

The Ceylon's Catholic Weekly Messenger

Vol. 92 No. 22

SATURDAY, JUNE 4, 1960

Registered at the G.P.O.
as a Newspaper.

15 Cts.

● Wholesome and welcome present from Rome

The Liturgical Movement takes a step forward in England

Holy See grants permission for use of English

IT must have been heartening news for many of the clergy and layfolk in England and Wales that the Holy See has granted permission for the use of English in the administration of certain sacraments and for some of the blessings. An English liturgist has referred to it as a wholesome liturgical change which has come as a welcome present from Rome.

According to an English news report, the sacraments and blessings concerned include Baptism, Confirmation when it is conferred by a priest on a person in danger of death, matrimony, Extreme Unction, the prayers for the dying, the reception of converts, the churching of women after childbirth, and the blessing of new school buildings.

Many other countries already enjoyed a similar and even wider concession. Thus in 1954 the Sacred Congregation of Rites approved the text of the American Ritual, which was modelled on the German Ritual of 1950.

Here in Ceylon the use of the English text as given in the American Ritual has already been permitted for some time now, and a Sinhalese Ritual and a Tamil Ritual are nearing completion.

The German Ritual, on which the American one was based, is not a mere translation of the old Latin Ritual. It revises some of the rites, making them more practical from the point of view of use, and more helpful from the devotional angle. The chief changes were in respect of marriage, the blessing of women after childbirth, and the administration of the last rites.

The new English text, which will be ready in the autumn, is that of the "Small Ritual" of 1956 published under the direction of Archbishop Grimshaw of Birmingham, a beautiful rendering in modern English.

So far English priests who were keen to make the sacred rites more intelligible to the people had no alternative but to add a brief commentary on the ceremonies and read translations of some of liturgical prayers. And the English laity were very appreciative of being able to hear at least a part of the Church's ceremonial in their own language, especially the words of comfort contained in the prayers for the dying or for a departed friend.

There is no doubt that English Catholics, clergy and laity alike, while being thankful for what they have got, will, like Oliver Twist, be asking for more.

Stately as is the Latin of the Ritual and valuable as the advantages are of a single official language of the Church with its unifying power, except for those who are familiar with the Latin, the light of the liturgy tends to get rather hidden under a bushel.

Pius XII himself said, in his Encyclical Letter *Mediator Dei*, "In not a few rites the mother tongue may be useful to the people."

Cardinal orders inquiry into 'dancing' of sun

CARDINAL CEREJEIRA, Patriarch of Lisbon, has ordered an inquiry into reports that the sun "danced" in the sky on May 17, after ceremonies celebrating the first anniversary of the erection of the Christ the King monument in Lisbon.

The phenomenon is said to be similar to that which followed the final apparition of Our Lady at Fatima in 1917.

Several hundred people, including a priest, Fr. Sebastian Pinto, director of the Christ the King Monument secretariat, are said to have claimed that they saw the "dancing" which

was preceded by a rainstorm.

They said that after the appearance of the rainbow the sun twirled and twisted in the sky.

The same kind of phenomenon is said to have been seen on October 30 and November 1 over the Vatican gardens while Pope Pius XII was taking his afternoon walk there.

New Rules for Prayers after Low Mass

THE Holy See has ruled that the prayers after Low Mass may be omitted after Dialogue Masses on Sundays and feast days and after Masses during which there has been a sermon.

A decree of the Sacred Congregation of Rites also permits omission of the prayers when Mass has been offered for a wedding, First Communion, confirmation, ordination, religious profession and where there is a general Communion (such as Mass for all members of an organisation).

BLESSED MARTIN MAY SOON BE A SAINT

THE Holy Father told 300 pilgrims from Peru that he hopes Bl. Martin de Porres will soon be proclaimed a saint.

Bl. Martin, a half-caste, lived in the 17th century in Peru, joined the Dominicans as a lay brother and became known as the "miracle worker."

He cured the sick, raised the dead and had himself transported in a moment of time to distant countries — Africa, the Philippines and Japan.

At the funeral in Lima, his pallbearers included the Viceroy of Peru and the Archbishop of Mexico.

Modern Apostle of the Sacred Heart

THE modern apostle of devotion to the Sacred Heart, Fr. Mateo, died on May 4, after a long and painful illness. Millions of homes throughout the world have a picture of other image of the Sacred Heart exposed in a prominent place as a result of the intense campaigning undertaken by Fr. Mateo and his collaborators in what is now known as the Work of the Enthronement and Night Adoration

Older readers will remember Fr. Mateo's visit to this country when he addressed large audiences.

Few people know that Fr. Mateo was half English. He was Eduard Crawley-Boevey, and was born in 1875 in Peru of an English father and Peruvian mother. On entering religious life in 1889 in the Congregation of the Sacred Heart (Picpus

Fathers), he took the name of Mateo, and was ordained in 1898.

In 1907 his work of propagating devotion to the Sacred Heart of Our Lord in the homes of people was blessed by Pope St. Pius X, who encouraged him to devote his life "to this work of social salvation."

Fr. Paul van Aarle, S.S., C.C.,

national director of Fr. Mateo's work in Great Britain, writes: "The doctors had to amputate his left leg, gangrene having set in. He accepted his sufferings for the sake, as he said, of the good of our Congregation. Millions owe to him the salvation of their souls and of their families."

Chile earthquake

POPE John has sent a message of sympathy and a gift of money to the victims of the earthquake in Chile where nearly 10,000 people were known to have lost their lives.

Feeling his age

POPE JOHN, speaking to pilgrims from his window on May 21st, said he was beginning to feel his age. He is 78. The Pope, however, looked in excellent health and spirits.



Father Mateo standing before the altar in his hospital bedroom on the occasion of the golden jubilee of his sacerdotal ordination. (See page 7).

THE VICTOR LEADS ... OTHERS FOLLOW

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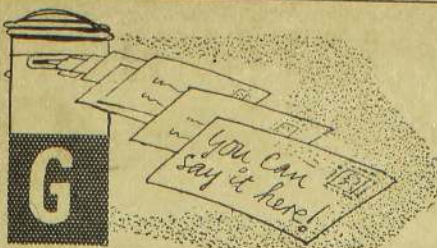
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TUCKERS AUTODROME

WEEKLY POSTBAG



FIRST THINGS FIRST

THE greatest single factor which will lead our country to greatness and prosperity is inter-communal co-operation; and for inter-communal co-operation to be fully effective, Sinhalese-Tamil co-operation is indispensable.

It is in this context that things relating to Ceylon have to be viewed. Moreover, every single event that takes place has to be so conducted as to subserve this ideal of inter-communal co-operation, which is

not possible without general communal goodwill and harmony.

The General Election in July will take place under somewhat extraordinary circumstances, as we all know, and crucial problems confront Ceylon. Our country is at the crossroads. The people are faced with the handling of grave problems that will make or mar Ceylon's future for generations to come.

Much will therefore depend on the manner in which the election

campaign is conducted, the atmosphere generated, the calibre of the Parliamentary representatives returned, the ideals, the principles and policies enunciated during the election campaign, and the numerical strength of political parties that will emerge; but not on the last named alone as is generally imagined.

Primacy of principles

It is not merely a question of electing a party with sufficient numbers to constitute an absolute majority and

starting point of that revolution must be man himself. Without the internal revolution, the external revolution was meaningless.

The views of these eminent personalities have been submitted above to enable the pillars of Ceylon society, including our politicians and parliamentarians as well as the rank and file, to do some service, by way of self-examination and necessary personal adjustment, without exclusively purporting to concentrate on the improvement of the country and community to which they belong.

WHAT PEOPLE SAY

By Spectator

BABBLER, on 'Rigours of Life at Westminster': "The capacity to put service before self reconciles him (the British M.P.) in great measure to his lot, however hard he may find it. When will it be able to evoke a like response in the parliamentary life of this country?"

2060 A.D.! Conservative estimate, you say? Very likely, when we know that the evolution of British parliamentary life started with the Witenagemots of the Anglo-Saxon kings!

Jayaprakash Narayan, on collective farms and farmers in Russia: "Twenty million people were liquidated in one way or another!"

David Craig: "Jayaprakash Narayan's statistics are wild, and his word 'liquidated', with its definite suggestion of deliberate slaughter, is unproven and probably groundless."

All this cross-talk about 'liquidation' is rather confusing, isn't it? For further particulars, please apply to the Hungarians!

News reporter: "No one went to the aid of an old man who lay fallen beside a pedal cycle!"

'Good Samaritans' appear to be as scarce here, as they were in Judaea, 2000 years ago!

BISHOP SHEEN SPEAKS

BIRTH PATROL

BIRTH Patrol is a new kind of sentry affecting life. Hitler believed in birth patrol of the Jews; Stalin in birth patrol of Christians; Krushchev in birth patrol of the Hungarians, Poles and Ukrainians. Now there are those who would patrol life, not after it became a harvest but while it was seed in the granary. The new kind of vigilance would not wait until the fruit appeared on the tree, as did Hitler and others, but would stifle the blossoms and the buds. They would take up their watch at the border line of love and life and say: "They shall not pass."



Population explosion

Those who believe in birth patrol find it very hard to justify why they should worry about an increase of population on the one hand, while on the other, live in a nation which pays farmers not to raise an excess supply of foods. "There will not be enough food," is muttered in the same breath as "There is a surplus which is hurting prices." Another inconsistency appears in the fear of a "population explosion" on the one hand, and the multiplication of atomic bombs on the other. The very phrase "Population explosion" shows that human birth is equated with a chemical reaction, and that the multiplication of human beings can be as dangerous as an explosion of an atomic bomb.

Atomic explosion

If we, as a people, had the fear of God's Justice in our hearts, knowing that He is the Giver and the Preserver of life, would we not shrink from fumbling with the levers of life, lest our fingers fumble with the atomic bomb? Even the phrase "population explosion" could turn against us, for has it not been estimated by military experts that on the first day of atomic warfare, fifty million people will be killed?

The attitude of birth patrol is negative, failing to see beauty, truth, love and life as a whole. Everything is dissected, analyzed, fragmented, split. Picasso paints a man; but the man he paints has been exploded into a thousand particles. He puts the pieces together, but never as they are in a human. The painted man has only one eye and it is in the wrong place. Cynically, a violin solo has been described as the drawing of the hair of a dead horse across the entrails of a dead cat. A poem is so analyzed in its metres, that it no longer carries meaning; the conscious and sub-conscious in man are probed to a point where they look like a watch a naughty boy has torn apart, wheels, ratchets, hands, face, jewels are scattered about as time is destroyed.

Egocentric satisfaction

Love is distorted and its disfigurement has gone through two phases. Both have one thing in common, namely, the denial of the "other." First, through the influence of Sartre, Proust, Stendhal and Nietzsche, love denied the partner, as love was defined as the projection of the self into something else in order to intensify the pleasure of ego. The other is not loved; the other does not exist except as an occasion of egocentric satisfaction. The ego gives the other the illusion that he or she is loved, but once the water is drunk, the glass is forgotten. Then came the second phase — the denial of the other in the sense of the offspring; birth is patrolled. Love is denied a fruit. Lover and beloved become like two ships that pass in a night of epidemic contact. Their mutual self-giving ends in exhaustion and boredom. And because the other is denied either as partner or child, there is a break-up and a search for another partner in a wild ecstasy of being alone together.

Thwarting a womb

Life is a whole; so is love. Love is like eating; there is something personal, that belongs to us; something impersonal and reflex that belongs to God. We can choose what we eat, but after we eat, digestion is automatic. Thus does God assure the preservation of individual life. Love is personal; we decide where we will live. But in the act of love, there is something automatic, reflex, beyond personal control. This is where God steps in to preserve the human species as digestion preserves the individual. We can, of course, tickle our throats and vomit; we can fumble and tear at the blossoms of life too; but will God look with favour on such perversion of His laws?

These words are written for the future, and may it be distant. We do have to fear a "population explosion," but it will come from fumbling with a bomb because we have thwarted a womb. (Copyright . . . Reproduction in whole or in part forbidden.)

A plea for Sanity and Charity

to run a Government. Stability, while being a great and desirable thing, is not all. Even a Government considered stable, if it is not founded on righteous and statesmanlike principles, can become unstable in a short time and lead the country to disruption, ruin and disaster. Similarly if the members and political parties returned to Parliament are not actuated by righteous and statesmanlike principles, Parliament itself can deteriorate and become an institution incapable of serving the high purpose for which it is intended.

There is looming before the country the grave danger of undue emphasis being laid on the numerical strength of parliamentary majorities to enable Government to be run, and on the cohesive nature of parliamentary groups, to enable the exercise of influence, both of which are always subject to very serious limitations, and particularly so in countries like Ceylon with its heterogeneous population and very brief experience of what is termed the Western Democratic system. Hence there is the duty which may be unpopular under prevailing circumstances to sound a note of warning.

Re-thinking urgent

In view of the unsatisfactory nature of the relationship between the Sinhalese and Tamil communities at present, it is best that some re-thinking and reviewing is done by both the communities and their leaders and their political parties, between now and the General Election, a process doubtless to be continued thereafter. This cannot be postponed till after the Elections.

Changes and adjustments are urgently necessary from all sides. An immediate start is urgently called for now. It would be most harmful to keep on repeating old slogans and pledges. Consistency in politics is not the be-all and end-all of politics. Politics itself is a means to an end, and the method of consistency could be retained only so far as it serves the higher purposes.

Consistency cannot be an end in itself. And as Sri Rajagopalachariar recently warned, consistency must not become obstinacy.

Importance of change

Whenever necessary not only is change in ideas and ideals much preferable to consistency (superficial), but change in its full content is something more comprehensive in its ambit and grandeur.

Mahatma Gandhi's views on the necessity of such changes in the individual character and personality of human beings have been set out in a luminous manner by Shri Jayaprakash Narayan in the following words:—

"Mahatma Gandhi was never tired of emphasizing that although it is necessary to improve Society and to change the Social, Economic and Political Institutions or Society, these changes will not mean very much unless man himself changes. Institutions are run by men and unless men too, change and improve, mere external improvement will not take us very far. Mahatma Gandhi had insisted that while there has to be a social revolution, the

This task of self-examination and personal adjustment was never more urgently needed than now.

Policies must be flexible

Again, in most matters our politicians and parties could have a long range policy as well as a short term policy, a long range programme as well as a short term programme.

Slogans, pledges and election cries are not unalterable, provided the country's welfare demands alteration.

So far as the coming General Election is concerned, it will lead to grave disaster if the political parties or leaders keep on repeating their old election cries. There ought to be a shift in the emphasis. The emphasis should now be on inter-communal co-operation. This inter-communal co-operation could be brought out by means of a programme of "honourable co-operation," which will naturally include "responsive co-operation." It is time that Sinhalese and Tamils thought of programmes of honourable co-operation, and placed before the electorates interim programmes of such co-operation, without confining themselves to a bare repetition of old slogans, however good in themselves or however profitable they may be considered during an Election Campaign.

Interim adjustments

After the elections, for politicians, parliamentarians and electorates to turn round and say that they are bound by election pledges founded on such slogans is politically fatal in the long run. Further, not only should terms for interim adjustments be placed before the public, but a general mandate to arrive at adjustments regarding communal differences and problems, at the discretion of the members of Parliament in the interest of the country, should be expressly asked for and obtained at the elections.

Round Table Conferences after the elections, without proper background, atmosphere and prior authority so obtained, cannot be successful in the least in achieving the purposes which are expected of such conferences. They may even worsen a situation which is already bad. I say so even though I have for the last few years pleaded for Round Table Conferences and still continue to maintain that plea.

What would constitute sufficient foundation for communal harmony is a matter in the first instance for negotiation and settlement. Unless members of Parliament returned at the next elections have the necessary express authority to negotiate and settle, deadlocks might arise.

