 11 friars followed St. Francis of Assisi into the presence of Pope Innocent III to receive his approval of their rule.

The band of Friars has now grown to 46,843; the combined totals of the Friars Minor, the Friars Minor Conventual, the Friars

Minor Capuchin and the Third Order Regular of St. Francis. In the presence of thousands of Franciscans from many parts of the world the Pope praised their virtues of poverty, obedience and charity. He told them that he had been a Franciscan Tertiary since he was 14 years old.

When the Pope had finished speaking, four choirs sang the *Deum*. Benediction was given and the ceremony ended with the singing of "The Canticle of Creatures."

TURN TO BACK PAGE

• May Day 1959 A DAY OF LOVE

Brother Workers,

This day honours us and our work. Let us make this a day of dignity. Let our behaviour inspire respect for us. Violence and hooliganism disgrace us. Let us make this a day of love, not of hate. Let not religion, race, and politics divide us. Let us emphasise the true values of Trade Unionism.

1. Trade Unionism is collective strength and bargaining power to ensure our welfare.
2. Our strength is greatest when religion, race and politics do not divide us in our attempts to get good conditions of life and work.
3. Trade Unionism is not hatred for our employers. Let us strive without hate; let us bargain without hate.
4. Trade Unionism is also self-help. Our unions are not merely fighting bodies. They can be, as in other countries, means to provide services for workers.
5. Let us be our own leaders for our own welfare. Let not be the tools of politicians for their political ends.
6. Our welfare cannot be achieved whilst undoing the welfare of our country.
7. Red is the Worker's colour:

RED

Because RED is the heart that loves.
Because RED is the flush of effort.
Because RED is the blood that unites us.

8. We have duties as well as rights.

(Reproduced from "We Shall be One")

Japanese Bishop Tells Australia Allow Immigration!

CHRISTIANITY teaches us that the earth was made by God for all mankind. Bishop Paul Taguchi of Japan said in the course of a recent address in Australia, "and any nation with surplus land should not refuse the immigration of peace-loving people who leave their native land on account of grave economic difficulties."

Japan's over-population, he said, was so serious that "pagan scholars and politicians" were suggesting starvation, war or birth control as the only alternative solution.

There had been 2,000,000 abortions a year since the operation was made legal, he said. "Migration, though it seems

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WEEKLY POST BAG

THE HONOURABLE PHILIP

THE Honourable Philip Gunawardena, our Minister of Food, has fired at the Catholic Church all the batteries at his command, but he has failed to hit his target, because he has aimed only at a mirage, the reaction of his own contorted, Communist brain.

They say that he is called "The Father of the Revolution" to come. I do not think there is much chance of his being acclaimed as such now or in the future, in a country peopled with Buddhists, Hindus, Christians and Muslims, who are alive to the common danger facing them, in Communism.

He cannot throw dust in the eyes of people here by calling Ceylon: "Apey Lanka." They know what "Apey Russia" did to Hungary, and also what "Apey Cheenay" is doing to Tibet. Even President Nasser, the once pro-Communist head of the United Arab Republic, has been greatly disillusioned by the Communist activities in the countries of the Muslim Arab world to subvert the peoples in the Middle East from their allegiance to Islam. Hindu India is perturbed over the flight of the Dalai Lama, a fugitive from Communist terror, who is now sought asylum there.

No! There is not the ghost of a chance for the Honourable Philip to go down in history as "The Father of a Revolution," when he makes vile charges against a whole community, he isn't even the saving grace of the original! His is a parrot's utterance by lesser mortals than he is. Here is proof of what I say. Speaking at Rahula Dayalaya Hall, Katugastota, June 27, 1955, this non-Communist anti-Catholic said: "Was it fitting that a Catholic Government Agent should be appointed to a place where the majority were Buddhists? It is altogether improper, because Catholic officials followed the instructions of their Bishop. Most of the higher positions in Government were held by Catholics or Christians of other nominations."

Then again, writing in the Ceylon Daily News of September 15, 1956, this same friend of ours, said: "I must offer a word of explanation to my Catholic friends. I was their friend in 1936. I admit I am their friend even today. (Brother, sweet of you, say I). But against the functioning of the Roman Catholic Church in a State within a State, on the one hand seducing the Buddhist children from the faith of their fathers, and on the other drawing away our Roman Catholic fellow-countrymen from loyalty to the country and giving them instead the subsidy of a foreign power, the can, thus endangering the unity and unity of our common fatherland."

Philip, where is thy sting? Spectator.

Philip Gunawardena's latest effusion is a malicious attack on the Catholic Church in his journal. He says, *ad libitum*, that (a) the activities of the Church are conspiratorial, (b) it is wrong for the clergy to use political parties to disseminate their views, (c) Catholics in public life are serving the interests of the Vatican.

To the first charge, any intelligent person will concede that the Catholic Church has no political party in any country, or to condemn the political as well as the moral destiny of the nation. Though she reserves the right to demand the full measure of

justice and freedom guaranteed by our Constitution. If Mr. Gunawardena is aware of any instance when the Church has engaged in conspiratorial activities, then it is his duty to expose them, instead of writing off a few generalisations. But the fact that Mr. Gunawardena is conspiring to take over the Government is well known.

Secondly, he criticises the clergy "who preach against those who have political views which are distasteful to them." The Catholic Church accepts every political system that guarantees religious freedom. The welfare of the Church does not depend upon any particular political party. Therefore the Church is entirely independent of party politics and no one needs

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ed to failure in Ceylon as we are almost one hundred per cent. behind our pastors and are ready to defend our Church to the last.

The Catholic Church has never engaged herself in intrigue and conspiratorial activities and if anyone accuses her of that, it is a malicious and a diabolical lie. Whatever the Church does, it is done openly and above-board, unlike the Marxists who would even resort to deceit, treachery and falsehood, to gain a victory, as advocated by Lenin. Though the Church does not meddle in politics, she reserves the right to warn Her flock against the inroads of materialism.

The Church has never conspired against the M.E.P. government or any constitutionally elected governments. There is an encyclical on that. In fact, it was the loyalty of Catholics that prompted the one-time Buddhist Prime Minister of Burma, U. Nu, to state publicly that they always found the Catholics and their Church the most loyal ally of constitutionally elected governments. They paid tributes to the Church in glowing terms. Of course, we may differ as regards certain views of the government but we will never conspire by treacherous activities to destroy it.

The Food Minister's journal goes on to suggest that we are more loyal to the Vatican than Mother Lanka. How beautifully they twist things! Catholics will defend Mother Lanka with everything they possess. We Catholics will stand by our motherland, come what may. We do not deny that we are loyal to the Pope, spiritually. We owe him complete spiritual allegiance, but in no way does this interfere with our deep and abiding loyalty to our motherland. On the other hand, remember the insults the V.L.S.S.P. boss hurled at the Nationalists and the Flag of Sri Lanka. He stated that he had nothing to do with the tribal feelings as represented by Ceylonese Nationalists. He further stated that he would never acknowledge the National Flag of Sri Lanka as it is a tribal flag and that the only flag under which Ceylon should unite is the flag of the workers, the Red Flag of the Hammer and Sickle. Now it is this same gentleman who poses as the Champion of nationalism!

H. Lloyd Fernando, Moratuwa.

IV

I as a Roman Catholic am not worried at all of what the enemies of the Church may from time to time say against the Church. A Catholic who believes in the divinity of the Catholic Church and in the Mystical Body of Christ cannot possibly be misled or overpowered by any human deception or threat, nay, even persecution, from wheresoever it may come.

The founder of the Catholic Church made Himself very clear just before His death on the Cross when He said that the Church would always be assailed, tormented and persecuted.

But He also added that the Church shall never be subdued or destroyed. How true this has proved through the years!

The Minister of Food is only too well known as a great revolutionary. As a Marxist he must necessarily be a professional enemy of God and religion. He has taken a most determined attitude towards the Church by his venomous attacks against it in his Party Journal. His intentions are as clear as crystal.

But what beats me now is that Mr. Gunawardena seems to have forgotten that he is a member of a Government Party which stands for democracy and for religious freedom.

Gratian B. Fernando, Katana.

V

THAT there is overt evidence of the existence of a threat of persecution and an attempt at annihilation of the Christian Faith in Ceylon cannot be denied. Local Reds have certainly opened a cold war on all religions, starting with the Catholic Church.

This attitude of the local Reds and Buddhists is not an unexpected event. It had been brewing for the last few years. It was about to start with the church at Dean's Road and

fortunately or unfortunately the attack was veered off by communal riots when blood flowed freely all over the Island. Arson, murder, looting, etc., were taken in their stride. A religious strife would be worse, when families will fight amongst themselves to protect their loved ones. Let the Prime Minister be aware of this fact, that once Don Philippo succeeds, the gates of hell would be open and untold havoc will result.

The Catholic Church could do all what it could do to avoid this perilous situation and that is by remembering the Fatima message given to us by Our Lady of Fatima in 1917.

Our Lady on 13th July 1917 said:—

"... to avoid this, I ask for the consecration of the world to My Immaculate Heart and Communion in reparation on the first Saturday of each month ... otherwise great errors will spread throughout the world ... different nations will be destroyed ..."

Let those repeated warnings and the reminding of what is in store for the whole world, urge the people to avoid sin, fall on their knees and pray to God Almighty, through the Blessed Mother, to stay His hand of wrath.

Rex Atukorale, Nugegoda.

VI

MY brother Catholics have taken umbrage at the tirade let loose in "Apey Lanka" by the Hon. Minister Mr. Philip Gunawardena. His bold statement needs no comment, because he has stated the truth and nothing but the truth. The Catholic Church, not only in Sri Lanka but in other countries, is the richest of all religions in this world.

The wealth, though not in millions, is safely deposited in Heaven in the form of Saints and Martyrs. More such are unwittingly contributed by the Communists themselves by their brutal persecutions. No doubt the champions in our midst envy our Church's untouchable wealth.

In passing, I would ask how a Communist could claim Lanka as "Apey Lanka" when they owe allegiance to Communist Russia, unlike Catholics who give unto Caesar what is due to him and to God what is due to Him.

N. S. W. Karunayake, Wattala.

(An unprecedented rush of letters on the above subject have come into our office during the past fortnight. We are able to publish only very few of the large number received.—Editor).



BISHOP SHEEN SPEAKS

There is a morbid guilt in which a person has the feeling that some evil power is pursuing or threatening him, or else that some mysterious curse is laid upon him.

worthy deeds. No business man would ever deny that he was the free cause of building up a great corporation, or winning a fortune on a give-away pro-

or else that some mysterious curse is laid upon him. But abnormal guilt is disease, and disease does not mean that there is no such thing as health. Normal guilt is related to conscience, freedom and a sense of responsibility for one's actions. Even though the manifestation of guilt is abnormal in some individuals, it does not follow that there is no real sense of guilt at the basis of the abnormality. As Dr. Greef has put it: "Ill or well, a human being knows only one fundamental problem, the problem of good and evil."

GUILT



Fundamentals

Those who are suffering from abnormal manifestations of guilt need a psychiatrist, but not a psychiatrist who denies that there is such a thing as normal guilt. On the other hand, there are many normal people who are pouring out money to psychiatrists who could save it for the poor of the world if they realised that they really are guilty; that their conscience does reproach them for their follies and their failings, and that they have broken some deep and mysterious bonds with the Law and Life that sustains the universe.

Really, when one gets down to fundamentals, one wonders if there is any truth that gives so much support to human freedom as the existence of hell. Freedom has consequences, not only in time but even in eternity. If there were no freedom, there could be neither a heaven nor a hell. Heaven is the proof that a free act of goodness can have everlasting consequences of happiness; and hell is the negative proof that a man can persist forever in the denial of goodness. It has been said that we have hell only in this life. This is true to some extent; Hell begins here, but it does not necessarily end here.

(Reproduction in whole or part is forbidden).

FREEDOM can be in danger from attacks either on the part of active barbarism or on the part of passive barbarism. Active barbarism is represented by the organised political forces which deliberately enslave peoples, such as Communism. Passive barbarism is made of those rather unconscious forces which gnaw away at the foundations of freedom while mouthing its defence. Thus there can be an onslaught against liberty on the part of the undemocratic forces of the world, as well as from the democratic forces. It is the latter which presently engages our attention.

Passive barbarism boasts that it defends freedom when it opposes all restrictions upon licence but really it destroys freedom by denying responsibility. Things have no responsibility; ice is not responsible for being cold, nor fire for being hot. No one can sue a crow for eating garden vegetables, nor a cow for trespassing. Responsibility is the unique quality of persons. Responsibility may be denied in many different ways. The ancients denied it by attributing wrong actions to madness, which they called paranoia, or else to fate which they called Moira. When the gods were feeble, they led men into crimes of killing mothers or children, but not even the gods were free, according to their views.

Evil deeds

It should be noted that the denial of responsibility is applied by passive barbarism only when there are evil deeds, not when there are good or praise.

May 1st, the day of the Christian worker, is with us again. Once again, the entire Catholic world focusses its attention on the worker—on the dignity of work, on the rights and the duties of the worker, on the sublime place he holds in the Christian scheme of things.

ADDRESSING a Labour Day rally of workmen in 1953, the Late Pope Pius XII told them:

"Today, as always, the Church takes the side of the worker when he suffers because of an unjust labour agreement, or when collective labour agreements are not honoured, or, again, when his juridical, economic and social condition can be improved without injury to the rights of others."

