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## ....left alone to die and pecked by crows

# FOUND! BABIES IN A DUSTBIN!

### THE CASE of the ABANDONED INFANTS

THREE CHILDREN, ONE OF THEM AN INFANT OF A FEW DAYS, WERE FOUND IN A DUSTBIN IN MARADANA, IN A STATE OF FAMISHED EXHAUSTION. CROWS, RUMMAGING AROUND FOR SCRAPS TO EAT, HAD PECKED THEM UNTIL THEY WERE BLEEDING. THEY WERE DISCOVERED IN TIME AND TAKEN INTO A CATHOLIC HOME FOR FOUNDLINGS AND ALMOST RESTORED TO LIFE BY THE LOVING CARE OF NUNS. SHOCKING? BUT IT IS TRUE.

### What would YOU have done?

Pause for a while and think and be perfectly honest in your answer. Would you even have noticed it while you passed by in your luxury car preoccupied with the "cares" of the poor rich man? (How much of the poverty and misery around do you notice, how much do you care to study about it?).

Would you have had the time to pause and look, even if you had seen this sight? (You are such a busy man aren't you, and yet the world goes on in much the same way even when the busiest and supposedly most indispensable man died).

Or would you have stood there grappling with your conscience and finally said, "This is not my affair"?

### Guilty or not guilty?

Why does the tone of guilt creep into such a statement? Remember the way Cain asked God, "Am I my brother's keeper?" When you deny you are not, way down inside you, you know you ARE your brother's keeper.

Why did Pharaoh's daughter pick the baby Moses out of the rushes? It was none of her affair. And yet, by doing so, she became the instrument of God for delivering His people.

Perhaps you have never seen an abandoned child, or thought that such things happened only in China.

Well it DOES happen here, almost everyday.

### "I don't want my child!"

Did you know that at the Nayakakanda and Moratuwa convents, almost every week a baby is found on the door-step?

Often just a week old. In the mornings, they are picked up, blue with cold and too weak to cry.

They are taken and tended in Christ's name until they are settled in life or are reclaimed by relatives or are legally adopted by desirable people or until they die.

Often they are left there by unmarried mothers either because their families will not take them back with the children, or because their "husbands" had deserted them or simply because they cannot afford to bring them up.

### More responsibility?

Just whose responsibility are these children? Is it only to the nuns that Christ said "Love thy neighbour as thyself?"

Remember the terrible gospel of the last judgement day. "When I was hungry you gave me not to eat... when I was a stranger, you took me not in... Depart from me ye cursed into everlasting fire."

The thought of men neglecting their fellows so angered the tender merciful Jesus.

Perhaps you suppose that once someone takes these children on to their care their responsibility ends. It does not!

You can participate in the care of these abandoned infants in many ways and so be in a position to be answerable to God for them.

### Here's what YOU can do

- STUDY the problem. Tap all the possible sources of information on this subject. Ask people who might know anything about it. Find out what is being done and what more can be done. In this way you will discover the size of your responsibility.

- ADDRESS your minds to this problem.

- THINK of the causes that lead to this and of possible solutions. Let this be your talking point for the whole week. It is an urgent enough problem.

- THINK how utterly helpless a new born baby is. Think how

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• Investigation  
by MESSENGER  
Reporters

### "Give up life of luxury!" — Bishops tells rich

THE ruling classes were asked by Spain's archbishops last Saturday to adopt a life of austerity and to set an example to the rest of the country in their private and public life.

Their statement followed a meeting in December to study the social and moral aspects of the economic stabilisation plan now being operated in Spain.

"The rich cannot order workers to give up necessities if they increase their own salaries, do not reduce their profits and cause scandal in their amusements," they said.

### The rich, the poor, the clergy...

THE rich and the poor get a little advice in the diocesan regulations considered by the Rome Synod, writes Mgr. James I. Tucek in an article for the N.C.W.C. news service.

THE RICH are exhorted to examine their consciences about the distribution of their surplus wealth to the poor.

THE POOR are urged to provide for themselves and their families by honest toil.

ALL CATHOLICS are urged to study social problems and their solutions, as well as questions of government.

PRIESTS are particularly urged to give the people a sound knowledge of Christian principles in such matters.

### Pope John to holiday in Cassino?

THE latest break with tradition attributed to Pope John is his reported intention to spend the hot summer months at Monte Cassino instead of the papal villa at Castel-gandolfo.

Castelgandolfo is about 12 miles from Rome and in the Alban hills. Monte Cassino abbey is 110 miles south of Rome.

### And now...

### The Pope visits his chauffeur!

THE latest act of charity of the Pope that has been commented on in Roman circles is his visit to his chauffeur, Mr. Angelo Stoppa, last Saturday.

His chauffeur has been seriously ill in Vatican City for some time. Last Saturday evening, His Holiness Pope John, accompanied by his personal secretary, paid him a surprise visit, spent some time with him and his family, and before leaving, gave them all his Apostolic Blessing.

Mr. Stoppa has been the personal chauffeur of three successive Popes — Pius XI, Pius XII and now, John XXIII.



### Have pity on these babies!

## Catholic Medical College for India

### ★ Archbishop's Booklet BIRTH CONTROL IS A FALSE THEORY

ON the basis of the world's present potential and resources alone there is more room for a greater population. "It is not the earth's resources that are lacking, but proper distribution," states the Most Rev. Dr. Thomas Cooray, Archbishop of Colombo, in a 27-page booklet on "Family Planning" just published and issued as a supplement to the Messenger this week.

The Archbishop quotes Prof. Colin Clark, Director of the Institute of Research in Agricultural Economics at Oxford since 1952, in support of

his argument. Prof. Clark, after surveying the world's potential in regard to supplying of food, clothing, building materials and fuel, has concluded that the earth could not provide a standard of living comparable with that of Holland, which has one of the world's best health records, for a total population of 28,000,000,000 or ten times the present world population. "If we are to contemplate a predominantly cereal diet we could carry this figure up to 90 billions or over 30 times the present world population."

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OBSERVERS of Church trends and progress in this country generally feel that the newly mooted Catholic Medical College for neighbouring India is latent with striking possibilities here.

At the Catholic Bishops' Conference of India held in Bangalore from 10 to 14 February 1960, with His Eminence Valerian Cardinal Gracias in attendance, the question of the Catholic Medical College was taken up for discussion.

It was decided to approach the government with the details. The following were among the principles inherent in medical education in relation to the medical needs of India and taken into consideration:

(a) If the institution is to serve its purpose, it must be structured at the highest level possible. The physical plant and the Faculty must be comparable to those of the recognised

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# OPEN LETTER to MR. L. H. METTANANDA from BARON MUNCHAUSEN

My dear Mettananda,

Namaskaran! Now, please don't get excited over this. It's only a graceful Tamil word of salutation, which is well within the reasonable use of that language. As I am one without a trace of rancour in me, I salute you in all sincerity. Although you have dislodged me from the pinnacle I had attained as the Supremo of all Entertainers. I believe, you cannot but be aware of the tall stories of my incredible exploits. I see, that like me, you too are testing the effectiveness of the axiom: "The bigger the lie, the better is the prospect of being swallowed" — hook, line, and rod too.

You say: "The Vatican is a foreign power." You and I know it is not. How can it be without an army, a navy and an air force? The Pope hasn't even an unlicensed gun to be used in an emergency. But go ahead my dear; your country yokels are not supposed to know all that.

You once said: "Was it fitting that a Catholic Government Agent should be appointed to a place where the majority were Buddhists? It was altogether improper, because Catholic officials followed the instructions of their Bishop." It is said, that when they saw this rare fit-bit in the papers, your Minister for Home Affairs and his Perm. Sec. smiled and winked at each other. But, some old dames in a remote village, when they heard of it (your fit-bit) cried out in chorus: "Apoi! Apoi! this is the end of Buddhism in our country!" and rent their hair and wrung their hands.

Then again you say that all your efforts will be directed towards transforming Ceylon into a "Switzerland of the East." Your villagers who know nothing of the Swiss or of their truly democratic constitution, will also never know that "your Switzerland" will be to the real Switzerland as chalk is to cheese. We must not mind such trifles. To trade on the gullibility of the common man is the prerogative of such immortals as you and I are.

Your repeated assertion that you are a friend of the Catholics, takes the cake. If this pronouncement of your goodwill, in addition to the fact that you bear a name which exudes *maitriya* from every pore, is taken with a pinch of salt by the Catholics, then, all I can say is that they are a people with an utter lack of understanding.

I can go on quoting, *ad infinitum*, instances when you have beaten me

by the length of whole streets. I was the biggest fibber that ever lived to amuse a weary world, until you came along and knocked me out of shape. By now, you and others too, must be fully aware of your indisputable position and the reputation or the notoriety which accompanies it. So why carry coal to Newcastle.

I understand that the eve of a general election is the most seasonable time in your country to sow the seeds of dissension, and also that you are taking full advantage of it. That banned broadcast of yours which subsequently appeared in the

perience in the recent past ought to caution all against it. As, after the last upheaval, so also, after the next too, were it ever to occur, there will be only a taste of ashes in the mouths

of all concerned, when all has been said and done.

Yours for ever and a day,  
Munchausen.

## METTANANDA EXPOSED

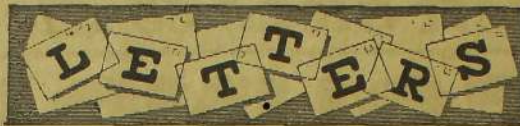
I HAVE read with interest the challenge to Mr. Mettananda in the last issue of your paper and the General Manager of Schools' unmasking of this spurious protagonist for Buddhism whose "parade of statistics" has in every instance that I know of been proved to be false. I have with me clippings of

"As a Buddhist I was pained to see Mr. Mettananda's letter in the Ceylon Observer of October 19. There is nothing in Buddhism to account for Mr. Mettananda's vicious anti-Catholic spleen, but there may be quite a lot in Communism to explain it. Is he a Leftist without our knowing it, or could it be that he is the mouthpiece of some Red subversive faction in our midst?"

It would seem now that he is both, for not only are his "facts" exposed but by his open alliance with an avowed Marxist he has at last revealed himself in his true colours. How in the name of the compassionate Buddha does Mr. Mettananda reconcile his Buddhism with his Marxism when the one preaches forbearance and the other violence. Perhaps no single Buddhist amongst us has done more to bring Buddhism into disrepute than Mr. Mettananda has, and by his persistent vilification of the Catholic Church, he has brought not a few thinking Buddhists to a better understanding of that religious body which, if we consider its charitable organisations here and educational institutions alone, has done much for the welfare of this country and its people.

K. I. R. Hewagama.

Colombo 8.



Press, must give you, if nothing else will, the palm of victory.

Friend, there is however a difference between you and me; and that is — while I fibbed for all I was worth, harmlessly, in order to entertain my hearers and gain their admiration, you do your stuff to set up one section of your own people against the other. Remember that blood is thicker than water.

As I see it, yours is a dangerous pastime, if it can be called that, with enough ingredients in it for another flare-up in your beautiful, and once peaceful, country. Do you think your game is worth the candle? Ex-

some of Mr. Mettananda's malicious attacks against the Catholic Church and the incontrovertible refutation of these by people within and outside your Church.

Among these clippings is a letter by a co-religionist which also appeared in the Ceylon Observer at the time. It is devastating refutation of Mr. Mettananda's allegations about the allocation of the Bambalapitiya Flats and a thorough exposure of the utterly false statistics adduced by him in support of his allegations. In this letter, written as early as 27 October 1956, the writer makes a shrewd observation. He says:

## FR. G. CAZUGUEL O.M.I.

THERE is an old photo, brought out on more than one occasion showing three young ecclesiastics in clergyman's attire. The grouping has a whole history behind it, not only because each of the three have very definite personalities, and a life's course to match, but for the fact that photographed in England, and in the English costumes of ecclesiastics, they were from Brittany across the Channel and came together just as bound for the single Mission of Ceylon.

It would be hard to identify them if we did not know for certain that they are Fathers Guymar, Le Goc and Cazugue — three men who, even biographically speaking, made their mark in life as Gospel-workers and consequently left an imprint on many individuals and on the Mission as a whole. With all that, they were as characteristically different as their appearance in the old photo.

Any over-simplification would, of course, be instantly condemned by the obvious complexity of the human character; but it is hard to resist the temptation of differentiating the trio by saying that, while a successful academic career formed the under-current of the long ministry each of them was destined to fulfil, evenness of temperament characterised Father (later Bishop) Guymar, a rich fund of good spirits made Fr. Le Goc, and the tendency to take both himself and others too seriously was dear Fr. Cazugue's painful conflict.

Once again, taking care not to draw the lines too hard and with the reverent reserve a grave so freshly closed imposes on a journalistic sketch, one is tempted to say that of the three academicians priests Fr. Le Goc was the best philosopher in practice since he used with almost effortless deftness the art of laughing good-naturedly at his own and others' limitations. Fr. Cazugue, on the other hand, with his Roman grounding in Aristotelico-Thomistic philosophy, would readily have granted the principle that "homo sapiens" is "animal risibile" and that therefore the faculty of laughing it away must be the sage's highest attainment found his steps continually dogged by the depressing spectre of human defects (one's own or others') then too tragically.

It was because he fought against it constantly and, within reasonable delay, regained his courage and optimism that good Fr. Cazugue came to the end of his (almost) fifty years of Priesthood with a record of having shuttled to and fro across the mission chess-board, sometimes in high posts of authority and again in the most modest assignments. When this latest occurrence happened, it was not a huffed Achilles retiring sulkily into his tent. By something of the process that even extraordinary Grace did not guarantee St. Paul

against completely, from the first human resistance to his zealous endeavours he argued back immediately to his own complete lack of tact in dealing with souls within the framework of established institutions and concluded that it was in the interests of the Church for him to efface himself in some minor post where work would be more directly with individual souls on more spontaneous lines.

It looks too that this is where Fr. Cazugue was most successful — where he met the few consolations of his ministry and won the deep and lasting attachment of



(Left to right) Fathers Cazugue, Le Goc and Guymar

devout souls. Most of all, perhaps, at Puttalam-Kalpenty which was the first mission he had in charge for an appreciable period (1922-27).

Till then, in fact, he had gone through a difficult apprenticeship of nine assignments as Assistant (at Marawila, Madampe, Pamunigama, Wattala, the Seminary, Kalutara, Moratuwa, Sea Street) with an interlude of two years of service at the Front (1916-18), and a very short term as Parish Priest of Beruwala.

Second to Puttalam in point of time, but for an equal period of five years, is Grand Street, Negombo, where he took up duties as Parish Priest in 1936. This had meant an act of generosity and courage to quit the semi-seclusion of Grandpass that he had elected a year earlier as a more fruitful condition than a position of authority. Till then, in fact, he had been Vicar-General to Archbishop Marque for five years.

