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## The Ecumenical Council Smoothing the Road to Reunion

**No compromise on doctrine possible—board will seek common ground**

WHILE one could not expect the Church to compromise on doctrinal matters in order to make reunion easier, one could expect compromises in the spheres of liturgy, organisation, and discipline.

This statement was made by Cardinal Bea, S.J., the President of the General Council's Advisory Board or Secretariat in a recent interview granted to the Italian Jesuit periodical *Civiltà Cattolica*.

There is already, within the Catholic Church itself, a diversity of rites, of languages, of organisation, and of discipline. In these fields compromise is possible.

Nevertheless these are matters which need to be examined in each particular case, to be studied with much level-headedness and prudence, leaving the decision to the jurisdiction of higher authorities.

### WIDER AIM

This secretariat, besides the immediate aim of helping non-Catholic Christians to follow the Council's activities, has the wider and more general aim of helping non-Catholic Christians to discover unity with the Roman Catholic Church; to establish

for example, what the situation is in different countries and communities, that is to say, what they have in common with the Roman Catholic Church with regard to doctrine, discipline, and worship, and to settle in what things they diverge from it; to see, also, what are the wishes of different communities concerning reunion and to see in what way one could make the road towards reunion easier for them, etc.

Asked whether, in view of the magnitude of these tasks, the secretariat would also be concerned with relations with the Orthodox, Cardinal Bea replied:

### HOPES

"The matter has not yet been decided. However, it seems improbable, since the Congregation for the Oriental Church is already busy in this sphere, at least in principle. Nevertheless, one must allow for collaboration between the new secretariat and the Congregation for the Oriental Church on several questions."

Discussing the obstacles, the prospects, and the hopes on the road to unity, the Cardinal said that the wish for reunion, and movements aimed at reunion, were much stronger in the "old world"—England, France, Germany, and Switzerland—than in the United States, which was where he was interviewed.

### DRAWING CLOSE

In European countries this wish for reunion derived for the most part from Biblical studies, and he quoted the example of the "Theological

*Continued on page 7*

## Munich Eucharistic Congress 8,000 PRIESTS AT 1,000 ALTARS

EVERY day during the International Eucharistic Congress at Munich 8,000 priests will celebrate Mass at 1,000 altars. On August 4, 90 deacons are to be ordained to the priesthood by Cardinals and bishops from countries as far apart as the Philippines and the Argentine, Brazil and Formosa; the ordination ceremonies will take place in eleven of Munich's parish churches.

Fifteen different languages will be used in the services and ceremonies of the Congress, and visitors will be able to attend Pontifical High Mass celebrated in seven different Eastern rites of the Church.

Everything, in fact, is being done on the grand scale, coupled with the thoroughness and attention to detail expected of the Germans. This is shown particularly by the traffic arrangements—which we described two months ago—and by the medical services that are being organised to cope with the large numbers expected.

### HEALTH

The manager of the Congress health committee, Dr. C. M. Genewein, last week announced that 250 doctors and 5,300 nurses and other

auxiliary workers would be available during the congress. Voluntary organisations helping would include the Protestant Johannite accident service.

The committee itself will have at its headquarters near the Theresienwiese, where the main ceremonies are taking place, a "motorised column" of 40 doctors on permanent call, and 24-hour-a-day medical services will be available at other strategic points of the city.

From the Argentine last week it was reported that five of the country's bishops have embarked for Europe and the Eucharistic Congress.

Also leaving for Europe last week was the official Argentine pilgrimage headed by Bishop Schell, co-adjutor of Lomas de Zamora. The pilgrims number about 300.

## CARDINAL FUMASONI- BIONDI



The news of the death of Cardinal Peter Fumasoni-Biondi (right) will be received with regret throughout the Catholic Missionary World. He held the office of Prefect of the Sacred Congregation for the Propagation of the Faith for the last twenty-seven years. So vast is the area of which the Prefect of this particular Congregation has control, and so wide are his powers, that he is, in popular parlance, sometimes referred to as the Red Pope.

The Cardinal Prefect whose death we mourn, combined vision, wisdom and efficient administration with a kindliness and suavity of manner that endeared him to the many people from the far-flung corners of the earth, from prelates to peasants, whom he met. The older generation of Ceylon Catholics will have happy recollections of the period during which he was Apostolic Delegate to India, Burma and Ceylon, in the twenties. We in Ceylon have particular reason to remember him with gratitude and to pray for the repose of his soul.

With him in the picture is Cardinal Agagianian, Pro-Prefect of the Congregation for the

Propagation of the Faith, who will now take over.

## Reds send children for religious instruction

ELEVEN leading Communists in the Kormend district of Vas, Hungary, registered their children for religious instruction in schools, even after being warned by the local Communist leader.

The facts were reported in *Vas Neve*, a daily newspaper, which asked indignantly "How can they set a good example to the rank and file when they wear two faces, one in public and one in private?"

By law religious teaching can be given only (as an extra) in elementary schools and high schools, and only to pupils whose parents have them specially registered.

More than half the country's elementary pupils were registered last year.

Giving more examples of Communists who "try to live like amphibians," *Vas Neve* says the head of the State railways in Szombathely recently had his child confirmed.

And one of the chief engineers in a State factory not only allowed his daughter to marry in church, but attended the ceremony.

## New Community for India

THE Sons of Mary, Health of the Sick, have announced from their eight-year old community's headquarters in Massachusetts that they will establish their first foundation. It will be in Bangalore, India.

Father Edward F. Garesche, S.J., Superior-General, said the Community's purpose is educating native Catholic lay people to become nurses and doctors.

The Daughters of Mary, Health of the Sick, counterpart of the men's community, have for about seven years conducted a mission dispensary on Okinawa, said Father Garesche, who founded both groups.