Inter-communal harmony

There is a time for everything. If Ceylon is to survive and if various communities in it are to survive, the greater and over-riding emphasis for the time being should be on inter-communal harmony, co-operation, friendship and love, giving effect to the age-long principle of all for one and one for all.

The welfare of the country demands

the co-operation and joint effort of all communities. The welfare of any single community requires the co-operation of the other communities. It would in the long run be unwise and unfair to rely entirely on the political cohesion of any single community, though such cohesion, if founded on noble and unselfish principles, is always to be welcomed.

In the event of any programme for honourable co-operation being given fair trial by both the communities concerned, for a sufficient period, and being found to have failed, only then should any other programme be embarked upon.

Having tried to serve Ceylon and the community to which I belong, and the religion which I profess, from the time of my school days, commencing from a period anterior to the foundation of the Ceylon National Congress and the Temperance Movement, while I am naturally happy that Ceylon has regained its National Independence, I am at the same time sorrowful and distressed at the turn of events and the deterioration of communal relationship, particularly of Sinhalese-Tamil friendship.

The sentiments and hopes expressed in the following stanza find an echo in my heart, and my humble prayer is that it may be so with all sons and daughters of Sri Lanka to whatever race they belong, whatever language they speak, whatever religion they profess:—

"To suffer woes which hope thinks infinite,
To forgive wrongs darker than death or night,
To defy power, which seems omnipotent,
To love and bear, to hope till Hope creates
From its own wreck, the thing it contemplates,
Neither to change, nor falter, nor repent,
This is alone Life, Joy, Empire and Victory.

S. Sivasubramaniam.

Colombo.

"Family Planning"

I MUST say that I have never read a more enlightening Pastoral Letter than the above, issued with your paper of the 21st May.

This is a matter that concerns all of us, even people like me who will never have a family, because sooner or later the subject is discussed amongst one's friends, relations, and even acquaintances in office; and we, being Catholics, are looked at askance because of our rejection of the popular view. As this Pastoral puts it so succinctly, "... we wish to make it very clear that these methods are wrong not merely because the Church condemns them, but rather that the Church condemns them because they are wrong."

To all my fellow Catholics, and even those Protestants who are not prejudiced against us, I would pass on St. Augustine's famous words, "Tolle te lege."

E. R. Tampoe.

Colombo.

TOMORROW IS MISSION SUNDAY OF THE SICK

The popular rejection of suffering and discomfort is one of the most remarkable phenomena of a most remarkable age, the age in which we live. It is pushed to such fantastic lengths that there almost seems to be some diabolical inspiration or frenzy which has seized hold of even many well-intentioned people to make them hate pain even more than saints hated sin, if that is conceivable. Mission Sunday of the Sick helps us to take stock of ourselves and to see how suffering and sickness can be turned into a symphony.

WHY SQUANDER ILLNESS?

THREE and thirty years Christ dwelt on earth — years of poverty, pain, toil, hardship, humiliation, disappointment, crowned with a death of agony on the Cross. Yet ever and always, from the cradle to the Cross, from the depths of His anguished heart came the prayer: "Father, not My will, but Thine be done." To prove that to share His sufferings is a privilege of those who are dear to Him, He allowed His own Blessed Mother to stand beneath His Cross on the first Good Friday, her soul pierced with the sword of sorrow. And from that same Cross He speaks lovingly to the sick and suffering today: "If anyone will come after Me, let him deny himself, take up his cross and follow Me." Matt. 16:24.

Why, then, cannot pain be made redemption? Why under the alchemy of Divine Love cannot our crosses become crucifixes? Why cannot sufferings be regarded as penance for the offences we have committed against God and our neighbour? Why cannot we use a cross to become God-like? We cannot become like Him in power. We cannot become like Him in knowledge. There is only one way we can become like Him and that is in the way He bore His sorrows and His Cross. "Father, not My will, but Thine be done."

IN HOSPITAL

Here in this hospital, away from the toil and the turmoil of life, this blessed opportunity is yours to come closer to God with whom you wish to spend your eternal life. In the stress and strain of daily living, amid the excitement and exhilaration of other moments, all too often we forget the Divine Design of Living. God knows where our happiness lies. Do we know?

Your sickness, unwelcome as it may be, affords you the time to reflect and the chance to check on yourself. Through serious thought and prayerful meditation, the real purpose of your life — Love and Service of God — will come crystal clear. You will hearken to whatever inspirations He may bring to you. You will see the folly and the foolishness of so many (often sinful) things in life that once seemed so necessary or desirable. In the sick-room you are alone with your thoughts much of the time. The noise of the work-a-day world dwindles to a faint hum. Seeing the world and worldly things from a distance, you realize how small and insignificant it all is. Trials, sickness, sufferings compel you to acknowledge your helplessness and to admit your dependence upon God. Illness, then, is often a blessing in disguise. Perhaps it will be for you. Think it over!

YOUR ALTAR

It is an old experience that, whenever God takes away something, He makes room for His grace. Without God sickness is a heavy yoke; with God, it is beautiful worship, a continuous oblation. Your bed or your wheel chair is your altar on which you sacrifice yourself with your Saviour. God alone knows the good you can do for yourself, for your relatives and friends, for the missionaries, for the souls in Purga-

tory by your patient, sacrificial suffering. You will be living the Mass, another Calvary, day by day.

There is nothing more tragic in all the world today than wasted pain. Think how much suffering there is in hospitals and among the poor and the casualties of war. Think of how much of that suffering goes to waste. The Little Flower, St. Therese of the Child Jesus, sanctified every pain of her youthful life. In so doing she was a missionary by prayer as she wished to be an apostle of pain and suffering in spreading the Kingdom of Christ; and so successful was she that today she is the heavenly patroness of our missionaries. You, too, can be a missionary by consecrating every pain by drinking a few drops of the bitterness that overflowed the Chalice of Gethsemani.

Open your heart, then, to the whisperings of the Divine Lover; lay your heart upon His altar and your reward will be as generous as your love. Father O'Donnell, President of Notre Dame University, U.S.A., knew Christ and Christians. That is why he wrote:

"He talked with sinners, ate with them and died
With two for company on a sorry hill.
And when grey dawns have brought us to His side,
We know, heart-brokenly, that He loves us still."

May you, my dear patient, return to Him love for love! May His love make melody in your heart now and forever more! And may these words help you in some small way to be one with Him in sickness and in health, in life and in death! This is our hope and prayer as we write these words to you. May they serve as a memento of your stay in the sick bed and as a reminder of Our Lord's words: "What doth it profit a man if he gain the whole

world and suffer the loss of his own soul?"

"The Lord bless thee and keep thee.

The Lord show His face to thee and have mercy on thee.

The Lord turn His countenance to thee and give thee peace....

Num. 6, 24.

The Apostolate of the Sick

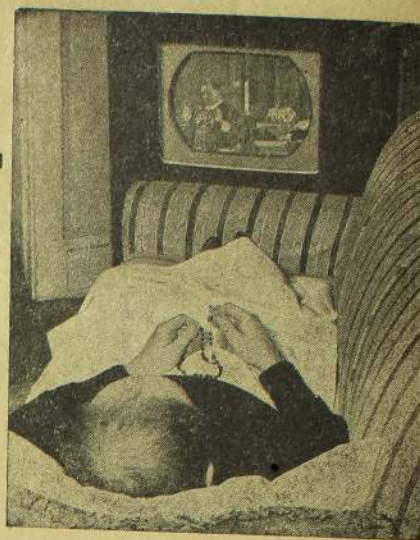
HEALTHY people often wonder about the problem of sickness and suffering in this world, sick people very seldom do. They usually know, from their own experience, the immense value of pain and sacrifice. The rest of us have to be told.



Many sick people bear their sufferings and speak of them as their joy in being allowed to share in Our Lord's sacrifice. They know, without being reminded, that their pain is playing an active part in the redemption of all mankind. And although they have every reason to feel sorry for themselves, their first thoughts are always for the sufferings of others. They, who need help themselves, want to know first how they can help their brethren.

Their joy is more contagious than any sickness. It touches people in mission lands, who also live in pain. Their prayers and

A PRAYER for the SICK and Suffering



Eternal Father, I believe in Your all-powerful love. You are my Father Who rules and guides my life according to Thine own wise Providence. Thy motives are not always clear to me, but I know that all done by Thee is for the best and lovingly submit myself entirely to Your Will. Thou it is who hast given me a body wracked with illness and so I say: "Thy Will be done."

O Good Jesus, I wish to accept Thy cross and imitate Thee. Grant that my sufferings be united to Thine since with Thee I am nailed to the Cross and in Thee I am joined to all my suffering brothers and sisters of the Mystical Body of the Church. With Thee, O Jesus, I pray: Father, if it be possible, let this chalice pass from me. Grant us health that we may serve Thee in the Church and return thanks. But with Thee we also pray: Not my will, but Thine be done.

Holy Spirit, who dwelleth in me, Thou art my consolation and light. Pour forth on me Thy love and be my strength in temptation. Grant me the patience and resignation of Jesus so that I may no longer live, but Christ live in me. My pains and my loneliness I offer for the spread of Thy Kingdom, the conversion of sinners and the sanctification of the faithful.

All for Thee, O God, and for the spread of Thy Kingdom.

O Mary, Health of the Sick, pray for us.

Queen of Martyrs, lead us.

Queen of Apostles, strengthen us.

(500 days indulgence each time, plenary once a month).

My Sick-Bed

When from the sick-bed where I lie,
Lord, on Thy Cross I see Thee die,
My pains have no more pain for me;
Thy sufferings, Lord, are all I see.
This altar where I Thee adore
Consoles me, and I weep no more;
Or if my heart still sigh and moan
'Tis for Thy sorrows, Lord, alone.

Make your resolutions more positive

I PROBABLY SAY THE SAME THING ON THIS SUBJECT EVERY MISSION SUNDAY OF THE SICK, BUT EXPERIENCE HAS TAUGHT ME THAT THE BEAR ENDLESS REPETITION.

I don't think sick people should make resolutions like these: 'I will give up sugar in my tea,' or 'I will say five rosaries every day,' or 'I'll never again light the light and read when I can't sleep.' Prudence is a virtue, just as well as generosity or mortification, and some invalids only make themselves more ill and give extra trouble to their family or to hospital staff by trying to do the imprudent or the impossible. And for myself, I am sure that if I managed to say five rosaries a day or to keep any other difficult resolution, I'd be so puffed up with pride that it would cancel out any merit I might have otherwise deserved.

Anyway, I think it is better for us to try to make our resolutions more positive, more a practice of

virtue than a denial of some harmless self-indulgence. Certainly, if lighting the lamp at night means that you waken up a whole wardful of other sick people, you must not do it without very good reason, or you fall in charity; but if you will disturb nobody and will read something good, or at least not harmful, I don't see any particular virtue in lying there in the dark and getting your nerves all tied up in knots because you can't sleep.

The life of an invalid has enough mortifications 'built in' without your seeking any more; but a lot of us prefer the penances we think up ourselves to those God sends us — and that, of course, is self-will instead of virtue. Lots of us will be heroic enough to do without sugar in our tea but will grouse at the person who brings us the

tea and never think that she has been up since cockcrow and that her feet are killing her. It would be much more virtuous to drink sweet tea and do it with a smile for the one who made it.

It all comes back to the Will of God. If we accept that, in little things as well as in great, we're doing much better than if we can count our acts of mortification in three figures per day. A great spiritual writer coined the expression the sacrament of the present moment, and it is one worth thinking over. It means that God sends us, with every moment, the opportunity to please Him and to sanctify ourselves, just by accepting that moment and all it brings, and neither grieving over the moments that are past nor worrying about those to come. And it means too that just as the sacraments bring us grace, so does the present moment, if we take it as God's Will and unite our will to Him.

If we took everything that comes as God's Will, we would certainly

become saints. "The soul that is not attached to the will of God alone," writes Fr. De Caussade, S.J., "will find neither contentment nor sanctification in the various means which it may try nor in even the most excellent practices of piety. If what God Himself selects for you does not satisfy you, what other hand than His can serve you as you desire? A soul can be truly nourished, strengthened, purified, enriched and sanctified only by the divine plenitude of the present moment. What more do you want? Since all that is good is here, why seek it elsewhere? Do you know better than God? He ordains it thus, why therefore desire it otherwise? Can His wisdom and goodness be mistaken? Ought you not to be convinced of the excellence of whatever accords with this divine wisdom and goodness? Do you think you will find peace by struggling against the Almighty? Is it not rather this very resistance which we too often make almost without admitting the fact to ourselves, that is the cause of all our agitation?"

Strands of the Story 242

WAHACOTTE—LIVING WITNESS TO FR. VAZ

IN his letter of 14th April, the Postulator of Fr. Vaz's Cause in Rome stressed the point that, while the main activity at present is to collect the old documents relating to the life and times of our 17th century apostle, we should at the same time endeavour to complete the list of living testimonies.

At this distance of time it is impossible to come across people having a personal knowledge of the heroic Priest; at most they can be the holders of a tradition. The only survivors of 250 years can be living bodies such as parishes and institutions.

When a parish has continued without a break from the times that Fr. Vaz ministered to it, it is by its very existence a witness to him. When, through the succeeding and changeable years, it has kept the Faith and shows vitality and fervour at the present day, it is a living witness to the genuineness, the heaven-given mission of its founder

or apostle.

It is in this sense that St. Paul wrote to the Corinthians: "Do we need letters of recommendation? You are our epistle . . . known and read by all men."

Now, of the numerous places visited and tended spiritually by Fr. Vaz (see the Landmarks we listed some time ago in this series) several have disappeared. Others have been restored in recent times after being completely wiped out (like Weuda restored by Fr. Henry, O.M.I. in 1882).

Of the few that have continued firm and fervent throughout the 250 years from Father's death, Wahacotte is in some aspects unique. We have two reasons for holding it up to the light today. Its patron is St. Anthony whose feast is coming round (13 June); and this year above all Wahacotte deserves the limelight because it is marking the Tercentenary of its foundation.

We cannot do better than quote the folder published for the occasion by the present Parish Priest, Fr. Sebastian, O.S.B.:—

"It is difficult to give the exact date on which the Catholics settled down at Wahacotte.

Father Joseph Vaz found them already there towards the end of the 17th century. Fr. S. G. Perera, S.J. states in his *Life of Father Joseph Vaz*: "As soon as Colombo capitulated, the Dutch fell out with the King of Kandy, who thereupon made a proclamation inviting all

Portuguese who wished to do so to come to his territories. Many went there with their families and settled down in villages assigned to them by the King. These Catholic emigrants fleeing from the Dutch persecution were to be found in the royal city of Kandy, at Matale, Wahacotte, Kundasale, Kirioruwa, Lallogala, Narangoda and Veuda in the highlands. They had no churches and most of them lived scattered among the non-Christian inhabitants, often unmindful of their religion." Colombo capitulated to the Dutch on 12th May 1656. Therefore the influx of emigrants to Wahacotte would have been at about this time or a few years later, i.e., roughly about 1660.

Three hundred years for any institution in the history of the Catholic Church in Ceylon is a long time. Few Catholic colonies in Ceylon are so old. In our Diocese, there is nothing else with such a long tradition of Catholic life as the colony of Wahacotte, where some of our brethren have been living, loyal to the Faith for three hundred years, though they were without the ministrations of a priest for some generations. Have we not every reason to rejoice? We are therefore looking forward to see the whole Diocese celebrate this event, which is also the third centenary of the taking root of the Faith in the Diocese.