It speaks volumes for the resiliency of Fr. Cazugue's basic humility and generosity that nine years later when the circumstances seemed to demand it, in the interests of the Church he was prepared to face the problem anew and be Vicar-General (and even Administrator) once again — in 1944-45 — hoping to approach the task more happily than before or undergo its sufferings afresh.

On the whole, this second period at the top of affairs must have been happier; for it was a time of emergency and transition and that was a more congenial atmosphere

for Fr. Cazugue who loved to bring plan and order into work, but hated form and convention. Best of all it was "transitional" for himself; he was just passing through and the knowledge that it was just for a time helped him to take it with a lighter heart and a lighter touch.

The appointment of a Co-adjutor-archbishop settled the transition and marked the end of the emergency (external conditions in the country and in the world at large matching the settled state reached by the Diocese). Fr. Cazugue judged it was time for him to slip back into his little corner for the soul-to-soul apostolate he favoured.

Divine Providence and the decisions of the new Archbishop seconded his desires. From then on to his death Fr. Cazugue as Chaplain, Spiritual Father to the Nuns (Bolawalana, Welisara, Nayakakanda) would have full scope for an exclusive work for the perfecting of souls, free from all organisational worries, unhampered by any need to use external authority.

So that, when all is said and done, when the years have receded into history, Fr. Cazugue with all his doctrinal sureness and command of the three languages, with those shrewd twinkling eyes, that quiet piping voice and diminutive stature (so likely to put you off the track of his stock of energy and tremendous earnestness of purpose) — Fr. Cazugue of the baffling record of topsy-turvy appointments will be remembered best and longest (particularly by the Good Shepherd Nuns) as guide and symbol of spiritual progress.

So may he live on.

## MSGR. DON PETER

IT was as much as "dean" (most senior) of the Diocesan Clergy and thereby their natural representative, as for his personal merits that Fr. Don Peter was, at the Archbishop's request, promoted a Papal Chamberlain and received the rank and title of "Monsignor" in November 1953. For, if he was Colombo's oldest priest outside the membership of a Religious Institute, he had by that date attained the Golden Jubilee of his Ordination and had fifty years of service to his credit. This means that he would have been the dean even if the forming of Chilaw diocese had not drawn off from Colombo Fr. Goonewardene and the older batch. Still more, taking even the Oblate Fathers into the reckoning, he was the oldest Ceylonese priest outside of Jaffna at the time; and it is a tribute to some of his marked characteristics that no one would have had the faintest disinclination to accord him the esteem, the veneration and the affection seniority deserved. It was with cordiality then, and not just good grace, that the congratulations of brother-priests followed fast on the honour His

Grace and the Holy Father had combined to bring upon him (for, that is how the honour came, taking him no less by surprise than the red sash felt unaccustomed newness in circling his gaunt figure). It sat well on him just the same, though Fr. Don Peter had never been a "dressy" man. If anything, he had been rather regardless of his wardrobe (he was so to the end, for when he died, a pair of socks was not the only thing missing, to lay him out). On the other hand, with all his plainness he had an old-school sense of priestly dignity and this was equal to the new demands of a Monsignor's insignia. Simplicity and dignity continued together so obviously that the smiles of his old comrades-in-arms (like the "inveterate" philosopher, Fr. Nicolas) may have shown a touch of pleasant mischievousness but they hid no point of irony.

Behind the new Monsignor there was, for himself and for those who gazed (amusedly, per-



Monsignor Don Peter

haps) on the red fringe and piping of his new attire, the background of fifty years of uncontestable steadiness and perseverance in the ideal of priestly service short of all accessories, divorced from all seeking of self, let alone of the world's applause.

In fact, promoted Parish Priest (of Welivita, in 1905) after bare two years' apprenticeship (at Mutwal, Katunayake and Tudella), Fr. Don Peter then and thereafter fully justified the confidence the Archbishop showed the young Ceylonese priest at a time when the indigenous clergy was still in the process of winning its spurs.

In the missions he successively held in charge (Dehiwala, 1913-26; Tarala, 1926-38; Kotigoda, 1938-43; Mattakkuliyva, 1943-50) Fr. Don Peter with his quiet life of study and devotedness to the ministry of souls expressed the full "integration" of a son of the soil in the Clergy of the Archdiocese (at the time) predominantly composed of Religious from abroad. To Fr. Don Peter the apparently delicate adjustment came naturally; he was a simple man, single-hearted in his service of

God and he had fully assimilated the Sulpician tradition of the Priesthood imparted in St. Bernard's Seminary by the Oblate missionaries with whom he was now to work side by side.

In virtue too of his simplicity and sincerity, he remained a son of the soil, keeping the plain and even hardy ways of his native Beruwala, cultivating his mother-tongue (and, we believe, traditional household remedies), entering into the people's problems of daily life (whether of road-making, farming or the combating of Evil Spirits). But because in all this he was moved exclusively by priestly and pastoral concern, he did it with a detached heart and therefore with perfect poise and balance and above all in good accord with Superiors and fellow-workers. No clan or clique gathered round him. Regrettably, no doubt, there has not been even a school of followers to exploit to advantage the precious knowledge of etymological and popular language he was putting into his Sinhalese Lexicon of Catholic terms.

He himself voiced no complaint against it. Doggedly, unflinched by the world's indifference or amused superficiality, he went on day after day (the night keeps its own secret) with his Dictionary.

It will remain a witness to a sterling priest's zealous and practical idea, even if it is never hailed as a monument of science.

With that manuscript, the recording Angels have also compiled the volume of unsigned, unsung mass of papers he has contributed to our Sinhalese Catholic literature in his replies to consultations from Superiors and authors.

One last point must be made in this sketchy outline — Fr. Don Peter's longevity. He was 87 when he died — a record for our Ceylonese priests; and to the end, he was on his feet, though these are what gave him trouble and reduced him to the final debility where a trifle caused the end. To the last day but two, his head was clear, though his deafness forced him to follow his own line of thought and conversation. What stands out from the period of his retirement at Madampitiya that runs parallel to his promotion as a Prelate is the worthy and splendid way he carried old age and its attendant handicaps. To the end he kept his simple living-habits, his quiet activity, his over-ruling consciousness of the dignity of the Priesthood. (A charming detail illustrates this last-mentioned acquisition: even in his last stay in hospital, when obliged to receive Holy Communion in bed, he always put on his Stole — he had brought it with him rather than a change of linen).

And so, stories will continue to be told of dear old Monsignor Peter whose long and well-filled life is so inadequately reviewed in this tribute that must be rushed to press.

Chronista.



As the writer of this article points out, the trial of Archbishop Stepinac was but the fore-runner of a series of parallel trials in all Communist-dominated countries. Here is a critical examination with special reference to Tito and Yugo-Slavia which is very timely and which the death of Cardinal Stepinac should alert all Catholics.

# MARSHAL TITO AND YUGO-SLAVIA

ONE is by now quite familiar with the infamous trial of Cardinal Stepinac who having first been pre-judged as guilty in a barrage of public propaganda was indicted and sentenced under a "Law on Crimes against the People and State" that had been passed on August 15th, 1945, and amended on July 9th, 1946. In other words he was convicted by retrospective application of a law which did not exist at the time the alleged offences were committed. In this trial even forgery was used.

The one point of contrast was that the Archbishop did not come to Court dazed and bewildered by some diabolic process of subjugation. He came with a clear mind, and, instead of making a "confession" asking for punishment, as soon became the general experience in such cases, he delivered a powerful speech in his own defence. More than this, he accused his accusers, tearing to shreds their claim to speak in the name of justice or freedom. His memorable speech on that occasion will remain a beacon light to future generations and a deathless message to those who value the dignity of the human person, the freedom of worship or the primacy of the spiritual.

That was in 1946. Has the persecution of religion in Yugo-Slavia in the meanwhile relaxed? Tito, the Trojan horse of Communism, is too true a Marxist—the only authentic exponent of Marxism-Leninism, to allow the opium of the people to befuddle the minds of those over whom he holds sway in his empire of helotry.

Here are a few examples of religious tolerance and co-existence practised in Yugoslavia as summed up in the letter of the Yugoslav Bishops to Marshal Tito, September 1952:—

1. The Church of the Trappist Fathers at Delibascino Selo, Banja Luka, was for a certain period used as store-houses for wheat or agricultural machinery.
2. The monumental Church of St. Joseph at Ljubljana was transformed into a film studio.
3. The large and beautiful Church of the Holy Redeemer at Rijeka was mined overnight and destroyed at the beginning of November 1949 although it stood in the very centre of the town.

4. The Church of Our Lady of Pteyska Gora, the biggest place of pilgrimage in Maribor diocese, was without consent, and against the will of the ecclesiastical authorities, transformed into a museum. These acts of profanation and wanton destruction could be added to, to spotlight the crimes that are committed



MARSHAL TITO

in open day-light by a member of the much-vaunted United Nations.

## Processions

Processions are in most parts of the country forbidden and the bigger religious celebrations, where

by  
**O. A. DEVAPREMA**

the faithful from several parishes assemble, are frequently obstructed in various ways. In particular the celebration of the so-called first Masses is obstructed. The freedom of conscience and religion de facto means the negation of genuine religious freedom.

## Preaching

The freedom of preaching is also endangered. Priests are sometimes cited for responsibility because in quotations of Holy Scripture or in positive explanations of truths are seen actions against the State and the existing social order. The State has even gone so far as to forbid priests to oppose atheistic propaganda amongst children. From another priest it was required that in his sermons he should persuade the faithful not to go to church. Freedom of worship with a vengeance!

## Religious Instruction

Priests are not allowed to give religious instruction in schools, presbyteries and other ecclesiastical premises: there are many cases where priests were prohibited from giving instruction to youth in the church themselves, even such as the preparation for First Holy Communion or Confirmation. The priests, because of the breach of such prohibitions, are cited and punished by fine or arrest.

## Taxation

The Church and her institutions are over-charged by disproportionately high taxes, and when priests are not able to pay for them they are distrainted and deprived of their belongings, or the goods of the presbyteries are seized (Trsat, Volar, Desinic, Draganic, Novajia). There are even cases where from a Diocesan Curia and from some Sanctuaries of Our Lady (Brezje, Ptujaska Gora) all money of Mass stipends, which was temporarily deposited in their treasuries, was distrainted.

## Ecclesiastical Alms

Many churches are not allowed in any way to collect ecclesiastical alms. The Cathedral at Ljubljana

had to pay 10,000 dinars (1 1/2d. equals 1 Dinar) because its Sacristan removed 10 dinars from the altar; an offering which had been left there by one of the faithful.

## Arrests of Priests

The arrests of priests goes on and the punishments received by them exceed in severity the already rigorous standards which are generally applied to the Yugoslavian legal practice. For instance, Karlo Guidovec, the seventy-five year old and much respected parish priest and Dean of Zuzemberk was sentenced to death by shooting for acts supposedly committed during the war.

In 1952 there were still more than two hundred priests in State prisons and a considerable part of the Catholic clergy have experienced for longer or shorter periods, the disgrace and hardship of the prisons. Physical attacks on the priests are not rare. In the seven years before 1952 eighty priests have been killed by ambush, secretly and in the majority of these cases the perpetrators have not been discovered and punished. The climax of this sadistic ferocity was reached in the attack on the person of Mgr. Anton Vovk, Bishop of Ljubljana, while he was officially travelling. On January 20, 1952, he was physically attacked at the railway station at Novo Mesto: petrol was poured on him and ignited. But for his presence of mind he would have been burnt alive. Here is the strangest thing: the attacker was only condemned to nine days' conditional jail for his crime.

## Atheism the Religion of the Regime

Atheism is the religion of the regime. Atheism is taught in the schools, preached in the conferences propagated over the press, enforced on the employees and on the Army. Teachers in the elementary and middle (grammar and similar) schools are formally forbidden to frequent the churches. Teachers who do not obey this command are dismissed from their posts. In a State employee religiousness is considered as the worst possible character. Officers of the Yugoslav Army dare not even think of getting their children baptized.

School children are summoned,

if they go on Sunday to church or express their religious feelings in any other way. There have been cases where students were excluded from teachers' training colleges for the sole reason that they have declared themselves to believe in or to be fulfilling their religious duties. Although physical punishment is strictly prohibited in the schools, yet it happens that teachers in villages severely beat school children because children dared to attend Mass or to take part in religious instruction in the Church.

(To be continued).

## The Pope's prayer for missions

THIS is a translation of an indulgenced prayer composed in Latin by His Holiness the Pope for Catholics in missionary areas:

O Jesus, living Son of God, who became man to reveal the mystery of the Heavenly Father's love and with the precious sacrifice of Yourself performed His will of mercy and of salvation for all peoples, we adore You and praise You for having enlightened and redeemed us.

O Jesus, who sent Your Apostle to reap harvests of souls in the field of the whole world and promised to draw all to Your crucified Self, we thank You for having sent us those people who have taught us Your truth and communicated Your grace to us.

Through the intercession of the Blessed Virgin Mary, Your mother and our heavenly mother, Queen of Angels and of Saints, we pray to You that we may be worthy sons of Your Church, faithful to Your teaching and to Your commandments, under the guidance and protection of Your vicar on earth, the father of our souls.

Grant that we may be docile to our bishops and priests, for whom we invoke the graces of sanctification and of the apostolate; that we may be, according to Your will, the salt and light of our land and our people.

We beg of You the grace to grow in faith, in hope and in charity, so that we may make everyone know the joy and peace that the Holy Ghost has spread in our hearts, and prepare ourselves for the happiness and glory without end in the paradise that You have opened to all sons of God. Amen.

## MARXISM and the CATHOLIC CHURCH

DESPITE the anti-Catholic clap-trap that emanates, with the usual quantity of froth and foam, from Marxist platforms the attitude of the Catholic Church towards all grades and shades of Marxism is well known. When the Catholic Church attacks Marxism it does not do so on political grounds.

Catholics openly acknowledge Marxism as their bitter enemy because Catholics have chosen the sublime gospel of Christ their Lord and Saviour. In their lives there is no place for the materialist gospel of Marx.

### NOT COMPATIBLE

It is not compatible with Catholic belief to consider the Marxist philosophy in any form, because it is atheistic through and through, denying the existence of God and seeking to efface from men's minds for all time "the very memory of the name of God," and believing that it cannot triumph until it has done so.

For the Catholic, Christ is the Good Shepherd. "The aim of the Church," says Karl Adam in his book *The Spirit of Catholicism*, "is simply to secure that great and primary Christian idea that there is properly only one authority, only one teacher, only one pastor: Christ, the Lord." Continues Karl Adam, "No human authority, no extraneous personality may stand between Christ and the believing subject." "The doctrinal history of the Church is an obstinate adherence to Christ, the constant carrying out of the Command of Jesus 'One only shall be your teacher: Christ.'"