## THE VICTOR LEADS ... OTHERS FOLLOW

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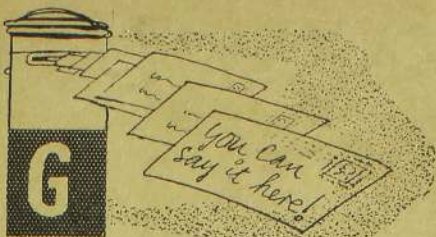
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# WEEKLY POST BAG



## Wanted—Statesmanship

SOME of our distinguished personalities who are occupying the position of leaders appear to be misdirecting their minds and the minds of the people in the course of their campaigning for the Parliamentary Elections. I greatly regret to give utterance to this statement but the interests of the country compel me to do so. These leaders in the course of their electioneering refer to the Federal Party and to its de-

mands in terms which cannot but evoke communal antagonism. In fact, their utterances would further intensify the antagonism already existing among sections of both the Sinhalese and Tamil communities. There are other similar utterances directed against other institutions and persons which are likewise to be deplored.

Every political party is entitled to state its policy and demands. Whe-

ther the Federal Party is right or wrong is another matter. (Speaking for myself, I may say that I do not agree with everything that the Federal Party says; nor do I agree with everything that the other parties in Ceylon say).

So far as the principle of Federalism is concerned, it is one of the most popular and effective political and constitutional expedients devised in this wide and changing world. Whether Federalism is good for Ceylon is a matter for joint consideration by the people of the country, dispassionately and without any preconceived likes and dislikes. Politicians in Ceylon, including Sinhalese leaders, at times used to hold up Switzerland as a model for Ceylon to emulate. Could it be that the Federal Constitution by which Switzerland is governed has contributed to that country's greatness, unity, cohesion and excellence in many departments of human activity? It is interesting and instructive to know that the preamble to the Swiss Constitution Act which begins with the invocation "In the name of Almighty God," states that the "Federal Constitution was adopted to maintain and increase the unity, strength and honour of the Swiss nation."

As for India, just a little over one year ago, a distinguished Indian scholar and statesman, Shri Humayan Kabir, the Minister for Scientific Research and Cultural Affairs of the Central Government of the Republic of India, speaking at Horana at that cultural and educational centre, Sri Palee, referred to the Indian Constitution and Gurudev Rabindranath Tagore's contribution thereto in the following words:—

"I would like to refer to Tagore's contribution to our constitution. My belief is that this is perhaps his richest and deepest contribution to our nation and political life. Tagore, some 60 years ago, wrote that if God had so wished, he could have made all Indians speak one language. Why India alone? He could have made the whole world speak one language. But the very fact that there are in the world so many different languages, the very fact that in India there are so many different languages, so many different patterns of civilisation, so many different flowerings of culture, suggests that there is a divine purpose in all this diversity, there is a divine purpose in this multifariousness of life through which the individual expresses himself. Tagore said some 60 years ago that the unity of India has been and shall always be a unity in diversity, a unity in which every language will get its place of honour, a unity in which every group will get its place of honour, a unity in which every religion shall get its place of honour, a unity in which every race shall get its place of honour. And Tagore was right, for history also teaches us that wherever there has been this kind of diversity of peoples, there has been a richer culture, and wherever there has been any attempt at regimentation, wherever there has been any attempt at effacing the peculiar personality of any group of any community within a country, the whole country has suffered."

The example of other countries shows that the Federal form of Government merits consideration.

Constitutional changes are very urgently necessary in Ceylon if the country is to survive.

Mr. Bandaranayake realized this need and appointed a Committee, unfortunately with limited terms of reference.

The matter of Constitutional changes is one of the most pressing problems confronting the nation and, till it is settled in a satisfactory manner, the country will perforce have to wade through increasing sorrow and difficulties.

As all political parties in Ceylon admit and realize, the relationship

between the Sinhalese and Tamil communities has to be very greatly improved. A reorientation of attitude on the part of both communities is necessary. Sinhalese-Tamil differences have arisen in the past. On one such occasion, one of the greatest leaders of modern times, the late Mr. C. E. Corea, who gave to the U.N.O. and Ceylon his kinsman, our distinguished countryman Sir Claude Corea, uttered these moving words:

"The Tamils only asked for equal treatment in that common family of equal brotherhood. They said that, though their territory was small, their members few, they should not be rated below their brothers. They were absolutely and indisputably right."

May I humbly hope that the same spirit of statesmanship behind these words be displayed at the present juncture.

So far as the Tamils are concerned, I am convinced that their ultimate strength consists in their unselfish service to the country as a whole and the good-will and love which they could bring to bear towards the other communities, particularly the great and noble Sinhalese community, all of whom God has brought together.

S. Sivasubramaniam.

Colombo 12.

### The Red Peril

THE spate of articles and editorials in your paper these past few weeks should serve as an eye-opener to many guileless people who have been complacent too long about the dangers of Communism. You have done a service by alerting the people to the Red Peril which is lurking in our midst and was recently made all too apparent despite the Russian Ambassador's feeble protest that the dinner was an innocent affair.

We have allowed ourselves to be lulled into a sense of security for far too long. We have seen the dangers elsewhere, and yet most of us seem to think that Communism will never have a chance here. Well-meaning people say that we have been a religious people for centuries, that religion is ingrained in us and that our people would never accept the doctrine of Communism. The sooner we dispel such notions the better, for it is not a question of accepting Communism. Communism will be just thrust down our throats whether we like it or not, and once it has gripped us we will go the way other countries have gone—unable to shake off its shackles.

Until the rape of Tibet most Buddhists thought that Catholics had made Communism a bug-bear to achieve their own ends. It is good therefore even at this eleventh hour to be made aware of the danger. As someone recently said, it is not the eleventh hour. It is a quarter to twelve.

Just three years ago I wrote thus in a local magazine: "The grim spectre of Communism is looming large on the horizon. We have not experienced it yet, but we know what other countries have suffered under the red heel of Communism. Their methods and technique are the same everywhere, whether it is Hungary or Timbuctoo." It was said that I was a prophet of gloom but since then we know what has happened in Tibet and what is now happening in Nepal and on the Indian border.