What suggestions have you got, to make the event representative of the whole Diocese? One of the suggestions is to erect a statue of holy Father Joseph Vaz in the church premises. While being a mark of gratitude to him for watering the seed of the Faith here, it will also help to make him better known to an yet wider circle in Ceylon."

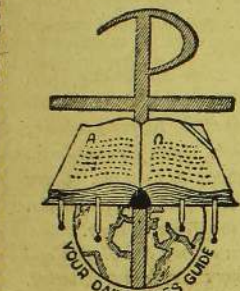
MORNING OFFERING

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 Thy-
self continually in the Holy
Sacrifice of the Mass. I
offer them in particular for
the intentions of the Apos-
tleship of Prayer and for
those proposed by the Holy
Father for this month.

INTENTIONS FOR JUNE

GENERAL: That the Faithful may earnestly implore the help of the Holy Spirit to restore the union of all Christians in one true Faith and Church.

MISSIONARY: That with Catholic co-operation spiritual as well as material help may be given to under-developed countries.



Sunday, 5 June: PENTECOST. Red. Sequence and Creed. Omit prayer prescribed.

Monday, 6 June: Mass of Monday within the Octave of Pentecost. Red. Sequence and Creed. Omit prayer prescribed.

Tuesday, 7 June: Mass of Tuesday within the Octave of Pentecost. Red. Sequence and Creed. Omit prayer prescribed.

Wednesday, 8 June: Mass of Ember Wednesday within the Octave of Pentecost. Red. Sequence and Creed.

Thursday, 9 June: Mass of Thursday within the Octave of Pentecost. Red. Sequence and Creed.

Friday, 10 June: Mass of Ember Friday within the Octave of Pentecost. Red. Sequence and Creed.

Saturday, 11 June: Mass of Ember Saturday within the Octave of Pentecost. Red. Sequence and Creed.

Sunday, 12 June: TRINITY SUNDAY. White. Second prayer of the First Sunday after Pentecost. Preface of the Trinity. Omit prayer prescribed.

Unless otherwise stated the prayer prescribed is said daily.

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RADIO LOG

JUNE 4 and 5: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Rev. Fr. Joseph Jayasuriya, O.M.I.
JUNE 5: 7-00 to 7-30 p.m. **CATHOLIC HOUR PROGRAMME** (English).
JUNE 12: 10-00 to 10-05 a.m. **TALK** (English) — Rev. Fr. Claude Lawrence, O.M.I.
JUNE 13 to 19: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Rev. Fr. John Gomes.

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PENTECOST

ONE day while speaking with a certain Buddhist lady who had been claiming her great devotion to St. Martin de Porres, and her regularity at attending the weekly novenas to Our Lady of Perpetual Help at Borella's All Saint's Church, I asked her frankly: "Then why don't you become a Catholic?" This question, bluntly put, always evokes interesting answers. This time a new one came forth. "Oh, Father, but Catholics have to DO so many things! It's too much trouble." Too bad. How often we miss some of the grandest opportunities in life because we shrink back from the responsibilities connected with them. The young couple who declare their love and launch bravely on the career of marriage show tremendous love precisely because they are willing to share those responsibilities together because of the greatness of their love. Now when Christ came on earth, He did so, as St. John tells us in his prologue, so that "as many as received Him, He gave them power to be made the sons of God (St. John 1, 12). Nicodemus exclaimed: "How can these things be" when Christ lifted the curtain gently to the destiny that lay before him, and he began to make difficulties.

To be born again into a supernatural life would mean LIVING supernaturally. But Nicodemus came by night. He was not ready to face the world as a follower of Christ. Even Christ's Apostles rode with the wave of success only to slip into the harbour of the upper room when the chips were down, and their leader even denied knowing "the Man." But the Love of God, that Living Fire of the Holy Spirit which overshadowed Mary and through her made Jesus Christ, the Son of God, partaker of our Humanity, would also one day overshadow men, filling their souls too with the love of God, with a new life, and make them sons also . . . sons; heirs too; heirs of God and joint heirs with Christ. It is the Holy Spirit that has carried men beyond their narrow horizons, to bring them face to face with God as His friends, as His children. This same Spirit which Christ promised and did send, would even Himself speak for us, for our weakness would not know how to bravely and truly say Abba, Father, as we confront God. Once infused with this Living Love, the Apostles went forth and ACTED, LIVED, as Sons of God. No denials, no shrinking from responsibilities.

Noblesse oblige. And the obligations, the responsibilities that faced them are OURS. Do we shrink from them? Or do we welcome our Divine Guest, the Spirit of Christ sent down upon us in Baptism, in Confirmation, and alive with the Divine Life HE infuses in us, LIVE as sons of God? Or is it too much trouble?

John J. Heaney, S.J.

1960 MESSENGER JOURNALISM AWARDS COUPON No. 18

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

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DIAL 3661

DECEIVING SPIRITS and IMPOSTURES

THE last article ended on a note of caution. We pointed out how people who put themselves into a condition of receptiveness to messages from the spirit world, however well-intentioned they may be, lay themselves open to the possibility of receiving communications from evil spirits as well.

In fact, on the evidence of reliable investigators and of reputed spiritualists themselves, there is considerable danger of the intervention of evil spirits in spiritualistic practices.

We have already mentioned the warnings of W. Stainton Moses. Sir H. Rider Haggard, after describing his own experience in this field, says: "Whatever may be the true explanation, on one point I am quite sure, namely, that the whole business is mischievous and to be discouraged. . . . Never would I allow any young person over whom I had control to attend a seance." (H. Rider Haggard, *The Days of My Life*, 1926, I, pp. 39-40).

The Voice of Experience

Another student of the subject speaks of the danger of self-dependence being undermined and of a weakening of will-power. And Mrs. Travers Smith (Hester Dowden), in spite of her remarkable success as a medium, writes:

"If I may venture to advise persons who long to speak once more with those whom they have loved who have vanished in darkness, I should say it is wise and sane not to make the attempt. . . . Personally, I would not make any attempt to speak to the beloved dead through automatic writing or the ouija board . . . and, as I would not undertake these experiments for myself, I would not willingly help others to risk them. I fear the observations I have just made may be very distasteful to many who approach the subject from the spiritualistic point of view. I cannot offer these people any apology for my attitude." (*Voices from the Void*, p. 138).

The Impossibility of Identification

The comfort those who are bereaved hope to receive by getting into contact with their dear ones, depends totally on the possibility of identification. But, as

Mrs. Travers Smith says, "the evidence they offer of their identity is too ephemeral and unsatisfactory."

It is sometimes claimed as proof of a spirit's identity that he alluded to some incident known only to a particular deceased person and to the relation or friend now seeking to communicate with him. But then, even the most secret

by

A Staff Writer

incidents in our lives may be known to the spirit world generally, and any one of these spirits, therefore, would be in a position to refer to such an incident.

Nor does recognition of the voice or appearance of a departed friend constitute adequate proof of identification. The larynx and the entire body of the dead crumble to dust. The voice heard, and the features seen, at a seance are therefore, in any case, counterfeit. And there is no guarantee that only the spirit of the departed person in question can produce a perfect imitation. Any other spirit might well be capable of doing so.

Inane Message

As Baron von Hugel has said, "there is very little that is spiritual in spiritualism." We have seen how spiritistic messages purporting to be from the dead, are characteristically imprecise, ambiguous, vaguely mystical and platitudinous, and have never contained any new and inspiring doctrine. Even those put forward in proof of survival after death are, as Mrs. Travers Smith has said, "entirely unconvincing to any reasonable person."

Or else they are trivial, inane, absurd and vulgar; in any case they are full of contradictions on the most essential matters, and are often antagonistic to revelation, Christianity, the Churches, and any form of religious dogma. Even when the spiritualists are earnest and reverent in their attitude, the same reverence is often sadly lacking in the "control."

The Dangers

It is common experience that the practice of automatic writing, table-turning, tumbler-talking, and similar things, develops into an irresistible craving. It is also generally admitted that attempts at spirit-communication are harmful to body, mind, morality and Christian belief.

The "spirits" sometimes begin with encouraging Catholics to frequent the sacraments and to pray, but soon enough they insinuate doubts and weaken the faith of believers until they tend to abandon their own religion and take to the "new revelation" of the spirits. Addiction to Spiritualism has generally led to the total loss of the Catholic faith. In automatic writing there have been frequent instances of blasphemy and obscenity. These can only proceed from the sub-consciousness of those present or from evil spirits.

One is strongly reminded of St. Paul's words to Timothy: "But the spirit plainly saith that in after times some will fall away from the faith, giving heed to deceiving spirits and the teachings of demons, through the impostures of those who speak falsely, men seared in their own conscience." (I. Tim. IV. 1-2).

Attitude of the Church

The Catholic Church has always, and wisely, prohibited any at-

tempts to communicate with the other world. Just as it is the duty of the State to safeguard human nature against its own evil tendencies by controlling the sale and use of firearms and narcotic drugs, or by banning obscene or subversive literature, no less is it the duty of the Church, granted the spiritual dangers attendant on the practice of communicating with the spirit world, to protect the body of the faithful by forbidding such attempts.

The frank statements made by spiritualists themselves only confirm the Church's wisdom in this matter. The Church clearly has the right and the duty to safeguard her subjects from pseudo-revelations which offer no proof of their authenticity or truth, and are in contradiction to Christian teaching.

So also must she warn them against practices which are full of danger, and which in the long run have not only not resulted in any great good but have been productive of much harm.

The people of this country have sufficient experience of the nature and extent of diabolical manifestations, and of the manifold forms the sinister activities of evil spirits can take, to realize the danger of satanic agencies insinuating themselves into spiritualistic practices (whether they be seances or the use of devices like planchettes), shrewdly disguising their presence, and thus deceiving people into turning away from God and the Church.

Rulings of the Holy Office

The Church, while not making any pronouncement on the essential nature of spiritualistic phenomena, and whilst pointing out that diabolical agencies may sometimes intervene, forbids the general body of the faithful to take any part in spiritualistic practices.

A decree of the Holy Office, 1 April 1898, explicitly forbids the practice of automatic writing in which a person allows his hand to be guided, independently of his own volition, to take down messages. This prohibition obviously extends to the use of planchettes, ouija-boards, and other such apparatus.

Already in 1856 a decree of the Holy Office had warned against the evocation of the spirits of the dead and the attempt to receive messages from them. It also banned (2 April 1864) spiritualistic literature; this prohibition is further upheld by the code of Canon Law, in Canon 1399, 7.

A decree of the Holy Office of 24 April 1917, in reply to a question, forbids even mere passive presence at a spiritualistic seance. The question asked was:

"Is it permitted, through a medium or without one, whether by the use of hypnosis or otherwise, to assist at spiritualistic utterances or manifestations of any sort—even if they should appear to be genuine and devotional—by interrogating souls or spirits or by listening to the replies given, or even by merely looking on, having made a tacit of express protestation against wishing to have any dealings thereby with evil spirits?" The answer of the Holy Office was in the negative—to the entire question and to every single part of it.

★

The Acts of the Apostles (c. xvi) describes how at Philippi "a girl who was possessed of a divining spirit" used to follow behind Paul and his companions crying

Watch out for this bright idea!



WHAT promises to be an Exhibition of considerable interest is the CEYLON ECONOMIC DEVELOPMENT EXHIBITION scheduled to be held at St. Joseph's College, Colombo from 1 to 5 September.

Plans have been finalized, and now actively engaged on the project is a large section of the students, staff and friends of AQUINAS UNIVERSITY COLLEGE who are sponsoring it.

Robin Hood salutes the men behind the Bright Idea. Any attempt to give at a glance an accurate picture of the country's present economy and the tasks that lie ahead, is a venture loaded with immense potentiality.

The organizers, I understand, propose to have sections dealing with various aspects of the economy, such as resources, population, economic growth, money and capital, agriculture, tea, rubber, coconut, paddy, citro-nella, cinnamon, tobacco, land development, forestry? animal husbandry, fisheries, transport, industries, power etc.

It should prove a veritable mine of information to the youth of Ceylon as well as a tremendous boost for our trade sources.

THRILLS and spills galore!

EVENT that went off with a bang of glory last Sunday was the first anniversary cycle race of the SPEED ACE CYCLING CLUB of the Junior K.C.Y. M.A.

Knots of interested spectators lined up at various key points on the entire route from Skinners Road, Prince of Wales Avenue, Madampitiya Road, Modera Street, Alutmawatte Road.

Three races were clocked to precision and among the thrills and spills witnessed was the piping hot favourite PHILIP JURANSZ who, with a nasty jolt in the third lap notwithstanding, rode brilliantly to finish a vigorous spurt to the finish!

The Championship for 1959-60 stood as follows: A. GOMEZ, PHILIP JURANSZ, IVOR SUCROFT, PLACI SCROTER and JOE CADERAMENPULLE.

The Police and Red Cross units did a magnificent job in controlling the traffic and spectators.

ANOTHER Cana conference

JUNE may be the month of Brides but it also heralds another in the series of very

successful and popular Cana Conferences.

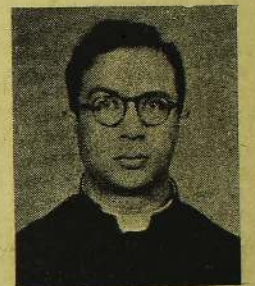
A Cana Conference takes place on Sunday 5 June at 4-30 p.m. The venue is Holy Family Convent, Bambalapitiya.

The talk to husbands and wives will be delivered by FR. ALEX RANASINGHE. The talk to husbands will be by FR. V. PERNIOLA, S.J. while there will also be a separate talk to Wives.

Benediction and renewal of Marriage vows will wind up proceedings. Husbands and wives are cordially invited.

MUSIC director wins Scholarship

THAT wizard of Music and popular Director of the Catholic Choral Society — FR.



IGNATIUS PERERA, O.M.I. — will shortly leave this palm-fringed isle on an extensive tour that will take him to the world's most famous music centres both on the Continent and in the United States.

FR. IGNATIUS PERERA leaves Ceylon on a well-deserved Music Scholarship. During his absence The Catholic Choral Society will function under the baton of competent DR. EARLE DE FONSEKA who also edits Ceylon's Catholic Doctors' Bulletin "St. Luke's Guild News."

Meanwhile, FR. IGNATIUS PERERA is scheduled to conduct yet another Catholic Choral Society Concert. It is dated for Saturday 2 July at 6-30 p.m. at St. Peter's College hall. Included in this programme are those choice selections, Palestrina's Magnificat and Ave Maria.

The Box Plan is open at Cave's, Fort.

A date in June

A DATE for your diary is Saturday, 11 June. At St. Bridget's Convent grounds the Central Council of Ladies of Charity will run a one-day fair from 3 to 9-30 p.m.

Special highlight in it will be a Cookery demonstration at 5 p.m. by Mrs. N. FERNANDO-PULLE.

All proceeds go to the poor.

out, "These men are the servants of the most high God. They are proclaiming to us the way of salvation." The girl spoke the truth, and seemed, if anything, to further their cause. In spite of this, and even though Paul must have foreseen retaliation from those who were making large profits from her predictions (in fact Paul and Silas were stripped, scourged and imprisoned in consequence), he ordered the spirit to go out of the girl "in the name of our Lord Jesus Christ."

The Old Testament condemns, in unmistakable language, any

attempt to hold intercourse with the spirits of the dead. With that clear and strong condemnation we may appropriately end this survey: "None must be found among you . . . to consult soothsayers, or keep watch for dream-revelations and omens; there must be no wizard, or enchanter, none who consults familiar spirits and divinations, and would receive warnings from the dead. All such things are hateful to the Lord." (Deut. xviii, 10-12).

(Concluded).