### MARXIST ASSERTIONS

Marxists are wont to declare in their typically explosive phraseology, that Catholics are "reactionaries" and that the Catholic Church is a "bourgeois institution" that must naturally be "liquidated." Perhaps Catholics can be "progressives" only if they choose to learn the articles

of their faith from the ABC of Communism!

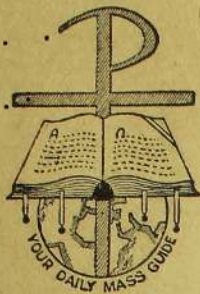
The fearfully wrong Marxist ideas on man and society — on the individual who "does not belong to himself but to society"; on marriage and the family; "modern marriage . . . has no claim to be regarded as either sacred or moral"; the bringing up of children: "one of the most important tasks of the Proletarian State is to liberate children from the reactionary influence exercised by their parents"; on the function of the school: "the school assumes the offensive against religious propaganda in the homes so that from the very outset children's minds shall be rendered immune to all those religious fairy tales which many grown-ups continue to regard as truth"; and on divorce: "the gratification of the sex impulse is as strictly the personal affair of the individual as the gratification of every other natural instinct"—are far from sanctifying and are really frightfully insane.

### THEIR PHILOSOPHY

It was Douglas Hyde who once admirably summed up the Marxist philosophy thus: "Communism might be described as the sum total of all the heresies, wrong ideas and false notions that people have had for generations, exaggerated and elevated to a philosophy and a way of life."

by  
**CLARENCE JAY**





Sunday, 28 February: QUINTAGESIMA SUNDAY. Violet. Creed. Preface of the Trinity.

Monday, 29 February: Feria. Mass of the Sunday. Violet.

Tuesday, 1 March: Feria. Violet. As yesterday.

Wednesday, 2 March: ASH WEDNESDAY. Preface of Lent.

Thursday, 3 March: Feria. Violet.

Friday, 4 March: Feria. Violet.

Saturday, 5 March: Feria. Violet.

Sunday, 6 March: FIRST SUNDAY IN LENT. Violet. Omit prayer prescribed.

Unless otherwise stated, the prayer prescribed (Archdiocese: from the Mass of March 19th) and the Preface for Lent are always said.

## Strands of the Story 229

### ALIVE FROM THE TOMB

WHEN we called this series "Fr. Joseph Vaz 'Strands'" we hoped to gather in a few wisps of information not included in Fr. S. G. Perera's book. We never suspected that these loose ends would bring to light a whole canvas covered with a colourful pattern. Yet, this is what is taking shape under the very eyes of our Readers before whom we set the pieces as they come.

A stitch here, a suggestion there, and the design becomes so warm with human interest that we might almost say that from the tomb of long-laid memories the whole thing comes alive.

A breathing soul is ready for the day (not too far off, we believe) when the hallowed bones of Fr. Vaz are finally recovered.

Into that soul go the long-nursed aspirations of persons of flesh and blood. Captured again from the documents received, these aspirations are a warm breath. In fact, the exchange going on between our Readers and ourselves reveals that the documents themselves have been kept, and are now parted with, only enthusiasm for the Cause has survived the long delays in developments, the absence of publicity.

Late in the field, we journalists need to pay this tribute to the private persons who, now we know, continued to hope on.

In fact, even the most common-looking contribution has a story behind it.

Take, for instance, the Calcutta booklet sent to us by Mr. Marcelline Perera of Dehiwala. No doubt it opens a page on the tremendous work done for the Vazian revival by Archbishop Zaleski; but it takes us further. A simple signature across page 5 tells us that the copy we are handling belonged to Hugo J. Goonesekera, catechist, Galle. Obviously, there is a story how it came over to Dehiwala; but how suggestive is the reflection that the booklet was part of the equipment of a lay catechist down in the pioneering Southern Province some sixty-five years ago. With it, the story must have been on the catechist's lips — an argument for the Faith of our Fathers, a rod to rake up the smouldering embers of fervent practice. At all events, tucked away in his traveller's bundle, it must have given our catechist courage to go on with his "journeyings for Christ-Jesus." Perhaps these lines will incite Mr. Marcelline to tell us more of this valiant Hugo.

This week brings us another find... and a warm story behind it. On or about the 17th January Fr. Pietro de Lisi (of Mutwal) queried

whether our Secretariate possessed a copy of the Italian "Life of Fr. Vaz" by Fr. Rego; it was available, he said, in the Oblate Fathers' library at Maggona.

The Secretariate was immediately roused. Rego was Fr. Vaz's nephew and first biographer and the Italian version of his work had been printed in Venice as early as

lipupillai of Hatton, Mr. Tom Stave of Kolonnawa and our tireless V. M.A. of Kandy.

BEATIFICATION FUND: Miss E. Gunasekera — Rs. 5/-

### FATHER VAZ FEATURE

1753, less than half a century from Fr. Vaz's death. (We reserve for future treatment the significance of this Venetian fact and the appeal it might well have for the present Holy Father).

To continue the story, inquiries from Maggona brought us finally on 5th February the distressing reply that all search for the book had been unavailing; it had probably disappeared in the bonfire they had recently made of out-of-date publications.

Now, see how striking and Providential: the very next day, the Messenger handed in to the Secretariate a letter from Mr. Barnet of Rusiagama Estate, Mahawela, stating that he had a copy of this very book we wanted. In a matter of days the gulf was bridged. In reply to our timid asking whether he would let us have a look at it, brave Mr. Barnet answered with a registered parcel of the book itself and the note: "Of course, you can have it. You cannot imagine how happy I am to feel that I will be of some use in this Cause. I have daily prayed for the Body of Fr. Vaz to be found, for the last 30 or 35 years or more. We shall stop at that for this week, with a promise of more to come."

Acknowledged, for future uses: Communications from Rev. Fr. D. Phi-

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#### INTENTIONS FOR FEBRUARY

**GENERAL:** That religion in the Eternal City may revive with fresh fervour through the Synod of Rome.

**MISSIONARY:** That the Church suffering persecution in China may be effectively upheld by the whole Catholic world being united in prayer and action.



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TELEGRAMS

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# TRIPLE JUBILEE AT JAFFNA'S HOLY CROSS CONVENT

(from a "Messenger" correspondent)

WHEN three Holy Cross Sisters celebrated their Silver Jubilee recently with all the tender beauty that is always associated with a Religious Congregation, it was a unique event both for Ceylon and for the Congregation itself—for, among them was the first Ceylonese to join the Congregation of the Holy Cross of Menzingen 25 years ago.



The Jubilee celebrations began with the arrival of His Lordship the Bishop of Jaffna at the Provincial House, Beach Road, Jaffna. He celebrated Mass for the three jubilarians and preached a most touching sermon, in the course of which he said that it was the humble and often unknown work of the Sisters that had immense redemptive value for the world, far more than so much that the world considers big.

After Mass, there followed Benediction of the Blessed Sacrament at which the three jubilarians—Sister Philomena Manuelpillai (of Jaffna), Sister Bernadette Korb (of Germany, in Ceylon since 1938), and Sister Antonina Bumiller (of Germany, in Ceylon since 1939)—crowned with roses and with lighted candles in their hands, renewed their religious vows.

## Bring God to China and China to God Internuncio tells Legion

THE Apostolic Internuncio to China called on Catholics recently to be active in "bringing the Kingdom of God to China, and China to God."

Msgr. Giuseppe Caprio, newly appointed Internuncio to China, made the appeal in an address to members of the Taipei Legion of Mary.

He spoke after offering Benediction of the Blessed Sacrament at the Legion's annual general meeting. Among those attending the meeting was Archbishop Joseph Kuo, who had retired as Archbishop of Taipei.

Msgr. Caprio said the Legion

of Mary has experienced "rapid progress and success" since it was founded in Dublin in 1921. Praising the work of Chinese members of the organisation, he cited three "main conditions" of faithful membership:

1. "Filial love and imitation of Our Lady."
2. "Obedience to the hierarchy."
3. "Fidelity" to the rules of the Legion of Mary.

## Cardinal Schuster to be Beatified?

THE Rome Vicariate has opened the diocesan process in the beatification cause of Cardinal Ildefonso Schuster, Archbishop of Milan, who died on August 30, five years ago.

Cardinal Schuster, born in Rome on January 18, 1880, was the son of very poor parents. His widowed mother gave him into the care of the Benedictines. He became one of the most learned monks in the world and Abbot of St. Paul-Outside-the-Walls.

Pope Pius XI made him Archbishop of Milan in 1929. Shortly before his consecration the Pope told him that he must also be Cardinal—and held the series of Consistories for him alone.

### PRESS WEEK

• We have a large stock of the latest Catholic Books which can be sent on consignment basis to any parish in the island.

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BOOK 1

## ★ A PREMIERE IN MARCH

WHO can ever adequately express the grief, the tragedy and the darkness that surround the blind? In the world of poetry are some lines which capture something of that poignant grief: "O say what is that thing called Light Which I must ne'er enjoy?" and that other single line of Milton:

"O dark, dark, dark amid the blaze of noon."

Something of the sorrow of the blind has now been reflected in a 16 mm. colour film "All My World" produced by FR. NOEL CRUZ for The National Council for the Welfare of the Deaf and the Blind.

What promises to be a gala event in local film circles is the Premiere of this new film which is now scheduled for 10 March 1960, at the Lionel Wendt Theatre in the immediate presence of the Governor-General.

In the cast are ARTHUR VAN LANGENBERG, BILL FORBES, CAMILLE CRAMER and JILSKA FLAMER-CALDERA. Two blind children from Ratmalana also play prominent roles in the film.

■■■■

### • PROGRESS report on Ceylon Book

MORE news has been gathered by Robin Hood's Scouts concerning the new book "In Search of Ceylon" authored by FR. MARCELLINE JAYEKODY (see *ROUNDABOUT*, 30 January).

One day last week the well-known artists RICHARD GABRIEL of the 43rd Group and REX VAN BUREN were commissioned to handle the cover design.

I am also informed that the talented photographer NIHAL FERNANDO whose pictures of Ceylon life and scenery have evoked considerable comment, has agreed to release some of his best work to illustrate FR. MARCELLINE JAYEKODY'S book.

Meanwhile, more than one publisher abroad have expressed a desire to capture outright the world rights for this book which is expected to be the biggest boost-in-years for Ceylon. Negotiations are proceeding apace.

■■■■

### • SHE was the first

OVER the years (and twenty-five of them), way back, a Ceylonese girl joined the Congregation of the Holy Cross Sisters of Menzingen working at Kays Hospital.

One day recently there was great rejoicing as this first Ceylonese entrant for this Congregation celebrated the silver jubilee of her religious life.

She is SR. PHILOMENA MANUELPIILLAI, the only daughter of the late MR. AND MRS. MANUELPIILLAI of

Jaffna (see news item on this page).

■■■■

### • TWO musicians on the air

TWO musicians who won plaudits recently were LUIS MORENO the Spanish cellist and SHELTON SILVA who has carved out a name for himself as Ceylon's carillonneur at All Saints' Shrine, Borella. (see picture).

The occasion was a farewell to the Spanish musician, and the Cello and Organ recital which came over Radio Ceylon two weeks ago from All Saints', Borella has enjoyed a tremendous popularity.

The recital was beamed over to South-East Asia twice last week.

By popular demand a repeat performance will be on the air on Sunday, 27 February 1960, at 10-15 p.m., it is now known.

MORENO will play selections from Chopin, Handel, Schubert and Robert Schumann. Winding up the programme will be the popular "Prayer" arranged for Organ and Cello by Square.

The cellist will be accompanied on the organ by SHELTON SILVA.

■■■■

### • PRESS week special

CEYLON'S one and only publication devoted entirely to Catholic literature—THE FLAME—has come out with an 8-page special Press Week issue, fully illustrated.

Quite apart from its wealth of reading matter I was impressed by a full-page advertisement by



a local firm which reached a new high in commercial advertising. Entitled "Let us pray" it is particularly appropriate on the eve of Ceylon's elections.

■■■■

### • KANDY Bulletin

THE official organ of the Diocese of Kandy—a 27-page Bulletin—makes its bow.

Interspersed with interesting matter it is bound to make its impact felt in the coming months.

Matter for publication should be addressed to The Editor, St. Patrick's Church, Talawakelle.

■■■■

### • I shall not pass...

OF FELIX JEROME FERNANDO, Planter and Visiting Agent of several estates who passed away, it can be said: "I expect to pass through this world but once. Any good therefore that I can do or any kindness that I can show to any fellow creature, let me do it now. Let me not defer or neglect it, for I shall not pass this way again."

A Catholic who shunned the limelight, the late FELIX JEROME FERNANDO went about scattering seeds of kindness, wherever he went. Many hundreds who knew him mourn his loss.

Spanish cellist Ceylonese organist



• Luis Moreno and Shelton Silva in action (see story)

## Children are 'eating earth' in Algeria

MANY Algerian child refugees in Tunisia are reduced to eating lumps of earth to allay their hunger, according to reports reaching the Oxford Committee for Famine Relief.

"The children usually have only one garment to cover their nakedness—certainly not for warmth. The majority have no shoes," said an official.

Contrary to popular belief, North Africa is cold in winter and the refugees live in mud, twig and stone "gouries" which are neither rain nor wind proof.

The Oxford Committee has made special money grants out of funds contributed by the public for these refugees, who are not yet included among the groups benefiting from the U.K. Central Fund for World Refugee Year.

The committee is also shipping clothing at the rate of 10 tons a week. Only about 15 in every hundred of

the refugees are men—mostly older men unable to fight.

The fathers of most of the families

have been killed, imprisoned or "conscripted" by the Algerian nationalist forces.

## Injured Cardinal taken home by Helicopter

CARDINAL Koenig, Archbishop of Vienna, was to be transferred by helicopter to Vienna from hospital in Varazdin, Northern Yugoslavia last week-end.

Cardinal Koenig was seriously injured in a car crash when on his way to the funeral of Cardinal Stepinac 50 miles away in Zagreb. He received severe head wounds, his lower jaw being broken in three places.

His secretary, Fr. Helmuth Kreitzel, is suffering from concussion. He has a broken skull and a broken knee.

The driver of the car was killed.

Cardinal Koenig's personal physician, Prof. Herbert Kraus, flew by army helicopter to the Austrian border and then went by car to Varazdin.