Let us take a glance at a map of the world. In the olden days about one-third of our school day maps was coloured red. The red stood for the British Empire. Today nearly one-half of the world can be coloured red—the red of the Russian Empire.

It is said that when Lenin died in 1924, one-sixth of the world, about 140 million square miles, were under Communist domination. At Stalin's death in 1953, one-third of the land surface of the globe and about 900 million people or about one-third of the human race were under Commu-

## WHAT PEOPLE SAY

By Spectator

M. D. Banda: "U.N.P. will win 80 seats!"

Felix Dias: "S.L.F.P. will win 70 seats!"

Oh, good! Now we are assured of a democratic Government and a democratic Opposition!

Dr. Colvin R. de Silva: "L.S.S.P. will go on fighting for the poor!"

Only very poor men like Dr. Colvin R., Dr. N. M., and Mr. Leslie G. can feel and fight for the poor as they do!

The stars foretell: "This coming year of life should see many of your worldly ambitious realized!"

So now, who cares as to who wins or loses the next General Election, or how high the price of maldive fish or 'parippu' may go?

Pieter Keuneman: "Although Mr. Thampoe's candidature in Colombo Central could only fruitlessly divide Left votes without winning him a seat, this would not in any way hold back the Communist from working wholeheartedly for the return of L.S.S.P. candidates elsewhere!"

Khrushchevism nad Titoism in a loving embrace down Piachaud's Lane! Prelude to a 'marriage de convenance' or a breach-of-promise case?

D. Peter Silva at Ambalangoda: "Although we are now free, our education system is still based on the old colonial system!"

Both T. B. I. and I are flummoxed! Now, what to do? Allow children their freedom to learn without teachers? That's the ticket!

L. P. Perera on Medical schools: "Do we want to add denominational medical schools to our existing problems?"

Certainly not! Perish the word 'denominational' and with it our patients too! Aquinas, Ananda, Zahira and others, no offence please!

nist rule. To this, let us add Tibet, Nepal and other Communist infiltrated countries in South-East Asia, and Japan, and you get over one-half of the population of the world indoctrinated with Communism, or under the Communist heel. It is not for nothing that Lenin said long ago: "The road to Paris leads through Peking. The real revolution will blaze up when the 800 millions who live in Asia unite with us. The outcome of the world struggle between Capitalism and Communism depends in the long run on the fact that Russia, China and India comprise the overwhelming majority of the world's population."

There is a time-schedule for Communism. Our turn may not be very far.

Hence may I appeal to my erstwhile colleagues of the S.L.F.P. (of which I was a founder member) to tear themselves away from the Marxist embrace if they have any love for their country and for democracy.

C. M. Fernando.

Negombo.

### Persiflage on Percy

PERCEIVING "P" pertains to Percy (We hope our Percy wont grow pousy), A name purposive, pert and versy, "Tres bien Monsieur" we cry "et Merci."

Percy per se makes perfect posy But consequent to Geo its prosy, Perpending punsters well forsee In Percy possibilities of poosy.

So why pot have it Percival, Perfectly safe still personal, No man could turn diversional On persiflage like poosival.

Yet one thing more we'd like to know Is Geo, Geo or something more? A pursuant public Percy oh Won't have mere expurgated Geo.

Peradventure it is Georgesz, Georgette, Geode, or Geophagous? Perhaps its just a Russian Georgi. In which event "P" must be Porgy.

And for any bonny Georgi "P," We'd gladly lay us down and dee. Worshipful Member of the A.O.P.

Colombo.

## BISHOP SHEEN SPEAKS

### Revolutionary Changes

TWO revolutionary changes have taken place recently in the world. One happened in England and the other in Russia. Both had to do with private property. It has always been the position of sane men that when property under a Socialist regime belongs to the State or the Dictator, there is never the same care for it that there is under a regime of personal responsibility. A man is willing to sit down on someone else's tools, but he is not willing to sit down on his own. The one way to get men interested in property is to give them some incentive and one of the best incentives is some share in production or the fruits of their labour.



kept together, and all this after the tearing down of millions of homes to provide common dormitories for workers. Russia challenges China when it claims that it has already achieved Communism. Russia denies this stating that there must be socialism first and that is as far as Russia had advanced, whereas China is behind Russia.

But more important still, Krushchev now says that people will not work in Russia without some incentive; this he adds is particularly true when workers do not have sufficient goods to meet their needs. He justifies the use of incentives to work by saying that they are necessary under socialism; but when Communism arrives—and no one knows when it will, the incentives to production will be done away with. But for the moment there must be some rewards given to those who produce more—the mere love of State property is not enough. No Communist would ever have asserted this twenty years ago.

### Guarantee of freedom

Both the above admissions of failure point up the abiding truth that private property is the economic guarantee of freedom. A man is free on the inside because he has a soul which he can call his own; he is free on the outside because he can call some thing his own. Economic justice means that neither class, labour nor capital should be deprived of some share in the ownership, profits or management of industry. It used to be that capital claimed all; now labour claims more and more but without assuming responsibility for increased production which helps create their wages and their livelihood. Socialism is a system in which capital and labour share in responsibility to the anonymous State. Nineteenth century capitalism was a system in which Capital denied any responsibility for the worker; the twentieth century must be one in which labour sees itself, not working for such and such an industry, but with them. (Copyright . . . Reproduction in whole or part forbidden).

### State ownership

Both Great Britain and Russia have come to see the fallacy of a system of Socialism in which State ownership gives no incentive for working. The U.S. News and World Report summarized a recent parliamentary committee investigating thirteen years of Socialism in Great Britain and brought the following facts to light. Costs in all State owned enterprises are higher than under private ownership because the State managers are not under the same pressure as private owners to show profits and to cut down unnecessary expenses. A story is told of one man who had gone into private business from government and found a deficit in his business. He said: "I was not worried about it, until I realized that I was no longer working for the government." Nor were labour relations any better when the State managed, as was proven by tensions in the coal mines and the transport industries. One billion six million tons of coal were lost in the mining industry because of strikes. Not only did the mines show a deficit in eleven years of State management of eighty million dollars, but the transportation systems in the same period lost four hundred twenty-five millions. One British airline lost seventy-five millions. The investigation also revealed that there were three thousand more employees in the airline than were actually needed, the jobs having been given out as political plums. On the contrary, the private industries that were left free from government socialism, showed lower costs and higher returns without any financial aid.