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SATURDAY, 4th June, 1960

THE UNKNOWN GOD

TO a world so steeped in materialism that it expects to solve all its problems in terms of the physical sciences, or economics or politics, any mention of a Holy Spirit must appear to be a reference to something vague, woolly and remote, and belonging perhaps to the realm of mythology. Of course the spiritual world is not visible and tangible, but it is none the less real. After all, visibility is no test of reality. For that matter, which of us has seen or handled an atom or an electron?

We cannot see or touch or feel our thoughts—but they are, for all that, very real; in fact, they belong to a higher order of existence than the things around us. Thoughts can be powerful and dynamic in their effects. It is thought that rules the world. To deny the spiritual element in man is to reduce him to the level of an animal, or of a mere physical-chemical-biological unit. In recent times men have tried to do without a spiritual belief of any kind. The result has been large and stark for all to see: a return towards chaos, and perhaps destruction.

One thinks of the First Creation. The Book of Genesis begins with showing us a vast void, a formless watery waste, buried in darkness and barren. "The earth was void and empty, and darkness was on the face of the deep." Then: "The Spirit of God moved upon the waters," and from chaos there arose the universe with all its cosmic beauty and splendour.

But there was a Second Creation—the calling into existence of a New World, a New Order, a New Man. This took place when the Holy Spirit came upon Mary, and the Power of the Most High overshadowed her, so that there came upon the scene of human history, One Who was in all things like unto us, and yet no less truly God. "The Holy Spirit shall come upon thee; and the Power of the Most High shall overshadow thee; and He that is born of thee shall be called the Son of the Most High."

And in Him all history has, we believe, its true centre. He is the answer to the world's question, the fulfilment of the world's desire. On obedience to Him and the acceptance of His plan, the world's well-being rests. By means of Him alone will the New World be built, of which He is foundation and corner-stone. This new order of things is to be striven for upon this earth, but only at the end of time will it find its completion and perfection.

Man himself is to be infused with a new, a higher life. And upon union with Him our entire life, both here and hereafter, depends. When Christ began to speak to us about this New Life, once again we find a mysterious conjunction of 'water and the spirit.' In His very first discourse as related by St. John, He says: if anyone would enter the Kingdom of Heaven, he must be born afresh of water and the Holy Spirit.

When Christ founded His Church, He said to His Apostles, "Receive ye the Holy Spirit." He said He would send them the Paraclete, the Spirit of Truth, Who would instruct them in all things. And indeed on Pentecost Day the Holy Spirit came down upon the Apostles, and these simple, fearful, Galilean fishermen, went out into the world and changed its history.

He instituted the Sacrament of Confirmation, whereby the Holy Spirit is 'poured' out upon our souls. But this great Sacrament has become, alas, a sort of Cinderella of the Sacraments, so little do people think upon it, so little do they understand its tremendous import. Many a Christian today is rather like those Christians at Ephesus who, when they were asked by St. Paul whether they had received the Holy Spirit when they became believers, said to him, "We have not so much as heard that there is a Holy Spirit."

This sad indifference has led some writers to speak of the "forgotten Paraclete." With some people, devotion to the Third Person of the Blessed Trinity would seem to survive only in so far as He is named in the Sign of the Cross and the Glory be to the Father—if, indeed, the Holy Spirit is thought of even then.

To begin with, the use of the old English word 'Ghost,' has its disadvantages; for it has quite another meaning than 'spirit' now. One still comes up against it, occasionally, as when a penitent addressing the priest in Confession sometimes says, "and to you, my ghostly father," the meaning being "spiritual father" (unless, as happened to us once, to our utter consternation, the penitent should say, "and to you my heavenly father"—so confused are our modern folk about the real meaning and use of these words).

It is better, therefore, except in those immemorial formulae, consecrated by the use of centuries, that we should speak of the Holy Spirit rather than of the Holy Ghost. The word "spirit" is more readily understood. For instance, we might say of a man that in spite of his various faults, he nevertheless has the right spirit within him. Or else, perhaps, that a man made a spirited reply. The "spirit," then, refers to something deep inside us, that makes us right from within, as it were; something that gives strength and power.

And that, precisely, is the function of the Holy Spirit. He abides deep within the recesses of our soul, this unseen but loving Guest, transforming us from within and strengthening us, with His vivifying, energising grace. May we learn to turn frequently to Him within our souls, calling upon Him, talking to Him, and returning love for love. It has been said, correctly and ever so beautifully, that divine grace is the Holy Spirit making love to the human soul.

All we want to know about the Holy Spirit, all we ought to do in His regard, and all we want Him to do for us, is contained in that most realistic and exquisite of hymns, the *Veni Sancte Spiritus*, the *Come O Holy Spirit*, the Sequence of the Mass for the Feast of Pentecost. Would that we so learnt to love it, that we recite it not on this great day alone, but every day. Then, indeed, will the Holy Spirit bomb us out of our apathy into a constant concern about the Christian and Christianising work we should go about doing all the days of our lives. *Send forth Thy Spirit, and they shall be created, re-created... and Thou shalt renew the face of the earth.*

CURRENT COMMENT

by the Editor

LASKI LIFTS THE LID

THOSE who are still not alive and alert to the dangers of collaborating with the Marxists in any manner whatsoever, continue to live in a dream-world of their own. Their attitude can only spring from a vast and pathetic ignorance of the theory and strategy of Marxism, or from an unwillingness to face unpleasant facts. And they certainly insult the intelligence and stature of the leadership of the Trotskyite Movement in Ceylon, if they imagine that these tried and tested veterans of a hundred battles are only parlour Marxists of a pale pink hue.

The late Harold Laski was an extreme Left-Winger and knew as much about the doctrine and practice of Marxism as any man outside or inside the Marxist fold. He was the great guru of some of Ceylon's key Trotskyites, and his books were their "bible"—except when his writings diverged from orthodox revolutionary Marxism.

Here are a few of the things Harold Laski says in a study of the Marxist attitude to "Socialists" and "Social Democrats" (incidentally, Lenin spoke of the Social Democratic "Illusion").

The extracts are quoted verbatim, and therefore give the *ipsissima verba* of the "great master," though for convenience the passages are chosen at random and not in any particular order.

Conspiracy...

HERE is a tribute to the zeal of the Marxists, combined, however, with a reference to the secret purpose lurking behind all their activity.

"It is difficult to exaggerate the tribute that Communists deserve for the courage and tireless energy they bring to their work of agitation; they have all the zeal of passionate crusaders in *partibus infidelium*. But the conspiratorial side of their work, above all because of the philosophy in which it is embedded, creates habits of a different order."

...and duplicity

"THEY must therefore destroy the very parties with which they seek alliance in order to command their resources for their own ends. To do this, they must declare that they are at one with them, loyal to their principles, ready to accept their rule, prepared to serve under their leaders."

"But since none of these declarations is true, they must also, at the same time, deny those principles, manoeuvre round the rules, and do all in their power both to discredit the leaders they agree to serve, and if possible secure their places when they are discredited."

"Secret Battalion"

"THEY act like a secret battalion of paratroopers within the brigade whose discipline they have accepted. They meet secretly to propose their own line of action; they have one set of rules to regulate their conduct to one another, and a different set to be observed towards those who are not in the battalion."

"Organised as a conspiracy, their major desire is not to select the best possible leadership in ability and character for the end socialism desires; it is to get those upon whom they can count for uncritical and devoted obedience to their orders into the key positions of a movement or party they enter to use for their own purposes."

Some of the people

some of the time

NOW that another wave of electioneering campaigns is upon us, one hopes—in this matter there is perhaps nothing else most of us can do except hope, and pray—that these campaigns will not develop into emotional orgies which will distract attention from the real issues.

Or else one hopes, in the alternative, that the people will not

allow themselves to be misled. Nor will they be misled if they will keep steadily before their eyes what they want the elections to secure for them—a sound Government. If government is a contrivance of human wisdom to provide for human wants, then it must be, above all else, wise, efficient and just. In this connection we commend the sane and sensible statement we splash on our letter page this week.

There are politicians who have common sense enough to realize that they cannot possibly fool all the people some of the time, or *vice versa*, but who would be happy enough to get along with fooling some of the people some of the time.

How many legs has a dog?

ALL the old dodges and devices will be trotted out again: name-calling, trying to liquidate one's opponent with a label where bullets are not feasible ("reactionary," "capitalist flunkey") and all the other tags in that rich and long litany, worn thread-bare by ceaseless use but pressed into service nevertheless, the technique of the big lie, and the rest of the items in the unscrupulous politico's bag of tricks.

There is also a technique that amounts to a changing of labels or a brazen sticking on of wrong ones, as for instance calling what ends up with being an "alliance," a "no-contest agreement." But the public need not be deceived unless it wants to. The counter to this variety of strategem should be the calm retort of the wise man: "If you call a tail a leg, how many legs has a dog? Five? No; calling a tail a leg doesn't make it a leg." Another effective rejoinder might be to remind mealy-mouthed political humbugs of Oscar Wilde's dictum that the liar is known by his rich, rhythmical utterance.

There will, of course, be the inevitable psychological trick of announcing certain and infallible victory for oneself, and the premature and unlamented collapse or demise of one's political opponents—the answer to which should obviously be the calm, dispassionate and laconic announcement made by Mark Twain in similar circumstances: "The reports of my death are greatly exaggerated."

It must be conceded that some of these quiet but devastatingly effective retaliatory measures have nothing dramatic about them, and presume a sense of humour. But then, people who have no sense of humour deserve to perish!

A schoolgirl's tribute

PRaise of mothers and motherhood figured quite considerably in last week's *Messenger*, which was a special Mother's Day issue. Some of man's most sublime and moving thoughts have woven themselves around the subject of "mother," which has likewise inspired some of the world's most exquisite and beautiful (in the truest possible sense of this much abused word) writing.

But never, perhaps, have we seen anything as near perfect in its limpid simplicity and imaginative power as this tribute of a fourteen-year-old American schoolgirl:

"One day in the year is set aside for mothers—how strange

a custom! Like setting one day aside to grasp the beauty of the sun, the moon, the stars—all the lovely, natural things that bring warmth, light, comfort.

"Many times have I longed to set my thoughts down on paper. Not in the flowery language of greeting cards, but in the simple language of love.

"I write the words, 'Dear Mother'—lovely, tender words—and grow silent beneath the weight of thoughts and memories that, lying buried like precious jewels beneath the dust of years, arise clear and glowing in my mind.

"Impossible to describe the homely beauty of these thoughts: warm kitchen filled with the scent of bread, sunlight dappling a clean white cloth, touching the rosy apples in the copper bowl, tender memories of loving acts and dreary tasks done smilingly while the sun shone and the years marched swiftly past, and youth, perhaps secretly mourned, passed with it.

"How describe the broad, deep-bosomed earth, symbol of maternity—awakening in the spring of the year, lying fruitful in the summer sun, resting from its labours in the autumn and dreaming peacefully wrapped in a snowy mantle? Dwelling on these thoughts we hear borne strong on the wind the galloping hoofs of time astride the ceaseless cycles of the years, drawing nearer and dearer. Then caught by a vague fear, we say or we think or we write, 'Dear Mother'."

The sky's the limit

THOUGH the spy-plane incident had its humorous aspects, it was certainly no laughing matter. It was the sort of thing that might well have triggered off a global war. One way of preventing such a grim possibility in the future would be an international convention setting a limit to "territorial air-space" (if one may use such a contradictory combination of words for convenience) at some reasonable distance from the earth.

One must arrive at some practical compromise in these things. Else quite impossible situations can arise. What if Ceylon, for instance, should lodge a complaint with the International Court of Justice that some Russian sputnik, moonnik, or lunik (or whatever they call these dreadful things—which, however, must appear like toy balloons to inhabitants, if any, on other planets!) violated our air-space by taking Ceylon in her trajectory? That should lend itself to some interesting and endless legal discussions.

The old Roman law was so convenient. According to it a man had the *jus utendi et abutendi*, the right to use and abuse, whatever land belonged to him—but not the surface of it only; his property rights extended to the skies above and to the bottom (or centre) of the earth below! Of course, that is simple and straightforward, but far too wide in its concessionary sweep to be practical. Let us go to the other extreme, then, and put a space limit to "proprietary rights" at a distance of five miles or perhaps ten miles above ground territory. Above that limit, let all men and birds enjoy the freedom of the skies.

OFFICIAL

OFFERTORY:

International
Eucharistic Congress

To comply for our part with a project adopted by the Organising Committee of the International Eucharistic Congress due to be held at Munich (31 July — 7 Aug.), We earnestly appeal to all Pastors and Heads of Institutions to make it possible for all those under their care to send in their contribution towards the world-wide "OFFERTORY" (of prayers and offerings in cash) that will be presented in a Bouquet at the Pontifical High Mass of the closing day by representatives of the various countries.

The returns of the drive in each parish or institution must kindly be sent in before 2nd July to: "Eucharistic Secretariate," Archbishop's House, Colombo 8.

In particular, the collection at the various Masses on the Sunday following the feast of Corpus Christi (i.e. on June 19) shall be set apart to form the cash offertory. The Reverend Fathers are requested to give immediate notice to the above Secretariate of the amount realised from this collection and to pay it in at the Procure as early as possible.

✱ THOMAS COORAY, O.M.I.,
Archbishop of Colombo.
Colombo, 28 May, 1960.

FEAST OF THE
SACRED HEART:

26th June

To enable as many as possible to observe in the most effective way the Feast of the Sacred Heart as a day of special intercession and reparation in the context of the present grave hour of peril throughout the world, Priests in charge of churches are hereby authorised to arrange for Evening Mass on 26th June, with power to binate when necessary.

2. PRIESTS' DAY OF SANCTIFICATION

In union with the movement encouraged by Our Holy Father, for the observance of the Feast of the Sacred Heart as a Day of Sanctification for Priests, a Holy Hour of Adoration will be held in Sacred Heart Chapel, Borella, for the Fathers of the parishes and institutions of the City, at 8-30 p.m. on 26th June.

Vicars Forane are earnestly requested to make their own arrangements for the Fathers outside the City of Colombo.

This year's special theme is: DEVOTEDNESS TO THE BISHOP.

3. FORMULA OF CONSECRATION

On the occasion of the opening of this month of the Sacred Heart, We wish to promulgate for use henceforth the annexed formula of Consecration as amended by Our Holy Father Pope John XXIII. (cf. A.A.S. 1959. p. 595):

Act of Consecration
to the Sacred Heart

MOST sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee, many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart.

Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee; grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbour of truth and unity of faith, so that soon there may be but one flock and one Shepherd.

Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry:

Praise be to the divine Heart that wrought our salvation; to It be glory and honour forever. Amen.

SODALISTS RALLY AT KALMUNAI

(from a Special Correspondent)

LAST Friday and Saturday, the 27th and 28th May, hundreds of Sodalists went to Kalmunai from all parts of the Diocese of Trincomalee for the 14th Annual Diocesan Rally. The Headquarters was Fatima College, and the theme was THE FAMILY — the subject being dealt with in considerable detail, in both its positive and its negative aspects. In other words, the doctrines and the errors; the "do's and the 'don't's."

Rev. Fr. Jacob Alexander, the Parish Priest of Kalmunai, said the Mass and preached the sermon that began the Rally. Then, at the first General Session he presided, together with the officers of the Kalmunai Regional Federation, and welcomed all the delegates. The Diocesan Secretary, Miss Theresa Thambiappa, read a review of the Sodality activities during the past year; and the Treasurer's report was read and approved.

Rev. Fr. C. P. Boudreaux, S.J., gave a summary of the works undertaken and accomplished in the Batticaloa Region; Rev. Fr. F. X. Mayer, S.J., did the same for the Trincomalee Region; and Rev. Fr. G. J. Cook, S.J., brought all up to date on the doings in the Kalmunai Region.