# The Messenger

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SATURDAY, 27th FEBRUARY, 1960

## Cardinal Stepinac—the Silent, Heroic Witness

**H**IS Eminence Aloysius Cardinal Stepinac — the first Cardinal-Martyr of the "Church of Silence," the man who fearlessly defied the Reds and paid the price for it with almost fifteen long years of imprisonment and exile, the Prince of the Church who never wore his Cardinalial Red, the Church leader who was and will always be a standard-bearer in the Church's battle against Communist persecution and tyranny — died a fortnight ago, and was buried beside the high altar of the Cathedral he had been unable to enter for 15 years. The reactions to the death of this hero were as unprecedented as we had expected. First, in his village itself, thousands of people filed past his body, which continued in death to bear the silent witness that he had borne for the past 15 years. It must have been a rude shock for the big-wigs of Yugoslavia, that even after 15 years of silence, even after being robbed of his rights and his freedom for so long a time, still he continued to be the symbol and the magnet that he had always been — attracting and commanding the loyalty of his people as he had always done in life.

The second reaction was that of Marshal Tito himself. As we report in our news columns today, his last gesture to his victim was a salute. It was as surprising as it was unexpected. For, at first Tito had decreed that the Cardinal's funeral could take place only in the little village church of Krasic — his native village, where he had lived the last few years under semi-imprisonment. But shortly before the funeral took place, the Marshal seemed to undergo a change of heart, and quite unexpectedly he gave permission for a funeral with full honours at Zagreb Cathedral. What was it that brought about this change? What made the Communist Marshal suddenly relent and recognise the true stature of the man he had persecuted so long? Time alone will tell. What remains, however, for all the world to see, is that after the Cardinal's death, even his persecutor saluted the victim!

The third reaction we would wish to place on record is what happened a few days later (on the 18th of February, to be precise) in St. Peter's Basilica at Rome. For the first time, the Pope ordered that a special Requiem service be held for a Cardinal who died outside Rome; and at the solemn service, His Holiness the Pope, in the course of a most touching and moving eulogy, paid the tribute of the Universal Church to a man who had weathered the most difficult storms, to a Prince of the Church who had stood at his post in the most trying circumstances, to Stepinac the standard-bearer and first Cardinal-Martyr of the "Church of Silence." "His prolonged tribulation of fifteen years of exile in his own land, and the serene and confident dignity of his continued suffering, cry out to the whole world for its veneration and admiration," said His Holiness the Pope.

That precisely is why we come back to the significance of Cardinal Stepinac today, two weeks after his death. For it is a sad fact that although Rome felt the repercussions of the Cardinal-Martyr's death and though his persecutor himself doffed his hat as a last salute, still, among the Catholics of Ceylon the reactions have been most disappointing indeed.

One wonders whether our Catholics have forgotten all that Cardinal Stepinac stood for; one wonders whether they have forgotten that he blazed a trail of tragedy and glory that others were to follow; one wonders whether they have forgotten that it was he who was the first victim, the first strong bulwark... For, if any Catholic remembered all that, then surely the memory of the heroic Cardinal would have roused far greater interest.

Looking into the past, one remembers that Tito at first seemed anxious to avoid a show-down with the then-Archbishop of Zagreb. But he had to face the problem very soon — for the Archbishop was becoming too much of a hero to his people for Tito's liking. In fact, it was said that people began kneeling as he passed on his daily walks through Zagreb. It was then that Tito struck, and, if we may quote the international weekly magazine *TIME*—

"the world was shocked by the cynical mockery of Stepinac's twelve-day trial for collaboration with the Nazi puppet regime during the war. The sentence: 16 years at hard labour."

The man who had fought Nazism, was condemned as a friend of Nazism! And he remained a silent but heroic witness to the fortitude of a man who knew to take even calumny and the utterly false charges that had been levelled against him. When an offer of freedom was made to him through a third party, the Cardinal's reply was:—

"I am completely indifferent concerning any thoughts of my liberation. I know why I suffer. It is for the rights of the Catholic Church. I am ready to die each day for the Church. The Catholic Church cannot be, nor will it ever be, the slave of any regime."

That reply summed up his entire life — for it showed very unmistakably that the predominant love and loyalty in his life was the Church. She towered above all else. Whatever the regime, be it Nazi or Communist, it had no right to enslave the Church.

There was one other love which filled this indomitable man of God. It was the love of his people, whom he refused to desert at any cost whatsoever. When Pope Pius XII, in a unique gesture of recognition of Stepinac's heroism, made him a Cardinal in 1953, Tito was prepared to let him go to Rome to receive the Red Hat. But Stepinac refused to move, because he was certain that he would never be permitted to return to his country and to his people. "My place," he said, "is with my people." And so he stayed on, right to the very end, bearing testimony to the two great loves of his life — loyalty to God and His Church on the one hand; and hence, a strong love for his people and his flock.

Cardinal Stepinac, the first Cardinal-Martyr of the Church of Silence, has ended his heroic life — but he ended it as he had lived it the past fifteen years: a silent, eloquent and formidable witness to the Truth which he loved more than his life. If the lesson of his life of witness-bearing reaches us, and if we who are children of the same Church and inheritors of the same Truth strive in our lives to reproduce even a fraction of his shining example, then the valiant and fearless Cardinal would not have suffered in vain.

## CURRENT COMMENT

by the Editor

## Our Local Marxists seem all flustered about Religion

**T**WO clear trends in the electoral campaign are becoming increasingly clearer day by day. On the one hand, eagerness of political Parties with blatantly contradictory programmes, to use the name of the late Mr. Bandaranaike, and to lay claims to being the official inheritor of his mantle. The S.L.F.P. and M.E.P., even the C.P., and occasionally even the L.S.S.P., have all been vying with each other. The second trend, which is what concerns us just now, is the anxiety evinced by our local Marxist Parties to prove their benevolence towards religion. The M.E.P. set the ball rolling, the C.P. continued the work, and now the L.S.S.P. has joined the bandwagon.

Why really are these men in such a flurry about religion — when, according to their own oft-repeated slogan, religion is an outmoded creation of men who have outlived their usefulness? And how could people believe such men who will one day rant and rave against religion, on another day justify the wholesale massacre of Buddhism in Tibet, and on still another present a pleasing exterior, posing as being the patrons of religion and defenders of the faith?

As we have pointed out on a number of occasions, the most flagrant instance of this chameleon-like change is of course the M.E.P. The "father of the revolution," Marxist Mr. Philip Gunawardene, has found a strange bed-fellow in the Buddhist apostle Mr. Mettananda; in other words, an avowed enemy of religion is in partnership with an avowed believer in Buddhism. And from this *mesalliance* there issue forth various edicts on the matter of religion — chiefly a barrage of anti-Catholic falsehoods; and also frequently, the leader's proclamation that he has never been opposed to religion, that he assures freedom of worship and even protection to all religions, and that men of goodwill need have no fears about his intentions.

The C.P. has toed the same line, and the leader keeps repeating that religion will never suffer at their hands, and that they will in fact be the defenders and the saviours of religion. And this, from the men who strained every nerve just a few months ago to defend the plunderers and the persecutors of Buddhism in Tibet!

materialism in Marxist teaching, which brands religion as the "opium of the people?" We restrain ourselves from reproducing even half a column of the chunks and chunks of Marxist doctrine that is aimed directly against religion.

One thing becomes clearer every day: our local Marxists have indeed made the "discovery" that religion is an integral part of our life, and that if they are to get any support, they have to woo the people through the main door of religion. That this would entail a complete *volte face* on their own doctrinal stand with regard to religion does not concern them in the least; nor are they worried about the complete reversal this would mean of their own sorry and dismal record on the matter of religion. Attempting to hood-wink others could never have been so manifestly transparent!

### ★ The P.M.'s letter

**T**HERE has been some excitement about our publication of the Prime Minister's letter in our correspondence columns last week, as though it indicated an official stand on political parties apropos of the forthcoming Parliamentary elections.

Surely, we expected our readers not to be so naive as to take the publication of a letter sent to the Editor as an indication of editorial policy! There have been occasions in the recent past when we published letters which were

strongly critical of our editorial policy, and there was one occasion when we published a letter which was critical of even the entire Church.

The conclusion is obvious for those who care to observe: that an Editor of a paper does not necessarily agree with the views expressed in the letter-page. The Prime Minister's letter, therefore, did not mean sponsoring the L.P.P. any more than the publication of a critical letter meant sponsoring an anti-clerical campaign! For, the letter-page in a newspaper is always an open forum for readers' views.

Does the publication of the Prime Minister's letter in our paper mean that we are henchmen of the L.P.P., and opposed to other Parties? Our position should have been quite clear by now to any regular reader of our paper.

We do not belong to a Party. We have said nothing discriminatory regarding any of the Rightist Parties, though we may have discussed the merits and demerits of their policies.

But we have indeed said one thing quite categorically, which we shall keep repeating: that the worst thing that could befall our country would be the aimless and fruitless division of those who vote for the Right, and the frittering away of an opportunity that may never come again, if the enemies of freedom triumph over the divided and disunited believers in liberty and democracy.

### ★ LSSP and the Sermon on the Mount!

**E**NTERTAINING as all this has been, the strangest thing we have heard in many years, was the L.S.S.P. contribution to this general flurry about religion. A newspaper report says that L.S.S.P. stalwart Dr. Colvin R. de Silva, speaking recently at Ja-Ela, made the astounding claim that "the Sermon on the Mount contained the essence of the Sama Samajist doctrine," and that he was quite prepared to sign in his own blood a promise that no harm would be done to any religion by a L.S.S.P. government.

Come, come, learned Doctor! It is not so much your blood that we are worried about, but rather about the Sermon on the Mount. How come this sudden discovery that the essence of the Sama Samajist doctrine is already there in the Sermon on the Mount? Why this sudden concern for the Bible and the teachings of Christ, at Ja-Ela? Really why? We wonder!

Earlier, the learned Doctor was reported to have told an audience at Chilaw that a L.S.S.P. Government would "safeguard the individual's right to practise his own religion." How does all this talk at places like Chilaw and Ja-Ela by the L.S.S.P., and *ad nauseam* by the M.E.P. and the C.P., square up with the inherent

## A DESTINY UNFULFILLED

### ARE you a Politician?

You hasten to assure me you are not. And, unless what I have said in the few previous articles have had some effect, you would add with proud conviction that you wouldn't touch the subject of politics with a barge pole.

What I mean by a politician is not

- (a) A candidate at an election.
- (b) A member of a party.
- (c) A "hanger on" of either (a) or (b) above.

What I mean by a politician and what the word should really convey is a citizen who takes an active and continuous interest in the affairs of the organised community of which he is a privileged and responsible member and who engages his moral and intellectual capacities to the utmost in serving the purpose of that community.

### ARE YOU A POLITICIAN?

You assure me with smiling confidence that if ever there was a politician, it is you.

But you are not a politician my friend. Let us consider your claim carefully and help you to disillusion (1) your interest in the affairs of the

community. Does not that curious affection which you choose to call "interest" amount to (a) reading the daily newspapers chiefly for sensational news, some exciting public scandal or some consoling reduction of the burden on your own purse.

(b) Spending your leisure — and even your working hours — not in

fruitful, sincere and educative discussion, but in idle talk, retailing gossip, and hunting for rumours about this public figure or that, breeding tales and inventing probabilities.

(c) Impressing with superb histrionic and inventive talent, the stamp of certainty on a piece of fruity gossip about Mr. X's latest "deal" just to add strength to your invective and enliven the conversation for your listeners. You have to impose an almost intolerable strain on your mind to accept — not without condescension — the Pope's infallibility on matters of faith and morals but you can swallow with consummate ease, as the essence of truth the same "political" story with which

(Continued on page 12)

• The date is March 19th

H. S. PERERA



## OFFICIAL



## ● Catholic Students' Federation project

# Underprivileged Lads will have Planned Holiday

by a "Messenger" reporter

A GROUP of 30 lads who have never enjoyed a holiday before will have a holiday fully planned out for them from April 10 to 24.

The site for this holiday is an estate in Dankotuwa and the organisers are the Ceylon Catholic Students' Federation.

The Federation has decided to organise this holiday for underprivileged lads as one of three Work and Study Camps for this year. The other Work Camp will be at Bingiriya from June to August, and the Study Camp, which will be from April 27 to May 1, will have for its theme: The Social and Economic Responsibility of the Catholic Student in Ceylon.

The General Secretary of the Federation, Mr. Oswin Silva, has asked those interested in participating in the Camps to inform the Federation at once.

Members of the Federation have been requested to make collections either in cash or kind to make the Holiday Camp for the thirty children a success.

The Federation, it is stated, organised a successful Work Camp at Bingiriya last year with the assistance of Rev. Fr. Harry Haas and Rev. Fr. C. Fernando, the Nuns of the Kunjikkuliya Convent and the Chilaw Ladies Social Service League.

Among the items of work carried out by the Campers were: the construction of a roadway, the construction of a cottage for a homeless widow, and the sponsoring of health and sanitation work.

## Ceylon to be represented at international Congress

(by a "Messenger" reporter)

CEYLON will be represented at the International Congress of the Former Students of the De La Salle Brothers to be held in Rome in September this year. This decision was taken at the first annual meeting of the National Federation of Old Boys of De La Salle Brothers' Schools in Ceylon held at the St. Joseph's Novitiate Hall, Mutwal.

Mr. Felix Gunawardena, President of the Federation, who presided at the meeting said that representatives from Old Boys' Federations throughout the world would participate at the Congress and it would be a good opportunity for them to exchange ideas about the work of the National Federations.

The Federation represents the Old Boys' Associations of 7 Schools and Colleges of the Christian Brothers in Ceylon.

The meeting decided to:

- increase the number of permanent delegates from the affiliated Unions to the Federation from 2 to 5 by amending the Constitution,
- provide for the participation of Old Boys, in addition to the Director-representatives from schools and Colleges of the Brothers, which had not yet been affiliated at meetings of the Federation,

tion, and

- to hold the next general meeting of the Federation at Kurunegala.

Rev. Bro. Vincent Joseph, Director of De La Salle College and Provincial Visitor of the Brothers of the Christian Schools in Ceylon, said that he was glad to note the progress made by the Federation.

In the report for the year, the Hon. General Secretary of the Federation, Mr. H. Patrick Silva, asked for the co-operation of member Unions to bring Federation Statistics up-to-date.

One of the important forthcoming events, he said, was the centenary of the De La Salle Brothers in Ceylon in 1968.

He also stated that during the year, the Federation had to bid "farewell" to three of their most able and popular Directors — Rev. Bro. Oliver, Rev. Bro. Stephen Harding and Rev. Bro. Caesar, who had left for Pakistan.

## Archbishop's Appointments

28th Feb: Pastoral Visitation and Confirmation Service at Maradana.

2nd March: Blessing of Ashes at Kotabena.

5th to 8th March: Pastoral Visitation and Confirmation Service in the Parish of Dematagoda.

## Press Sunday

The Collections made at all the Masses on Press Sunday should be forwarded separately to the Procurator-General, to be credited to the Catholic Literature Committee account.