Church's solicitude

Speaking on the same day, in 1955, when he instituted the liturgical feast of St. Joseph the Workman, assigning to it the first day of May, the same Pontiff said:

"Tell us frankly, under the free sky of Rome, will you know how to recognize amid so many discordant and alluring voices coming to you from different quarters, some to debase you as men, or to defraud you of your legitimate right as workers,—do you know who is, and always will be, your sure guide, who your faithful protector, who your true Father?"

"Yes, beloved workers, the Pope and the Church cannot withdraw from the divine mission of guiding, protecting and loving especially the suffering, who are all the more dear the more they are in need of defence and help, whether they be workers or other children of the people."

"This duty and obligation, We the Vicar of Christ, desire to declare again clearly here, on this first day of May, which the world of labour has claimed for itself as its own proper feast day. We intend that all may recognize the dignity of labour, and that this dignity may be the motive in forming the

And once again too, workers of the world will gather in their thousands in St. Peter's Square, to hear the voice of the Supreme Pontiff. They will be there, bringing with them their gifts, the products of their work, and the very instruments of their labour, to place at the feet of the Vicar of Christ, Pope John XXIII.

Here in Ceylon, in various centres all over the country, Catholic workers will assemble in their hundreds, "The Messenger" can do no better today than look backwards, to other May-Days of previous years, and listen to the voice of that saintly and beloved Pontiff of our times, the revered Pope Pius XII, speaking to workers: From his addresses, we take a few extracts, which will no doubt bring the spirit of Labour Day to all Catholic Workers.

VICTORY FOR THE WORKER IS WITH CHRIST

social order and the laws, founded on the equitable distribution of rights and duties.

"Acclaimed in this way by Christian workers, and having received, as it were, Christian baptism, the first of May, far from inciting to discord, hate and violence, is and will be a recurring invitation to modern society to accomplish that which is still lacking for social peace. A Christian feast, therefore, that is a day of rejoicing for the concrete and progressive triumph of the Christian ideals of the great family of all who labour."

Pope's fatherly care

Addressing workers of various nations on May 1st, the following year, Pope Pius said:

"In your midst stand very numerous and enthusiastic representatives of Associations of Catholic Workers, not only from every part of Italy, but from many other nations as well, who have

come to testify, not so much to an imaginary international unity of the working class, as to the close harmony of Catholic workers, who, as members of the Church, wish to bring the whole world of labour back to Christ. For this, like every other branch of social life, belongs to Him.

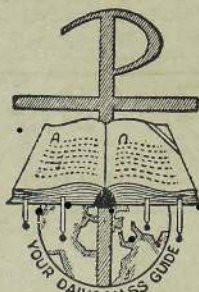
United in Christ, Who is the living heart of your unity, you are eager to be His apostles, not only because you share those conditions of life which were His for long years during His stay on earth, when His brow was wet with sweat and toil, but above all because, as more faithful and determined disciples, you know you are wrapped in the divine flame of His love for all men. The love and apostolic strength of Christ helps you to see in every worker a man created and redeemed by God. It urges you to restore to Him what by divine will is his heritage.

"Forward, then, with a clear conscience towards the high purpose which is set before you. Let this thought increase your alertness and your faith in success, that We are with you, fully conscious as We are of Our apostolic duty, and moved by Our love, not empty, inactive and barren, but alive, just, and effective. Such is the love with which the Pope loves you and the Church loves you. Our fatherly care makes us understand your lot and that of your families. We are well aware of your needs, of your lawful rights as of your duties; We are with you in the present unsettled conditions of the world; and because the service which is rendered to the working classes at the present time by the Church in keeping with her constant traditions provides principles and laws based on the eternal wisdom of the Gospel, none of you, dear sons, can doubt of the

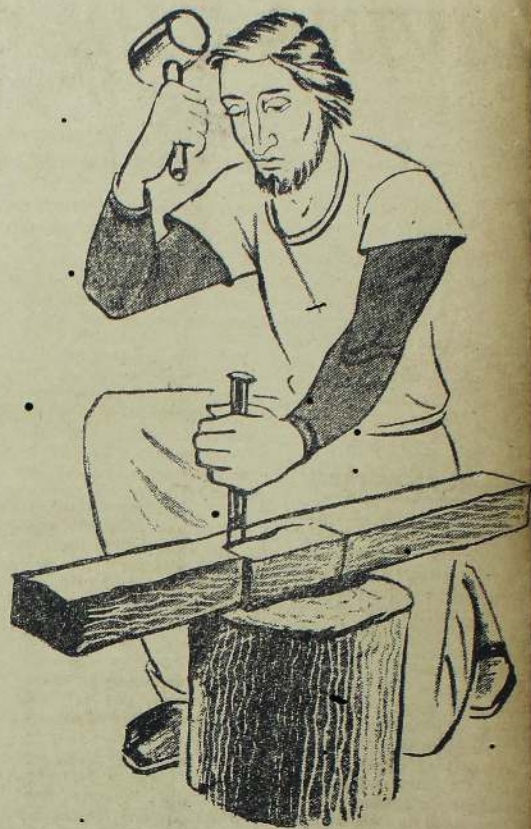
benefits, religious, moral and material, which her solicitous and wearied action is destined to achieve along the paths of order and peace."

Nothing without Christ

Finally, in his admonition to workers on May Day last



Sunday, 3 May: FINDING OF THE HOLY CROSS. Red. 2nd prayer of the 5th Sunday after Easter. Omit prayer prescribed. Creed. Preface of the Cross.
Monday, 4 May: St. Monica. White. 2nd prayer of the Rogations.
Tuesday, 5 May: St. Pius V. White. 2nd prayer of the Rogations.
Wednesday, 6 May: St. John before the Latin Gate. White. 2nd prayer of the Vigil of Ascension. 3rd prayer of the Rogations. Omit prayer prescribed.
Thursday, 7 May: ASCENSION OF OUR LORD. White. Omit prayer prescribed. Creed. Proper Preface of the Ascension till vigil of Pentecost. Proper Communicantes.
Friday, 8 May: Apparition of St. Michael, Archangel. White. No Creed.
Saturday, 9 May: St. Gregory Nazianzen. White. Creed.
N.B. — Unless otherwise stated the prayer prescribed is always said (Archdiocese: "In time of tribulation").



year, Pope Pius XII said: "Never forget this, beloved workers, never to lend your ears to those who, respecting no truth whatsoever, try to belittle the value of the Christian contribution to the solution of the social question. If your class can boast today of fair and legitimate victories, if many of the issues between workers and employers, which once seemed insoluble, have found just and equitable solutions to the satisfaction of both parties, if now in the laws, or at least, the intention of the law-makers, impartial justice is meted out to all classes—you owe all this to the timely and courageous intervention of valiant Catholics during the last century."

"If the road to peace in society in your country has not led through a sea of fraternal blood—as has been the case in other unhappy lands, where the goal has even now not been reached; if the hope of new and further improvements in the structure of society lightens your hearts, this again you owe to those valiant Catholics. Those teachers and apostles, accepting the sweet guidance and support of the Church, followed her enlightened tea-

chings to fight for you fathers and for you in the never-ending daily battle. But, wherever men have tried to build social harmony without Christ, or against Christ, there has been no guarantee of real rights and therefore no true freedom or security for the future of the worker. In any case, those solutions which derive from the materialistic principles which are more or less openly atheistic do not offer any kind of fulfilment, since the best and most precious part of the worker is utterly overlooked—his dignity, the needs of his soul and his eternal destiny."

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LIVING THE GOSPEL

If we were capable of reliving the Gospel whole and entire, of receiving it once more in its fulness by living the whole of ourselves, what a number of equivocations would fade away! Of course many ideological and intellectual differences would remain; but the light would shine once more upon the great mass of generous souls thirsting for nourishment and justice and love. That is our task today.

It is for us, the people of France — after all, this is the meaning of democracy — to prove that we are capable of organising ourselves and demanding from those who govern us, whoever they may be, all the housing which we need.

Plight of workers

Changing the ministers makes little difference. They are always changing, and housing never figures any more largely in the programme of the new one than in that of the last. What matters to us is not who is going to be the minister, today or tomorrow or the day after, but what programme he is going to propose.

"Are they just going to go on making speeches at us all the time, and refusing to have the courage to take the decisions which they only shrink from taking out of hypocrisy and pharisaism. I mean the decisions bound up with recognising that there are several hundreds of thousands of workers, with their wives and families, now living in conditions fit only for animals, who will tomorrow be lunatics, alcoholics and delinquents, leaving us a trail of abandoned children and perhaps turning into gangsters because we have done nothing for them.

We must unite and demand that the long-term policy be combined with emergency measures.

A swindle

Every evening and every day we have mothers coming to us with their children. They've been turned out of their hotel room, they can't pay the rent any more. My

comrades say, "Father, we can't cope, we just don't know where to put them." Of course, we do invent solutions; but are they going to go on indefinitely in this cowardly fashion — those who dispose of the nation's power, I mean — depending on ragpickers to look after all these cases of emergency hardship?

In the last analysis, it's a swindle. Of course we are willing. We are more than willing to give everything we have. We only have our own two arms and our own strength and our own will to work. We aren't angels or saints. My comrades are no better than anyone else, but they rediscovered the joy of living on the day when they were told that the joy of living consists in helping first those who are suffering most. With all their faults, these men are giving the whole of society the fundamental lesson it needs.

Mobilisation

But what can they do? There are eight hundred of them. They work and do what they can with their whole hearts, but does anyone imagine that they can solve the problem?

We don't ask the impossible. All we ask is that they shall recognise the realities of the situation with a certain amount of frankness, and issue a decree mobilising the resources of the nation; for nothing less than such a mobilisation can measure up to France's present housing crisis.

Suppose we had a war tomorrow. Suppose we had it in what I would, if the phrase were not a monstrosity, call "perfect condi-

tions"; conditions in which there were no divisions of opinion amongst the people of France — an invasion of Martians, for instance — and that the whole nation as one man, decided to fight.



There are several hundreds of thousands of workers, with their wives and families, now living in conditions fit only for animals, who will tomorrow be lunatics, alcoholics and delinquents, leaving us a trail of abandoned children and perhaps turning into gangsters because we have done nothing for them.

Within twenty-four hours we should have found whatever financial measures, supplies of raw materials, skilled labour and factories were needed to produce tanks, planes and munitions, deliver them free of charge and hurl them against the enemy.

It can be done

Do they really think that we are stupid enough to believe or admit that, now that the war is over and it is no longer a question of defending freedom, we simply haven't got the financial and technical means and the man power to save the lives of

Continuing our serial ABBE PIERRE SPEAKS

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hundreds of thousands of the children of France? If we have the means in war-time, then we have the same means in peace-time, for saving the

even as far as those who govern us, we need temporary volunteers to join the sort of Foreign Legion for peace of which our communities are already, basically, a kind of prototype.

Among our eight hundred comrades there are ten, twelve or fifteen who are there because of the mystique of a spiritual vocation to give their lives in this way. And there are eight hundred who are there because they were struck down by misfortune and then rediscovered joy in this sort of Foreign Legion where they give their whole hearts, not to military combat but to building.

Into Africa

Besides those who consecrate their whole lives as monks, we need young men willing to give us six months or a year of their lives (not a week; that's worth nothing, except in snob-value); volunteers coming to share in the

MORNING OFFERING

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

INTENTIONS FOR MAY

GENERAL: For lay persons engaged in the training of youth.

MISSIONARY: That Muslims may be led through the Blessed Virgin Mary to a full knowledge of her divine Son.

fight with us, so that, in every town of France, we shall be
Continued on page 11



Your child does not take active interest in sports or studies... feels weak and unhappy... chances are, she is using more energy than her diet provides. Her diet needs to be supplemented... she needs WATERBURY'S COMPOUND

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Strands of the Story 190

ON THE SPOT

THIS title sits well on the miscellany of wisps of information we present this week. There is no saying what a strong strand they may eventually form in the story of how, after centuries rolled away, the memory of our Apostle Fr. Vaz was finally established where it would never again be lost: in the Church's roll of honour of its Saints.

On the spot means first that, being somewhere up in the North on other errands, Fr. Justin Perera (the Editor who called the "Strands" to their place in the Messenger) decided to look up Nanattan and investigate its claim as the site of the historic gathering of 1705.

There certainly were risks in a cross-jungle drive to the place, but the veteran editor argued that the dangers were far less than in Fr. Vaz's day and elephants with their long memories might be counted on to remember how their forbears had bowed (in that very jungle) to let our Apostle pass. As was to be expected, Fr. Justin found that on the spot discussion between the rival claims of Nanattan's twin churches of "Arokia-Matha" and "Adaikala-Matha" would be warmer than at the

safe distance from which the "Strands" go to press.

In the matter of real traditions, however, it transpired that it was not the churches that were remembered, but certain crosses said to have been set up by the "Angel-priest," Fr. Justin's conclusion (he repeats it in connection with another "spot" we shall refer to later) is that to solve the riddle and unearth the secrets of the past we must dig up the place. He thinks that people in occupation of the spot would be generous enough to let us do so, especially if we are magnanimous enough to build up the edifices for them again.

That carries us over (with editorial ease) from Nanattan to Hantanne.

From family traditions, Fr. Justin holds that the spot of Fr. Vaz's burial (i.e. of the second church he built in Kandy) is what, for long ages after, was popularly called "Atoni-malai" and more officially (by the Kandyans) Hantanne.

How that doubly venerable church came to disappear (and a mosque take its place) is explained by the expulsion of the Fathers from Kandy in 1745.