SEMINARS AND SPECIAL MEETINGS

For the adults, the seminars took up for discussion the medical, moral, and demographic aspects of Family Planning. The Malthusian Theory was given special consideration, as also the social and spiritual advantages of the large family.

The subjects explained and discussed by the students were as follows: The Role of the Father in the Family; The Mother; Obedience in the Family; Youth Leadership; Problems of Youth and Spiritual Direction; Difficulties in the Family; and Family Religious Practices.

During one of the lunch periods the Diocesan Federation Council met to discuss certain points that could be of help to all during the coming year.

Personal

REV. Fr. H. Panditaratna of St. Peter's College, Bambalapitiya, requests the prayers of readers for the repose of the soul of his mother who died recently.

CAUTION!

AN individual claiming to be the brother of a Priest is known to be collecting money from various people. Readers are cautioned not to let themselves be victimised by anyone approaching them under these false pretences.

Farewell to Rector

(from a "Messenger" correspondent)

A SOCIAL was held at the Bonjean Hall recently after the Annual General Meeting of St. Patrick's College Old Boys' Association in order to bid farewell to Rev. Fr. S. N. Arulnesan, O.M.I., who relinquished the Rectorship of St. Patrick's College, Jaffna, in January this year, and to welcome Rev. Fr. P. J. Jivaretnam, O.M.I., the new Rector. Sir Chittampalam Gardiner presided. Owing to the unavoidable absence of Fr. Jivaretnam, due to illness, Rev. Fr. John Mary, O.M.I., Vice-Rector, deputised for him, delivering a personal message from Fr. Jivaretnam. Messrs. C. X. Martyn and Joseph St. George spoke on behalf of the Association while the Rev. Fathers John Mary and Arulnesan replied suitably. The President wound up the Social, thanking all those who were present and, in a special manner, Very Rev. Fr. Peter A. Pillai, O.M.I., for his generosity in allowing the Association the use of the hall year after year.

The following Office-bearers and Committee were elected at the

On the first evening there was a benefit show of the movie on the life of Christ, entitled "Day of Triumph," in aid of the Sacred Heart Church.

The Finals in the Oratorical Contest created great enthusiasm in the audience. All spoke so well as to make the task of the judges a bit hard. But eventually Carmel Convent High School of Batticaloa took away both first prizes: in the Junior Division, Cecilia Sebamalai winning the award, and in the Senior, Josephine Leo.

NEW OFFICERS

Mr. S. Vythiampillai was elected Prefect for the coming year; Mr.

A. Thambirajah, Secretary; and Miss H. Schumacher, Treasurer. All are from Trincomalee, where next year's Rally is to be held.

At a General Session, certain amendments to the Constitution were proposed and adopted. A resolution was also passed by the entire body, whereby it was resolved to protest against and oppose propaganda in favour of illicit forms of birth control, and to uphold the Church's doctrine on this subject. Then the Rally closed with evening Mass by Rt. Rev. Fr. Jerome D'Sa, Mis. Ap., Administrator of the Diocese, a sermon by Very Rev. Fr. Henry Ponniah, Mis. Ap., and Benediction of the Most Blessed Sacrament.

Apostle of the Century

FATHER Mateo Crawley-Boevey, whom Saint Pius X commanded, at the beginning of this century, to carry the message of the Sacred Heart of Jesus to the four corners of the earth has, just a month ago, gone to his Father in Heaven, after fulfilling his divine mission.

During the last few months, the venerable founder of the Enthronement of the Sacred Heart and Night Adoration in the Home, was an invalid in the Colegio de los Sagrados Corazones, Valparaiso, Chile, suffering from arteriosclerosis, unable to read or write, or do anything whatsoever, and, more recently, he had to stand an operation owing to two incurable wounds on his left leg. But he received the grace to write his Memoirs before he was incapacitated.

Born in Peru, in 1875, of an English father and a Peruvian mother, Eduard Mateo showed signs of his deep piety, owing to the influence of his maternal grandfather, Justice de Murga, and, in due course, entered the Sacred Heart Seminary in Valparaiso and was ordained a priest of the Congregation of the Sacred Hearts of Jesus and Mary, an Order to which another saintly priest, Father Damien, belonged.

From the time he received the command of Pius X, he never looked back and carried the Cross to every nation. In this divine mission, it has been said, he has almost outdone St. Paul. Father Mateo received the approbations of all the Popes, including His Holiness Pope John XXIII, in his great crusade for the Social Reign of Christ.

Father Mateo was not only the Apostle of the Enthronement, but

he was also, in a most special way, the Apostle of priestly sanctity, a theme which he was bidden to preach to his fellow-priests by Pius X in 1934, when the Holy Father commissioned the great apostle to carry his crusade to the Far East, saying, "Go and preach sanctity to the priests."

EASTERN TOUR

During his eastern tour, Father Mateo visited Ceylon twice, once in August 1939, when he preached to the priests in Colombo, and gave a lecture at the Convent of Our Lady of Victories, Moratuwa,

by
Stephen A. Silva

before going over to India, where he preached more than twenty Retreats during five months. One of the most touching Retreats was given to a group of Schismatic Jacobites, who had been received into the Catholic Church. Towards the end of January 1940, he left India for Ceylon, where he preached to Religious Congregations in Colombo, Jaffna and Kandy, and left for the Philippines, before he crossed over to the U.S.A. to preach there from 1941 to 1944. Finally he visited Canada, which was to prove his last apostolic tour. The very day of his arrival in Kitchener, Ontario, he began his first Retreat to the Resurrection Fathers. Before he was forced into a hospital two years later, he had given some 80 Retreats, almost without interruption. His last conference was to a large crowd of men in the Jesuit Church of the Immaculate Conception, in Montreal. Shortly after, he was asked by the Sacred Heart to make a big sacrifice; to enter the Hotel Dieu Hospital. He stayed there for some months until he was transferred to St. Joseph's Hospital, conducted by the Sisters of Providence, in Three Rivers, between Montreal and Quebec.

The old Warrior of Christ thought surely he was to end his days in what he called, in one of his many articles, his "Cloister of the Divine Will," in which he revealed a life-long ambition, that of being a contemplative Trappist. As a matter of fact, severe heart attacks almost put an end to his career several times. Yet he survived them all.

A PRIVILEGE

Taking advantage of a privilege granted to him years before by Pius XI, that of offering Holy Mass seated, he was able to enjoy the consolation of daily Mass except when he was too weak even to sit at the altar.

May Devotions

(from our correspondents)

At Grandpass

GRANDPASS parishioners celebrated the end of May devotions with a torch-light procession on Saturday.

High Mass was sung on Sunday at which the Catholic Choral Society under the baton of Rev. Fr. Ignatius Perera, its Director, rendered Parglia's Mass, Palestrina's Ave Maria and Mozart's Ave Verum.

The organist was Dr. Earle de Fonseca.

At Dalugama

THREATENING storm clouds and light showers notwithstanding, the parishioners of Dalugama brought May devotions to a close with a grand torchlight procession.

There was also open-air Benediction at which hundreds participated.

UNIVERSAL CELEBRATION

In the same year, this indefatigable crusader launched a worldwide campaign to have the Feast of the Sacred Heart celebrated everywhere as a great act of reparation, to bring down an avalanche of graces on a sick world. Letters went out to Cardinals, Archbishops, Bishops, Vicars-Apostolic, and Superiors of Religious communities in all parts of the world. He had the consolation of seeing a world-encircling celebration of the feast for which he had campaigned so ardently through the years.

His little hospital room had indeed become a "power house" of apostolic activity. Letters, articles and even a book, "The Holy Sacrifice of the Mass," which he wrote in celebration of his Golden Jubilee of priesthood, came from his prolific pen. Bishops and priests came to consult him. He was called upon to help in the conversion of hardened sinners, who were among his fellow-patients in the hospital.

Finally, in 1952, his Superiors decided that he needed the care of Nursing Brothers. Accordingly he was transferred to Notre Dame de la Merci Hospital, in Montreal, conducted by the Brothers of St. John of God. Here he continued his zealous activities, except when prevented by his weakened condition. In February, 1956, he was flown to Valparaiso which he had left in 1914.

UNIQUE CONGRESS

On the occasion of his Golden Jubilee of the Crusade of the Enthronement, in 1957, a unique Enthronement Congress was held in his hospital room.

Surely, after so many active years spent in the service of the Sacred Heart, a great reward awaits him in heaven, where he will find complete fulfilment of his life-long ambition, "to love Him and make Him better known and loved."

A SELECTION OF MISSALS

The Small Missal

Burns and Oates. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 4/85.

A WELCOME addition to our Liturgical publications is this new, revised and enlarged edition of the Small Missal (Knox). Attractively bound, clearly printed, this new edition will surely be in great demand. We are glad to note that several new features grace the edition. There are a large number of full-page illustrations and illustrated headings; there is the brief but pertinent introduction by Father Aloysius Roche to the Mass for each Sunday and Feast; above all there is the welcome inclusion of a number of services and devotions such as the Blessing of Candles on the Feast of the Purification, Compline for Sunday, and the Rites of Benediction and Burial.

L. F.

A Catholic Child's Missal and Prayerbook

Burns and Oates, London. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 6/-.

THIS Child's Missal is small, handy, delightfully printed throughout in beautiful, large black and red type, and has some splendid pictures in colour that should attract any child. Though published by Burns and Oates, the printing has been done in the United States — and that would account for the price which is, of course, rather stiff by Ceylon standards.

J.

Sacred Music and Liturgy

Instruction of the Sacred Congregation of Rites, September 3rd, 1958. Translated, with a commentary, by J. B. O'Connell. Burns and Oates, London. Available locally at St. Michael's Bookshop, Colombo 13. Price Rs. 9/35.

ON the 3rd September, 1958 — a significant date: the feast of St. Pius X, the great pioneer in this field — the Sacred Congregation of Rites issued an Instruction on Sacred Music and Liturgy, which is probably one of the most important and far-reaching documents to be issued by the Holy See in recent years. Far from being a thing meant only for bis-

hops, scholars or enthusiasts, this Instruction is of very considerable interest, and indeed importance, to the ordinary priest engaged in the pastoral ministry. Fr. O'Connell gives a clear and accurate translation of, and a practical commentary on, this momentous document. Anyone who imagines the task must have been a comparatively easy one, should attempt a little translation himself, and see whether he is able to distinguish, in the Latin, between, for instance, gramophone and tape recorder, organ and electronic organ, and so on *ad infinitum*.

J. P.

Catholics and Divorce

Edited by Patrick J. O'Mahoney. Thomas Nelson and Sons, London. Available locally at St. Michael's Bookshop, Colombo 13. Price Rs. 9/35.

THIS book represents a remarkable achievement for the quantity of information and comment it packs into just 116 pages. Here is a solid, but clear, non-technical and eminently readable statement of the Catholic viewpoint on marriage and divorce, put together (in seven chapters) by seven reputed authorities on the subject. The subject is, of course, one of those that is of perennial interest. Catholics and non-Catholics alike, for ever keep asking interminable questions on the Church's attitude towards this vital topic. *Catholics and Divorce* provides the answers. There are two factual chapters on divorce by Archbishop Heenan and Bishop Beck that provide plenty of food for thought. One sees very clearly how one excuse for divorce has led to another and that hard cases

very definitely make bad law. The divorce figures for Britain make very disturbing reading — about 30,000 divorce petitions filed each year. Approximately one marriage in fifteen ends in the Divorce Court.

Even more significant are the following figures: for the period 1940-49, about 41 per cent. of the married couples seeking divorce had no children; about 32 per cent. had one child and about 17 per cent. had two children — so that 90 per cent. of the divorces were in families in which the number of children ranged from two to none, the vast majority being in the latter group.

The figures alone drive home the conclusion that divorce attacks the family at its very roots.

J. E. A. P.

MARYKNOLL MISSAL

Daily Missal of the Mystical Body. Edited by the Maryknoll Fathers, with the collaboration of Charles J. Callan, O.P. P. J. Kennedy and Sons, New York. Available St. Michael's Bookshop, Colombo 13. Price Rs. 19/50.

THERE must be, we imagine, a good half a dozen or more editions of the Daily Missal already in use, but anything that may make for a richer and more intelligent understanding of the Mass and for a keener participation in it, is to be welcomed. And this new Daily Missal — marked *Maryknoll Missal* on the binding, but appropriately *Daily Missal of the Mystical Body* on the title-page — certainly has many features to commend it.

It achieves a very high standard of typographical excellence, and I can hardly think of another edition that is set up in type so clear and easy on the eye, and that has such wide spacing. The

paper, too, is of splendid quality, the most frequently used sections being in heavier paper (a valuable innovation).

The New Testament texts are from the very correct Confraternity of Christian Doctrine version. The Psalms are in a new translation that follows the Douay. The prayers of the Missal are rendered in a manly, straightforward, sensible prose.

There is a short note, before each Mass, explaining the Mass or referring to the saint whose feast it is. There are notes on the Liturgy, extracts from Pius XII's Encyclical on the Liturgy (*Mediator Dei*), the rites of Baptism, Confirmation, Matrimony and Ex-



treme Unction, notes on mental and vocal prayer, and many other features too numerous to mention in a short notice such as this is. The reproductions of the religious paintings of the Beuron School add to the value of this Missal. We thought, however — though we may be wrong here — that the colour printing might have been better.

J. E. A. P.

THE DEVIL'S ADVOCATE

By Morris West. Heinemann, London.

Available locally at St. Michael's Bookshop, Colombo 13. Price: Rs. 12/-

"It was his profession to prepare other men for death, it shocked him to be so unready for his own."

Occasionally, very occasionally, in one's reading, one comes across an opening sentence in a novel which arrests one's attention with some sense of shock. I remember the opening line of Norman Douglas' "*South Wind*" hitting me like a bolt out of the blue: "The Bishop was feeling sea-sick. Confoundedly sea-sick in fact." "*South Wind*," I discovered with a joy that almost wrecked my pessimism, did not belie the vigour of its opening line. "*The Devil's Advocate*" doesn't either.

"A powerful, profound and moving novel," written clearly and persuasively, "*The Devil's Advocate*" is a convincing study in compassion and in real goodness. It shows saintliness to be not an exotic hot-house plant, but something as well within the

range of ordinary human experience as a cabbage, or potatoes in an Irish stew. Saintliness emerges from this novel, not disguised by a nebula of uncritical and quasi-ecstatic adulation, but as something as natural as breathing, as something which manages not only to exist but to flourish in its savage 20th century context. Mr. Morris West has written a great Catholic novel of Faith.

The plot is simple. In Calabria, in Southern Italy, an unofficial cultus has sprung up round the memory of Giacomo Nerone. The Bishop of Valenta has ordered an investigation with a view to the possible introduction of the cause of canonization. Fr. Blaise Meredith, an English priest, is chosen by the Vatican to act as *Devil's Advocate*: the man whose function it is to find and present every possible piece of evidence against the candidate for saintly honours.

Meredith, "a man with the dust of the libraries on his heart," finds himself caught in a web of concealment and intrigue, woven by the people who knew Giacomo Nerone: among others, a Jewish doctor, a senile priest and the Contessa, a rich and beautiful Englishwoman who has something to hide. His investigation not only lays bare the truth about Giacomo Nerone, but leads Fr. Meredith himself to a moving and dramatic solution of his own problems both as a priest and as a man.

A truly Catholic novel — not only because of its setting and its theme, but because of the basic principles involved and the manner of their treatment — "*The Devil's Advocate*" bids fair to be one of the most outstanding novels of the decade.

L. F.

CHILDREN'S BOOK-SHELF

But when he chooses to interfere, the drama begins. Her Catholicism clashes with his ju-ju and triumphs over it finally in a supreme gesture of Faith that is at once invincible and daring.