### Admission of failure

Russia has had the same experience of the failure of socialism. First of all, Krushchev had admitted that the commune system with which Communism started has failed. This was a very pointed reference to China which has two million mess halls where the workers eat together, four million nurseries where all children are



# A LAWYER LOOKS AT THE CHURCH

*This article, which is a summary of a recent lecture delivered by Justice M. F. S. Pulle, is an original and convincing study of the legislative and teaching authority of the Catholic Church from the point of view of a lawyer. Justice Pulle points out how, from the purely legal angle, the stock argument that the Church is harsh and unfeeling and not in step with the legislative trends of modern times, is devoid of all merit. He then proceeds to deliver a most interesting and telling rebuttal of the theory of the private interpretation of the Scriptures. With his thirty-five years' experience of endeavouring to interpret the written word of the legislature, the learned Judge maintains that the proposition that every person should be left free to interpret for himself the written word of God offends palpably and grossly against common sense.*

**THE THEME OF THE LECTURE WAS THAT FROM THE POINT OF VIEW OF A LAWYER, SUBMISSION TO THE LEGISLATIVE AND TEACHING AUTHORITY OF THE CATHOLIC CHURCH INVOLVED NO GREATER LIMITATION OF PERSONAL FREEDOM THAN SUBMISSION TO THE LAWS OF A CIVILISED FREE SOCIETY, THAT A LARGE NUMBER OF BASIC PRINCIPLES WERE COMMON TO BOTH SYSTEMS OF LEGISLATION AND THAT NO CATHOLIC CAN IN REASON REFUSE TO GIVE THE CHURCH HIS UNQUALIFIED OBEDIENCE TO HER LAWS.**

The Church has her own constitution the provisions of which are the teachings of Christ. In a country which has a written constitution, even the highest legislative authority has no power to enact a law which runs counter to, or is inconsistent with, the constitution. The limitation of the powers of a municipal or other local authority to pass by-laws is well known and is based on the same principle. The Apostles were commissioned to teach all things whatsoever Christ had commanded them. They had no mandate to abrogate or amend His teachings — so that the legislative power of the Church extends to implementing and giving effect to those teachings and not to contradicting them. Therefore, the stock argument that the Church is harsh, unfeeling and not in step with the legislative trends of modern times by, for instance, insisting on the indissolubility of marriage, is devoid of merit when viewed from the purely legal angle. Christ having taught the doctrine of the indissolubility of marriage, it is for the Church to uphold and defend it. She will stand for the sanctity of the marriage bond in the twentieth century as inflexibly as she did in the sixteenth.

## TEACHING AUTHORITY

The highest judicial authorities in all the Commonwealth countries and in the United States keep a strict watch on any unwarranted assumption of jurisdiction by a judicial or other tribunal. If there is a proof of what lawyers call "the total want of jurisdiction," the Supreme Court calls for the proceedings of the tribunal and quashes any decision made by it. In effect it pronounces the proceedings to be null and void and of no effect in law. It is not a defence to urge that the tribunal acted in good faith or that the parties, likewise, presumed that the tribunal had jurisdiction in the cause. It should not, therefore, surprise Catholics that the Church, as the sole depositary of the faith, sets her face resolutely against the usurpation of her teaching authority by any person, even though he may be acting with the loftiest of motives. In this matter the Church reflects the warning of Christ who described the usurpers to come as false prophets, ravening wolves, thieves, robbers and hirelings.

It is interesting to examine from the legal standpoint the attitude of the Church towards the Bible. Is it unreasonable for her to ask the faithful to read the Bible bearing only her *imprimatur* and not one printed on the authority of an Act of Parliament? It seemed to the speaker, from a juristic angle, a startling proposition that a book printed on purely human authority should be accepted as the inspired word of

God. In the courts of law one accepts as the word of the Legislature what is contained in a book which states on the face of it that it is printed with the authority of Government. If in the latter case the *imprimatur* of the Government is necessary, why cavil at the Church for asking her children to accept as the word of God a Bible bearing only her *imprimatur*? The position is simplified for the Catholic because he accepts it from the Church as the inspired word of God.

The speaker said that with his 35 years' experience of endeavouring to interpret the written word of the Legislature the proposition that every person should be left to interpret for himself the written word of God seemed to offend against commonsense. No man in his senses having to maintain a litigation, the success of which depended on a debatable point of interpretation of the statute law, would read the statute and advise himself. Even a professional lawyer may find it difficult to state what the true meaning of the statute is and ultimately an authoritative interpretation is given only by the highest judicial tribunal. That interpretation is accepted only for the reason that it is final, and that some finality is required in these matters. Judges are not protected from error but the Church is. In one case the judges commissioned for that purpose give a final ruling — that is a ruling that we agree to consider for all practical purposes final. In the other, the Church commissioned by God gives a ruling which is final.

## PRIVATE INTERPRETATION

The private interpretation of the Scripture led John Henry Newman in his pre-Catholic days to the fantastic conclusion that the Pope was the Antichrist predicted by Daniel, St. Paul and St. John. This is how he described the impact of this belief on his mind almost up to the eve of his conversion:

*"My imagination was stained by the effects of this doctrine up to the year 1843; it had been obliterated from my reason and judgment at an earlier date; but the thought remained upon me as a part of false conscience."*

If the reading of the Scriptures without an authoritative interpreter could have had this baneful effect on a mind so cultured as Newman's, the wisdom of the Church in asking the faithful to seek her guidance as to the meaning of God's word is made strikingly manifest.