## Lenten Regulations

The following correction should be made in the Lenten Regulations already forwarded before they are posted in the Parish Notice Boards:

Para No. 4 to read as:

"The days of Fasting with Abstinence are limited to the following:

Ash Wednesday, Good Friday, the Friday before the Vigil of the feast of the Immaculate Conception and the Friday before the Vigil of Christmas.

N.B.—The abstinence is suppressed when a Feast of Obligation falls on a Friday."

Vicar-General.

## LOCAL NEWS in brief

(from our correspondents)

THE monthly meeting of the Pallansena Patrician Group was held at the Pallansena School Hall, on Sunday, the 21st February. Mr. J. M. de Alwis presided.

Mr. Christopher Fernando gave an interesting talk on "Does God Exist?" The Priest-Speaker was Rev. Fr. Oscar Dayratne.

THE inaugural meeting of the Y.C.W. was held on Friday, 12th February, when Rev. Fr. Schram, O.M.I. gave a very interesting talk on the Y.C.W. Movement. Elections took place on Friday, the 19th February and the following were elected: President: Mr. Don Hubert, Secretary: Mr. Joseph Perera, Treasurer: Mr. L. J. Martin Perera.

Fifty-eight year old Church of St. Sebastian at Kalamulla, Kalutara, celebrated its annual Patronal Feast on Sunday, last. On Saturday, at 7-30 p.m. Rev. Fr. Theodore Peiris, O.M.I. sang solemn Vespers. On Sunday, the Parish Priest, Rev. Fr. Henry Rodrigo, O.M.I. sang solemn High Mass, while the preacher was Rev. Fr. Alex. Fonseka O.M.I.

The other Church of St. Sebastian at Diyalagoda, which is 115 years old, celebrated its festivities on the previous Sunday.

AT a Special Investiture Ceremony conducted by Mr. Clement Devasagayam, the District Scout Commissioner, Kalutara, on Saturday last, presided over by the Rev. Fr. Henry Rodrigo, O.M.I. nine new scouts and the Scout Master (Mr. Antony Opatu) were awarded Proficiency badges.

## Technical Workshop at Marawila

(from our correspondent)

THE newly constructed Technical Workshop of St. Xavier's College, Marawila, dedicated to St. Joseph the patron Saint of workers, was blessed recently by the Rt. Rev. Mgr. Michael Perera, Vicar-General and Diocesan Manager of Schools.

It was later declared open by the Chief of the CARE Programme in Ceylon, Mr. Milo A. Kamstra, who had been largely responsible in obtaining the necessary equipment for the Workshop.

The Principal of the College, Rev. Fr. J. B. Andradi, paying a well-deserved tribute to Mr. Kamstra and his collaborators for helping the College, also mentioned that it was owing to the unflinching generosity of so many Americans and Canadians that CARE could go ahead with their

magnificent programme of work. He added that Americans realised the value of both freedom and work. Hence they were keen to safeguard liberty and freedom throughout the world. To achieve this they knew that young men must be trained to work in the right way and that was why they were helping youth, specially in under-developed countries to train themselves in the noble task of nation building and thus safeguard freedom all over the world.

## Negombo Lawyers Forge Ahead

(by a "Messenger" reporter)

NINETY per cent. of the Catholic lawyers practising at

## Matale News

(from our correspondent)

THE Matale Catholic Association which is thirty years old has had the same President, Mr. Basil R. G. Wijekoon, for twenty-five years. At the 30th annual general meeting of the Association he was re-elected to the office.

He celebrated his Silver Jubilee by giving a dinner to members.

The Very Rev. Fr. D. D. Barsenbach, O.S.B., Vicar-General, was the Chief Guest at the annual general meeting.

The following office bearers were elected for 1960: President: Mr. Basil R. G. Wijekoon, Vice-Presidents: Messrs. M. E. Perera, C. Robinson and R. Hall, General Secretary: Mr. Miletus D. Jayasinha, Treasurer: Mr. A. Emmanuel, Club Secretary: Mr. Joseph P. Corera. A Committee of six was also elected.

the Negombo Bar (39) are members of the Negombo Catholic Lawyers' Guild. This is mentioned in the third annual report of the Guild which was presented at its annual general meeting held recently.

The joint secretaries state in the report that the Negombo Social Assistance Bureau inaugurated by the Guild is well attended and that it had already done much to help the needy of the area. The Bureau was opened by Mr. T. S. Sally, Magistrate, and has been supported by most members of the Negombo Bar.

The Guild hopes to found a Catholic Library in Negombo. Their object is to make it a free lending library.

During the past year the Guild organised two All-Island retreats for Catholic judges, lawyers and their families. Both were well attended.

## I hand down my name to posterity

By

Fr. Theodore  
A. Pieris



MY sister who saw the light of day after I had left home to join the Seminary, was called among other things "Theodora." But she did not cling to that name. One fine morning I was invited by her for a special ceremony, and among other things she did, she cast off that name and picked another—I heard the Bishop address her by her new name in religion—Edel. I get news of nephews and nieces who are getting the names, and I am sure they will remain mere adjuncts to their names for they'll go through life with names that are more fashionable and in keeping with the times and if Theodore it must be then it will be some sonorous Sinhalese equivalent that will mean "the gift of God," for that is what Theodore means. However, there is one who had got it straight and simple and will stick to my name and perhaps hand it down to one more generation as a sort of surname.

## The other day

My curate went up the other day (to be more precise, at the end of last August) to an outstation chapel for Sunday Mass. After the Holy Sacrifice was over, as it happens usually on such occasions, there were baptisms. "What's the name of the child" asked the curate. "Thador" came the reply. "What in heaven does that mean?" asked the curate. "Why, don't you know, that is the parish priest's name!" He was new to the place and the parish. His predecessor would not have been surprised. If he saw that child that morning, he would not have asked the parents whether the child was a boy or a girl, or what its name was. He would in all probability have asked whether the child had to be named Theodore or Clotilda, for, long before that child was born it had been decided by the parents that, if the child was a boy it would have the name of the parish priest who took such great interest in the mother who was very ill in hospital and narrowly escaped death. If it was a

girl, it would have the name of the Reverend Sister who took so much trouble over her and was her night nurse.

## Strange names

My former curate knew all that. As a matter of fact he had given Extreme Unction to another patient soon after I had done so to the mother of this Thador. He came running to me one day and said "That woman died." "Which woman?" asked I. "Not your woman, but mine" said he without reflecting. It was only when I could restrain my laughter no more that he realized what he had said and tried to correct himself and say something less ambiguous.

However, Thador is not such a bad name. In Nana Oya another labourer (the case in question is also an estate labourer) wanted his child christened Peppemuttu, because the Italian Benedictine monk, Fr. Peppe, who worked so long in these parts and is now in Australia, was his hero. But then, that is not so bad as the fellow who said his child had to be named Gomorabahu. After much cross examination by the priest, it was discovered that the name was really a combination of "two great names"—Montgomery and Prakramabahu.

## Last year

However, my story goes back to last year. We had decided to start the Perpetual Novenas to Our Lady of Perpetual Succour as a mark of gratitude to her for graces granted by her during a century since the inception of the Parish of Nawalapitiya. The preparations in the spiritual field started with the May devotions. These had practically come to an end and it was really the day of the Vespers prior to the closing feast. The first psalm had been sung. I was in the sanctuary. A little note was handed in to me by a server. "Sorry to disturb you at this hour, but it would be

Continued on page 12

## 1960 MESSENGER JOURNALISM AWARD COUPON No. 6

I submit herewith my entry for the 1960 Messenger Journalism Awards

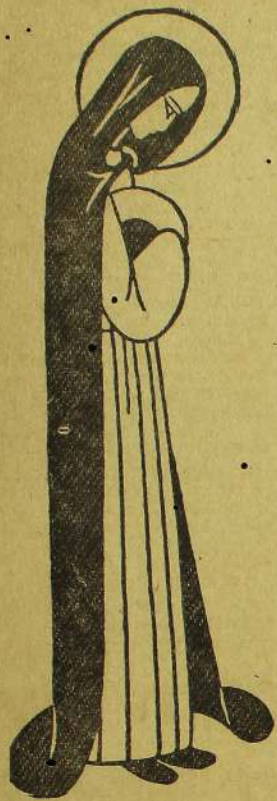
NAME.....

ADDRESS.....

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



# A BEST-SELLER ON OUR BLESSED MOTHER



does so always with one main idea in his mind: of projecting Mary's life into that of the everyday life of man today, and of making her a springboard of our spiritual lives. This really is the particular virtue of the present work.

For instance, he commences with a chapter on the Annunciation, and having gone through the entire story and its significance, he concludes with a brilliant sub-section on its meaning for life—and here he takes up the big question of a person's vocation in life. "What elevates a man and truly gives him a personality of his own," the author says, "is the consciousness of his own concrete task in the universe. It is this that fills a life and gives it meaning." The eight pages on vocation, based on Mary's Annunciation, we found most practical and useful.

His second chapter is on the Visitation, and here again he concludes with another eminently practical sub-section on true humility and docility. His chapter on the loss and finding of the Christ-Child, ends up with another brilliant sub-section on marriage as a vocation. And so on and on.

Here's a book which could very well be a best-seller in our own land which is so devoted to Mary—for it takes the reader by the hand, and leads him along Mary's path to a life lived close to Christ her Son.

M.

When the publisher's blurb announces the fact that here's a book which was "the second best-seller among all books published in Spain in 1956," you naturally approach it with great expectations. That is just what we did with Federico Suarez's "OUR LADY THE VIRGIN" (Scepter, Chicago-Dublin-London. Price 16 sh.)—and saw for ourselves how richly it deserves the unique place that it has been given.

Pleasantly written, it breaks down the unconscious fear that sometimes creeps over one that Our Blessed Mother is more to be admired than imitated. The author makes a thorough study of Mary's life, going into scriptural texts with care—but he

## Ever Ancient, ever New

THE MODERNITY OF ST. AUGUSTINE by Jean Guitton (Geoffrey Chapman, London). Available at St. Michael's Bookshop, Colombo 13. Price Rs. 5/60.

St. Augustine died in the fifth century, yet he had a greater influence than almost any other thinker in moulding the heart and mind of succeeding centuries. He is one of the world's few master-minds and remains by reason of the vast sweep of his intellect and the deep stirrings of his great soul, one of the few Christian thinkers of whose existence non-Christians are aware, and to whom they allow a place, at least, in the evolution of the human mind. He anticipated our modern civilization even so far as to provide us with his own psycho-analysis, upon which he built a whole philosophy, and readers of this book will be amazed to find that Freud's *libido* is there in the *Confessions* and Sartre's existentialism in the Manichean writings of Augustine.

We are aware of many things of which he was ignorant. We have torn many secrets from the heart of nature and we shall tear many more. We have succeeded in disintegrating the atom and are on the verge of conquering inter-planetary space. Yet the men of this twentieth century who wish to renew the face of the earth, have much to learn from this great patristic genius.

He has been compared to a great living stream, an Amazon among rivers. The current in this case is so overwhelming that men in every age, in every crisis of Christian culture, have striven in vain to draw off its waters and

## CHILDREN'S BOOKS A Novel for teen-age girls

TEEN-AGE girls especially who are looking out for a novel that is neither dull nor



minge them with those of other streams or turn them to a thousand uses, yet the immense volume is only increased by tributaries, and the river Augustine continues to preserve its name, its freshness, its dynamic, perennial fecundity. To speak of his influence in the past and make no mention of the message he brings us today and the help we expect from him tomorrow would be to betray him, to treat him as a corpse, whereas he is, in fact, the most alive of the living.

If in the greatest centuries of religious history, Augustine served as a torch to rekindle philosophical speculation, religious fervour and Christian metaphysics, we can be sure that now, more than ever before, when the old spiritual values are being overthrown, his message has lost none of its novelty and its power.

We belong to an age, says Guitton, in which the old structures are collapsing, when the worst—even the end of our race—seems possible, when, none the less, there are many signs which give hope of a new synthesis round a rejuvenated Catholic centre. Here it is that we can profit by the example of Augustine. The problems that confront us today were already present to the mind of Augustine sixteen centuries ago. His prodigious intellect anticipated them all. Many of the ideas he pioneered then have become common-places of modern thinking and many of his ways of looking

dreary will find HOUSE OF FRIENDS by Patricia Mc Gowan (Bruce Publishing Company) and available at St. Michael's Bookshop, 6 Jampettah Street, Colombo 12 for Rs. 17/50, both dazzling and dynamic reading.

Teeming with excitement and romance, it is the type of book that will have a strong appeal for girls in the upper forms.

Briefly, it concerns two sisters who leave their home and set off for New York in search of careers.

Unusual and added interest is provided in it by intimate glimpses of Friendship House and the Catholic Worker. This factual background in the novel is an extremely happy thought: such first-hand glimpses of the lay apostolate in action is bound to be food for thought even among those who have not heard about Baroness de Hueck or Dorothy Day, before.

With hard covers and strikingly colourful jacket, this 236-page novel is ideal for Catholic school libraries too.

H. P.

at the world and at man have been re-introduced or re-discovered by the philosophers, psychologists and thinkers of recent times. This study by Jean Guitton is therefore well worth reading by anyone interested in modern thought. If it does nothing else, it will lead him to a new interest in St. Augustine who is himself—like the sempiternal Beauty he so sublimely apostrophized—ever ancient, ever new.

## THE PAPACY

by Wladimir d'Ormesson (London, Burns and Oates. Locally available at St. Michael's Bookshop. Price Rs. 5/60).

When the average reader finds the author implying in his foreword that his work is going to be historical, he would perhaps approach it with a certain prejudice that goes with the dull enumeration of historical data. But it must be said straightaway that here is a book which is anything but dull and purely enumerative. For, our own feeling is that this is a book of power. From beginning to end, it is not merely a historical work on the Papacy, but it is something very much more: it is a book which conveys a strong, profound, and powerful consciousness of the Church; it leaves you with the feeling that you are first and foremost a child of the Church which is great and divine.

Commencing with Christ's conferring the charge of the Church on Peter, the author takes one right up to the Papacy, and brings

him from Peter down to John XXIII in a series of lightning sketches. No, this is not some kind of an epitome of Church history; it is something far more ambitious, and we daresay that within its limits, it is a truly excellent work. For a time such as this, on the eve of the General Council, the book has a particularly practical value, both for the Orthodox as well as for the Protestant. Add to this a most useful chronological list of the Popes and a fairly good bibliography, and one would understand why we find this a useful work.

But over and above all these, the special value of this short work is its emphasis on the Church, and on her significance. Loyalty to the Papacy and the Church are given a fresh and most welcome meaning which is so very necessary today.

G.