Fr. Vaz Feature

Is Fr. S. G. Perera referring to Fr. Justin's Hantanne when he writes:

"The tradition connecting Fr. Vaz's church with the present mosque near the Empire Theatre cannot be lightly rejected" (Life, p. 158, footnote). With Fr. Justin we devoutly await the St. Ambrose who will deserve to find for us the relics of centuries ago. The forthcoming 250th anniversary of 1961 should certainly provoke much earnest longing and humble prayer in this direction.

Perhaps the most hopeful sign for that discovery (and indeed for the Cause as a whole) is the combination of good-will and earnest efforts on the part of everybody that is now the congenial atmosphere in which the Story winds its course.

Striking proof of it is furnished by the response to the Priests' Project for raising funds. The project is already on foot in the Diocese of Galle and Trincomalee and in the Archdiocese of Colombo, and we trust our information is incomplete. In facts and figures, so far 19 replies have reached our Secretariate with 43 entries "ad intentionem Postulatoris" absolutely gratis.

Emmaus Brotherhood

Of course I thoroughly believe that the problem is a political one; it needs to be solved at the political, administrative, technical level, true; it depends on international reconciliation, true; but it is primarily a human problem, a problem of love and of the human approach, a question of reproducing everywhere that kind of heaven which has been introduced into the nation by communities like the one which we have tried to fashion.

And now, with my whole heart and soul, I am making a most ardent appeal. I wish it to be heard by the whole of France.

The Emmaus Brotherhood is coming into being. Its novitiate is being set up formally and officially in October, to provide monks who are missionaries of poverty, monks dedicated to building. We must have vocations. We must have boys whose hearts prompt them to come and say, "Father, I want to try and see if I can do it."

Lay supporters

And along with this little nucleus of men dedicated, heart and soul, to communion with suffering, so as to be able to give it a resounding voice capable of penetrating



AMONG the items of State revenue under the Sinhalese kings was a levy on fish, taken more as a tribute than as a rent or tax. Thus, the fishermen of Puttalam paid yearly to the king 700 dried fish; those of Chilaw gave as *melvari* or prime tax 10 per cent. on each boat sold. The annual tribute of the chief fishermen of Kalutara North was 200 *farangs* and 30 pingo of dried fish. Twice a year, the fishermen of Grand Street, Negombo, waited on the king with their chieftains and offered 10 bales of cloth and 10 pingo of dried fish; the people of Sea Street, acting separately, did the same. The tribute of the fishermen of Galle was a fifth of their catch for their *padda* boats.

The Portuguese improved on the existing arrangement by introducing a system of rents with headmen to supervise it. The main rents were *dal panam* (net money), *oru panam* (boat money), *kara-vadu panam* (dried fish money) and *paddimalu*, one fish in ten. The Dutch continued the levy as 'shore dues,' and farmed out the rents. The British followed the policy of their predecessors, and saw to it that the revenue from the fish tax increased; but, seeing that it damaged the fishing industry as well as the fishermen, introduced a form of licensing the boats. This was opposed by the fishermen, and the old rent system was re-introduced. It was, indeed, an oppressive tax. Governor Horton, writing to the Home Government in 1833, pointed out that the tax actually amounted to 1/4 on all fish caught by nets, and 1/3 on all fish caught by hooks, in addition to 1/40 to the headmen and a further fee to the auctioneer. The fishermen, therefore, agitated against it and demanded relief. The tax was then reduced to 1/6 in 1833, to 1/10 in 1836 and finally abandoned in January 1840. It was then that some of the Catholic fishermen voluntarily offered the 1/10 rent to the Church.

The reason why

Why did they offer it to the Church? Some contend that it was because there was a commandment of the Church which obliged them to contribute 1/10 of their income

The Catholic Church and Fish Rents

and first fruits for the support of the Church; they point out that the Sinhalese version of the above commandment has the words "*dasa bagaya*," which they interpret as one-tenth or tenth portion. In the first place, the custom of offering to God a tenth part and the first fruits is as old as the Old Testament. For instance, the patriarch Abraham offered a tenth of his possessions to Melchisedech, as an act of homage to God (Gen. xiv. 20). The Jews were called upon by the law of Moses to give a tenth part and the first fruits for divine worship (Exodus, xxii, 29). Among the Christians, although the word 'tithe,' or tenth part, was retained, as time went on, its original meaning was lost, and began to be applied to any part of one's goods offered for Divine worship, even less than a tenth.

Fr. Jacome Gonsalves, to whom we owe the Sinhalese version of this commandment of the Church, must have used the word *dasa bagaya* in the broad sense, of any portion, however small, offered by the faithful to the Church, for in his time the Catholics were too poor to offer anything of value even for the bare maintenance of their persecuted pastors; in fact, the Clergy lived on the Mass stipends they received from Goa. The Sinhalese Catechism of 1848 has the question, "Must we give exactly a tenth portion?" to which the answer is "The obligation of the tithe (*dasa pangava*) and the fruits must be fulfilled according to the usages of each country." The Sinhalese translation of Chaloner's "Key of Heaven" published three years earlier, does not bring in the words "*dasa bagaya*" at all; it announces the obligation as in English, "To contribute to the support of the pastors."

TWO THINGS ARE, THEREFORE, CLEAR: (1) THAT THE FISH RENT IN CEYLON IS NOT AN INVENTION OF THE CHURCH, AND (2) THAT THE CHURCH NEVER LAID DOWN A COM-

● The contribution paid by the Catholic fishermen of this country to their churches has become once more the target of attack against the Church. Some say that it is a levy extorted by the Church with threats of brimstone and fire from an offended Deity. Others say that it is a cunning device of the clergy to enrich themselves. The Communists, however, true to their old slogans, brand it as exploitation of the worker by that capitalist institution, the Catholic Church. What is really the truth about the fish rent and its connection with the Church? Here is the answer from one who is eminently qualified to answer.

MANDMENT TO OBLIGE CATHOLIC FISHERMEN TO PAY A TAX OR RENT OF 1/10.

But, why then did the Catholics transfer the 1/10 rent, abandoned by Government, to their churches? Here is the reason. A century and half of relentless persecution

look after the above church and Clergy should have authority to deal with all the conditions laid down in the codicil dated 2nd December 1839, we do, of our free will and choice, bind ourselves according to all requirements of the law and hand over this written agreement with our signatures.

Colombo and the Diocese of Chilaw keep the provident fund idea quite prominent.

Their only providence

It cannot be gainsaid that, at a time when the fishing

the W.P., and 145 schools and 40,521 pupils for the N.W.P.

The Chilaw District, which in 1845 had just two small Sinhalese schools has taken the lead for literacy among all the districts of the Island since 1911. It is significant

had deprived them of their churches, their schools and their charitable institutions. They had no freedom of worship, no liberty of conscience; their children had no education, because they would not send them to non-Catholic schools, where their Faith was in danger. They were debarred from rank and office, and ostracised by their own countrymen. Economically

In witness whereof . . . 113 persons set their hands to this document.

There can be no doubt that similar agreements were drawn up by Catholic fishermen of other parts of the Western and Northern coasts of Ceylon. On the 27th February 1863, Mgr. Charles Hyacinth Valera, Bishop of Quilon and Administrator Apostolic of Colombo, approved a set of

industry and those who exercised it received very little attention from the State, the fish rent fund was the fishermen's only providence. It is a fact that many large churches were built out of the revenue of the fish rents. But, it must also be admitted that the rent money was responsible for the rapid growth of education among the coastal Catholics. Even when the grant-in-aid system came into force, i.e., in 1869, the State gave no assistance to Catholics to put up their schools. Let figures speak:

In 1845 Catholics had in the W.P. 20 schools and 895 pupils, and in the N.W.P. 2 schools and 32 pupils; they were in Kammala and Chilaw.

In 1883 the number of schools and scholars had risen to 140 and 11,146 in the W.P. and to 39 and 3,184 in the N.W.P.

In 1908 there was a further increase, with 295 and 29,536 in the W.P. and 141 and 8,331 in the N.W.P.

In 1958 we have the impressive figures of 291 schools and 119,070 pupils for

that Chilaw is the most Catholic district of the Island.

Archdiocese statistics

We often hear it in the other camp, that the Church amasses lakhs of rupees from the fish rents, and the charge is generally levelled at the Archdiocese. Here are some interesting figures for the year 1955. The fish rent was collected that year in 1 parishes of the Archdiocese and it amounted to Rs. 204,627/00. Of this Rs. 107,331/00 were given back to the fishermen, Rs. 34,000/00 voted by them for special undertakings on their behalf and the balance of Rs. 63,000/00 went to their respective churches, for the maintenance of worship and good works. Here then, you have the lakh in the Church coffers! To that to the marines. We need not discuss the income from fish rents in the Diocese of Chilaw and Jaffna, where the takings are not worth mentioning.

A Communist newspaper. Continued on page 12

By
The Rt. Rev. Dr.
Edmund Peiris, O.M.I.
Bishop of Chilaw

and socially, they were browbeaten and abashed by those who had become Roman Catholics under the Portuguese, *reformados* under the Dutch, and Protestants under the British. When the British granted all religions in Ceylon freedom of worship and liberty of conscience, the Catholics made up their mind to rebuild their churches, their schools and other institutions and regain their self-respect. But how were they to find the means necessary? The Protestants received assistance from Government out of the common funds. The Buddhists had the revenues from the broad acres donated by the Sinhalese royalty and nobility up to 1815. The Catholics, however, had no such resources; they were destitute and poor. All they had were the fruits of their labour, and, in the case of the fishermen, what they earned as toilers of the deep. A tenth of this, the tenth which Government had abandoned, they offered for the advancement of the Faith, which they valued more than their lives and to which they had held fast "in spite of dungeon, fire and sword." That is how the Church came to be associated with fish rents in Ceylon.

A document

There is a document in the possession of the Catholics of Chilaw which tells an edifying tale. It had been drawn up in proper notarial form on the 9th December 1839, when it became known that Government intended to abolish the fish rents. "We, the undersigned, Roman Catholics of the Church of Our Lady of Mt. Carmel in Chilaw" it says, "do hereby assign a tenth of our earnings from fishing to the Church for its greater improvement. In view of the fact that those who

rules and directions for the guidance of the Church Committee of St. Mary's, Negombo. These rules were recast and approved on 24th May 1886 by Mgr. Bonjean, O.M.I., then Vicar Apostolic of Colombo. Of these, the 9th article lays down very clearly that a part of the Church funds, which, at that time came mostly from the fish rents, was to be utilized "for the support of the poor, as also for the assistance to be given to the people in extraordinary cases of famine or epidemics, to wrecked boatmen in cases of stormy weather, the funeral of indigent persons, and other such like purposes connected with the general good of the community." The idea of a provident fund is again prominent in a document drawn up in due notarial form and delivered to the Catholic fishermen of Chilaw on the 18th November 1894, by Mgr. Henry Joulain, O.M.I., Vicar Apostolic of Jaffna. "If there occur at any time any obstacle or litigation prejudicial to my aforesaid Christians, or to the industry they carry on at sea or in the lake . . . all expenses incurred at such events" had to be paid by the Parish Priest from the one-tenth rent fund. "If my Christians be harassed by the laws and regulations enacted by the Local Board or Sanitary Board now established," all expenses incurred in obtaining redress had to be met from the same fund. Certain sums of money had also to be paid in the event of the death of any poor fishermen or a member of his family, and to fishermen who had suffered at sea injury to their person or their craft; even the rescuers had to be remunerated from the said fund. The regulations drawn up about nine years ago for the Catholic fishermen of the Archdiocese of

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The last date for sending your answers is 10 MAY 1959

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SATURDAY, MAY 2, 1959

The Mission of the Worker

SELDOM perhaps has the feast of St. Joseph the Worker fallen at such an appropriate time in our growth as a nation. For, especially at a time of growth, there are always the crises and the growing-up pains; that is why one tends to agree with the Prime Minister when he speaks of a period of transition that we are now going through. It is precisely at this time when the normal problems of growth, of adjustment, of a new consciousness and, one hopes, also of responsibility, grip this country of ours, that it is essential to pause awhile, sit back and reflect.

It is in this context that we think of the feast of St. Joseph the Worker—a feast instituted by Pope Pius XII of revered memory with the precise intention of laying special emphasis on the Christian aspect of this day, and on the sacredness of work in the Christian scheme of things. It is quite true that May Day is an occasion for processions and demonstrations; but let it never be an occasion for hatred and rivalry! It is also true that May Day is an occasion for the release of the ebullient nature of workers on a holiday; but let it never degenerate into the release of pent-up hatreds and class consciousness. May Day should instead be an additional occasion for the worker to consecrate his work anew to God, to think out again his sacred vocation in the Christian fabric, and thus to fulfil with greater zest and responsibility his mission towards God and society.

Do we then advocate a passive inertia or a blind acceptance of the status quo? Are we pleading, as some of our vociferous critics would say, we have always done, for the worker to bend his knee in mute acceptance of whatever crumbs may fall from the employer's table? Are we trying, in other words, to entrench the employer in a position of lofty superiority and the employee in one of unquestioning and permanent inferiority? Far from it! And anyone who says that the Church has done precisely this, is either a knave or a fool—for, he either is ignorant of all that the Church has done for the worker, or he wilfully closes his eye to what he knows has been the constant work of centuries, and deliberately proceeds to calumniate the Church.

The strong and uncompromising language used by Pope Leo XIII and Pope Pius XI in their social encyclicals on the condition of the working classes do not need repetition; but it surely testifies to one fact: that the Church has been fearless in championing the cause of the worker. Here in our own country, it was just a few years ago that the Hierarchy issued a Joint Pastoral on "Human Rights" stressing the problems of the worker, and proposing, as the Popes had done, concrete means for easing the situation.