The speaker then called the attention of the audience to a number of Defence Regulations in operation in Ceylon during

World War II, to shew that as the State takes stringent measures in an Emergency to secure the temporal well-being of society, so in the same way the Church, mindful of her duty towards the spiritual welfare of her children, sometimes places restrictions on them with no other object than to guide them safely to their eternal destiny. The Church cannot relax her vigilance for she is in a perpetual state of emergency, being assailed by powers both seen and unseen. A comparison does not by any means reveal that the restrictions imposed by the State are less severe than those of the Church.

## CHURCH'S VIGILANCE

The Regulations during World War II imposed a strict censorship by virtue of which certain newspapers were proscribed. Power was conferred on the Governor to control or wind up organizations acting in a manner inimical to the State. Attendance at meetings of these organizations or the giving of financial support to them was visited with penalties of fine or imprisonment. Even the very possession of a document which might be used to influence public opinion in a manner likely to endanger public safety was visited with penalties. The most elaborate provisions were drawn up to prevent trading with the enemy. With the outbreak of war all subsisting contracts with the enemy were terminated and if one's own brother was residing in the territory of the enemy he was also regarded as an enemy.

No loyal citizen could argue that it was improper for the State to exercise these wide powers to secure the safety of the realm. To safeguard the faith and morals of her children, the Church, in pursuance of a duty imposed on her by God Himself, takes adequate steps for their protection, to secure for them a true and not a false liberty. She too imposes a censorship. She also commands that books, or things like talismans and horoscopes, inimical to faith or morals, should not be in the possession of any of her children. It is clear that she cannot carry out her mission without prohibiting the faithful to join or support any organization which wars against her existence or seeks to combat her doctrines or fosters a worship which involves a negation of her doctrines.

The speaker concluded by saying that to the average Catholic, the parish priest or the confessor is the instrument of the living voice of the Church and, therefore, obedience to him is enjoined. St. Teresa of Avila, who was favoured with numerous visions and was one of the Church's greatest mystics, says that every supernatural communication must be submitted to one's confessor, and his orders are to be followed even if they should be contrary to what has been commanded in a revelation (*The Interior Castle*, VI, Mansions, c. 3). In respect of her own revelations she says that the orders of her confessor were the expression of the Will of God, "whereas I am never sure of my own revelations."

# FATHER MATEO'S MISSION COMPLETED

**I**N a Circular Letter, the Father General of the Fathers of the Sacred Hearts, the Order to which the late Father Mateo belonged, in announcing the death of Father Mateo, Crawley-Boevey, SS.CC., says:—

"Our beloved Father Mateo has finally reached the end of his painful Calvary. After months of intense sufferings which must have purified his beautiful soul, he expired at Valparaiso, on May 4, 1960. What happiness for him to be able to rejoin the thousands of souls for whom his doctrine of trustful love for the Heart of Jesus had opened the gates of Heaven! Above all, what joy to be able at last to contemplate face to face Him Whose infinite Love he had tried to fathom for more than a half century.

## HIS WISH

"Father Mateo certainly will be most grateful if we pray not only for the repose of his soul but also for the continuation and the growth of his work to which he consecrated the best that was in him.

"In a moving document written at Paray-le-Monial, in August 1917, we read: 'I humbly and earnestly beg my superiors on the occasion of my death to ask for the suffrages prescribed by our rules, but at the same time to make it clear that these Masses and Communion should be offered simply in memory of me, for the Reign of the Divine Heart of Jesus and in thanksgiving for the glory the providential work of the enthronement has obtained for Him.'"

In another Circular Letter, the National Director of the En-

thronement and Night Adoration in the Home, in the U.S.A., says: "I know Father Mateo would want me to thank you for your wonderful co-operation in working with him for the establishment of the Social Reign of the Sacred Heart through the Enthronement and Night Adoration, and I do so with pleasure. But I am sure Father Mateo himself is thanking you at the Throne of the King of Love, for, as we read in the life of St. Margaret Mary, 'Ingratitude has never entered Heaven?'"

## BIRDS

*THE flying hour is yours beneath your song:  
Sweet notes that warble out the voice of God—  
To one so lost . . . forlorn. In deserts arid  
Waiting for the hope of bygone years . . .  
And when the streaks of dawn  
Will waken me from this long dream:  
I'll rise and come to Thee  
And spend my hours in a weary broken world . . .  
And say: 'This is the twitter of the birds of yester years . . .  
Their song is Faith, and it isn't gone . . .*

Tania.

# Corpus Christi at Kandana

(from a "Messenger" correspondent)

**T**AKING full advantage of the fact that they have now a resident Chaplain at De Mazenod College, the authorities there, in co-operation with the Rev. Fr. Joachim Fernando, O.M.I., decided to celebrate Corpus Christi Day in all its splendour for the benefit of all the teachers and students.

In spite of inclement weather, the College grounds were very tastefully decorated, mostly by the students of the Primary School and their Principal, the Rev. Bro. Andrew, and a splendid repository was built there by Rev. Bro. William and his gang of volunteers.

Ultimately, the weather turned out to be merciful. There was open-air Mass in the morning. Perpetual Adoration during the day and, from 2-00 p.m. to 3-00 p.m., solemn procession from the Chapel to an altar prepared near the main portico. The Repository at the far end of the playground was a gem of artistic skill. All the designs on it were executed with lotus flowers brought by the students from the various irrigation tanks and water holes of the area.

The singing for which the Choir Master, Rev. Bro. Stanislaus, and his Assistants had been preparing for days, was excellent and was heard at all points of the processional route, thanks to the College amplifying system.

Rev. Fr. Joachim carried the Most Blessed Sacrament, while senior teachers carried the canopy. The Cadets provided an escort and the various Sodalties with their respective banners preceded the Blessed Sacrament.

This was indeed a memorable

## BIRTH CONTROL AID IS OUT

**T**HE United States has no intention of supplying birth-control information to foreign countries under its aid programmes, Mr. Douglas Dillon, Undersecretary of State, told a Congressional committee in Washington.

Such aid was completely out, he said. It was entirely a matter for individual countries to handle as they thought best.