## THE FIRST POPE

SIMON PETER by G. Chevrot (Scepter Ltd., Chicago-Dublin-London. Price 15 sh.).

This is a book that one finishes with a hunger for more; and then there is the call to return to it once again—for here indeed is a spiritual work of appeal, which is not meant to be read and laid aside, but to be meditated upon and absorbed.

One characteristic of the work which we found most pleasing is its utmost suitability to almost any kind of readers, despite his foibles and weaknesses—or perhaps because of them; and perhaps which we found attractive is the splendid manner in which the author goes into the significance of a vocation in life, and then works out the entire beauty and importance of fulfilling it.

How did Simon the Fisherman become Peter the Apostle and



Head of the Church? This book is the story of that transformation in attractive language that everyone can understand—and in the telling of this story, the author is always coming back to the underlying theme: the personal co-operation that is required, the part that we must play.

Frequent and abundant use of the Gospel (in fact, every chapter of the book opens out with these applications), the orientation of the great apostle's weaknesses, his failure, his successes and his spiritual growth to the life of today, and the popular style in which this is presented will, we feel sure, find a responsive chord in the minds of those who read it.

T.

## • BIOGRAPHY

### He Killed 300 Crow Indians!

ONE morning in May 1847, the fierce marauding tribe of Crow Indians of America killed and scalped John Johnston's pregnant wife; for many years thereafter John Johnston tracked the Crow Indian warriors singly or in groups, killed them, scalped them and ate their livers!

It is estimated that his victims numbered 300 and he earned the name "Liver-eating Johnston."

The full details of Johnston's saga is vividly given in INDIAN KILLER sub-titled *The Saga of Liver-eating Johnston* by its co-authors Raymond W. Thorp and Robert Bunker (W. Foulsham and Co., Ltd.). The book is available locally from St. Michael's Bookshop, 6 Jampettah Street, Colombo 13 and is priced at Rs. 12/-.

With its authentic background history of Western Americana the book holds unusual interest for lovers of adventure.

The book also carries two portraits of Liver-eating Johnston, one taken just one year before his death on 21 January 1900.

H. P.

## BOOK...



## ...PAGE

## The Lord's Prayer

OUR FATHER by Geroges Cardinal Grete (Scepter, Chicago-Dublin-London. Price 15 sh.).

Though readers in Ceylon may not have acquired a familiarity with the works of Cardinal Grete, elsewhere his books have come to be welcomed as true treasure-houses of deep spirituality. That is one reason why the present reviewer presents this book to our public with a sense of joyful confidence—for Cardinal Grete's "Our Father" is perhaps the finest of his works. In fact, as Pope Pius XII's message to the author says, "It is not possible to praise you sufficiently for your commentary on the Lord's Prayer."

Besides the fact that it is to the Lord's Prayer that all other prayer must of necessity be related, this work possesses a wealth of spiritual thought that would give anyone who reads and meditates it (for it is certainly a book for meditation rather than for a cursory reading), a deep insight not only into the Lord's Prayer and its seven petitions, but into the whole complex question of prayer itself.

This is another way of saying that this book is something far more than a mere commentary on the Lord's Prayer—for, the author wanders into much wider fields and takes almost the entire spiritual life into his embrace. His sections on temptation and the twin evil of suffering and sin are the two most comprehensive in the entire book. They possess a depth of understanding that would be hard to rival, and a practical slant than which few could expect more.

It is with confidence that we recommend this work, with the hope that many will imbibe from it something at least of the immense riches that lie buried in this magnificent prayer which we say so often but with so little thought of the wealth it contains.

S.



# messenger SCHOOLS-MAG

Vol. 3. No. 4

Saturday, February 27, 1960

FREE

## News

**THE** whole school assembled to welcome our Pastor, the Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo on his pastoral visit to our school on Wednesday, the 27th January 1960, at 9 a.m. The Kindergarten children assembled at the entrance of the parlour with a basket of lovely madonnas and a garland with little lambs around it.

With their sweet voices singing, "Ring ye bells, oh ring out clear, welcome Pastor kind and dear, they welcomed His Grace. A little child offered the basket and a tiny boy garlanded him. Then His Grace along with Rev. Fathers Le Breton and Basil Weeratunga and Rev. Mother Superior came to the school premises.

The students with one voice acclaimed, "Welcome Your Grace" and in one tone they sang aloud, "Welcome to thee who cometh in the name of the Lord." The school captain addressed a few words and His Grace replied. He spoke to us about good example in the school and at home. He also asked us to work selflessly for others by self-sacrifice.

The Catholic students went to the parish church for their Catechism. There His Grace questioned the students on the true Catholic faith. Questions were also put on the Society of the Propagation of the Faith and Holy Childhood. Rosaries were presented to those who answered well. Many were the proud winners.

Shiranee Swaminathan.  
St. Anthony's English School,  
Colombo 3.

## OUR PASTOR IS WELCOMED AT COLPETTY CONVENT

★ A CARTOON FOR YOU!  
(see next page)

### KALA-GEDI DANCE

● Mirian Direckse seen in action at St. Sebastian's Convent (Kandana) first Parent's Day celebrations.

(Pinibindu Art Circle)



"He who thinks by the inch and works by the yard, ought to be moved by the foot."

Sent by Anton S. Fernando.

## ★ AN EXEMPLARY LIFE FOR TEEN-AGERS

### MARGUERITE MYERS

Last week you were introduced to a 6-year-old saintly girl of our own times. Here is the concluding instalment of her true story as written by a Sister of the Holy Family who knew her intimately:

MARGUERITE was brought home from the hospital on Christmas Eve of 1953. As she was still quite weak, it was thought best that she should not attend Mass. "But I wanted to wish the Baby Jesus a happy birthday," she said, as though her little heart was broken. "Well, perhaps I'll take you tomorrow if you're a little stronger, dear," her mother answered. "But tomorrow won't be Baby Jesus' birthday," was her answer. So later in the day Marguerite received her earnest desire, and in the peace and stillness of the church, she knelt before the crib to wish the Infant Saviour a "happy birthday."

It was about this time that doctors concluded that surgery was necessary within the next few months. In view of the seriousness of the operation, the pastor granted her the wonderful privilege of receiving her First Holy Communion earlier than usual. In the evenings of instruction in preparation for this great day, her mother came to understand how real a faith and how deep an understanding had been implanted in pre-school days by the Sisters who taught her mighty truths in her baby way.

### A forewarning

On March 17, St. Patrick's Day, which was a school holiday, Marguerite spent her last day at her dear Day Home. She must have had a forewarning that this was to be the last day with the dear Sisters and her little friends, for she wanted to stay close to them all day long. In the afternoon the children had a moving picture, but she said that she didn't care to go, but wanted to stay and help Sister dust the shelves and put band instruments in order. Little did they realize this would be for the last time.

Surgery was set definitely for March 23, and so, on the nineteenth, the feast of St. Joseph, Marguerite made her first Confession. After going, she said, "Oh, Mommy, I'm so happy. Now I have sanctifying grace in my soul" — as if her precious soul had ever been robbed of it. All was in readiness, and on Saturday morning at the seven o'clock

Mass in the Convent Chapel of the Sisters where she attended school, Marguerite's mother lovingly led her to the altar steps and held the paten for her as she received the Bread of Life. It seemed as though her happiness was now complete. All day she said over and over again, "Oh Mommy, I'm so happy, now that I've received our dear Lord." She was so very beautiful that day; her little face seemed radiant with the joy that was within her. The next morning Marguerite begged again to receive Holy Communion at Mass, and so she did. On Sunday afternoon she went to the hospital. As she had a slight cold, surgery was postponed until March 25, the feast of the Annunciation of Our Blessed Lady. Marguerite was active and happy right until the day itself. Her mother, of course, was worn with worry and anxiety. "Mommy, you don't have to come over to see me every night, I just know you're very tired and need the rest," she told her. On Thursday morning, at 9-30 a.m., Marguerite went to surgery. During the operation the doctors realized how even more serious her condition was than they had realized. During the entire day they struggled to spare her young life. One blood transfusion after another was administered, but all was in vain, for her blood failed to clot. Skilled physicians battled for her life, but the Divine Physician willed otherwise. At four in the afternoon a priest was called to give her the Sacrament of Extreme Unction. She was still in the operating room. It was 7 o'clock in the

evening of the great day of the Annunciation, and just as the Angel Gabriel came down from heaven to Our Blessed Lady, so too, the Angel of Death came to gently call the soul of little Marguerite before the throne of her Loving God.

She was dressed in her First Communion clothes, with her prayer book and rosary in her hands, as she lay in the little white coffin. She was so beautiful and seemingly spotless. Beside her was a statue of the "dear Sacred Heart" on a pedestal, the One Whom she sought ever to please. At her solemn requiem funeral Mass were present an archbishop, a bishop, forty priests and Sisters, some of whom were relatives, and the children of two schools.

The earthly presence of a beautiful child, whose sweetness and innocence and goodness reflected her love for God, is gone; but a wonderful advocate is given, a little child — whose powerful intercession has already been felt.

### Life's purpose

The purpose of every life is to know, love, and serve God. This, Marguerite achieved in her short span of six years. Now that she has gone to heaven, her life is a constant reminder of God's goodness in lending a child, so pure and innocent, taken to Himself before sin had marred the beauty of her soul, for did Our Lord not say, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

## Stations of the Cross

The Schools-Mag brings you a fully illustrated series for Lent commencing next week. Don't miss these meditations for teen-agers

### TALKS WITH Juniors

## INTROIT

My dear children, After the Priest has kissed the Altar he moves on to the right hand side of the Altar and reads a prayer called the "Introit." Originally the "Introit" was a Psalm sung by the choir as the Bishop entered the Altar, in procession accompanied by Deacon, Sub-Deacon and Acolyte.

Today, since there is no such long procession, the Introit is a short extract

of a Psalm or a text from Sacred Scripture or from any other pious work. The Introit to the Masses of Our Lady is a composition of a fifth century Latin poet, Sedulius, by name.

Today the Priest reads the Introit at Low Mass, but during a High Mass the Introit is sung as the clergy make their way to the Altar.

Next week we shall learn about the meaning and origin of that beautiful Prayer the "Kyrie Eleison."

Always in Jesus and Mary,  
UNCLE ASHLEY.

## HEAVEN

LAND of light, land of bliss,  
Home of the happy ones,  
Who ne'er a cross did miss,  
And vain joys did renounce.

Abode of the Triune God,  
Thrice Blessed Three in One;  
One day to be my reward,  
When this earthly course I've run.

Mary, my Mother is there,  
Clothed in glory bright;  
I hope her joys to share,  
In that blest land of light.

Yes, at the journey's end,  
All my desires sated —  
My eternity with them I'll spend —  
For this was I created.

Manel Pinto.

All Saints' College,  
Borella.

## A RIDDLE

● Patricia Soris of Ratnapura sends this Riddle. Can you solve it? The answer will appear next week.

MY first is in Love not in hate.  
My second is in schools not in Mag.

My third is in Uncle not in Ashley.  
My fourth is in Riddle not in poem.  
My fifth is in Editor not in printers.  
My sixth is in prayer not in hymn.  
My seventh is in sorrow not in happy.

My whole is the place where once Our Lady appeared.

Feb. 28th: M. Doreen Felicitas (Moratuwa), F. N. Jayatilake (Dehiwela), Bernadette Ranasinghe (Nugegoda), Joseph Jayawardene (Maggona), Primrose Ramanaden (Mutwal), Errol Labrooy (Embuldeniya), Ralston Cedric de Silva (Wattala), Shelina Kirithisinghe (Negombo), Menoli M. Amit (Hambantota), Lilani Weratunga (Kegalle), James Rex Pulle (Dankotuwa).

Feb. 29th: Lucian Alles (Colombo 13), Dilkush Cabraal (Kelaniya), Vasantha Perera (Kandy), Asanthie Perera (Badulla).

Mar. 1st: Felicia Davidson (Colombo 14), Priyan Jayatilake (Colombo 5), Deyanne Freeman (Warakapola), Joseph Felix F. Fernandopulle (Kochchikade).

Mar. 2nd: Linus Fernando (Moratuwa), H. X. Y. Saverimuttu (Jaffna), J. Ann Caspersz (Boralesgamuwa), Ruth Naomi Wijesinghe (Matale), Felicitas Antonipillai (Jaffna), Chitranjan Gardiner (Colombo 4), Lakshman de Zoysa (Kotahena), O. G. A. Ranasinghe (Veyangoda).

Mar. 3rd: T. Mary Hughes (Dehiwela), J. Bernadette Perera (Negombo), Melder Mariana (Colombo 13), Victor M. Silva (Kalutara), Thomas Cruz (Bambalapitiya), Roger Jackson (Trincomalee), Nalini Wijeyenayake (Ragama), Letitia Thuring (Dematagoda), Marie Anjou (Nugegoda), Suresh K. Britto (Colombo 13), H. Jayawardene (Kandy), Christine Fernando (Mattakkuliya), Philomene Nelson (Dematagoda), Nihal de Silva (Nugegoda), Shireen de Alias (Kalutara), Lalith de Alwis (Colombo 4), Steve Joachim (Kirillapone), Charmaine Rajakariar (Kandy), L. J. Medagama (Nuwara Eliya), Sylvia Navaratne (Battaramulla), Chandralal Fernando (Moratuwa), Ranjit Joseph Perera (Moratuwa), Frank Morais (Angulana).

Mar. 4th: Shiranee Swaminathan (Nugegoda), Sunil A. Embuldeniya (Colombo 11), T. Dona Constance (Gonagampola), Marie Antoinette Fernando (Wenmappuwa), Denise Pettersson (Wellawatte).

## Mary, Refuge of Sinners

WITH hands uplifted in prayer,  
I cry to thee, Virgin fair,  
Louring clouds hang o'er me,  
So Mother I call unto thee;  
Come to the aid of your helpless child,  
O Virgin pure, Mother undefiled,  
Storm-tossed, I sink in life's dread sea,  
Unless you stretch out your hands to me  
Steeped in misery, fill'd with anguish,  
Be thou my beacon, else I perish.  
Weary and forlorn, I wander alone,  
Guide thou my steps to the heav'nly  
bourn;  
When I'll see the distant Harbour lights  
And taste celestial joys; pure delights.

Onnallee de Silva.

All Saints' College,  
Borella.