The book is excellent reading for children round about Afiong's age, twelve years. It is full of local colour and supplied with a glossary of African words. It paints a faithful picture of village life, replete with tribal customs and Egbo rites "Trader Horn" has brought home to us. Every school library should stock it, and prize-giving purchases should include tidy piles of it.

V. L.

Francisco Kino, will prove interesting and inspiring reading. Thayer's success in presenting history and recapturing the spirit of the French Revolution in the shape of a fascinating tale, is extraordinary.

K. P.

Frontier Bishop

By Riley Hughes. Bruce Publishing Co. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 10/-

FRONTIER Bishop is the story of Simon Gabriel Bute — a doctor who never practiced his profession but preferred to be a doctor of souls, serving God in His vineyard, first as priest and later as a Prince of Souls. In thirteen very interesting chapters Riley Hughes presents a moving story of a man zealous for God's glory and the salvation of souls. The story written in simple language provides delightful and inspiring reading for young and old.

K. P.



● The heroine in "*Afiong*," a children's book reviewed in these columns.

AFIONG

by Mother Mary Eleanor, S.H. C.J. Bruce Publishing Company, Milwaukee. Available locally at St. Michael's Bookshop, Jampettah Street, Colombo 13. Price Rs. 11/25.

THIS book derives its name from its little West African heroine. Afiong is the daughter of a Sub-Chief and is promised in marriage to the son of a powerful Chief and ju-ju man. Afiong prefers schooling to marriage and somehow attends school and embraces Catholicism. Her affianced husband tolerates this obviously as an educated girl makes a more capable wife.

Desert Padre

by John Thayer. Bruce Publishing Co. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 10/-.

NO one reading *Desert Padre* would say it is the author's first book. In clear, simple and readable language the author portrays the life of a missionary in new Spain. The book is frank and free from incredible anecdotes and imaginary incidents. To young and old, Thayer's story of the Desert Padre, Eusebio

SCHOOLS MAG

Vol. 3 No. 17
4 June 1960

St. Teresa's
Convent,
Colpetty...

Pope John thanks them!

ONE day in Rome late last month the Editor of the Messenger proudly handed over to the Pope a lovely spiritual bouquet from St. Teresa's Convent, Colpetty. The Holy Father smiled beautifully at the gift, and wanted him to tell the children and the nuns that he thanked them not only for the bouquet but also for the splendid work they were doing for the Missions, and that he would pray for them. This is an exquisite tribute to a school which has done so much for the Propagation of the Faith work through the medium of used stamps.

..gets a
message
from Rome

A Thought FOR THE WEEK

Contentment

MY crown is in my heart,
not on my head
Not decked with diamonds
and Indian stones,
Not to be seen: my crown
is called content
A crown that seldom
kings enjoy.

Birthdays

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

4th JUNE

Hyacinth Ann Ragel (Wellawatte), Errol Don (Rajagiriya), Nelun Perera (Gangodawila), Blanche Grero (Dehiwela), B. F. C. Guyes (Kandy), Vijitha Dissanayake (Boralesgamuwa), June Perera (Nawalapitiya), Ralph F. A. Jayasuriya (Mt. Lavinia), Ramesh Croos-Costa (Negombo).

5th JUNE

Austin Abeykoon (Matale), Nihal Mathews (Dehiwela), Christie E. S. Fernando (Nainamadama), T. Indrani De Alwis (Dehiwela), Seetha Perera (Koralawella), Christine Leonie Taylor (Kandy), Heloise Perera (Kirillapone), R. A. F. Perera (Kandy), June Munasinghe (Kurunegala), Bernadette Dass (Kotahena), Geoffrey Roberts (Kandy), Florence Nadarajah (Wellawatte), Sarath Mendis (Moratuwa), Mavis Fernando (Wenappuwa).

6th JUNE

Madonna Croos-Morais (Negombo), Ben Navaratne (Talangama), Maureen A. N. Waas (Jaffna), Anoma Abeyaratne (Kochchikade), Neville Casie Chetty (Kotahena), Aloysius Nicholas (Nugegoda), Wilbert Muhandirange (Pugoda), Sunethra Kanaherachchi (Kegalle), Eileen Paiva (Kandy), Anthony S. S. Perera (Mutwal), Nobert Samarasinghe (Amptiya), Aquinas Jeganayagam (Wellawatte), Claudia Anthony (Hopton).

7th JUNE

Selwyn R. Henly (Kotahena), Myrna Hemine Rodrigo (Mutwal), Clare C. Arendtsz (Galle), Aloysius Benedict (Jaffna), Bryony Rodrigo (Wellsara), Don Rienze (Colombo 2), W. D. L. A. Perera (Kandy), Claude P. Tavarayan (Kotahena), Lyn M. Wiratunga (Colombo 5), Cherry Rezel (Colombo 5), Chitra Perera (Galle), Harry Speldewinde (Negombo), Melitus Perera (Colombo 13), Rita M. Silva (Amptiya), Augustine Robert Mathiasz (Dematagoda), G. D. Robert Carlo (Kandy), Dagma Felthmen (Kelaniya).

8th JUNE

Sunanda Jayasekera (Moratuwa), Derrick de Joodt (Tangalle), Rohan Peiris (Gangodawila), Kingsley Peter (Jaffna), Ranjini de Mel (Moratuwa), Maureen Kelaart (Grandpass), Colman de Silva (Dematagoda).

9th JUNE

Mary P. Francis (Jaffna), Maureen Perera (Bandarawela), Everard Benno Motha (Ragama), Patrick White (Nawalapitiya), Ronald Adaman (Kotahena), Dodwell Gunasekera (Kotahena), Joan Maureen Schuroft (Kotahena), Basil Van Hoff (Talangama), A. Van Arkadie (Colombo 9), Carmen Morris (Dematagoda), Kis-

hen Thirathidas (Colombo 4), Ranjit de Mel (Kalutara), June Rosmale Cocq (Nuwara Eliya), Yvette Alexander (Kandana).

10th JUNE

Philomina Alwis (Nugegoda), M. Margie Don (Rajagiriya), Salome Lyanage (Wenappuwa), Michael Fernando (Colombo 4), Greshen Pathiratne (Madampe), M. Margaret Ponappa (Kotahena), E. M. N. Tilakaratne (Kandy), M. Ranjane J. Perera (Rajagiriya), Maximus Arnold Perera (Grandpass), Rosemarie Blacker (Colombo 10), Audrey Blake (Colombo 5), Heloise Fernando (Wenappuwa), A. Rosary Martin (Kandy).

Spotlight on youth activities



The "L" brothers

The singing trio featured above have scored many a resounding success and captivated audiences with their guitar-voices. Labelled the "Three L's" they're brothers: (left to right) Lucian, Linton and Lennie Silva of St. Benedict's College, Kotahena. You can look forward to seeing and hearing them on 23rd July, at St. Paul's, Milagiriya.

The Schools-Mag brings you today yet another chapter in youth activities which follows up the earlier "Volunteer Youth Force" of Nawalapitiya reported in the Schools-Mag of 23 April 1960.

Wellawatte Bond Club

Clive Rodrigo reporting from Wellawatte

IT was early in 1955 that a group of young lads 'banded' themselves together under the direction of Mrs. P. Tiruchelvam who incidentally, is Assistant Director of the Junior Red Cross today, and with all the youthful enthusiasm that they could muster set to work for the Junior Red Cross. Thus was born Ceylon's very first Bond Club of the Junior Red Cross labelled "The Wellawatte Bond Club." Its objectives were:—

- (1) Promoting personal and community health.
- (2) Serving the sick and suffering.
- (3) Participating in international goodwill.
- (4) Promoting good citizenship.

That in brief, was the beginning of the Wellawatte Bond Club. Since then these young and enthusiastic lads have never looked back. They have forged ahead with much success in the field of

social service.

Today with a membership totalling nearly 40, these youthful lads meet every Sunday morning (in a little garage type of Club House!) and discuss and debate, plan and carry out not only acts of mercy to the sick and suffering but also distinguish themselves in the field of Literature and the Arts.

The past history of this club is star-studded with many bold and successful ventures on the part of these young lads who comprise many nationalities and creeds. They are united in their efforts to help the sick and the suffering.

In 1956 when the floods wrought untold disaster and hardship to the poor peasants, the Wellawatte Bond Club set to work immediately. In the short space of 24 hours the boys had loaded a truck with articles and food collected from the town residents and they were off to Kalmunai where they personally distributed the goods to the afflicted.

Future plans include the formation of a 'lady's link,' the publication of a magazine and a variety entertainment. An appeal has been made to all girls staying in and around Wellawatte to join the 'lady's link' and thus give a helping hand in this wonderful work now being done.

Soon the Wellawatte Bond Club will be celebrating 5 years of social service with a re-union of its members past as well as present. But their work is far from finished for as long as there is sickness and suffering these valiant hearts will continue their good work.

And so, gathering momentum as it speedily progresses the W. B. C. enthusiastically carries the "emblem of mercy" and marches forward unceasingly!

Schools-Mag member
Clive Rodrigo



THEY WERE NET BALL CHAMPIONS FOR TWO SUCCESSIVE YEARS



At the Inter Circuit Meet held at Alutgama, the R. C. Girls' School, Maggona became Net-ball champions once again, recently.

PORTRAIT OF MY MOTHER

THE love of a mother for her child is inexpressible. A child who realizes the greatness of a mother will be ever ready even to sacrifice her life for her dear mother's sake.

How well I remember my first few days of convent-life, and how my little heart ached for my mother! I was very young then, and often not invited to join in the conversations of the others; nor did I desire it, for my thoughts were on my home, especially on my beloved mother. She, too, was impatient till the week-ends arrived to come and see me, and to attend to all my needs. She never refused to give me anything that I was in need of.

Later, I grew up to be a mischievous girl, and my cheerful and joyous spirits, my tricks and jokes made me a general favourite. At games I was generally the leader, for the others were quick to follow my suggestions. I may have fallen a victim to pride and conceit, but my mother saw to it, that I, her precious child, kept to the path of humi-

By
Milberga Fernando
lity and self-control.

GOOD ADVICE

She advised me whenever necessary, and in giving advice, she always stressed that a girl should keep up her dignity and should form a good and strong Christian character. Very often she reminded me of Our Lady's many portraits and that I should imitate them. But she told me that the ideal portrait for a girl is our blessed Mother's girlhood.

Being much younger then, I hated correction, and I always grumbled whenever I was corrected. But now I understand

See next page

Members

3101 — 3150

3101. Gloria Gunawardane (Puwakpitiya), 3102. Carmel Fernando (Colombo 4), 3103. Sherrine Fernando (Colombo 4), 3104. Christine Keegel (Wattala), 3105. Rufus Fernando (Kotahena), 3106. Hilary Desmond Jansz (Hunupitiya), 3108. Virginia Terese Goonewardena (Dehiwela), 3109. Noeline Fernando (Wellawatte), 3110. Bernadette Alahakone

(Kelaniya).
3111. Jennifer Anne Gregory (Dehiwela), 3112. Chandra Perera (Colombo), 3113. Robert Crooz (Colombo 4), 3114. Rohini Peiris (Kegalle), 3115. Aloma Ephraums (Nugegoda), 3116. Chrysanthi Perera (Kadawate), 3117. Felicia R. Candappa (Colombo), 3118. Letitia De Silva (Galapitmadana), 3119. Swarna Fernando (Yatyan-tota), 3120. Marie Stella Nonis (Utumankande).

3121. Winifred Perera (Am-banpitiya), 3122. Gloria Rana-singhe (Veyangoda), 3123. Loretta Perera (Kegalle), 3124. Blossom Ellankoon (Nawalapitiya), 3125. C. Joseph Benedict Silva (Peradeniya), 3126. Yohini Ariyanayagam (Colombo), 3127. Benson Fernando (Ragama), 3128. Valerie Anthonisz (Galle), 3129. T. R.

See next page

Schools-Mag Enrolment Form

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

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



Schools Mag



Talks to Teen-Agers

By
Uncle
Ashley

the people manifested their faith before they proceeded to offer their sacrifice.

THE CREDO

There were many "rules of faith" or symbols of faith but the most ancient is the formula we call the Apostles

Mirthquake

Doctor: (to motorist digging in mud beside car) Car stuck?
Motorist: Oh! no, my engine died. I am digging a grave for it.

Sent by Mary Mackay.
St. Bernard's Convent,
Nawalapitiya.

ADVICE!

'TIS no age for to trifle,
If you do, 'twill be a shame,
For when disaster occurs,
No one but you're to blame.

Your life still stands before you
As the moon shines in the blue
Be careful how you play life's
game
And joy will come to you.

Turn not a beggar from your door,
For kindness brings you cheer,
Be gentle, true, and faithful,
To those you hold most dear.

Have love for those who hate you,
Their unkind words ignore,
Just pray for their redemption,
And God will bless you more.

Try not to play with fire,
For you will burn your hands,
Your name might tread the mire
Upon these earthly sands.

So friends, make no trifle
Of your years that are in store,
Work truthfully, whole-heartedly,
And all shall love you more.

Gillian Jones.

Kandy.

Creed. At the Mass, however, is read the Nicene Creed, compiled in the Council of Nicea.

The Credo is to be said standing as a mark of respect. Often enough children sit or kneel at the "Credo."

God bless you and Our Blessed Mother love you.

Always in Jesus and Mary.

UNCLE ASHLEY

Next week: Summing-up.

The Sweet Name of Mary

SWEET is the Name of Mary. It is honey to the tongue music to the ear, and delight to the hearts of all men.

It is strength in weakness, comfort in affliction. This sacred name is a joy to the angels and saints in heaven, a terror to the devils in hell and gladness to men on earth.

All good Christians pronounce the Name of Mary several times. In temptation we should remember to pronounce this name, so

By
Mary Mackay

that the devil may be put to flight. Good Christians remember this Name with a deep sense of gratitude. Every time we say one Hail Mary, we repeat twice the Sweet Name of Mary, and if the Rosary is said, at least a hundred times.

There are many hymns and songs in honour of Mary such as the "Ave Maris Stella," "O Mary Sweet Virgin." Many people are proud of bearing this Name of Mary! Many magnificent churches and institutions are dedicated to Mary.

There are many root meanings of this word such as "Mari," "Marietta," "Stella Maris," "Star of the Sea" fits Our Lady because She is the ocean star who leads her children over the ocean of this life into the harbour of heaven. All these names that are mentioned, are most suitable to Her. God willed that She should be given a very suitable name, as she is the Mother of God. This name is our life's sweetness and our hope. Blessed be the holy Name of Mary!

St. Bernard's Convent,
Nawalapitiya.

Religion on Stamps



The Flight of the Holy Family

THE special Irish postage stamp on the theme of the World Refugee Year, already announced, will be issued on 20th June, 1960 (see illustration).

The stamp, which will be in two denominations, 3d., colour mauve, and 1s. 3d., colour brown, will be made up in sheets of 120. The design by Mr. Karl Uhlemann, is based on the Flight of the Holy Family. The stamp will be inscribed "Blain Dideanach Domanda," 1959-1960. It will be of double size and will be reprinted by Messrs. De La Rue, Clonskeagh, Dublin, on paper watermarked with the letter "E." Perforations 15 by 15.

First-day covers, if fully addressed and accompanied by a remittance to cover the value of the stamps required, will be serviced by the Controller, Philatelic Section, General Post Office, Dublin, and the Postmasters of Cork, Limerick, Waterford, Galway, Dun Laoghaire and Wexford, provided they are received

not later than the 18th June 1960. A special first day of issue mark will be impressed on first-day covers posted at these offices. Covers will not be supplied or addressed by the Post Office and not more than fifty covers will be serviced for any one person at each office.