## Legionaries make Retreat

(from a "Messenger" correspondent)

**T**HE legionaries of the Praesidium of Our Lady, Queen Assumed into Heaven, of SS. Peter and Paul's Parish, had their first enclosed retreat at the Fatima Retreat House, Lewella, Kandy, recently.

The preacher, Rev. Fr. Catalano, S.J., captured the hearts and minds of his listeners by his impressive and simple sermons. His method of meditation was so easy, that every one took to it. His best sermon was probably that on "Catholic Family Life and Birth Control" where he gave a clear exposition of the subject.

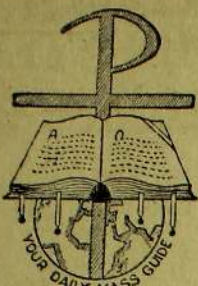
On the last day of the retreat the preacher himself officiated at the Dialogue Mass, with each retreatant going up to the altar and offering a host for the sacrifice which was returned to us as the Body and Blood of Our Lord.

Nor can one forget the Rosary meditation conducted by Rev. Fr. Minister.

The situation and lay out of this retreat house are not inconsiderable factors in helping towards the making of a really good retreat. Each person is given a separate room with all facilities. Spiritual books left in the room enable each one who returns to his room to contemplate on the sermon he has heard.

The wholesome and tasty food was the work of Bro. Leo. One wishes all Catholics would go to this holy and silent place for a retreat. It helps to get closer to Our Lord as very few other things do.





Sunday, July 17: Sixth Sunday after Pentecost. Green. 2nd Prayer of St. Alexis. Creed. Pref. of the Trinity.

Monday, July 18: St. Camillus of Lellis. White. 2nd Prayer of St. Symphorosa and her seven sons, martyrs.

Tuesday, July 19: St. Vincent de Paul. White.

Wednesday, July 20: St. Jerome Aemilian. White.

Thursday, July 21: St. Lawrence of Brindisi. White. 2nd Prayer of St. Praxede. Creed.

Friday, July 22: St. Mary Magdalene. White.

Saturday, July 23: St. Apollinaris. Red. 2nd Prayer of St. Liborius.

Sunday, July 24: Seventh Sunday after Pentecost. Green. 2nd Prayer of St. Christina. Creed. Pref. of the Trinity.

• Unless otherwise stated, the prayer prescribed is said daily.

## RADIO LOG

JULY 16 and 17: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — J. Quintus Perera, Esq.

JULY 17: 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

JULY 23 to 25: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — S. N. Arasaratnam, Esq.

JULY 24: 9-30 to 10-00 a.m. CATHOLIC HALF HOUR (Tamil). 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 6-30 to 7-00 p.m. CATHOLIC HALF HOUR (Sinhalese).

JULY 25 to 31: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Ernest Poruthota.

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## Strands of the Story 248

### Material Old and New

ENTRENCHED between heaps of files, we would be tempted to pursue our line of thought undisturbed — and that for the present follows two trails: one, the traces of the Tomb; the other, grounds for an "equipollent" Canonisation.

However, the files that hem us in are built up mainly by the contributions that keep coming in from friends of the Cause, both near and far. Some of these missives (one might almost call them missiles) come on us with the impact of a bombshell calling for attention along some different line.

Such, for example, is the 62-page booklet (in octavo) that the Madras Secretariate launches as a tracer for the 250th anniversary com-

memorations of Fr. Vaz's holy death. Its very title is explosive: "A New Saint for the New India." You can be sure it has been tightly packed when you glance over the list of contributors: Archbishop Mathias of Madras, Bishop J. Col-

### Father Vaz Feature

laco of Cape Verde, Prof. Correia of Bombay, etc., and of course Fr. Ciampa, S.J.

As the Archbishop-sponsor explains, the publication wishes to provide material for pep talks in connection with the 250th anniversary (1961). The articles, then, are short and directed towards an aspect of Father's life and work; but they all drive home the importance of the Canonisation to India and naturally to Ceylon.

While congratulating our sister Secretariate on this second propaganda pamphlet to its credit, we allow ourselves to ask them why there is no Index or Table of Contents for ready reference. This would be particularly helpful for a collection of articles arranged precisely with an eye to variety of topics.

As to the actuality of Fr. Vaz's canonisation for India and Ceylon, while thanking Bishop Sheen and others for their kindly appreciation of those "natural qualities" of our Eastern soul that might be good soil for the Grace of Holiness,

we believe that Father Vaz's voice from beyond the tomb halts us with the question whether the East, dazed with the compliments of Western admirers and strong in its own conceits, has not in fact lost both its philosophy and its soul. Are we more detached than others from earthly goods, just because we have less of them? We have no brief for America or anybody else; but precisely because we are independent, we dare to raise the provocative question: Does the East in our day show more inclination for Contemplation and Atonement than the country that rolls on dollars?

The other contribution we must make some room for is an old paper sent to us by our valiant V.M.A. who has got back to Kandy and to work. It is a lecture ("Glimpses of Old Kandy") by G. E. Muthukrisna and on its author's statement embodies notes "gathered in official connection with the Municipal Office, during a period of 40 years service and after." There is no indication of when the lecture was given, but Mr. V.M.A. affirms that the author died "some time between 1920-23."

Where Mr. Muthukrisna's "Glimpses" are of chief interest to us is that they visualise Kandy in the "period immediately before the British occupation" and are therefore likely to throw some light on matters connected with our soundings for the Tomb.

At random today (pending severer study of the document) here are a few points worth noting for our purposes:

(i) the large tract of paddy fields (or marshland) now covered by the Lake was known as "Inigoli wela";

(ii) "Lower down, adjoining the Lake, there existed a set of buildings reserved for the Kandyan Princesses. This was known as Pallo Wahala."

A warning to us not to twist it too easily into "Palliyawalla";

(iii) "There were also four 'murapolas' or guard-rooms, one opposite the present Police Station, where there was a range of mounds extending up to the Bogambara hills (Wace Park). The area enclosed by these 4 murapolas was known as Kadawat hatara."