## Members' Parade

Nos. 2851 — 2900

2851. Malcolm Vinduram Pulle (Wattala), 2852. Robert Fernando (Colombo 7), 2853. Dunstan Berenger (Nugegoda), 2854. Hyacinth Paes (Colombo 12), 2855. Donald Gunasekera (Wattala), 2856. M. Christine Costa (Negombo), 2857. Kenneth Emmanuel (Medawala), 2858. Ingrid Barthelot (Batticaloa), 2859. Nanita N. Douglas (Mutwal), 2860. Trevor Joseph (Bambalapitiya), 2861. Moira De S. Wijeyeratne (Colombo 9), 2862. Sharmalie Liyanage (Dematagoda), 2863. Vaz U. Douglas (Mutwal), 2864. Gerald Bottoni (Angoda), 2865. Helen Ariyanagam (Thimbirigasyaya), 2866. Nihal Lawrence (Wellawatte), 2867. Jeffrey Mason (Colombo 6), 2868. Pius P. Douglas (Mutwal), 2869. Dunstan D. Douglas (Mutwal), 2870. B. A. N. R. Nissanka (Kandy), 2871. Maureen L. Graham (Kohuwela), 2872. Christopher Ekanayake (Rajagiriya), 2873. Chitranjan Gardiner (Colombo 4), 2874. Tilak de Silva (Wattala), 2875. Lalin Dissanayake (Boralesgamuwa), 2876. Nirantha de Silva (Wattala), 2877. Nimal de Alwis (Nuwara Eliya), 2878. Jenne Newman (Kohuwela), 2879. Peter Perera (Pitta Kotte), 2880. Anton Francke (Etul Kotte).

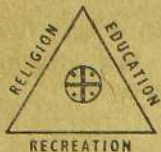
2881. Ravindra Anil Cabraal (Colombo 8), 2882. Dorothy D. Douglas (Mutwal), 2883. Kanthi Perera (Pitta Kotte), 2884. Christopher Perera (Colombo), 2885. Parakrama de Alwis (Katugastota), 2886. Mark Perera (Katugastota), 2887. Benjamin de Alwis (Colombo 13), 2888. Jean Barbara Brito (Gothatuwa), 2889. Leonie Marie Bernadette Fernando (Wenmappuwa), 2890. Olympe Vanderstraaten (Ragama).

2891. Shirley Candappa (Bambalapitiya), 2892. Ralston Caspersz (Boralesgamuwa), 2893. Lorraine Marilyn Newman (Kohuwela), 2894. Michael Martil (Kolonnawa), 2895. Desmond Gunasekera (Wattala), 2896. Shirie Helene Cabraal (Colombo 8), 2897. Kumar D. Silva (Bambalapitiya), 2898. Lalith de Silva (Bambalapitiya), 2899. Patrick Rabot (Dehiwala), 2900. Sriyan Leenage (Dematagoda).

### SYLVIA?

SYLVIA is a popular name for girls. It was the name of the mother of Pope St. Gregory the Great. She has always been venerated as a saint, and Pope Clement VIII (1592-1605) placed her name in the Roman Martyrology under November 3.





## Schools-Mag

Continued from page 9

### SCHOOLS-MAG BOUND VOLUMES

These copies are now ready. Those who haven't sent in their remittances yet, are requested to send them immediately.

## Subject of the month



THE SCHOOLS-MAG introduces a new Corner. It is labeled "SUBJECT OF THE MONTH."

Each month you will be set a different subject and members are invited to write an essay or a poem on it.

Essays should not exceed 150 words in length while a poem should be confined to no more than 20 lines. The subject for this month is "THE NUN."

All entries close on the last day of each month. For this first subject the closing date is Monday, 29 February 1960.

Address all entries to the Editor, SCHOOLS-MAG, Catholic Press, Borella.

Send your entries early and don't wait for the last date.

Two very special prizes will be awarded to the writer of the best essay and poem each month.

A selection of the better entries will be published in the Schools-Mag.

## Cotton Suitings at F. X's

Perfex English Drill	
28 ins.	2/50 yd.
Coat & Trousers	31/-
Trousers	14/75
English Mercerised Tussore	
Fawn, gray or black	
56 ins.	7/50 yd.
Coat & Trousers	41/75
Elgin White Drill	
28 ins.	2/- yd.

**F. X. Pereira & Sons Ltd.**

COLOMBO.

The Schools-Mag brings you the gripping story of Eve Lavalliere, in three instalments. Begin reading it today—



EUGÉNIE (EVE) FENEGLIO WAS BORN ON EASTER SUNDAY, APRIL 1<sup>st</sup>, 1866. HER HOME WAS AN UNHAPPY ONE. SHE WAS HAPPIEST WHEN ORGANISING AND ACTING IN CHILDREN'S PLAYS. HER FATHER'S VIOLENT NATURE MADE LIFE MISERABLE FOR HIS FAMILY. ONE DAY AFTER A PARTICULARLY VIOLENT SCENE HE SHOT AND WOUNDED HIS WIFE, AND THEN FIRED AT EVE, WHO DODGED THE BULLET. THE FATHER THEN TURNED THE GUN ON HIMSELF. EVE WAS JUST 17, WHEN THIS HAPPENED.



### Our New Corner

Dear Editor,  
I am sending you a poem on the subject of the month "The Nun."  
I am happy that a new corner has been introduced into the Schools-Mag. I hope all the members will take an interest in it.

Clarinda Bastians.

Moratuwa.  
(Dear Clarinda, yes, the corner has got off to a flying start, judging from the entries received. The closing date isn't far away, so here's a call to others who haven't sent in their entries yet to act quick! — EDITOR).

### It's interesting

Dear Editor,  
I am a member of the Schools-Mag and I take a great interest in reading it every Saturday.

I hope to write small stories and poems to the Schools-Mag page.

Noel Speldewinde.

Negombo.  
(Dear Noel, reading the Schools-Mag pages and writing to it will prove of real value to you. We look forward to your stories and poems. — EDITOR).

Look out for another thrilling chapter next week (COURTESY: LITTLE MESSENGER)

## ST. MICHAEL'S STUDIO AWARD

SCHOOLS-MAG members have an opportunity of capturing two splendid prizes presented by Mr. Michael Rodriguez for the best poem and best essay submitted by them. Intending competitors may select their own subjects. All entries must be accompanied by a Messenger Journalism Award Coupon (see page 7) and clearly marked "ST. MICHAEL'S STUDIO AWARD" on the top left hand corner of the envelope. They should be addressed to THE EDITOR, THE MESSENGER, CATHOLIC PRESS, BORELLA. The last date for all entries is 31 March 1960.

## KNOW YOUR ANSWER

WILL we ever fully comprehend the Mystery of the Trinity? Someone told me that I will not even know, this fully in heaven. Kindly explain.

Your friend was right—you will never fully comprehend the Mystery of the Blessed Trinity. Why? Simply because we creatures of God do not possess an infinite intellect which is required to comprehend fully this sublime mystery. Only God fully knows Himself. That is why Christ was acknowledging His equality with God the Father when He told His hearers that He "knew the Father" and the Father "knew Him."

We will understand much more about the Holy Trinity than our mind can know now, but it will always be a limited, finite knowledge. Our capacity for knowledge will be increased in heaven and enjoying this will be one of our great blessings.

## RECIPES

### Sardine Rolls

Ingredients: A tin of sardines, small pieces of thin bacon, short or rough puff pastry.

Method: Roll the pastry out thinly, cut it into squares the length of the sardines. Remove tails and backbones from the sardines. If they are small, place one sardine on each square but, if large, half a sardine. Cover with bacon and season to taste. Roll up, moistening the edge of the pastry to seal. Make two or three slashes across the top and bake for about 10 minutes in a hot oven. Regulo 7—temperature 450° F.

Sent by Wendy Meynert.

### Ginger Nuts

Ingredients: 3/4 lb. flour, 1 teaspoonful baking powder, 4 ozs. golden syrup (4 dessertspoonfuls), 4 ozs. scraped jaggery, 3/4 oz. powdered and sifted ginger, 4 oz. butter.

Method: Sieve flour, baking powder and salt. Add ginger. Melt the butter syrup and jaggery in saucepan until blended. When cool stir in saucepan until blended. When cool stir into the flour to make a stiff paste. When cold, form the paste into balls and bake on greased tin in a hot oven.

Sent by Bernadette Gallander.

### Aunt Susan's Lemonade

Ingredients: 2 cups sugar, 2 1/2 cups water, juice of 10 lemons or 6 lemons or 4 oranges, grated peel of 2 oranges, 1 cup mint leaves.

Method: Cook sugar and water for 5 mins. Cool and add fruit juice and grated peel. Pour this over mint leaves and cover and let stand 1 hour. Strain into a jar and keep in a refrigerator. Serve 10 to 12 people. Add 1/3 sugar for each cup and serve with ice.

Sent by Carmel Fernando.

## WONDERS OF SPACE

### (5) OUR ABODE THE EARTH

by Maurice Peiris

THE Earth is as great a Wonder of Space as other celestial bodies are. It is a bit flattened at the poles and bulging out at the Equator while spinning like a top from a West to East direction. Hence the Equatorial Diameter is 7927 miles, while the Polar Diameter is 7900 miles. As Ceylon lies a bit above the Equator which is 24,900 miles in circumference, our Island with all the people, houses, mountains, trees and rivers are carried round once in 24 hours—at a speed of 1,000 miles an hour approximately. The clouds and the atmosphere also turn with us.

Besides the "bulge" at the Equator, the Earth's surface is also not smoothly round due to the ups and downs caused by valleys and mountains. However, these have no effect on the general curvature of the globe because even the mountains' maximum height of about 5 miles above sea level amounts to nothing when compared to the Earth's circumference of about 24,900 miles.

### The Earth is a fast moving "Rocket"

While rotating on its own axis, the Earth is rushing through space along the orbit of its revolution round the Sun at the speed of 19 miles a second. So the Earth happens to be a huge natural "Rocket" in which we all are travelling together in space at the remarkable speed of 68,400 miles an hour! Faced with such speeds, there seems to be no thrill indeed in saying that we speeded in a car at 60 miles an hour.

All the time the axis of the Earth's rotation is slanting about 23 degrees from the vertical, with the result that the plane of the Equator is inclined to the plane of the Earth's orbit. This causes the "seasons" as the Sun shines at different angles on different

latitudes of the globe during different months of the year. So the Sun appears to us as occupying different points in the sky North or South of the Equator as the case may be. The line formed by connecting these successive "points" happens to be the path the Sun appears to traverse in the sky. This path is called the "Ecliptic."

### The Equinoxes

As the Sun moves to and fro between the Northern and Southern skies (the tropics of Cancer and Capricorn respectively), it passes over the Equator twice in the year. In other words, the "Ecliptic" crosses the Equator at two places. These two points are the "Equinoxes." The Sun occupies these points on 21st March and 22nd September when it shines vertically over the Equator, and at such times there are equal nights and days of 12 hours each all over the globe. So you will note that there are two meanings to the word "Equinoxes"—they happen to be "points" in the sky as well as the "time" at which the Sun occupies them. Corresponding to the "Equinoxes" we have the "Solstices." The Sun shines vertically over the Tropic of Cancer on 21st June—which is called the "Summer



Solstice" and it shines vertically over the Tropic of Capricorn on 22nd December—which is called the "Winter Solstice."

### The Calendar according to Pope Gregory

How we keep time on Earth is also an aspect of astronomy. In the time of Julius Caesar the year was supposed to have 365 days. The actual length of the year, however, is very nearly 365 days, 5 hours, 48 minutes and 48 seconds, and therefore the "seasons" failed to occur precisely as expected by the old calendar. Caesar consulted the wise man Sosigenes, and decided on a calendar of 365 1/4 days. So the Julian system adopted three years of 365 days followed by one leap year of 366 days to account for the extra 1/4 day each year. Even this was not correct, and by A.D. 1550 the Sun got to the Equinox on 11th March instead of 21st March due to the accumulation of fractional days each year. This ten days' difference was adjusted by Pope Gregory in 1582. He pushed the calendar ten days, and called the "11th March" of the Julian calendar the "21st March" according to the Gregorian calendar. It will amuse you to know that when this was done, some foolish people really protested and complained that they were being cheated of 10 days of their life—as if the change in calendars would affect the periods of our life spans!

(NEXT WEEK: The sixth and final instalment in the series: Comets, Asteroids, and a summing up.)



# Classified ADS

## IN MEMORIAM



**P. John Perera**  
Born 29.8.1895  
Died 3.3.1958

May he rest in peace.

Of your charity pray for the repose of his soul.

Affectionately remembered by his sorrowing wife and children.

"Dill-Kush,"  
562, Peradeniya Road,  
Kandy. 468

## FIRST ANNIVERSARY



**Alexander Morais**  
Born: 10-3-1891  
Died: 1-3-1959

Absolve, we beseech thee, O Lord, the soul of thy servant Alexander Morais from every bond of sin; that he may be raised up in the glory of the resurrection and live amongst thy Saints and elect through Christ Our Lord. Amen.

There will be a Requiem High Mass at St. Lawrence Church, Wellawatte on Monday the 29th February 1960, at 6.30 a.m.

Fondly remembered by his wife, Mrs. J. G. Vaz, Mrs. L. A. Soris (daughters) and grandchildren.

109/6, Manning Place,  
Wellawatte. 447



**Perera** — In ever-loving memory of our beloved son  
**Andrew Dodwell Perera**  
(Loo)

Born 30th November 1928  
Died 25th February 1956  
Today dawns with sad regret Of a soul we have loved and can never forget Just as he was he will always be A beautiful memory left behind. Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. May he rest in peace. Amen.

Fondly remembered and sadly missed by his ever sorrowing parents and brothers.

100, Pansala Road,  
Kotahena. 449



**Grace Wilhelmina Delores Cooke**  
(Peggy)

Born 30.10.1941  
Died 1.3.1957

Safe in the arms of Jesus.

Peace Perfect Peace

Requiem Mass, 6.30 a.m. on  
1st March, at  
St. Lawrence's Church,  
Wellawatte.

Your kind prayers are solicited.  
From Mummy, Daddy, Jackie,  
Percy, Anton, Marion and Lorna.

55/1 Peterson Lane,  
Wellawatte. 465

## FIRST ANNIVERSARY

**Valentine Edward Willis Maladeniya**  
Died 26th February 1959

A Requiem High Mass will be offered for his soul at St. Joseph's Church, Nugegoda on 26.2.60.

May he rest in peace.

Please pray for his soul.

Inserted by his sorrowing wife and children.

34/1, Woodland Avenue,  
Kalubovila. 460

## NORA — Mrs. Cyril M. Pereira

One year ago you passed away,  
In our memory you'll always stay  
Memories are treasures no one can steal,  
Death leaves a heartache no [one can heal].

Time nor space can ever efface  
The memory of your sweet face.  
Dearest darling — from where ever you are

We know you watch over us protecting care.  
We know that you on this day  
Safe in the arms of Jesus lay.

A Requiem High Mass will be sung for the repose of his soul at Our Lady of Fatima's Church, Maradana, on the 3rd of March at 7 a.m.

Affectionately remembered by  
your loving husband, children,  
grand children and great  
grand children.