We said that in this period of a nation's growth, there would almost of necessity be the problems and crises of development. And these are usually seen most conspicuously in the field of labour—as is indeed happening in our own country. The constant see-saw of the labour front, the restlessness and the rivalries, the stoppages of work and the strikes—all these which bring untold damage and loss to the entire country and ultimately to the worker himself—are just symptoms of a much deeper malaise. That is why we appeal to Christian workers today; that is why we ask them to lift up their minds and raise up their hearts to the Model Workman; that too is why we earnestly request them to think of Labour Day not only in terms of processions and demonstrations, but also in terms of some serious thinking and reflection.

Work is a vocation; it is sacred. And it must always remain so. But it can never be what it ought to be, unless hatred is replaced by love, and class rivalries by the charity of Christ. The great mission of the Christian worker, then, is to be an apostle of love; his vocation, in life is to take into the field of work—a sphere which is perhaps the most important one today—the torch of a Christ-like love and charity. Either he will tread the path the Model Workman trod, and thus prove true to his vocation as a worker; or he will prove a deserter in the hour of great responsibility, and he will become one more disseminator of hatred and class warfare, which is dividing our country and ruining the worker apostolate itself so tragically.

Let him by all means pursue the ideals of justice—as indeed he should; but he should do so with charity. Let him by all means fight for the rights of the working class; but he should never become a myopic votary of hatred and class consciousness.

The Church has always insisted that the workman does not ask for alms but for justice; he wants work, and for his work he wants to get a legitimate recompense. And the Church insists that, as Scripture itself says, it is an injustice crying out to heaven for vengeance to keep back a man's legitimate salary. Charity may be something really beautiful; but it is insufficient. True charity must not only come to the aid of misery, it must try to prevent it. For, charity can never be a cloak and a pretext for gross injustice.

The Christian worker therefore will be a strong, uncompromising, courageous and intrepid apostle of Christ—not some weak, unprincipled man bereft of convictions and a vision of life. He will stand by his ideals whatever be the cost; he will be conscious not only of his rights but of his duties as well; and he will bring into the entire world of labour, the strength and the courage, as well as the understanding and the love of Christ.

CURRENT COMMENT

by the Editor

An Unconvincing Reply

THE Communists are annoyed; and being annoyed, they have tried in their own ineffective way, to "reply" to our Comments of previous weeks. Earlier, they had flung the most baseless accusations at the Church; they had made assertions that were as gratuitous as they were false; they had produced what they fondly imagined was a formidable list of "commercial and income-producing properties" of the Church. And they received the answer which they richly deserved—ours was a factual statement, illustrating how mischievous, malicious and false their story was.

But now they return to the old refrain once again. Either they have not seen our rejoinder, or they have preferred to keep a closed eye. In our reply to the Comrades, there were three main points which we raised:

1. They had adduced "facts." The main trouble with their "facts," we proved, was that they are not facts at all! But the Comrades remain silent!

2. Their "facts" on commercial intrigues of the Church, we said, were not surprising—for it was just part of the identical technique which they pursued in every single land which today is under Communist imperialism: to try, by every means in their power (especially by the technique of the big lie) to sever the laity from the hierarchy. Once again silence from the Comrades.

3. And we then threw out a challenge to these righteous men who bemoan the fact that the Church's income is for the benefit of a select few. Where does your income go, we asked? What happens to your finances? Show us your works for the benefit of the country, and for the upliftment of the common man. On this, of course, they are silent. Nor did we expect them to speak.

★ Divide and rule!

THE new imperialism is in many ways treading the path of the old imperialism. The old, old principle of "divide and rule" is quite obviously the trump-card of the Marxists as well, but with their own modification: "divide and capture!"—and that is the bitter reality that faces Ceylon.

Once again, they keep repeating what they have said on so many occasions before—that the Catholics are the sworn enemy of the Buddhists, and they then proceed to paint a dreary picture of Buddhist-Catholic relations.

As for the red-herring of Catholics being committed to the conversion of others, we presume that this is just what any good Buddhist himself tries to achieve. We presume that this is precisely the aim of the Buddhist Mission to Germany too. Would anyone say that this is wrong, provided that no improper means are used? If not, why then try to paint only Catholics as villains of the piece?

We Catholics have nothing against the Buddhists; in fact, we have been on excellent terms with them. What we have been against was the activity of a certain section of the Buddhists, who, we sincerely hope do not reflect the beliefs or the opinions of the majority.

And therefore, the question of Tibet does not enter into the picture at all. We spoke out our mind quite

clearly, and we shall do so again, if the need were to arise—for we were perturbed at the trampling of human rights, and the suppression of religion. Whether it be Buddhism or Catholicism, Islam or Hinduism is a different question—out man has a right, a fundamental right, to his own belief and worship. We believe in this, and we are prepared to fight for it—a belief which, we know only too well, our Comrades the Communists are out to wipe out from the mind of man.

★ If the cap fits...

ANOTHER weekly paper, the "Tribune," has gone out of its way to devote a full page of its last issue to us. And why? Because they have been doing some astute deductive thinking, and come to the conclusion that some of our comments in previous issues were directed at them.

We spoke of the Marxist campaign to denigrate the Church, and we referred to fellow-travellers who were falling into the same pattern.

If the cap has fitted, we are not the ones to grumble. But it may have been better if a responsible newspaper had not been in such hot haste to fire a broadside at us, for allegations we are supposed to have made, especially when, on their own admission, no mention at all was made of them. But perhaps the cap has fitted?

Their main grouse against us is the impression given that the attack against the Church has come solely from the Left, while forgetting, that "the most consistent attack on the Catholic Church has come from the Buddhist Sangha and not from the Left;" they maintain that while we carry on a "witch-hunt against Marxism," we preserve a studied silence where the Buddhists are concerned.

Strange observation indeed! It was not so long ago that some persons were lamenting the fact that the Church had turned her guns on the Buddhists! But if what the "Tribune" had in mind was the series of charges made by the Rev. Narada, then we must say that these were answered long ago.

His phantasy has of course run amok where the Army has been concerned, and the care with which a list has been compiled of Catholic officers, was worthy of a better cause! All these are charges which were answered in their due course.

What we have said before in a more detailed form, we repeat today—to say that Catholic Action is some kind of a secret service among Catholics for the purpose of "fixing" Catholics, and squeezing them into offices, or to say that it lays an obligation on its members to further the interests of their fellow-members from the point of view

of public office, is utterly false and mischievous. We work on an entirely different plane; our objectives are far removed from these; in fact, we speak a different language. That perhaps is why we are not understood by those who make secret wrangling for power and position their every concern.

★ U.N.P. sessions

WHEN Mr. Dudley Senanayake said in the course of his Presidential speech at the U.N.P. Annual Sessions last week-end that the guiding principle of his Party was "the pursuit of freedom in all its aspects," we pricked up our ears, for the very obvious reason that this word "freedom" had been bandied about so often, and invoked so frequently.

And so we went through his address with considerable care, and were agreeably surprised to find at last one of our political leaders who would talk a language that stood for principles, affirming boldly (and one should add, fearlessly):—

"We have definitely rejected the notion that freedom could be achieved through the strengthening of the power of the State at the cost of the freedom of the community... We recognise this as the very anti-thesis of freedom."

This is indeed frank and forthright speaking worthy of the son of the "Old Man" who won Ceylon her freedom. In the present context it needed courage to state it so boldly; one can only hope that this principle, so audaciously affirmed, would be infused into the public life of today.

On the dangers of Marxism, Mr. Senanayake had some very strong words to say, especially in connection with the tragedy of Eastern Europe and the tragedy of Tibet almost on our door-step. For him, as it has always been for us, it is the "mighty struggle between the forces of religion and those of anti-religion." That is why we are in full agreement with him when he goes on to say:

"The tragedy of Tibet is being enacted before our very eyes. It has two important lessons to teach us. Firstly, the lesson of the horrible reality of this new imperialism, and secondly, the utter contempt for religious and spiritual values evinced by this new force. The Tibetan affair does not

Events of the week

- Cana Conference for Married couples, organised by the Legion of Mary—at Holy Family Convent, Bambalapitiya, on Sunday, the 3rd instant, at 4-30 p.m.
- Lectures on Thomistic Philosophy, by Fr. Harold Panditharatne, under the auspices of LOGOS Study Group—the course commences at 6-30 p.m. on Tuesday, the 5th instant, at St. Peter's College, Colombo.

belong to the Tibetans alone nor should it be circumscribed within the confines of the Buddhist world alone. The extinction and ruthless suppression of freedom in any part of this world is undoubtedly a matter of concern to all-lovers of freedom."

It was in almost the same words that we commented on the Tibetan tragedy a few weeks ago. To hear such forthright speaking from a politician, is like a gust of fresh breeze blowing into our lives. In India, Jayaprakash Narayan spoke out fearlessly; here it is Mr. Senanayake.

It is true, as Mr. Senanayake said in his prefatory remarks, that every detail could not be mentioned. But perhaps, the country would have wished to have had, besides what the manifesto has already stated, something categorical on a few other burning questions of the day too.

★ A pathetic explanation

WHEN in Parliament the other day, Mr. Suntharalingam interjected "Shame!" at the conclusion of the Prime Minister's observations on the situation in Tibet, he was expressing the feeling of the larger number of thinking men in this country. For this is just what it was. We are not going into a fuller comment on this utterly lame and pathetic explanation, one unworthy of Mr. Bandaranaike, as we publish elsewhere a columnist's views on it.

Kalutara Pilgrimage

TWO bus loads conveying 94 women members of the Children of Mary of Kalamulla and Katukurunda, led by the Parish Priest of Kalutara, Rev. Father Henry Rodrigo, O.M.I., went on pilgrimage to Mount Calvary at Hiniduma on the 8th and 9th April.

"Way of the Cross" devotion took place at 5-30 p.m. Holy Hour was from 11 to 12 midnight. On the 9th at 7-30 a.m. Father Henry said Mass at the chapel on the summit of the Mount and preached a sermon on the sufferings of Our Lord on the way to Calvary.

THE PEOPLE HAVE A RIGHT TO KNOW

At the meeting of the Government Group last week the Prime Minister's attention was drawn to the conduct of Mr. Philip Gunawardene, Cabinet Minister, who "was trying to create religious disunity in the country." Speaking forthwith and out of turn, Comrade William de Silva protested that no such attempt was being made by Comrade Philip. That, in a way, was understandable. Past happenings—or non-happenings—have established the fact that Catholics here are a tame lot, prone to take things lying down. It is also a proven fact that Ceylon Catholics are a peaceable and law-abiding community and that they have no leaders to incite them to strikes, to rioting, looting and other disorderly acts. Hence it was safe to conclude that in dealing with the Catholics, Comrade Philip Gunawardene could have his own sweet way with impunity. And it was also safe to infer that if the Comrade had his way, there would be no Catholics left to create or in a position to create disunity whether religious or non-religious. Hence you could not accuse Mr. Philip Gunawardene of "trying to create religious disunity in the country."

THE P. M.'S EXPLANATION

The Prime Minister's own "explanation," however, is not so easily explained.

In dealing with the matter in hand, Mr. Bandaranaike referred to the recent squabble over the appointment of a new I.G.P.—what had that to do with what the Catholics have to suffer to-day at the hands of the present Food Minister?

The P. M. next reminded his Group that long ago, a former I.G.P. (who was not a Catholic, by the way) had forbidden the recruitment of old Anandians to the Police Force. How could that—even if true—justify or negative Comrade Philip's attacks on the Catholic Church?

Mr. Bandaranaike also, in that altruistic, superior way, which is the way of philosophers of a certain school, informed his Group that attempts were being made to bring about religious disunity in the country by "some sections" (among whom Group members were free to include Catholics, if they so chose). He then exhorted his colleagues (among whom, of course, was Mr. Philip Gunawardene) to be "tactful in dealing with such matters"—it did not matter what they did in dealing with such things, provided only they were tactful about it.

Discrimination

Is that all that the Prime Minister has to say about the disgraceful attempts that are being made by his Food Minister to incense the masses against the heads of the Catholic Church in Ceylon? The Minister has been roundly accused by his own Group of being a fomenter of religious discord, a menace to public peace. Mr. Bandaranaike not only ignores the charge, accusation or allegation, but apparently treats the accused as one of the judges charged with the duty of dealing with the nefarious activities of "some sections" of the people, unspecified.

WHOSE INTELLIGENCE IS THE PRIME MINISTER INSULTING—THAT OF THE CATHOLICS OR OF THE GENERAL PUBLIC OR THAT OF HIS YES-MEN, OR HIS OWN?

NOTICE

The Catholic Press will be closed next Thursday, 7th May, being the Feast of the Ascension of Our Lord.

It seems important, however, to note that into his brief explanation the Prime Minister managed to insinuate that blessed word, *discrimination*. In the course of his remarks he observed that there had been instances in the past when Buddhists were discriminated against. And it was after this idea of past discrimination against Buddhists had been allowed to sink into the heads of his colleagues that Mr. Banda-

towards religions and religious communities is based on, and informed by, the idea of what the Buddhists had to suffer in the past by reason of unfair discrimination against them.

Flashback to 1931

There has never been any attempt to show that in ac-

By

D. J. B. KURUPPU

tual fact there has been such discrimination in the past against the Buddhists, and

we have been helped by Government. In 1927 when we were in trouble I approached His Excellency the Governor and he was good enough to give us a grant of Rs. 67,000" (Hansard 1931, p. 1061).