A further special postage stamp will be issued on 19th September, 1960 to commemorate the founding of the European Conference of Postal and Telecommunications Administrations. Details of the stamp will be announced at a later date.

(Courtesy: Dept. of Posts and Telegraphs, Dublin).

To my Guardian Angel

DEAR Guardian Angel, so tender and mild,
Guard O guard thy little child,
Never from thee O let me stray,
My wandering footsteps stay.
For thy loving help along life's road,
For aid to tread the path that Jesus trod,
For thy presence when I often kneel to pray,
I thank my God today.

Crystal Edema.

St. Bernard's Convent,
Nawalapitiya.

Members

Continued

Paul (Colombo 9), 3130. P. Xavier (Nuwara Eliya).

3131. Angus Mortier (Dehiwela)
3132. Rani Baduge (Kegalle),
3133. Agnes Keegel (Wattala),
3134. Ranita Perera (Chilaw),
3135. W. M. Emilian A. Costa (Negombo), 3136. G. A. M. Gunatunga (Nuwara Eliya), 3137. Tyrone Schavengulvel (Nugegoda),
3138. George Cowley (Pannipitiya),
3139. Shanti Baduge (Kegalle),
3140. Helen Indrani (Bulathkohupitiya).

3141. Sylvia Perera (Welive-riya), 3142. Rita Visaka Ranjani Ranasinghe (Veyangoda), 3143. Maline Fernando (Kegalle), 3144. Nirupa Rita Vishaka Silva (Dehiwela), 3145. Bernadette Corera (Kotahena), 3146. Nihal Asoka Bernard Silva (Dehiwela), 3147. Clare M. Karunaratne (Wattala), 3148. Jean Abeyratne (Kadawata), 3149. Bernie Kolamune (Kandana), 3150. Eva Fernando (Wattala). (To be continued)

MY MOTHER

Continued

things much better and am able to realize the greatness of a mother who does not hesitate to correct her child. I cannot express my gratitude to her for guiding me in the correct way, the way of salvation, and for leading me to the Mother above all mothers.

THE MODEL

This best of mothers has suffered more than any mother in order to save us, her children. She sacrificed her all by giving up her son to be crucified for the salvation of mankind. When a child suffers, naturally the mother too suffers. Then consider the sufferings that were and are being undergone by our Blessed Mother on witnessing the sufferings of her beloved Son, and more so on witnessing daily, the ingratitude of men.

If we try so much to console our earthly mothers, how much more should we not try to console the Mother who has done so much more for us? Let us do all in our power to console and gladden the heart of our dear Mother.

Immaculate Heart of Mary help me to realize that you are my Mother.

Ave Maria Convent,
Negombo.

THE Children's Story

A tale from Japan

A YOUNG nobleman only ten years old was passing along a corridor in his palace when he observed some fledgling sparrows hopping about on the roof. Turning to Choshiro, a lad but three years older, Takechiyo commanded him to catch the sparrows, the reason being that he wanted to play with them.

Choshiro was prudent and said he would certainly catch the sparrows for his young master, but that it would be necessary to do so at nightfall, as it was against rules to catch the birds. Choshiro tried to catch the birds that evening, succeeded, but fell from the roof with a thud and fainted.

The Shogun, one of the old rulers of Japan, was the young nobleman's father. He woke up with the noise, and with his wife and some courtiers went to see what had happened. There they found Choshiro on the ground clutching some dead birds. The boy prostrated himself before the Shogun and confessed that he had been up on the roof because he had had a longing to catch some sparrows he had seen there by day. He was very sorry for his wickedness and ready for

any punishment.

But the Shogun's wife was quick of brain. She thought of her son Takechiyo, and of his fondness for birds, and she said: "I am afraid it was Takechiyo who told you to steal the birds."

But Choshiro, full of loyalty for his young master, wanted to take all the blame. He denied that he had been commanded to get the birds for the young nobleman.

The Shogun ordered an enormous leather bag to be brought, shaped like a money-pouch, and ordered Choshiro to be put into the bag and hung from a peg in the corridor until he should confess the truth.

All night Choshiro stayed there. Next morning, questioned again, all stiff and hungry, he said timidly that if he could have little rice he might feel better and would be enabled to say what they wished. The rice was supplied. Then Choshiro, still in the bag, and inwardly vowing again that he would shield and protect his young master, exclaimed in a lively voice, "Forgive me; I caught the sparrows for myself. It is true!"

● Death was very close to this little girl. But she had one dearest wish in her heart – to see the Holy Father in Rome...

...and her wish was fulfilled

SEVEN-YEAR-OLD KATHERINE HUDSON STRICKEN WITH LEUKEMIA, WAS TOLD BY DOCTORS THAT SHE HAS NOT LONG TO LIVE. HER DEAREST WISH WAS THAT SHE COULD SEE POPE JOHN IN ROME. SO HER MOTHER SOLD UP THE FURNITURE, INCLUDING A CAR, AND TOOK HER DAUGHTER BY AIR TO ROME. NOW READ ALL ABOUT KATHERINE'S SPECIAL 40-MINUTE AUDIENCE WITH THE POPE BELOW.

KATHERINE Hudson, aged seven, of Oklahoma City, U.S.A., was told recently that she was sick and that she could not be cured. She said that she would like to see the Pope before she died, so her mother sold her car and her furniture to pay the fare and she and Katherine set out for Rome.

When they arrived in Rome they received permission to see the Pope, but Katherine collapsed and had to go to hospital. The doctors said that she would have to leave Rome as soon as possible.

Not even Kings or Cardinals...

The Pope heard about it. Usually he sees his visitors in the morning in public rooms. Even Kings and Cardinals do not expect the Pope to receive them in the evening. But the Pope decided that Katherine should be treated better than Cardinals or Kings. He put aside all his important business and received Katherine in his own study at six o'clock in the evening.

In went Katherine dressed in her First Communion dress. Her mother and her doctor came with her into the Pope's study, but Katherine went across to the Pope all by herself. At first she was a little shy and she found it queer to have to wait while a priest, Mgr. Timothy Ryan, turned all that she said into Italian and then turned all that the Pope said into English. But the Pope was so kind that she soon forgot all about being shy. Her own father is dead, and she had never met anyone else so like a real Father as the Pope, the Holy Father.

He gave her a souvenir

She stayed talking with the Pope for 40 minutes. When it was time for her to go away, the Pope gave her a rosary and asked her to pray for him. She said "I pray for you always."

Then before she left she surprised the Pope. "Grazie, grazie, Santo Padre," she said. She had learnt that much Italian specially in his honour. The words mean "Thank you very much Holy Father."

RECIPES

Golden syrup cake

Ingredients: 10 ozs. of plain flour with four level teaspoons of baking powder, 1 egg, 3 level dessert-spoons of golden syrup, 5 ozs. of margarine or butter, 4 to 5 ozs. sugar, and milk to mix.

Method: Cream the margarine or butter, sugar and syrup. Sieve the flour and baking powder, beat the egg well, and add to the margarine or butter. Next stir in the flour and milk alternately, put the mixture into a tin, lined with grease proof paper. Then bake for approximately 25 minutes, near the top of a hot oven.

Sent by Romaine Anandappa.
Good Shepherd Convent,
Kotahena.

This day

THIS day is mine to mar or make,
God keep me strong and true,
Let me no erring bypath take,
No doubtful action do.
Grant me when the setting sun
This fleeing day shall end,
I may rejoice o'er something done
Be richer by a friend.
Let there be something true and fine,
When night slips down, to tell,
That I have lived this day of mine
Not selfishly, but well.

Collette Gomez.

with cornflour, beaten egg and with water if necessary, and salt. Cut bacon into strips and wrap round each prawn. Dip in butter and fry in heated oil till brown and crisp.

Prawn Sambol

Ingredients: Boiled prawns, dry chillies, Bombay onions, lime, Maldiva fish, salt.

Method: Clean the boiled prawns, cut and put into a pan. Add Maldiva fish, Bombay onions, dried chillies, lime and salt. Serve in a well arranged plate.

Sent by Antoinette Miranda.
Kandy.

Fireworks Prawns

Ingredients: 1 lb. prawns, 1/2 lb. bacon, 1 sprig celery, salt, pepper, chilly powder, 2 eggs, cornflour, oil to fry.

Method: Clean prawns, wash and season well with salt and pepper and boil with the chilly powder. Make a thick batter

To St. Cecilia, Patroness of Music

ANGEL of the harp! Thy sweet melodies Brought down to earth heaven's shining choirs, They hovered round thee with silenced lyres, To list to thy soft-cadenced symphonies. In the midst of blazing flames and smoke Prepared for thy death-agony, Thou didst make soul-stirring rhapsody — Ah! me! I think the bonds of earth then broke. Gentle minstrel, come down again to this earth of ours, For sweet music hath fled her halls and bowers — Only sharp discord now, and crescendos of hate, Give us again the harmony, that love alone can create. Strike, oh strike again that heavenly chord, To melt the heart and lift the soul to God.

CHERYL GONSAL

All Saints' College,
Borella.

Classified ADS.

IN MEMORIAM



Joseph Boniface Koelmeyer
Died 2nd June 1958

Dear Lord grant him eternal rest.
Fondly remembered by his loving
wife, children and grandchildren.

St. Joseph's Cot,
Greens Rd.,
Negombo.

818



M. Bastiampulle

Died 3rd June 1958

"Memories are treasures
No one can steal
Death leaves a heartache
No one can heal."

A Requiem High Mass will be
sung for the repose of his soul on
18th June at 7 a.m., at St. Lucia's
Cathedral, Kotahena.

Inserted by his sorrowing wife and
loved ones.

St. Mary's Road,
Nattandiya.

811



Mary John Berchmans Costa

(Mrs. Joseph Costa)

Born 13.8.1899

Died 11.5.1960

A Requiem High Mass will be
sung for the repose of her soul at
St. Mary's Church, Bambalapitiya,
on Thursday, the 9th June 1960, at
6.30 a.m.

We earnestly request our relatives
and friends to be present at the
Holy Mass, and remember her in
their prayers.

"San Sebastian,"
Matale.

819

Mary Cecilia Fernando

Died 6th June 1945

Eternal rest give unto her, O
Lord,
And let perpetual light shine
upon her.

May she rest in peace. Amen.
Inserted by her loving children.

"Vilmarie," Maggona.

831



M. Elaris Cooray

Died: 8 June 1959

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

Prayers are kindly solicited for
the repose of his soul.
"Winifred Villa,"
Wadduwa.

821

THANKSGIVINGS

MY humble and grateful thanks
to Almighty God for a very
great favour received through
the intercession of St. Pius X.

816 Mrs. M. Nicholas.

MY grateful thanks to the Sacred
Heart of Jesus, Our Lady of
Perpetual Succour, St. Jude and
St. Rita for favours granted.

F. A. 835

MY grateful thanks to St. An-
thony for the miraculous
recovery of a valuable piece of
jewellery. A. F., Wennappuwa.

824

OUR grateful and humble thanks
to Our Lady of Perpetual
Succour, St. Jude, St. Anthony,
and Pope Pius XI. for favours
received. Mrs. E. V.

834

FINANCIAL

WORKING lady wants Rs. 2,000/-
to be returned in 26 months
at Rs. 100/- per month. Can a
kind reader help? No. 825, c/o
Catholic Press, Colombo 8.

WANTED by a lecturer a loan of
Rs. 1,000/- at reasonable
interest. Apply Lecturer, No.
836, c/o Catholic Press, Colombo
8.

BOARD & APARTMENTS

Available

ROOMS from 1st June with/
without board for students or
single workers in Catholic Tamil
home, close Aquinas, Medical
College. Apply No. 807, c/o
Catholic Press, Colombo 8.

MILK FOODS

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

MEDICAL

**PUROL Medicated Powder and Oint-
ment**—the unfailing remedy for
Eczema, Prickly Heat and Tropical
Skin Ailments. Available at all Che-
mists and the Importers Setrac (Cey-
lon) 29 1/1, Gaffoor Building,
Fort, Colombo.

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

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

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

WAHACOTTE

FEAST OF ST. ANTHONY

Sunday, 19th June

Novenas begin on the 5th June.
On Saturday, 18th June, Pontifical
Vespers will be at 7-30 p.m. On
Sunday, the festival day, there
will be a number of Low Masses
from 5-30 a.m. to 8 a.m. The
Pontifical High Mass will begin
at 9 a.m. followed by Pontifical
Benediction and procession.

The alms-giving will be on
Saturday after noon. There will
be rail-road co-ordinated bus
service from Matale and direct
bus service from Kurunegalla.
Huts have to be booked and paid
for in time.

Fr. D. Sebastian, O.S.B.,

829 Parish Priest.

Feast of St. Anthony BATAGAMA

JUNE 12th 1960.

This year, the feast will be cele-
brated on Sunday, June 12th.
Vespers on Saturday.

805

P.P., Batagama.

BOOKS

For the many who were disap-
pointed last time, **PADRE PIO
BOOKS** are available now. Please
write or call with remittance.

Padre Pio — The Stigmatist

(Large) ... Rs. 15.00

Who is Padre Pio? ... 1.50

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by Padre Pio ... 1.50

Meditations on the

Blessed Virgin ... 1.30

by Padre Pio ... 1.30

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c/o State Bank of India, COLOMBO.

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59/1 Circular Road,

Idama,

MORATUWA.

ORDER NISI

IN THE DISTRICT COURT OF BATTICALOA

Testamentary Jurisdiction No. 739

In the matter of the intestate
estate and effects of the late Velu-
pillai Varithamby Joseph of Va-
laichenai. — *Deceased.*

Mary Gnanaratnam Joseph of
Sunkarnkerni Valaichenai. —
Petitioner.

Vs.

1. Joseph Reginald Emmanuel
Paramsothy of Army Cantonment
of Pammagoda, Homagama.

2. Joseph Pious Jegasothy,
Faculty of Medicine, Colombo 8.
— *Respondents.*

This matter coming on for dis-
posal before D. S. L. P. Abeya-
sekera, Esquire, District Judge of
Batticaloa, on the 10th day of
December 1959, in the presence
of Mr. Jos. J. David, Proctor on
the part of the Petitioner and upon
reading the petition and affida-
vit of the petitioner dated 10th
December 1959.

It is ordered that the Petitioner
abovenamed as widow of the de-
ceased abovenamed be and she
is hereby entitled to have the
Letters of Administration of the
estate of the deceased and that
Letters of Administration be issued
to her accordingly unless the res-
pondents or any other persons
interested show sufficient cause
to the contrary on or before the
26th day of January, 1960.

Sgd. S. Thambithurai,

District Judge,

Batticaloa.

19-5-1960: The Order Nisi ex-
tended and re-issued returnable
21st June, 1960.

809

Sgd. S. Thambithurai,

District Judge.

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 4009/Testsy.

In the Matter of the Last Will and
Testament of Panambarage Harry Aug-
ustus Fernando, late of No. 26, Lewis
Place, Negombo. — *Deceased.*

1. Kariyakarawanaga John Fernan-
do of Pallansena, Kochchikade.

2. Jayasinghe Aratchige Cyril Em-
manuel de Silva Wijeratne of Nika-
wewa, Moragollegrama. — *Petitioners.*

Vs.

1. Panambarage Constance Susila
Wijeratne of Rural Hospital, Nika-
wewa, Moragollegrama for herself and
as Guardian-ad-litem of the 5th Res-
pondent.