(Both these "mounds" and the "murapolas" are of some interest to us. The mounds point the way to the "Bogambara hills" — a combination that makes us alert; for, Father's church was in Bogambara and on a hillside.

The murapolas give us some hope of finding ruins that might tell us something of the building materials and methods of those days — a detail that affects our seismic soundings. Now Mr. Muthukrisna tells us that the 3rd murapola, at the end of Malabar Street, still showed its ruins as late as 1920. Some people at least should remember what they were like).

### BEATIFICATION FUND

Priests' Project. Colombo: 4 Masses gratis for intentions, received by Fr. Postulator, Rome. (Total for 1960: 24).

### SCHOOL CHAMPIONS FOR TRINCOMALEE

(from a "Messenger" correspondent)

ST. Anthony's R.C.M. School won the championship of the Inter-School Sports Meet for Trincomalee district held at Trincomalee Maha Vidyalaya grounds last week.

It was presided over by the Education Officer for Trincomalee district.

St. Anthony's was the only Catholic school which competed in the meet. They secured first place in both the Girls' Drill Competition and Boys' Drill Competition and won the Championship shields for Girls as well as for Boys.

### ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

Testamentary Jurisdiction No. 4010/T

In the matter of the intestate estate and effects of Wijeyalath Aratchige Mendis Appuhamy of Welagana in Divulapitiya. — Deceased.

Wickremesinghe Mudiyansele Podihamy Wickremesinghe of Welagana. — Petitioner.

Vs.

1. Wijeyalath Aratchige Premaratne.

2. Wijeyalath Hemasili Wijeyalatha appearing by their Guardian-ad-litem.

3. Muthu Aratchige Gunadasa of Nawana in Kotadeniya. — Respondents.

This matter coming on for disposal before Newton Edirisinghe, Esquire, District Judge, Negombo, on the 21st day of April 1960, in the presence of Mr. Gaston R. de Vaz, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 4th day of April 1960 having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to her accordingly and the 3rd Respondent abovenamed be appointed Guardian-ad-litem over the 1st and 2nd Respondents minors abovenamed unless the Respondents abovenamed or any other person or persons interested shall on or before the 24th day of June 1960 show sufficient cause to the satisfaction of Court to the contrary.

It is further ordered that the 3rd Respondent do produce the said 1st and 2nd Respondents minors before this Court on the said date.

Sgd. N. Edirisinghe,  
District Judge.

Drawn by me.  
Sgd. G. R. de Vaz,  
Proctor for Petitioner.  
November, 10th June, 1960.

24th June 1960.

This Order Nisi is extended and re-issued returnable on the 2nd September 1960.

Sgd. N. Edirisinghe,  
District Judge.

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### INTENTIONS FOR JULY

**GENERAL:** That Christian truth may offer determined resistance to the deceits and irreligion of the enemies of God.

**MISSIONARY:** That the large-scale missions of the people in Latin America may have deep and lasting results.

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## The Road to Disaster

RACE hatred is a deadly weapon. We saw something of it in the communal riots. When hatred of religion is added to this, a country then walks on the narrow way. It is only a realisation of the brotherhood of man under the Fatherhood of God that can bring peace to nations. The Mystical Body of Christ is so replete with a fundamental solution to the ills of the world. Ten days before the War ended, Winston Churchill sent a personal letter to Stalin. It read: "There is not much comfort in looking into a future where you and the coun-

tries you dominate plus the Communist parties in many other states are all drawn up on one side, and those who rallied to the English speaking nations and their associates or dominions are on the other. It is quite obvious that their quarrel would tear the world to pieces, and all of us, leading men on either side, who had anything to do with that would be shamed before history. Even embarking on a long period of suspicion, of abuse and counter-abuse, and of opposing policies would be a disaster hampering the great development of world

## A POT-POURRI OF POTS — Mostly

from Persia

"He summons every ounce of skill Shaping, turning hand and noble skill."

That is the art of the potter. No less skillful must have been the licking into shape of "On Going to Pot," the recent article that has provoked such a cascade of letters and comments.

What fun it is to make friends

prosperity for the masses, which is attainable only by our trinity."

How much that tremendous trinity of "Great Powers" attained, we all know by now. However, mark that word trinity. I wish there was a capital T in it. TANIA.

with words. It is even more fun and joy to cultivate a few intimately and to know how to make them work for you—even if it be only a pot-pourri of pots!

That the English language is rich in curious, expressive and storied words nobody will fail to realize after reading through the article in question. And the author's zest and wit seem equally inexhaustible. And he displays a consummate mastery of the art of punning.

What a wealth of associations "pot" holds in store. Delving into the Eastern and Sinhalese version of the word "pot," which is "kale," one sees its birth in legend, Devas and Assuras, proverbial,

enemies that they are, co-operated in a mighty effort to churn the ocean of milk—the Palayhi. Among the products was amrit, the nectar of the gods. But they had reckoned without a pot to hold the nectar. Visvakarma promptly gathered from each of the assembled gods a bit of the "kale," or the very substance of which they are made, and he readily moulded it into a pot.

Little wonder then that the mythical origins of "pot" and "going to pot" have something of the divine, some ambrosial charm about them.

OMAR KHAYYAM

Turning to the land of the poet Omar Khayyam (remember his "Who is the Potter, pray, and who the Pot?"), it appears that the pot was a proverbial pet of the Persians.

by CHRISTIE COSTA

One discovers not a few proverbs with allusions and reference to pot. Here are a few proverbs for pot-conscious people culled from a collection by L. P. Ellwell-Sutton, Lecturer in Persian, University of Edinburgh:

"The potter drinks water from a broken pot"—which implies that men are least generous to themselves and those nearest to them.

"What is in the pot will come out in the ladle"—what the heart thinks the tongue will say.

"See that your bowl brings back a pot"—this proverb means that one good turn deserves another.

"What is in the pot will leak from it"—this closely resembles: "a tree is known by its fruit."