Does this look like discrimination against Buddhists? And I can mention other instances in which Government went out of its way to help Buddhists, particularly Buddhist education.

Now Catholics have had greater difficulties than the Buddhists in maintaining their schools because they were a smaller and poorer community and they had a larger number of schools to equip and maintain. But they never received from Government such special, such discriminatory treatment as Buddhists were favoured to receive, on the admission of Mr. G. R. de Zoysa, General Manager of Schools. And it has been shown over and

over again that in the earlier period of British rule, when a particular religious com-

International Workers' Day



See News-report on page 1.—(Photo by Raymond Wanniar)

The M.E.P. Government, however, having accepted as a cardinal fact the "martyrdom" of the Buddhists under Colonial rule (apparently on the authority of that now-notorious *ad hoc* document, the Buddhist Commission Report) has made it, so far as one can see, an article of its politico-religious creed.

his failure to avail himself of the opportunity afforded him last week, to dissolve himself and his Government from the anti-Catholic campaign of Mr. Philip Gunawardene. Mr. Gunawardene could carry on his campaign towards its intended culmination, with the Prime Minister's solemn assurance that no "wrong" would be done to the Catholics.

These are perhaps surmises. But they seem well-grounded, and, in links, the Catholics of Ceylon are entitled to have Mr. Bandaranaike not only but acts to show those surmises are ill-founded.

... The time is over-due for the people to know whether Mr. Philip Gunawardene's anti-religious policy is supported, countenanced or even tolerated by Mr. Bandaranaike's Government...

Bandaranaike gave the assurance that no wrong would be done to the Catholics, adding in the same breath, needlessly and gratuitously, but none the less explicitly, if not emphatically, that no wrong would be done to the Buddhists either. And it is in the same context of wrongs suffered by the Buddhists that it is repeated over and over again that in Free Ceylon, under the M.E.P. Government, Buddhism would have its rightful place while no wrong or injustice would be done to any of the other religions. In fact the whole policy of the present Government in regard to its attitude

against them alone. In the course of a debate in the State Council in 1931 the then General Manager of Buddhist Schools stated:—

"In the past we have been getting the necessary money (for the upkeep of Buddhist schools) in a way from the Buddhist public and even from other communities. But the money we got was not quite sufficient to carry on the schools, for repairing buildings, putting up new buildings, buying furniture, and so on. On account of that the Buddhist Theosophical Society has been in trouble at various times and every time

community was specially favoured, not only Buddhists, but Catholics and Hindus as well were victims of unfair discrimination—though neither the Catholics nor the Hindus on that account, or on any other, claim today special treatment for themselves. For one thing, these injured communities hold that just as murder is murder, no matter by whom or against whom it is committed, so, too, unfair discrimination is unfair discrimination, whether the authors of the discrimination are white or brown, whether the victims lived under imperial domination or in a free Lanka.

M.E.P. Creed

1. An equal distribution of the benefits of freedom among the different religious denominations would mean discrimination against the Buddhists; to do so would be to wrong the Buddhists.

2. If Buddhists are not to continue to suffer wrong, there must be discrimination in their favour to an unlimited extent.

3. The right way to treat the Catholics is to discriminate against them, also to an unlimited extent.

These inferences are supported by the Prime Minister's attitude towards the Catholics in the past and his refusal not merely to right, but even to consider, the many wrongs to the Catholics. They are also supported by

Alien Policy

There is still some more.

Mr. Philip Gunawardene's anti-religious policy is out and an alien policy. The time is over-due for the people to know whether policy is supported, countenanced or even tolerated by Mr. Bandaranaike's Government; whether the period of transition over which he presides is to have a terminal a settled period.

Continued on page 12

DOING WHAT COMES NATURALLY

YOU have often heard it said that man is a rational animal. So much so that when men refuse to act according to the dictates of reason you think they have gone nuts or something. Which reminds me of the comment an influential priest had to make on the subject of the messy political situation in this country: "I am beginning to doubt the rationality of human nature."

However, I am not inclined to agree wholly with that view: I mean, that man should always act rationally, in other words, that man is essentially a rational animal.

The reason

I think I owe this queer deviation from this accepted thesis of all mankind (the rationalists in particular) to some passage I had read in Chesterton some years back.

He made bold to say that it is the crank, the lunatic, and the psychopath who strove to analyse every act and movement of their lives. The result was a peculiarity of behaviour which was far

from the norm. The sane person, on the other hand—well, he just does what comes naturally.

The example he gave was that of a man who in a moment of supreme happiness strides across the park, swinging his arms with gusto and kicking the grass beneath his feet.

In fact, to the passer-by he would appear to be a lunatic. The perfectly rational man, in contrast, would contemplate within himself the destruction he was causing to the dumb vegetation around him and the dissipation which would result in his own physical staminal.

The point I am making

is that the moment one constrains oneself to act rationally, one ceases to be human.

What is more important for man is that he should be human rather than that he

example in building hospitals, orphanages and even houses for the very poor?

Now, there it is, the same argument: Why not be rational and channel available

by POLO MARCO

should be rational. The heart often has its reasons, quite unknown to the head.

All these thoughts dawned on me—or rather, came back to me—when I read some of the suggestions made to me by readers in answer to the question I posed a few weeks ago: Why do Catholic churches stick out a mile into the sky?

Why do Catholics spend such enormous sums of money in putting up grandiose edifices for the purpose of public worship?

Could not all that money be more usefully spent for

funds for the most socially desirable purposes rather than be narrowly sentimental and dump it all on building churches?

Here's the answer...

The answer is that man is essentially human, before being rational. I remember, when I was a second-year science student at the University, some of us Catholics teamed together and made a collection for the Basilica at Tawate.

Being science students, we were ardent devotees of the

God of Reason. Still, the heart has its reasons.

Another aspect of Church-building business strikes me is that usual is those folks who go all to collect funds for churches who volunteer rake in the shekels for charitable purposes as we have always wondered this shouldn't be so.

The Christian religion based on two precepts those two only, viz., love and for His sake love neighbour.

Nothing more. Nothing If good folks are God-fearing enough to desire a splat structure in His honour, most obvious corollary would be that they would next anxious of being of service His creatures.

"How about the very proposition?" you might I have for some time carrying out research

Continued on page 12

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



Sylvester Panambana
Died: 28th April 1958
Eternal rest give unto him,
O Lord,
and let perpetual light shine
upon him.
Please pray for the repose
of his soul. 112



Larice Antoinette Perera
Died: 1st May 1953
Eternal rest grant unto her,
O Lord, and let perpetual light
shine upon her. May she rest
in peace.—Amen.
Please pray for the repose
of her soul.
8 Skinners Road North,
Colombo 13. 121

FINANCIAL

CATHOLIC Government
Pensioner urgently re-
quires loan Rs. 500/- on Pro-
te. Repaying regular
monthly instalments Rs. 50/-
each for one year. Please
ap. No. 102, c/o Catholic
Press, Borella.

NTLEMAN getting loan
3,600/- from Bank wants
of Catholic to sign as
guarantor. Bank says guar-
antor must have property,
proof of it in his Income
Assessment. Borrower
pays loan in 36 monthly
instalments. Insurance Policy
covers life risk. Will give
present 500/- to guaran-
tee. Please help me. No.
5, c/o Catholic Press,
Colombo 8.

WANTED by a Catholic
bachelor Government
grant Rs. 3,000/- on fair
interest to complete building
new house. Repayable
instalments of Rs. 200/-
month. Apply No. 120,
Catholic Press, Borella.

DECORATING AND
DESIGNING

CATHOLIC youth in
Colombo District under-
takes: Model house deco-
ration, colour-washing, re-
fers and model furniture
designing, board painting,
commercial art. Apply:
unaweera, Kadawatta Rd.,
Nemulla. 79

ACCOMMODATION

CATHOLIC home in College
Street, Kotahena, willing
to take two students between 10
to 15 years as only board-
ers. Write No. 108, c/o
Catholic Press, Borella.

TRADE OFFERS

BLACK-SWAN Stoneless
Date Cubes make a con-
venient nourishing meal any
time. No sticky fingers, no
cutting or slicing. Children
love it. A money spinner
for Carnivals and Fairs.
Trade enquiries

BERENGERS,
22/15, Kalyani Road,
Wellawatte.

MEDICAL

PUROR Medicated Powder
and Ointment—the un-
failing remedy for Eczema,
Prickly Heat and Tropical
Skin Ailments. Available at
all Chemists and the Im-
porters Setaac (Ceylon), 22 Upper
Chatham Street, Colombo.

DAMPO Vapour Rub and
Nose Drops—the magic
cure for colds, chills, body-
pains, rheumatism, and quick
relief for Asthma, Hay Fever.
Available at all Chemists and
the Importers, Setaac (Ceylon),
22, Upper Chatham Street,
Colombo.

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school-children. Rids the
head of Lice, Nits, Dandruff
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able at all Chemists and the
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tis! Permanent Cure!**
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Treatment! No Injections!
No Operation! Free Infor-
mation! Visit Medical Clin-
ic, 42nd Lane, Wellawatta.

MILK FOODS

"NOMAD" Brand Fullcre-
am Milk Powder—thous-
ands have acclaimed "No-
mad" as the best milk from
the Country of Milk—Hol-
land. You'll love it too when
you taste "Nomad." Rich,
delicious and economical.
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chemists and the importers,
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Chatham Street, Colombo.

POULTRY

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

HAPPY BIRTHDAY
TO YOU

MANY happy returns of the
day to Gillian Vander-
say, from Darling Mummy,
Daddy, Brothers Rodney,
and Ralph, Sister Jean, and
Uncle Stanley, and Aunt
Zena and Dolly Naggi. 113

Religious Profession

SISTER MARY CLARE of
the Blessed Sacrament
(Mabel Perera) daughter of
Mr. and Mrs. W. D. M.
Perera of Cicila, Uswatte,
Moratuwa, will take her
Holy Vows on the 14th of
May 1959.

Friends and relations are
invited for the ceremony at
3 p.m. at the Convent of
Mary Immaculate, Tewatte,
Ragama, 136

H. J. H. Milroy Fonseka,
Proctor for Petitioner.

ORDER NISI

IN THE DISTRICT COURT
OF COLOMBO

No. 18712/T.

In the matter of the Intestate
Estate and effects of the late
Kevitigala Liyanaralalage
Don Emaliyanu Gunaratne
Gurunanse of Thambarawila
in the Kammal Pattu of
Pitigal Korale. — *Deceased.*
Kevitigala Liyanaralalage Don
Luvi Chestatan Gunaratne
of "Somagiri," Thambarawila,
Dankotuwa. — *Peti-
tioner.* and

- (1) K. Theresa Mary Fernando
nee Gunaratne, wife of Cyril
Fernando of Palangathurai.
- (2) W. Edith Mary Fernando
nee Gunaratne, wife of W. L.
G. Fernando of Welisara,
Ragama.
- (3) K. Patrick Linton Gunaratne
of Thambarawila.
- (4) K. Godfrey Aloysius Guna-
ratne of Gal Oya.
- (5) K. Hubert Stanley Gunaratne
of Thambarawila. — *Res-
pondents.*

This matter coming on for dis-
posal before V. Siva Supra-
maniam, Esquire, Additional
District Judge, Colombo, on
the 24th day of March 1959,
in the presence of Mr. H. J.
H. Milroy Fonseka, Proctor,
on the part of the petitioner
and the affidavit of the peti-
tioner dated 23rd March
1959, having been read.

It is ordered that the petitioner
abovenamed be and he is
hereby declared entitled as
the second son of the de-
ceased abovenamed, to have
Letters of Administration to
the estate of the deceased
abovenamed, issued to him
accordingly, unless the Res-
pondents abovenamed or any
other person or persons in-
terested shall, on or before
the 7th day of May 1959,
show sufficient cause to the
satisfaction of this Court to
the contrary.

Sgd. D. E. Wijewardene,
District Judge.

This 24th day of March 1959.
Correct copy.

Proctor for Petitioner. 82

ORDER NISI

IN THE DISTRICT COURT
OF COLOMBO

No. 16764/Testy.

In the matter of the Last Will and
Testament of Kaluaratchige Ha-
ramani Perera of Watinapaha.
— *Deceased.*

Amarasinghe Kaluaratchige Ab-
raham Perera of Watinapaha in
Minuwangoda. — *Petitioner.*

- (1) Amarasinghe Kaluaratchige
Gunapala, Minor appearing by
his Guardian-ad-Litem.
- (2) Amarasinghe Kaluaratchige
Piyaesena Perera.
- (3) Liyana Pathrannachelge Sinchi
Nona all of Watinapaha afore-
said. — *Respondents.*

This matter coming on for disposal
before O. L. de Kretser, Esquire,
Additional District Judge of
Colombo on the 26th day of
September, 1957 in the presence
of Mr. J. P. Perera, Proctor on
the part of the petitioner and
the Affidavit of the Notary and
subscribing witnesses, dated the
15th day of September 1957,
having been read it is ordered
that the Last Will and Testa-
ment No. 641 made by the de-
ceased abovenamed on the 8th
day of July 1955 and attested by
J. P. Perera of Colombo, Notary
Public, the Original of which has
been produced and is now de-
posited in this Court, be and the
same is hereby declared proved
and that the petitioner is the
father of the deceased and he is
hereby entitled to have Letters
of Administration with the Will
annexed issued to him accord-
ingly unless the Respondents
abovenamed or any other person
or persons interested shall on
or before the 31st day of Octo-
ber 1957 show sufficient cause
to the satisfaction of this Court
to the contrary.