2. Panambarage Rita Philomena de
Alwis, 46, Nandana Gardens, Bamba-
lapitiya.

3. Panambarage Mark Anthony Fernan-
do.

4. Panambarage Ursula Veronica
Fernando.

5. Panambarage Bertha Dorothy
Fernando a minor by her Guardian-ad-
litem the 1st, 6th and 7th respondents.

6. Dehiwalage Mary Madalene Pe-
rera all of No. 26, Lewis Place, Negombo

7. Panambarage Jane Susan Fernan-
do of Kochchikade.

This matter coming on for disposal
before T. S. Sally, Esquire, Additional
District Judge of Negombo on this the
21st day of April 1960, in the presence
of Messrs. Raheeman and Maharout,
Proctors on the part of the petitioners,
and the petition and affidavit of the
petitioners, dated 21st April 1960, and
2nd April 1960 respectively, and the
affidavit of the attesting witnesses dated
8th March 1960, having been read.

It is ordered that the Last Will and
Testament bearing No. 1715, dated
10th November 1952 attested by K.
A.J. Perera, Notary Public, the original
of which has been produced and is now
deposited in this Court be and the same
is hereby declared proved, that the 1st,
6th, and 7th respondents abovenamed
be appointed Guardian-ad-litem over
5th Respondent minor, and that the
petitioners abovenamed are the Execu-
tors of the said Last Will and Testa-
ment and that the petitioners be and
they are hereby declared entitled to
have Probate of the said Last Will and
Testament issued to them accordingly,
unless the respondents abovenamed
or any other person or persons inter-
ested shall on or before the 3rd day
of June 1960, show sufficient cause to
the satisfaction of this Court to the
contrary.

It is further ordered that the 1st,
6th, and 7th respondents do produce
the said minor before this Court
on the said date.

Sgd. N. Edirisinghe,

District Judge.

This 21st day of April 1960.

799

ORDER NISI IN THE DISTRICT COURT OF NUWARA ELIYA

Testamentary Jurisdiction No 542/T

In the matter of the Last Will
and Testament of Lily Emerson
of Whiteaway and Company
Limited, Nuwara Eliya. — *De-
ceased.*

Edward Emerson of Nuwara
Eliya, presently of 51, Byrde Street,
Sinhapitiya, Gampola. — *Peti-
tioner.*

Vs.

1. Alice Emerson of 51, Byrde
Street, Sinhapitiya, Gampola.

2. Richard Emerson of Frank-
fort Place, Bambalapitiya, Co-
lombo 4. — *Respondents.*

This matter coming on for dis-
posal before C. B. Walgampaya,
Esquire, District Judge, of Nuwara
Eliya, on the 29th day of April
1960 in the presence of Mr. P. N.
Bartholomeusz, Proctor on the
part of the Petitioner and the
Petition and Affidavit of the Peti-
tioner respectively dated 8th April
1960 and 22nd December 1958
and the affidavit of Mr. D. Perera,
Proctor, a witness to the Will hav-
ing been read:

It is ordered that the Last Will
of Lily Emerson, deceased No.
153 dated 3rd October 1957 at-
tested by Mr. R. Niyangoda,
Notary Public and now deposited
in this Court be and the same is
hereby declared proved and it is
further declared that the Petitioner
as brother of the deceased is en-
titled to have Letters of Adminis-
tration with the Will annexed
issued to him unless the above-
named Respondents or any other
person or persons interested shall
on or before 24th June 1960 show
sufficient cause to the satisfaction
of this Court to the contrary.

Sgd. C. B. Walgampaya,

District Judge.

The 29th day of April 1960. 813



HELP! HELP!

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

ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

No. 4011/Testsy.

In the matter of the Last Will
and Testament of Bastian Kora-
lale Michael Joseph Rodrigo
Weerasinghe Goonewardena of
"St. Michael's," Negombo. — *De-
ceased.*

Solanga Aratchige Dona Mary
Josephine Rodrigo nee Senevi-
ratne of No. 2, Katuwapitiya
Road, Negombo. — *Petitioner.*

Vs.

1. Bastian Koralalage Michael
Anthony Angelo Rodrigo Weera-
singhe Goonewardena of Mental
Hospital, Angoda, as Guardian-
ad-litem over 4th Respondent
minor.

2. Bastian Koralalage Hazel
Therese Josephine Jayamaha nee
Rodrigo of "Mayfield," Hatton.

3. Bastian Koralalage Sybil
Antonette Flavia Perera nee Ro-
drigo of Hendala.

4. Bastian Koralalage Mary
Lakshmi Augusta Rodrigo Wee-
rasinghe Goonewardena of No. 2,
Katuwapitiya Road, Negombo. —
minor. — *Respondents.*

This matter coming on for dis-
posal before Newton Edirisinghe,
Esquire, District Judge of Ne-
gombo, on the 2nd day of May
1960 in the presence of Mr. L. P.
E. Karunaratne, Proctor on the
part of the Petitioner abovenamed
and the affidavit of (1) the Peti-
tioner dated 29th April 1960,
(2) the Attesting Notary Publi,
dated the 27th day of April, 1960
and (3) the Witnesses dated 28th
and 29th April 1960 respectively,
having been read.

It is ordered that the Last Will
and Testament No. 1396 made
by Bastian Koralalage Michael
Joseph Rodrigo Weerasinghe Goon-
awardena the deceased abovenamed
and attested by S. A. I.
Dheen, Notary Public, on the
4th March 1945, the original of
which has been produced and is
now deposited in Court be and
the same is hereby declared proved
and it is further ordered that the
Petitioner abovenamed is the Exe-
cutrix named in the said Last Will
and she is hereby declared entitled
to have Probate thereof issued to
her accordingly unless the Res-
pondents abovenamed or any
other person or persons interested
shall on or before the 24th day
of June 1960 show sufficient cause
to the satisfaction of this court
to the contrary.

It is further ordered that the
1st Respondent be and he is here-
by appointed Guardian-ad-litem
of the minor the 4th respondent
abovenamed to represent her for
all the purposes of this action
unless the Respondents above-
named or any other person or
persons interested shall on or
before the 24th day of June 1960,
show sufficient cause to the satis-
faction of this court to the con-
trary.

It is further ordered that the
4th Respondent minor be pro-
duced on that date before this
Court.

Sgd. Newton Edirisinghe,

District Judge.

This 2nd day of May 1960.

Sgd. L. P. E. Karunaratne,

Proctor for Petitioner. 833

Father of the Poor

THE death of Fr. Gopal Theophilus, S.J., on Wednesday, 25th May, at the age of 65, has removed for all time a colourful personality whose ample figure was a familiar landmark on the corridors of St. Michael's College, Batticaloa. For it was here that every morning and evening, sitting on the parapet wall, he carried out his role of "Sinna Pusari," exorcising devils or dispensing his age-old, down-to-earth advice to the many complaining sufferers. For him, the devil was not only a hated foe but was more like a clever antagonist who was not to be underrated. And no doubt the devil too respected this bald giant whose intellectual attainments were always coloured by the practical realities of everyday life. For as someone so aptly remarked: "If Fr. Theo can't overcome a difficulty, then not even the devil can."

Born in Thiriyai (a village 30 miles south of Trincomalee) of hardworking Hindu farmers, he showed himself a clever pupil both at St. Joseph's, Trincomalee and St. Patrick's, Jaffna (Fr. Mathews was all praise for him at the latter), carrying away a good number of scholastic and good conduct prizes every year. While still in school he embraced Catholicism with wide open eyes as was borne out later on. After his Senior Cambridge, he worked in the Registrar-General's office for five years before he entered the Society of Jesus.

In the Novitiate he earned for himself the title of 'Optimus' because of his versatility in the Epistles of St. Paul. In fact he knew by heart all the epistles of this great saint and could quote chapter and verse at the drop of a hat. One smiles, therefore, at the humour of the good God who called him to his reward on the eve of the Ascension to hear from heaven itself the epistle of the next day which begins with these memorable words: "The former treatise I made, O Theophilus." For wasn't it Fr. Theophilus who, when the bell rang for confessions, said to his companion: "What is there to confess? They never give you a chance to commit any sin here."

In the Philosophate he was a keen debater who could hold his own with stalwarts like Fr. Jerome d'Souza, one-time U.N. Representative of India. He could get into the pulpit and imitate all the peculiarities of the tones-professor and, when asked for an explanation, point to the simple fact that he was imitating his master in all things rhetorical. He could shout at some unruly crowd not to behave like rowdies and, when later they led a delegation to complain to him about his harsh use of epithets, calmly tell them that he never called them rowdies but only not to behave like rowdies. No situation daunted him. He always found a way out.

As Prefect of Discipline, Games Prefect and teacher at St. Michael's, Fr. Theo was a well-loved figure. He had a knack of spotting out the poor, the needy and the dullard. On these he lavished all his care and abilities. How many a young man who is doing well in the world today owes it almost entirely to the untiring efforts of this indefatigable priest? Rustic boys from the villages, lost in the maze of town-colleges, were taken in hand by Fr. Theo. Within three months these young fledglings could not only hold their own against the city boys but often outsmart the smartest of them all, whether in sports or studies. He organized innumerable games for the boys and gave a fillip to their pride by giving them grandiose names like 'comets,' 'jets,' etc. He even grouped those sissies who play no games whatsoever into a team he called the Tellurians, for, as he explained to his companions, "these 'pokans' always have their noses close to the soil and, since 'tellus' in Latin means 'the ground,' I call them the 'Tellurians'."

As parish priest of St. Sebastian's, Batticaloa (for a short time also of Kalmunai), he continued as the apostle of the poor and down-trodden. To judge from the numberless poor who filed past his coffin, some of them openly weeping, one can realize the largeness of the heart of this missionary who went out of his way to help the underprivileged and joked away any achievements of his own. When someone congratulated him on the fine, solid presbytery he had built at St. Sebastian's, his characteristic reply was: "I would never get another chance, to build, you see. So I put up this house above flood level."

He was for a long time also the spiritual Father of the Brothers and the servants. And here again his weekly exhortations were not excoigitated masterpieces. Rather they remained homely, sound and realistic and hence very much appreciated by his audience. This characteristic he also displayed as confessor, as is evidenced by the men who flocked to him from far and wide.

Always active, his greatest suffering was to be confined to his room after his first paralytic stroke a few months ago, brought

on by diabetes and high blood pressures. Stubbornly he would try, falling over many times in the attempt, to drag himself along the corridors to the chapel and the portico. A week before his death he suffered his second stroke when his speech became impaired. He could speak only after persistent struggles to master the movements of his tongue. But he never complained. In fact, Fr. Theo never complained about anything to anyone. Just before he went into a coma on Tuesday, when pneumonia was setting in, he repeated his characteristic advice to one visitor: "Do not worry." Thus this selfless apostle of the down-and-out, whose achievements are not in mortar or stone but in the hearts and minds of generations of the inhabitants of Batticaloa, died like his Master, in suffering and poverty. He had not even a pair of socks to cover his naked feet after his death and his room stood stripped bare except for essentials.

B.A.B., S.J.

P.W.D. Catholic Guild

(from a "Messenger" correspondent)

THE directive of Christ 'Go ye and preach all Nations' was not meant to be restricted only to those in Holy Orders, but to one and all of us. There is a responsibility resting on us to bring Christ and His Message to our fellow-workers," declared Mr. A. G. O. Perera, President, Central Council of Catholic Guilds, in his address at the Patronal Feast and Annual General Meeting of the P.W.D. Catholic Guild held on 3rd May 1960 in the P.W.D. Recreation Hall.

The sacrifice of the Holy Mass was offered for the intentions of members and their families at St. Philip Neri's Church, Pettah.

The following were elected Honorary Office-bearers for the year 1960-61: President, Mr. T. Panditaratne; Vice-President, Mr. Victor Jayasekera; Secretary, Mr. Paul Rajasekera; Asst. Secretary, Mr. Kingsley Imbuldeniya; Treasurer, Mr. Dennis Saunders; Asst. Treasurer, Mr. Oscar Perera; Librarian, Mr. Edmund Fernando; Committee, Messrs. T. Sreenathan, S. Dias, M. Senanayake, M. Balasuriya, R. Manatunga, P. Georgesz, Jansz, P. Wickremaratne, G. Nicholas and H. Wijesinghe.

Kalutara News

(from "Josephian," Messenger correspondent)

THE titular feast of the only Church dedicated to the Infant Jesus in the archdiocese was celebrated at Kalamulla, in the parish of Kalutara, on Ascension Day. On the previous day, after Mass, a penitential procession, with the full size statue of Our Lord's Resurrection, went round Katukurunda and Kalamulla and returned to the church shortly before noon.

At 8-30 p.m. Solemn Vespers was sung by Rev. Fr. E. A. Bourgeois, O.M.I., assisted by the priests of the district. On Ascension Day, after a low Mass, Solemn High Mass was sung by the Rev. Fr. C. Poupon, O.M.I. at 8-30 a.m., assisted by the same priests. The preacher, Rev. Fr. Julius Wijesuriya, O.M.I., dwelt at length on Our Lord's great mission in this world for the redemption of mankind. Benediction of the Blessed Sacrament closed the celebrations. In the evening, at 5 p.m., another High Mass was sung by the Parish Priest at St. Philip Neri's Church, Katukurunda, for the convenience of the daily workers.

Rector's Day at St. Xavier's, Marawila

(from our Wennappuwa correspondent)

RECTOR'S Day was celebrated at St. Xavier's College, Marawila, on 21st May. Holy Mass was sung in the College Chapel by the Rector, Rev. Fr. J. B. Andradi. After Mass there was the hoisting of the College Flag and then the inspection of the College Boy Scout Troop assembled in his honour.

At the function which followed, the Rector was garlanded by Mr. Cletus Fernando, a senior member of the staff. Several speeches followed in which the speakers, while wishing the Rector a "Happy Feast" and thanking him, outlined the progress the College had made under his guidance. The upgrading of the College and the introduction of an H.S.C. Class, they said, were mainly due to the incessant efforts of the present Rector who had worked unsparingly to improve the College. Many extensions had been made and many courses of study, both academical and practical had been introduced by him. A presentation was made by the members of the staff.

The Rector in his reply said that he was glad Rector's Day had come into existence since he felt Rector's Day should also be Staff Day—a day on which they could all sit together and, informally, discuss matters that concerned them. He stressed the value of individual self-improvement, which he said was bound to have its effects on the whole School. He had always endeavoured to do his best and could say quite fearlessly before God that he had done it. It was no empty boast of his when he said that every cent

that could be spared had been spent on the College. He expressed the wish that all this should not go waste and, as a human being, he would like now and again a show of appreciation of what was done by the Staff and the Rector.

The Cricket Team were then entertained to a lunch given by the Rector, and much conviviality prevailed and many pleasanties were exchanged.

Enclosed Retreat at St. Bridget's

(from Imelda B. Brohier, "Messenger" correspondent)

WE need periods in which to withdraw ourselves from the world, its people, and all things near and dear to us, to paddle our own canoe along the quiet backwaters of reflective thought.

Whatever our life, or occupation, such pauses are so healing, and helpful, to be in undisturbed content with our Maker. With this in view, the Brother President of the Senatus of the Legion of Mary organised the retreat for the Senior Legionaries of Colombo.

Leaving behind us the colourful Wesak decorations and illuminations, we entered the Convent of St. Bridget on the 9th of May for the enclosed retreat.

The silent hush of the cloister, the instructions and prayers of a priest, the voices of the young and old singing in unison the praises of the Almighty, were proof that God's glory reigned triumphant in the tranquil hearts of the retreatants.

The preaching was appealing, and the hearts of the audience were touched. We were filled with joy on the last day of the retreat when the Preacher, Fr. M. Catalano, S.J., made us feel we were priests in solemn procession, with hosts in hand, walking up to, and placing the hosts in the ciborium, to be changed into the precious Body and Blood of Jesus Christ.

The Preacher's talks on various topics were referred to as "Points for Meditation," and not sermons; we remembered each point. If time permitted we would have spent at least half an hour in tireless meditation on each of his discourses.

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