Negombo. 461

## THANKSGIVINGS

**THANKS** to Jesus, Our Lady and SS. Rita, Anthony, Joseph and numerous other Saints, for helping daughter out of all her troubles. **P. de S., Kandy.** 450

**GRATEFUL** thanks to Our Lady of Lourdes, SS. Jude and Pius X for favours received.  
463 **Miss G. Don.**

## WANTED

**A SMART** girl with the knowledge of Sinhalese and English typing. State age, experience and salary expected. Boarding can be arranged respectable place. **Fernando, Box 16, NUWARA-ELIYA.** 452

## CAKE STRUCTURE

**APRIL BRIDES** — Frame your reception in the loveliest frame of all — your Cake Structure. Call or write: "OREENS," 218, Wasala Road, Colombo 13. 446

## CENTRAL COUNCIL OF CATHOLIC GUILDS

Pilgrimage to Hiniduma on 2 and 3 April.

For particulars contact Guild Secretaries or the undersigned on or before 15 March. **Oscar D. C. Perera, Designs Branch, Colombo 1.** 471

## MILK FOODS

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

## MEDICAL

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

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

**BYLOOS Eau de Cologne** — the unfailing 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.**

**PARALYSIS! High Blood Pressure! Gastric Disorders! Asthma! Catarrh! Modern Scientific Swiss treatment cures permanently! Free information! Visit Medical Clinic, 42nd Lane, Wellawatte.**

## TRADE OFFERS & ANNOUNCEMENTS

**ERO** Fountain Pens for school children. Rs. 4/25 onwards.

**H. W. Cave & Co., Ltd.**  
COLOMBO 1.

## Our Lady of Perpetual Succour PARAKADUWA

**ANNUAL** Feast will be celebrated on 27th and 28th February. 27th at 6-30 p.m. Vespers, Benediction of the Blessed Sacrament and Procession.

28th at 6 and 7 a.m. Low Masses. 8-30 a.m. High Mass, Benediction of the Blessed Sacrament and Almsgiving.

Any little help for the worthy celebration of Our Lady's Feast will be gratefully received.

**Parish Priest.**

St. Therese's Church,  
Dehigahapitiya,  
Avisawella. 418

## Talawila Church Lenten Festival

7th and 10th March 1960

3rd Mar. Hoisting of the flag. Novenas start at 6-30 p.m. each night.  
6th Mar. 6-30 p.m. Pontifical Vespers.  
7th Mar. 7-30 a.m. High Mass.  
9th Mar. 6-30 p.m. Pontifical Vespers by His Lordship Rt. Rev. Dr. Leo P. Nanayakkara, Bishop of Kandy. Sermon by His Lordship of Chilaw.  
10th Mar. 7-30 a.m. High Mass.  
1. All houses are booked. Bookings not confirmed by payment are cancelled.  
2. Permanent house holders who have not yet intimated to me regarding their attendance at the March Festival are presumed not to be in need of their houses.

Rev. Fr. Administrator  
St. Anne's Church,  
Talawila.  
20-2-60. 458

## LENTEN RETREAT AT Madhu Church IN ENGLISH

BY

**The Redemptorist Fathers**

From Maundy Thursday 14th April to Easter Sunday 17th April.

For accommodation and further details apply to:

The Administrator,  
Madhu Church. 454

# OUR LADY OF LANKA

## National Votive Basilica Building Fund

**I ACKNOWLEDGE** with thanks the following donations received at Tawatte in January.

Mr. A. C. A. Perera, Mabola m.d. 5; Mrs. K. P. R. de Silva, Thamitta m.d. 5; Mrs. S. C. de Silva, Moratuwa 10; Mr. G. A. Pathmarajah, Mannar m.d. 5; Mr. M. R. Costa, Kandy f.d. 25; Mr. Gabriel, Grandpass m.d. 10; Mr. F. E. P. Ebert, Nugegoda m.d. 5; Mr. J. Mendis, Mutwal 5; Mr. U. L. C. M. H. Perera, Kalaeliya 5; Welisara Convent f.d. 15; Mr. S. A. Rodrigo, Negombo m.d. 5; Caxton Printing Works, Colombo f.d. 10/50.

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## ST. FRANCIS XAVIER

Hero, Saint and Apostle of India and Ceylon



## The Novena of Grace

The Novena of Grace which begins on March 4th and ends on the 12th day of the canonization of St. Francis Xavier, owes its origin to the Saint himself. At Naples, in December 1633, Father Marcello Mastrilli, S.J., was at the point of death. The Saint appeared to him, and bidding him renew a vow he had made to labour in Japan, said: "All those who implore my help daily for nine consecutive days from the 4th to 12th of March inclusive and worthily receive the Sacraments of Penance and the Holy Eucharist on one of the nine days, will experience my protection and may hope with entire assurance to obtain from God any grace they ask that is for the good of their souls and the glory of God." The Father arose, instantly cured. So well has the Saint kept this promise, that this devotion in his honour has become universally known as the "Novena of Grace."



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# TITO FOR ONCE SALUTES HIS VICTIM

## Cardinal Stepinac's Last Message

IN a last message to Croatia's three million Catholics Cardinal Stepinac said:

"With all my heart I forgive everyone and I ask that anyone I may have offended in any way should forgive me.

"I have striven all my life to serve the Croatian people and now, at the moment of my death, I commend myself to their hearts, asking them to remain faithful to Holy Church and to the Holy See."

## Birth Control hardly exists in Africa

"BIRTH control is virtually non-existent in Africa today," said Dr. Fabian Udekwe, speaking to Catholics in Moline, Illinois.

He added: "A child is an African's greatest possession. We have room for them.

"We have 35 million people in Nigeria and we would love to have twice that number."

Dr. Udekwe said it would take his own country another 200 years to make up losses caused by the slave trade.

## Allows Cardinal Stepinac's funeral to be in Cathedral

REVOKING his earlier decision that Cardinal Stepinac's funeral should take place in Krasic, Yugoslavia's President Tito for once relaxed his stringent 14-year-old persecution of the dead Cardinal by allowing his funeral obsequies to take place in Zagreb Cathedral.

In attendance throughout the funeral were Communist government officials. Well-informed circles indicate this move as a precautionary measure to prevent the people from regarding Cardinal Stepinac as a martyr. The Tito regime called it "a posthumous amnesty."

More than 100,000 people filed past the body as it lay in state in the cathedral. It was taken to Zagreb in a four-car cortege, driving slowly through villages lined with mourners.

Black-garbed peasants, some of whom had travelled more than

100 miles to pay their last respects, were among them.

They pressed closely around a guard of honour of 100 seminary students who ringed the catafalque.

The 16th century cathedral was packed for the funeral and about 1,000 people waited outside in the rain during Requiem Mass offered by Archbishop Seper, Co-adjutor of Zagreb, who has been appointed administrator of the diocese.

Mass was delayed for about half-an-hour owing to the non-arrival of the Pope's representative, Cardinal Koenig, Archbishop of Vienna, who was injured in a car crash.

His throne remained empty during the ceremonies.

Police precautions seemed to be at a minimum though a few detectives were watching.

More than 500 priests were present as well as 15 bishops.

As the simple metal coffin — it contained Cardinal Stepinac's favourite statues of Our Lady and St. Stephen — was carried to the

crypt several women cried "Glory to Stepinac," but were quickly hushed.

In his sermon Archbishop Seper said: "He strove steadfastly for

the freedom of human conscience and for right.

"He showed his greatness in suffering, for he suffered much during the last years of his life."

## I hand down my name...

Continued from page 7

best if you came immediately to give Extreme Unction to a woman who is very badly burnt." Leaving the visiting priests to sing the Vespers, I rushed out. When the people in church heard my little Goggo starting off like a Jet, they surely guessed that it was an urgent sick call.

On the hospital bed lay a young woman screaming in agony — seven months in her pregnancy, expecting her first child, burnt from ankles to shoulders. I gave her Extreme Unction and gave what encouragement I could and promised her to ask all the people assembled in church to pray for her. And that is what I did.

Our thoughts of course were on Our Lady of Perpetual Succour. So naturally it was by that title I addressed her as I led the prayers. Many a mother's heart must have burnt that night out of sympathy for that suffering woman, and theirs was an earnest prayer. Now I must confess, up till then, arguing as I thought rather theologically, it mattered very little to me by what title I addressed Our Lady. "The Old Mother of God" would have been good enough, because it would have made no difference to her and to me and my confidence would have

still been absolute and my devotion as filial. Only one thing I forgot. For some reason or other best known to her, she may in special circumstances (and that for our good) prefer one title to another. Whatever that may be, it was to Our Lady of Perpetual Succour that we petitioned for the cure of this dying patient. And under that title she chose to show her power.

I must say I took a great interest in the patient. And since I mentioned the name of "Perpetual Succour," everybody in the Parish seemed to be expecting a miracle. Slowly the days passed. The expected shock did not over-power her. It took over a month before she allowed the doctor to touch her abdomen... it had been one sore wound. The interest of the parish was on her. When they knew that she was out of danger every one began asking "how is the baby?" I wish you were there with your camera to register for all time the expression of the doctor (known for his unruffled calm and reserved silence in the execution of his professional duties) and that of Sister Domitilla (unperturbed by the most unexpected on account of long experience and, I guess, some thing of that ruggedness that comes from Caladonia, stern and wild) when he turned to her and said: "Sister, the F.H.S. is perfect." The little heart was beating as it should. If was as if when Casablanca was burnt, the boy on the burning deck was untouched by the wild flames.

The mother left hospital after a month and a half of treatment and, as custom prescribed, she went to the home of her mother where with no doctor or midwife to attend on her she brought forth her first born child.

When I think of it, it strikes me that if the child was a girl, you might never have heard of the story. Sr. Clotilda being a nun and all that, would never have written about it. But what strikes me most is this. This woman tried to show her gratitude to Our Lady by giving my name to her son. This is one of those cases which the Little Flower calls the law of compensation. We are accused sometimes of motives that never crossed our minds, of deeds that we never dreamed of. But then there are compensations in life. We are praised when we least deserve it. And when, as is usual in the lot of mankind, I have to take the bitter pill, I shall remember the gratitude I have received for what Our Lady of Perpetual Succour has done.

## THREE BABIES IN A MARADANA DUSTBIN

much care and affection is given to a new born baby.

● THINK how much comfort and fussing is showered on the child born to parents of average means.

● THINK, if you are very rich, of all the elaborate arrangements that are made for the well being of your child, in the first week.

● THINK, then, what it would mean if your child were left all alone on a strange door-step all night in the cold in the vague hope that someone might pick it up?

● THINK what drives people to abandon their children in that way.

No mother on earth would do it unless she was driven to it.

● THINK of why these do not happen to you.

It might have been YOU.

There is only one thing that stands between what you are now and what you might have been — the Grace of God.

YOU might have been an abandoned baby — but for the Grace of God.

YOU might have been an unmarried mother — but for the Grace of God.

YOU might have abandoned your new born baby even though it broke your heart to do so — but for the Grace of God.

If you were brought up under the loving care of your parents, it is because God willed it so.

The wealth and comfort and joys you enjoy today came from the hand of God and can be taken away in a day.

If the wealth you have is not yours, then you cannot spend it only or even mainly on yourself. That would be dishonest and immoral.

All your possessions and gifts are only a trust from God, meant to be shared with the rest of humanity.

● ONCE you have studied this problem, even briefly, and have thought about it, write in to this paper and give your views on this problem. This will be the test of your goodwill. Do not shirk this small gesture of your generosity. Do not say you do not have the time. The next minute is not yours, it is God's. If you live for the next minute, it is because God wills it.

This is Christ's work. See in the face of every child that is abandoned, the face of Christ. Your problem now is the same problem that faced the inn-keepers of Bethlehem 1,960 years ago. Is there room in your hearts for Christ?

If you have anything at all to say about the problem of foundlings write in.

Let the size of the mail received by the Messenger be the proof of your generosity.

Out of about a thousand cases handled by one institution in the last

Continued from page 1

three years, only forty children had been adopted by outsiders. These children are given to those whom the convents are sure will bring up the child as their own and will not take them on the pretext of adopting them to be used as servants.

There are grown-up children in these institutions who can take jobs as seamstresses, do secretarial work, work in factories, or in shops as sales girls and so on.

These children are well brought up and well trained. They need jobs. Can anyone help? These children will be glad to have holidays in some nice homes, where they can mingle with other children and perhaps enjoy comforts they do not normally get in their institutions. Will you take Christ into your home for a short holiday?

If you wish to make inquiries about these matters write in to this paper. Address all correspondence to "The Cause of the Foundlings," c/o The Catholic Messenger, Catholic Press Colombo 8.

Note. — The Messenger will also be especially interested to hear from the heads of Institutions caring for

foundlings, about their size, their problems and how they can be helped.



● Large crowds of Catholics converged on Nattandiya last week-end for the celebration of the feast of Our Lady of Lourdes. His Lordship the Bishop of Chilaw sang the Pontifical High Mass, and was assisted by many priests. (Photo by Herbert de Silva, Marawilla).

## Nattandiya celebrations

## BIRTH CONTROL

Continued from page 1

lation," Prof. Clark adds.

The Archbishop referring in outspoken terms to licit and illicit family planning, states, "If pleasure can be the legitimate purpose or goal of the sex act, and not children, then any and every sex act can be legitimate... Society will thus be heading into an abyss of immorality."

He points out that even in the case of those in whom exception can be made for valid reasons, contraception cannot be allowed, for "the benefit of an individual cannot be a valid reason for violating a law meant for the common welfare of the entire human race. Self restraint is the licit remedy in such cases and the personal satisfaction of the individual must be sacrificed for the sake of the common good."

## MEDICAL COLLEGE

Continued from page 1

schools in India.

(b) The curriculum and courses prescribed should conform to the standard in the most progressive Medical Schools, and to those of the Medical Council of India.

(c) The physical plant and facilities, while they need not be elaborate, must be adequate.

(d) The area's health facilities

## 'Strictest Reserve' on Fatima Secret

THE Church considers it best to maintain the strictest reserve about the secret of Fatima, refusing to give any clarification about the letter, said Mgr. Borge, rector of the shrine, recently.

He was preaching in the basilica in the presence of Bishop Venancio, the keeper of the secret.

Mgr. Borge said this decision was made in 1957 on the death of Bishop da Silva. The position had not changed since.

He said alarming and unfounded reports had been spread about the secret.

Sister Lucy, who gave the letter to Bishop da Silva, has also denied any prediction of catastrophe for the world.

and service should be sufficiently well organised to permit training to students and structured to provide facilities for research studies.

(e) The school should be sufficiently well endowed to build ultimately a permanent full-time Faculty which could be trained by visiting professors on international exchange basis.

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