This 26th day of September 1957.

Sgd. M. I. Kariapper,
Additional District Judge.
19/3/59. Date for showing cause
is extended for 7th May 1959.

Sgd. V. Sivasubramaniam,
Additional District Judge.

True Copy.
J. P. Perera,
Proctor for Petitioner. 86

ALTAR BREADS

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supply Altar Breads. Orders
can be despatched by post.

Apply:

CONVENT OF MARY IMMACULATE

Poor Clares Colettines
Tewatte, Ragama. 276

Diocese of Kandy

Holy Childhood collections
for 1959

Kandy	218.16	113.22	331.38
Matale	30.00	100.00	325.97
Gampola Convent	61.00	—	124.00
St. Anthony's College	—	100.00	—
St. Anthony's Convent, Katu- gastota	50.00	35.00	85.00
St. Bernard's College	75.00	—	75.00
St. Sylvester's College	20.39	50.00	70.39
St. Gabriel's Convent	—	50.00	50.00
St. Mary's College, Ampitiya	—	45.00	45.00
Hatton	—	—	35.30
Fatima Villa	—	—	30.00
Wahacotte	—	—	20.00
Peradeniya	4.00	—	14.01
Panwila	—	—	18.01
Carmel Hill Convent	8.50	6.25	17.56
Kadugannawa	—	—	14.75
St. Bede's College	—	—	11.32
Ragala	—	31.45	31.45
Nuwara Eliya	—	—	5.00
	145.00	—	145.00
Total Rs.	1,596.13		

✠ D. Bernard Regno, O.S.B.,
Tit. Bishop of Bauri and Administrator
Apostolic of the Kandy Diocese.

OUR LADY OF
LANKANational Votive Basilica
Building Fund

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

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aminations m.d. 2/50.

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m.d. 5; Mrs. L. A. Cramer,
Borella m.d. 5; Miss V. Fernando
Negombo m.d. 10; Mrs. O. M.
Schokman, Mt. Lavinia m.d. 10.

Miss T. H. Thomas, Kandy m.d.
5; Mr. J. E. Jayatileke, Kelaniya
10; Mr. M. B. Fernando, Mut-
wal 2; Miss Marian Pietersz,
Grand Pass m.d. 5; Mrs.
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B. G. Regis, Diyatalawa m.d. 5.

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m.d. 2; Catholic Staff, Vavas-
seur Trading Co. m.d. 10; Mr.
J. de Cruz, Colpetty 5; Anselm
A. Merlyn, Ragama m.d. 2/50;
Mrs. S. H. Perera, Kotahena m.
d. 5; Mr. and Mrs. G. J. I. Fer-
nando, Negombo m.d. 4; Mrs.
Idalia Gonsal, Bambalapitiya 100
Mrs. J. T. de S. Abeysena, Kota-
hena m.d. 2/50; Mr. Maurice
Lord, Dewhiwela f.d. 15; Mr.
A. E. Wijesuriya, Opanaika 5;
Staff, Carter, de Costa & Co.
m.d. 20; Mr. J. P. Dalpadado,
Moratuwa 10; Mrs. D. M. S.
Seneviratne, Galle m.d. 3; Mr.
V. E. Mananathunga, Nuwara Eliya
f.d. 100; Mr. T. Subramaniam,
Urumpirai 2.

Valini and Ramana, Urumpirai 6;
Mrs. A. Herft, Dehiwela m.d.
5; Mr. Y. E. P. Ebert, Nugedoda
2/50; Mr. J. C. Pieris, Wattala,
m.d. 5; Miss Marie Melanie Kehl,
Talawakelle f.d. 20; Collected
by Mr. John D'Cruz, Nuwara
Eliya 46; Mr. D. A. Marties,
Dehiwela m.d. 4; Mr. A. M. G.
de Silva, Mattakkuliya m.d. 15;
Mr. C. J. de Silva, Colombo 10.
Parishioner, Matugama 10; Dr.
James F. Peries, Dehiwela 50;
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5; Mr. S. D. Benedict, Pamunu-
gama 10.

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F. R. Rodrigo, Opanaika 2;
Miss H. N. Gunaratne, Ampiti-
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Wattala m.d. 5; Mrs. P. P. Coor-
ray, Kelaniya 10; Orange Hill
Labourers, Tewatte m.d. 26/25;
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Kotahena m.d. 150; Mrs. E.
Lewis, Colpetty m.d. 2; Mr. D.
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Mrs. W. F. Botejue, Negombo
5; Mrs. B. O. Solomonz, Wat-
tala m.d. 5; Mr. P. Don Francis,
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Mr. C. J. Pietersz, Lunawa 4; Mr.
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M. F. Fernando, Maskeliya 26;
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gama m.d. 12; Mr. A. A. Fernan-
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S. Mendis, Moratuwa m.d. 15;
Mrs. Felix Pieris, Hali Ela m.d.
10.

Mr. R. H. Fernando, Miss M. Pe-
rera, Miss M. Amerasinghe,
Mrs. G. Moldrich, Miss M.
Fernando, Mr. and Mrs. E. E.
Fernando, Mr. T. A. Dharmarat-
nam, Mrs. Maria Pereira,
Baby Slave of Jesus and Mary,
Miss N. Amerasinghe (Rs. 1
each) 10.

Anonymous several 51.
Total for the period 1,754/25.

All donations addressed to the
undersigned will be acknowledg-
ed individually.

G. MARTHOUREY O. M. I.,
Administrator,
Our Lady of Lanka,
Tewatte, RAGAMA.

messenger SCHOOLS-MAG

Vol. 2 No. 12 • Saturday, 2nd May, 1959

FREE

News

YOUTH-NITE AT KOTAHENA

THE headquarters of the Junior K.C.Y.M.A. (Kotahena) will be a fairy-land of light and colour on 2 May 1959 when the members celebrate their "Youth Nite" at St. Benedict's College at 7 p.m.

A number of talented Youth Artists — boys and girls — will be seen in action.

The crowded programme, with the accent on music includes a dance ballet with Romanie Pietersz at the piano and her sister Turdi.

Vocal harmony groups include E. Bird, H. Ziegelaar, T. de Kauwe, E. Valavarayan, Audrey de Cruz, Melville Perera who have

was much publicised by the Govt. Film Unit will be performed by the Good Shepherd Convent girls. Among them are Misses Bernadette Rodrigo, Therese Andriez, Diebre Caspersz.

The Bridgeteen Band will be in attendance.

Master of ceremonies will be Anton Ambrose.

All arrangements are in the capable hands of the office-

Apologies to the Bridget- teens!

WE regret very much that the news-item published in the Schools-Mag edition of 18 April 1959 was erroneously worded. Although the quote from the well-known Mr. Thomas Scherman was correct, he is, of course, not the conductor of the Bridget Teens! By the way, the Bridget-Teens can be seen in action again at the Junior K.C.Y.M.A. in Kotahena on 2nd May. (See News-item).

After explaining to them what the centre of gravity is, the teacher asked Willie who was dreaming:

"Now Willie, tell me, what is the centre of gravity?"

Willie: "The letter V, sir."

How to paint

FUNNY FACES ON BULBS



Requirements: White of an egg, and an ordinary set of water colours.

Method: Separate the egg whites into small portions, one for each colour you want to use.

Wet your paint brush and rub it gently over the colour you want to start with.

Mix some of the wet colour with a small portion of egg white.

Brush the paint on the bulb in the desired design, to make up funny faces etc.

(The albumen in the egg combined with the colour creates a tempera paint which will stick to almost any surface.)

Sent by Robert Nelson.

READING WE ENJOYED

Next week the Schools-Mag will feature "Reading we enjoyed" by Julitta Fernando who writes about her prize-book "Western Roundup Annual," Milroy Paes on "The Open Book" and Phyllis D. Bernadette Warnakula on "Collins' Girls' Annual." In addition there will be reviews of Children's Books. Don't miss it.

Schools-Mag Enrolment Form

NAME.....

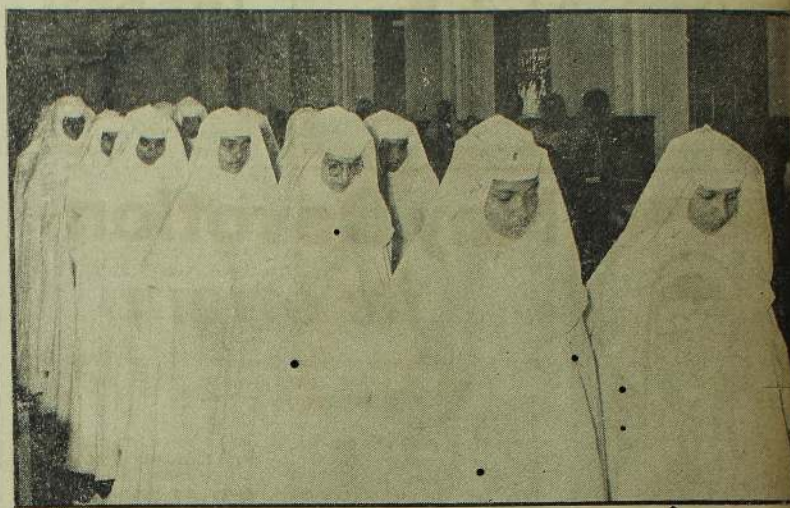
ADDRESS.....

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.

What is a Nun?



In response to numerous requests for a Girls' Own Corner on the lines of the Schools-Mag Altar Boys Corner, we have commissioned PATIENCE HOPE to conduct this feature. In her preliminary articles, Patience Hope will give you a glimpse of life and what it means. She will conclude this series with a complete coverage of all Congregations of Nuns presently established in Ceylon. The series will be fully illustrated.—Editor.

IN the preceding weeks we considered life in general and we also had a glimpse into the particular life of a Nun.

This week we shall see what exactly is a Nun. Sometimes we hear of some girls "oh, she's just the type for a Nun!" meaning those who are very quiet, who never go anywhere, never mix with people.

According to this label one would think every social misfit has had a call to the religious life. They are not the signs of a true Religious Vocation. On the contrary they indicate the absence of one.

One of the finest articles I've read about the question "What is a Nun?" is by Fr. T. Ronayne. Here it is:

A girl who enters a convent is a girl in love with Christ. And the love of Christ is powerful enough to make her leave home, friends, all the heart desires of earthly gain.

Ordinarily, girls who enter convents come from solidly Christian homes. A girl who has lacked real home-life cannot grasp

the meaning of the religious family in which she must live.

THE CALL

Most girls are sensible enough to realize that they will not get a telephone call from God telling them that they have a vocation.

The Catholic Church regards acceptance by a Religious Superior as sufficient evidence of a candidate's call to Religious Life.

Generally, a girl of good character, good mental and physical health, and not impeded by outside obligations, has necessary qualifications.

Canon Law prescribes a full year of novitiate. At the end of this probation the novice makes her vows if she is fully aware of the contract she takes upon herself.

FREE TO LEAVE

Any time during her novitiate a candidate is free to leave. Her Superiors may send her home if they find she lacks the necessary health or temperament.

At the close of the novitiate the novice makes her temporary vows of Obedience, Poverty and Chastity.

Dear Editor,

I thank you for having taken such a keen interest in my article on the "Girls' Own Corner."

The first article by Patience Hope written for us girls most inspiring and beautiful. I am sure all my mag companions enjoyed and appreciated it. I consider ourselves very lucky now that we have our own corner to get such a lot of help to us. I am looking forward to articles on the various Religious Orders for girls.

Thecla Perera
St. Anthony's Convent,
Kandy.

Dear Thecla,
We passed your letter to Patience Hope. And here what she says: "Have you ever wondered why I entered the Convent by G. L. Kane? Twenty nuns tell you why. The good reading for you, Thecla — Patience Hope."

A three-year temporary session precedes final vows, gives a girl a chance to change her mind, and to determine whether she can take on the obligations of Religious Life.

Thousands and thousands of girls have sacrificed home and family to help other people and to live in Heaven.

Next week I shall compare giving you details of every religious congregation of girls presently established in Ceylon.

These will be very useful to those of you who want to be Brides of Christ, some day.



Dear Editor,

I am a regular reader of the Schools Mag, and I find it very interesting with its lovely competitions and articles by the members and also the letters by Uncle Ashley.

Erma Lord.

Dear Erma,
Glad you like our Page! — Editor.

Dear Editor,

We were very happy to receive our memberships cards. We shall show them to all our friends, and try to enrol many boys.

Tony Fernandez,
Malcolm Fernandez.

Dear Tony and Malcolm,

That's a good idea, Tony and Malcolm. Speak about the Schools-Mag to other boys! — Editor.

Dear Editor,

Thank you very much for the membership Card you sent me. I went to school only this year and I am in the Lower Kindergarten. I was very happy to be a member.

Shanti Fernando.

Dear Shanti,

I am delighted to get your letter. Next year, you will be in the Upper Kindergarten: am I correct, Shanti? — Editor.

Dear Editor,

I had never seen the "Schools-Mag" till one of my brothers showed it to me during the Easter holidays. I enjoyed some of the letters written by girls like me, and I am, straightaway sending you my enrolment form.

I am a student in the Mary Immaculate Convent, Tudella. I am in the 7th Std.

Pearl M. Stella Perera.

Dear Pearl,

We welcome you to our ranks. — Editor.

Dear Editor,

My teacher mentioned the Schools-Mag Club and asked us to read the Messenger every week.

If all teachers in all Catholic schools asked their children, to join the Schools-Mag Club it would be a very good thing. The rules of the club have helped me to be good and to practice my religion.

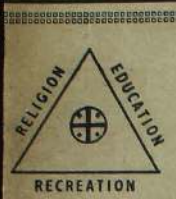
Marlene Silvapulle.

Dear Marlene,

Living your religion is the greatest thing, Marlene, and we are glad to know that the Schools-Mag has helped you to be good. — Editor.

Insist On...
Goodwill
PLASTIC
and
LEATHER
BAGS
4511
GOODWILL LEATHER WORKS
861, ALUTMAWATTE Rd., COLOMBO

Sea-breeze freshness
the
dentifrice that's different
There is nothing like
DENTAL SALT for Clean
Teeth and Healthy Gums.
Its polishing agents and salts
seek out the decay-producing food
from every tiny crevice, stimulate
and leave the mouth delightful.
For freedom from Dental
consult your Dentist at regular
intervals and change
today.
From all
Chemists or
the Agents
GOMEZ &
The British
macy, Colom



Schools-Mag

Continued from page 9



May Devotion—its origin

THIS is the month of May, the month of Mary—the Queen of May. May and Mary are ever linked together. The name of Mary is always with us, a household word of reverence and affection.

The May Devotion was first begun in Rome. It is said that, at the close of a beautiful May day, in Rome, towards the beginning of the 19th century, a little boy had been walking home. On his way he saw a niche. There was a statue of the Madonna and the child. The little boy suddenly knelt

and daughters, and they joined the children in singing the Litany. One evening the priest of the nearest parish noticing the little boys and their mothers, invited the little group, into the Church, and lighted a few candles before the Altar of Our Lady. And when the singing was over, the priest spoke to the little gather-

To Mary

VIRGIN Mary,
How happy it is to call
ee mother,
other so sweet and pure,
ching down from heaven
he sinful world.

By, mother of God and man,
queen of Lanka,
ect our dear Island,
n the dangers to come,
wrap us around your man-
teach us to do the right.
Naomi Tillekeratne,
Joseph's Convent,
egalle.

MAY AND MARY

APRIL came with its sunshine and showers. Time flew swiftly. The year fades before you could say "Jack Robinson."

By

SHERVA ELIZABETH SILVA

who wins the book-prize for this week's Pen-Gem.

It seems as if it is a few days
o when we knelt near the crib
salute the new-born Babe.
Easter is gone and now April
o. May has come when the
ole world is filled with flowers.
e month on which the flam-
yant trees are studded with
me-red blossoms.
The earth is a mass of colour.
ature herself takes the brush
paint the earth in colours

FRESH FLOWERS

FOR
Month of May

ease place your orders,
ficient service,
rompt delivery,
y once, ever satisfied.
aily supplier to Churches,
ion Houses, Convents,
eges, Rest Houses, Hotels,
s, Estate Bungalows, Etc.,

A. FERNANDO
SENIOR FLORIST
NUWARA ELIYA

TE: "Fatima" Dial: 283
Eliya. 81

THE POOR CLARES

ll appreciate orders for
ments, cassocks for the
rgy, church linen, paint-
—such as the Stations of
Cross, Our Lady of Per-
ual Succour, etc..

the Poor Clares Colettines,
vent of Mary Immacu-
late, Tewatte, Ragama.

gay for it is the month dedicated
to Mary the mother of God.

Earth's greatest heroine . . .

Mary our wonderful mother
who crushed the head of the
serpent is the one and only hu-
man being without original sin.
Eve sinned and the gates of
heaven were closed on us and
we were doomed to die.

But she the second Eve,
lived stainless and pure from
her babyhood unto death and
was responsible for the redem-
ption of us mortals.

For there will be no Christ
without Mary and without Christ
there is no redemption.

She is the pride of mankind,
the masterpiece of God. It
was a great task she undertook
when she meekly bowed her
head to the will of God to be
the mother of his beloved son.

She drank many a bitter cup
of sorrow to fulfil this promise.
Never did any mother suffer
what she suffered at the foot of
the cross on Calvary where her
beautiful son hung in agony.

Yet this mother of sorrows
bore these bravely. Yes! She
is the greatest heroine that ever
or will ever tread the earth.

And our refuge

Now men hail her as the
Queen of heaven and earth.
Mary the Mother of Perpetual
Help is always ready to assist
us against the snares of our
bitterest enemies the devil, the
world and the flesh.

From pole to pole rich, poor,
old and young alike in joy and
in sorrow, in health and in pain
seek her help and find peace
and comfort under her loving
mantle.

THE QUEST FOR THE BEST

"GIVE the best for the best."
I have heard this saying
repeated so often in school, that
it seems to have taken hold of
me.
Teachers often urge us to do
our best. Best efforts are re-

warded. The best girl is high-
ly commended. There is com-
petition in every phase of school
life in order to secure the best
prizes, the best praise.

We often talk of our best
friend, the best detective we
have read, the best picture we
have seen, the best city in the
world, etc. but our sense of
values keeps changing and so
the quest for the best goes on.

We continue reading and
change our opinion about the
last book we considered best;
old best friends are exchanged
for new ones, new experiences
strike us as being better than
past ones and we keep forging

~~~~~By~~~~~

Ethecla Pereira

~~~~~

ahead in search of other bests.

When will this quest for the
best, end?

I found a solution to this prob-
lem in a passage read to us re-
cently during a Catechism lesson.
It's an extract from a poem by
Cardinal Merry del Val:

The best will do if best it be.
What is the best can you de-
fine?

Others call best what you
think worst.

Which will prevail, your best
or mine?

While thus our views of what
is best

Do ever change, a voice
divine

The real best to us declares—
God is the best, your best and
mine.

Altar Boys' Corner



Members of the Mystical Body

JUST as we are members of
the Schools-Mag, so are
all Catholics members of the
Mystical Body of Christ. We
are in a great and wonderful
company. Here is the Holy

Father, here are the Cardinals
and Bishops from every land
under Heaven, here are pastors
with their flocks, here are priests
of every race, speaking every
language, leading people of every
colour and hue, here are grave
Sisters, here are gentle mothers
and kind fathers with their chil-
dren about them, here are people
from Persia and parts of

To an Altar-boy

YOU ascend the altar steps
Day by day, to assist
your Lord
With the priest vested with
A dignity greater than that of a
king
You are near him
Watching in silence, God's
miracle.

You are so near, to the cross of
Calvary
You are with Mary, sorrowing
You are following Christ's journey
When you kneel in adoration
Watching the scene of Golgotha
Enacted before your own eyes.

MONICA WARNAKULA.
Our Lady of Victories Convent,
Moratuwa.

TALKS WITH Juniors

PRAYER

My dear children,
Last week we referred to the
need of Spiritual Exercises
in the task of Spiritual Cul-
ture.

The first and fundamental ex-
ercise is PRAYER, about
which we will speak quite
a lot. Prayer is the breath
of the soul.

It is in prayer that Heaven
meets Earth; the infinite
touches the finite; power
meets weakness—nay, God
meets Man.

Before we discern how to, when
to, why to, and where to
pray, we had better convince
ourselves of what prayer is.

Spiritual writers have bequea-
thed to us a variety of defi-
nitions of prayer.

It was St. John Damascene who
taught us that "prayer"
was the elevation of the soul
to God.

St. Augustine was more poetic
when he termed prayer "The
soul's affectionate guest of
God."

St. Gregory Nys put it more
plainly as "a familiar con-
versation with God."

Prayer is a heart to heart chat
with God—an outpouring
of the human heart in adora-
tion, thanksgiving, repara-
tion and petition.

May God bless you.
Always in Jesus and Mary,

Uncle Ashley
(Next week: Why Pray?)

Schools-Mag Vocations

A. Letter from Penang

Readers will recall that a Schools-Mag member left for Penang to join the Religious life. Here is a communication we have received from him recently. Let us all make May 14th a day which we offer up for fellow-member who has answered God's call. — Editor.

Dear Editor,

I am a 'Schools-Mag' mem-
ber, writing to you from Penang,
to ask your prayers, and the pray-
ers of all my fellow members,
on the occasion of my reception
to the Holy Habit, as a Christian
Brother, at St. Joseph's Noviti-
ate, on the 14th of May 1959.

I am, sending this letter,
through my parents, because I
am allowed to write only to my
parents.

I promise you, and all your
members my humble prayers.
I hope the 'Schools-Mag' will
continue to bring more and
more vocations to God, through
the help and encouragement
given by Uncle Ashley.

May God bless the 'Schools-
Mag' and all its members, and
the Editor.

Don Leo Callistus.



(1) Schools-Mag Member
Charlotte Peries, daughter of
Mr. and Mrs. C. Peries, Ne-
gombo, was educated at Ave
Maria Convent. (2) Miss
Consolata Peries, daughter of
the Head Teacher of the R.C.
Sinhalese School, Marawila, was
educated at Holy Family Con-
vent, Marawila. Both have
joined the Congregation of the
Salvatorian Sisters and are now
in Rome.

Recipe Corner

Potato and cheese shorteat

Ingredients:
1/2 lb. potato mash.
1 egg yolk,
A little grated cheese.
A pat of butter.
A little sieved chilly powder.
Salt to taste.

Method:
Mix potato mash with yolk
of egg, grated cheese, chilly
powder and salt. Put pat of
butter in pan; when warm, add
prepared mixture; cook well
till it browns the side of the pan.
Leave to cool. Form into balls
using a little flour dusted in the
hands. Toss in beaten egg
white, then in biscuit powder
finely sieved. Fry in boiling
oil till light brown.

Sent by Mary Anne Kreltsheim
(Schools-Mag No. 948).
Holy Family Convent,
Nugegoda.

Raspberry buns

1/2 lb. flour.
2 oz. ground rice.

3 oz. sugar.
2 oz. butter.
1 egg.
1/4 teaspoonful baking powder.
2 tablespoonfuls milk.
Salt and jam.

Method:
Put dry ingredients into a
basin; lightly rub in butter and
beat up egg, add milk and mix.
Divide into little cakes and make
them round. Into a little hole
in the top, put a little jam and
gather the edges together. Brush
with little egg or milk. Put on
greased tin. Bake in a mode-
rate oven for 20 minutes.
Sent by Bernadette Gallander.
(Schools-Mag No. 2201).
St. Anthony's School,
Dematagoda.

Then there was a lad in first
grade who was told to draw
a picture illustrating the "Flight
into Egypt." His work of art
depicted an airplane with four
passengers. Sister was puzzled.
"Who is the fourth pas-
senger?" she asked "That's
no passenger," returned the artist
indignantly. "That's Pontious
the Pilot."

Antoinette Vaz.

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The CEYLON ROSARY

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—the magazine of the Catholic Home—
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Colombo 4. (Ceylon)

A mother of eight children,
Anne Arasaratnam writes this
short story of Love, Sorrow
and Faith...

Women's-Mag

Edited by Patience Hope



CALLING ALL CATHOLIC WOMEN

ARTHUR had just been promoted as chief clerk. The long years of hard work had at last reaped its reward. As Arthur sat in the train that evening on his way home, his thoughts flew back to another train ride fifteen years ago. He was not alone then. By his side sat a beautiful young girl, with dark raven tresses that waved back into soft curls, frank brown eyes, lips that wore a perpetual smile all set in a beautiful, heart-shaped face.

She was the daughter of a rich business man and she had led a life of luxury, which she had given up gladly to be a poor man's wife. It was then Arthur had promised her that he would never rest till he would give her back all the luxury she had given up for him.

A wave of tenderness overswept him even now as he recalled her soft-spoken answer: "It does not matter,

Love's Service

The rosary had always been their companion. They had always taken their joys and sorrows, their hopes and fears, to the Mother of fair love.

How happy she would be today. His thoughts came to an abrupt end as the train reached its destination.

His light steps denoted the happiness he felt as he carried a carefully wrapped up parcel.

He tip-toed into the house

By
**Anne
Arasaratnam**

and there in her favourite chair sat his wife. Her beauty had grown with the years, making her as breathtakingly beautiful as on the day he had first seen her, the bridesmaid of his best friend.

He stole behind her and imprinted a gentle kiss on her forehead. She looked up surprised, for she had been reciting the rosary with her eyes closed.

"Arthur, you are home early." Silently he laid the parcel on her lap.

"What is it, Arthur?" "Something you have always wanted, dear."

She gazed in rapt wonder at the magnificent ivory statue of the queen of heaven and earth.

"Oh Arthur, how thoughtful of you. You have always been so very kind and thoughtful about me."

There were tears in her eyes. Tears of a deep joy, the joy that comes to one after long years shared together, years which had knit them into one, understanding, loving and sharing, through days of cloud and sunshine.

Their deep love and faith had made life a little bit of heaven, for them.

The bells of the angelus rang out and Arthur and Mary knelt side by side to say the evening prayer. Mary had to leave for choir practice and Arthur saw her into the taxi.

"I'll be back soon, Arthur. See that Esther and Paul say their rosary with you in case I get late."

"I'll not forget dear, and don't be late. We have to celebrate today. I've got special news for you."

A Thought FOR THE WEEK

ALL the greatest things in human life are one syllable things — love, joy, hope, home, child, wife, trust, faith, God. All great things are simple things.

• Of all the fine careers open to young women these days, that of wife and mother still heads the list

Dear Friends,

Our Holy Father in a recent audience stated: "Women are the strong sex... Actually they are the strong before God, because when others tire they continue to pray..."

Those words should inspire us as we Catholic women in this our beloved Lanka now close up our ranks and get together, solidly united under the one Faith that really matters to us.

It is most appropriate too that we begin to get together and to defend our homes from the perils that beset us, to make our voice heard, in this most beautiful of months, in May, the month especially devoted to our Blessed Mother.

Mary is every man's and every woman's best friend. She never fails anyone who seeks her maternal aid. Let us then go to her and open out our hearts.



At a time when the world is breaking up, when family life is assailed and many evils face us, it is we Catholic women with the intrepid armour of our purity who can stem the tide of disaster. By the purity of our actions, by our living Faith, all things shall be conquered.

In the coming weeks we shall have much to discuss, much to ponder. Meanwhile, I am sure that every Catholic

woman will take an active part in the Women's Mag. launched today.

And now for my Mail-bag: have selected a few from those received and next week I shall give you the name of the first fifty members of the newly-formed Women's-Mag. — Patience Hope.

From my mail-bag

Dear Patience,

I am an ardent reader of this interesting paper, and have long hoped that a page exclusively for women would be launched; the majority of Messenger readers are women, especially mothers, so now we have the means of sharing and airing our views.

Mrs. Mary Wijesekera,
Dodanduwa.

Dear Patience,
I am a mother of five children and I am so glad that you have started a Women's Mag for us, mothers.

Mrs. Helen Foenander
Colombo 6.

Dear Patience,
It will be a great pleasure to open the pages of the Messenger knowing that there is a special section for our very own.

Mrs. Stella Samaranyake,
Moratuwa.

Dear Patience,
I feel that the Women's-Mag, in the Messenger, will contribute greatly to the richness of Christian life.

Please register my name as an active member.

Therese Rani Patrick,
Mutwal.

YOU CAN'T REPLACE MOTHER

THE hand that rocks the cradle still rules the world and, no doubt, always will, but that hand has recently become a composite monster whose various parts include (1) "Our pediatrician," (2) "The man at the child guidance clinic," (3) "The lady who spoke at the P.T.A." and, not infrequently, "My psychiatrist."

Mother, even if she does feel adequate to rock her own child's cradle, is quite often too abashed in the presence of all this professional "know how" to even admit it.

Most mothers sincerely pride themselves on being good mothers, but mother should never be placed in

A wave of the hand, and Mary had gone. Arthur had just finished the rosary with his two children when the bell of the telegram boy was heard.

"Are you Arthur Silva? there is a telegram, sir."

Arthur could not believe his eyes. The words read "Mrs. Silva's condition critical." The address was Sacred Heart Hospital, Colombo.

In less than half an hour he stood by the hospital bed. They had covered her face with a sheet.

Oh God! it must be some evil dream, this could not happen to Mary. It was less than an hour when they had stood side by side and now his ears were listening to the tragedy, ... a motor accident.

The formal words of sympathy followed and lastly the Mother placed something in his hands.

"She wanted me to give this to you," and there in his hands lay the constant companion of his beloved, the old brown rosary.

(To be concluded next week)

By Betty Hansen

(A mother of seven kids)

the position of a weak and cringing nation suing for the favour of a hostile foreign power. Mother calls the shots, or should. This is the reason they love you, because to children parents represent security, confidence and decision in a world where they themselves are too inexperienced to decide right from wrong.

It is this strength in the home that generates love, not the endless transportation from one planned activity to another, the trips to the pediatrician, the psychologist, and so on. Nor does love come from the vitamins and balanced meals so conscientiously dealt out, or from unallowed privileges scrounged against a parent's better judgment.

I am a firm believer in letting our seven know just who the mother is around here.

Our daughters will be reared to have a deep sense of pride in their own womanliness, and also in their ability to rear a family and care for a home. They will know that of all the fine careers open to young women these days, that of wife and mother still heads the list.

My daughter will some day choose a career of one sort or another, but of all her accomplishments I hope she will be most proud of her ability to manage a brood of youngsters and her talents as a happy and efficient home-maker.

WOMEN'S-MAG

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

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

ADDRESS.....

RECIPES



• Cheese Butterflies

4 ozs. sieved flour, a pinch of baking powder, 2-3 ozs. butter, 2 ozs. grated cheese (Edam), salt and chilli powder to taste.

Method — Sieve the flour, baking powder, salt and chilli powder together, rub in the butter and cheese and work together into a smooth stiff paste which should leave the sides of the bowl clear. Turn off on to a board and knead lightly. Cut into 1 inch fingers, giving half the biscuits a double twist in the centre.

Place on a greased and floured tin and bake in a hot oven (Regulo 6) until firm to the touch. Leave in the tin to cool for a few minutes and then cool. Cover the flat biscuits with a cheese spread and fix the twisted biscuits on top.

Sent by Mrs. B. M. Fernando,
(Mt. Lavinia).

CEYLON STUDENT at AFRO-ASIAN MEETING

(from a "Messenger" correspondent)

WHEN REPRESENTATIVES OF OVER 60,000 ASIAN AND AFRICAN STUDENTS IN EUROPE MET IN ROME RECENTLY TO DISCUSS THEIR COMMON PROBLEMS, A CEYLON STUDENT TOO WAS PRESENT RIGHT THROUGHOUT THE MEETINGS. MR. MANO CHANMUGAM OF COLOMBO, ACCOMPANIED REV. FR. THOMAS TYE (ASSISTANT TO MR. COONAN, THE GENERAL CHAPLAIN TO OVERSEAS STUDENTS IN BRITAIN) TO THE SESSIONS.

Among those present at the meetings were chaplains and lay leaders representing Asia and Africa. Several international organisations such as Pax Romana and the International Y.C.S. were also represented.

The meetings which were held in "Domus Pacis," the very modern hostel of the Italian Girls' Catholic Action Movement, covered the entire series of problems confronting the student from the time of departure for Europe until his return to the home country. The conclusions reached by the delegations dealt specifically with the need for greater co-ordination to enable the effective transmission of information concerning the students through some central liaison office.

PAPAL AUDIENCE

At the closing session, a synthesis of the discussions held was presented. Besides

sion of information concerning the students through some central liaison office.

People's right to know

Continued from page 7
slavery under Red domination.

It appears to me that the answer will come from the M.E.P. reaction to the Red atrocities in Tibet. Up to date, so far as I know, not only has the Prime Minister refused to commit himself, but all the highlights of the Peramuna, not excluding the E. B. P. have observed a religious silence. Those ultra-Buddhist bodies have remained strangely silent and inactive even in face of the insult offered to the highest representatives of the Buddhist Sangha at the gates of the Chinese Legation.

What should be the reaction of the people towards

His Excellency Mgr. Sigismondi, there were many ecclesiastical and lay personalities present, including His Excellency Mgr. Van Lierde, Papal Sacristan, Very Rev. Fr. Volker, Superior General of the White Fathers and Mgrs. Veulliot and Paro from the Secretariate of State.

The climax of the three-day conference was the Special Audience granted by His Holiness the Pope who spoke with fatherly kindness to each of the participants. Speaking from the throne, in response to words of homage addressed to him on behalf of all present by Rt. Rev. Mgr. Glorieux, Ecclesiastical Assistant of the Committee, the Holy Father expressed his joy at the sight of so many fervent young people from many lands and invited all of them to pray for the forthcoming Ecumenical Council.

this attitude of the Government and its guides, mentors and dictators?

ABBE PIERRE

Continued from page 4

able to gather the desperate people and say: "Come. Do you want to join a community and build houses for the homeless? Do you want to go to North Africa?"

For we shall be going to do something in those towns over there where thievery is so imminent and where it may be that before long suffering will be sweeping not only over us but over those other peoples, in consequence of the growing lack of understanding.

FILM STRIP

BY
E. C. T. CANDAPPA

The major attractions were "Hollywood or Bust" at the Liberty and "Gigi" at the Majestic. Every man to his own opinion, and it is my intention to run counter to what is probably popular taste in this instance and place a film which barely lasted three days on the top of my list.

This film was "Spring Reunion" which starred Betty Hutton, Dana Andrews and James Gleason. I do acknowledge that "Gigi" won nine awards and was an entirely pleasing trifle and that "Hollywood or Bust" was certainly very entertaining, but "Spring Reunion," I felt, had more enduring qualities.

For one thing it was the least superficial of the three films, which however is only a negative way of saying it was a deep film. The Dean Martin and Jerry Lewis comedy and "Gigi" were obviously not meant to be taken seriously. Their merits lay in their flimsiness and any degree of ponderous thought would have weighed them down and spoiled them.

It would be unfair by these two delightful films to judge them in the same context as "Spring Reunion" for it belongs to a different class. It sought mainly to portray the feelings of a woman who is acutely conscious of the fact that she is growing old as a spinster and who desperately clutches at the hope of finding fulfilment when she meets an old school mate similarly placed. It is not an easy role to play and not many would have carried it with the assurance of Betty Hutton. The strength of her

performance lay in her splendid restraint, for over-acting would inevitably have made the role maudlin or resulted in a display of hysterics. On quite the contrary, Miss Hutton brought a refinement and a dignity to her portrayal which must surely place her among the great character actresses.

There are moments when there is such power in her acting, such force in her understatement, that the impact is like that of an underground explosion. Those who see in Miss Hutton only high powered vivacity fail to remark that even that is a manifestation of her sensitivity. Remember the varied moods she portrayed in "Annie Get Your Gun"? And the adeptness with which she changed them? It is a great pity that she has not made more films with straight dramatic roles.

"Gigi" of course stands out in its class. It is a delightful piece of work, and it is no surprise. It has the incomparable Maurice Chevalier whose very presence in a scene lends the right touch to all the other actors in it and even contributes the exact atmosphere to the scenery and the props. The story is set in Paris at the very turn of this century and is preoccupied with the romantic life of the bourgeoisie of the City. As Gigi herself sings at one point, "There must be more to life than this." But that is another matter. The Collette touch is introduced with finesse and there is a tongue in cheekiness which colours the films and lifts it out of being heavy or mushy to the effervescent trifle that it is. It is in the capturing of a spirit that the film succeeds most—of the spirit of gracious living in a

spacious time and of the buoyance that attended it. The vivacity of colour and verve of music recreate it, but perhaps nothing does it more directly than the merry eyes and sensitive face and altogether arresting personality of Maurice Chevalier.

"Hollywood or Bust" was essentially for children of all ages because its main attraction is that Child Which Never Grows Up—Jerry Lewis. Either a great part of the world is feeling tickled for nothing or something is the matter with my sense of humour, but from the first moment I set eyes upon this Glorification of Imbecility I took an intense dislike to him in the way I would take an intense dislike to any adult who lisps and baby talks. There was nothing pleasant about him and his appeal lay, I suppose, in the sympathy he might evoke by the seeming helplessness caused by his apparent idiocy. I hoped that he was only a malady and that like other maladies he would pass. But people have got used, or immune to him. Whatever Mr. Lewis is portraying, it is a character that is an insult to normal human intelligence. All this is not saying that Mr. Lewis is not a good clown, but that in my view he is raising laughs in a worthless way. He has a genuine gift of clowning. Do you recall how in trying to make a little girl laugh in "Three Ring Circus" he nearly moved you to tears? He is a great mimic. Remark the zest he brings to his sketches of the typical movie fans at the beginning of "Hollywood or Bust." That is why it hurts a man acting an idiot when he can play a clown.

Fish Rent

Continued from page 5

has recently accused the Church and her Clergy of profiteering on fishermen's co-ops, and, in order to make the charge more cogent, has cast aspersions on the honesty and efficiency of the Minister of Fisheries and his officers. *Suppressio veri et suggestio falsi* is a form of argument as old as the first debate that ever took place on earth, namely the one between the devil and our first parents. There is nothing surprising that our modern enemies should use it.

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POLO MARCO

Continued from page 7

this aspect of the question and I am inclined to think that the reverse is also true.

Are there those who are intensely keen on being of real, selfless service to their fellowmen but who do not base such an attitude on belief in and the love of a Common Father?

Personally, from my very limited experience of men and matters, I have found that such an attitude does not last long.

Take away the higher motive and the dynamism is lost. The spirit withers away.

The philosopher will say that that accounts for the failure of humanism. Well, such a truth is not difficult to understand.

If you do not believe in the Fatherhood of God, whence comes it that men are brothers?

Talking in a more general strain, banish God from society and why the devil should we have laws preventing murder, theft and divorce?

I do not know whether you will agree with me in what I am going to say next. To put it to you without quibbling, I opine: If you want an increase in social welfare, in charitable institutions and the relief of suffering, come on, go ahead and increase belief in and devotion to the Common Father.

The immediate result will be an increase in the average height of church domes. The long-term result will be the profusion of the grace of God, the diffusion of the fruits of the Holy Ghost and the effusion of the spirit of Christian charity.

There is no other way of solving the mammoth problems which the politicians are miserably striving hard to tackle.

In the process, no doubt, you might incidentally, as I said, cause a proliferation in the number of church steeples. So what?

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Franciscans

Continued from 1

In their 750 years of life, the Franciscans have given the Church five Popes, many Cardinals and Bishops, 60 or so canonised saints, 150 beati, plus hundreds of martyrs as well as many theologians, philosophers, scientists and men of letters, artists, educators, pioneers, preachers and missionaries.

IMMIGRATION

Continued from page 1
primitive and unscientific because of the difficulties and expense, appears to me the most Christian solution to the problem.

Tamil Catholic Literature

A large stock of new Catholic publications in Tamil has just arrived from South India.

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