"When the pot is open, the cat forgets its manners"—which means that a man will be recognized by his actions, no matter how he may try to hide the truth. Here's one that's hard to beat: "His pot died in childbirth."

This is said of someone who suffers loss because of his greed and this proverb has a story behind it.

Molla Nasr-ud-Din one day borrowed a pot from his neighbour, and the next day returned it with a further little pot inside it. "This little pot isn't mine," said his neighbour.

"Yes, it is," replied the Molla, "your pot gave birth to it last night." (A molla is a Persian religious dignitary). The neighbour, a greedy man, thought to take advantage of Molla Nasr-ud-Din's simplicity and said no more.

A few days later the Molla borrowed the pot again, but this time several days passed and the pot was not returned. So the neighbour went round to ask for it; but the Molla greeted him with a long face and said, "Alas! Your pot died in childbirth." "What are you talking about?" exclaimed the angry neighbour. "Well, you weren't surprised when I told you the other day that it had given birth, so why should you be surprised now?"

POT-WALLOPER

Flipping through the pages of that fascinating word-book, Ivor Brown's "I Give You My Word," I ran into this real pot-walloper.

"A pot-walloper is a pot-boiler, a voter in certain English boroughs where before the Reform Bill of 1832, everyone who boiled a pot, i.e., every male householder, was entitled to vote. Presumably the pot-wallor or pot-walloper was regarded by the new political reformers as almost certainly a dishonest fellow."

"At any rate pot-walloper be- Continued on page 11

# The battle of words and the birth of an idea

EIGHT years ago in December 1952 when the Messenger front-paged a Nativity scene done by Artist K. DOUGLAS L. E. PERERA, one of the most violent controversies that ever rocked the Messenger columns was set in motion...

From North, South, East and West a legion of the island's Catholics entered the arena, poised for the deadly battle of words.

Questioned some, with knitted eye-brows: "Our Lady in saree! what next?"

Others sternly retorted: "And why not?"

Art critics rushed to the fray and hurled red-hot thunderbolts into the air. Others, not to be out-done shot their own barbed arrows everywhere.

The battering depth-charge of that gun-fire verbal warfare was heard for many moons after.

That was the font and origin—the birth of the Idea. Much water has flowed under the bridges since then...

The growth and development of the Idea will be evident when the RASANJALI Exhibition opens shortly at the Art Gallery.

Excluding the paintings, there is a large collection of tabernacles, thuribles, candle-sticks in oriental motifs designed by skilled craftsmen in our midst.

Not the least interesting will be a set of Vestments designed by MOTHER AMANDA of St. Anthony's Convent, Borella in oriental designs and with deft modern touches.

POPE JOHN XXIII who had recently seen Mother Amanda's work had been both impressed and delighted.

The RASANJALI EXHIBITION should be a "must" for both the clergy and the laity. School children too should benefit greatly by it for the wealth of new ideas it generates.

## Up from 52 to 130!

FROM the latest Bulletin issued by the SENATUS OF CEYLON Robin Hood picks two items:

(1) Twenty-three Enthronements of the Sacred Heart have been carried out by OUR LADY OF NAZARETH PRAESIDIUM (WOMEN), DEHIWELA. This in itself is commendable. But, reports BRO. PRESIDENT of the Legion, "mere Enthronement is not enough, the more important work is to prepare the parties concerned to appreciate the purpose and value of this Enthronement."

(2) The KATUGASTOTA BOYS' PRAESIDIUM has increased the number of subscribers to the Messenger from 52 to 130.

## Selling the word

ONE day last week a clarion call went out from Mr. VIVIAN B. SILVA, Chairman, "Messenger" Street Sales Committee. Ob-

jective: a vital conference of "Messenger"-selling Legionaries.

At 5 p.m. on Wednesday, 13 July, Legionaries actively engaged in the Apostolate of putting the "Messenger" across, stormed the Y.C.W. Hall, No. 3, Maliban Street, Pettah in answer to that ringing summons.

Brisk addresses were delivered by FRs. JUSTIN PERERA and JOE DE MEL.

Everyone present voted it was a freshening up, much-needed, tonic conference, reports one of Robin Hood's spies.

## Retreats for railwaymen

MR. VICTOR MELDER of Dematagoda reports that the date of the first retreat originally scheduled (see Roundabout, 11 June) has been shifted to 5 and 6 November as most of the intending Retreatants would be away at Madhu and Talawila.

The dates of the Retreats at "Sancta Maria," Kandy as they now stand are 17, 18, September, 8, 9 October and 5, 6 November.

## In social service

NOW actively engaged in social service since his retirement from government service is Mr. W. P. JOSEPH FERNANDO of Thambarawila.

A n old boy of St. Joseph's College,

Colombo where he played for its soccer team, MR. FERNANDO was returned uncontested in the 1958 Village Committee elections.

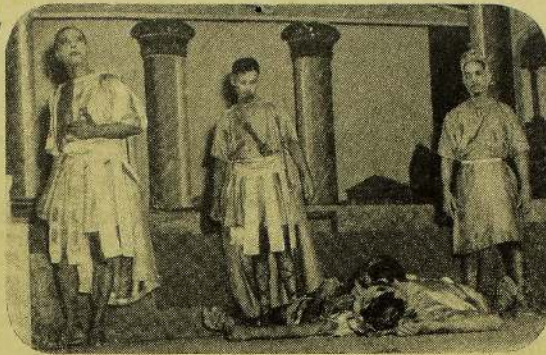
He was also appointed a Commissioner of Oaths for the Chilaw district.

## Socio-family seminar

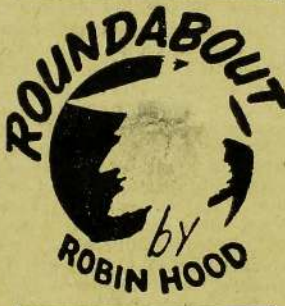
THE Legion of Mary has organized a Socio-Family Seminar scheduled for 23rd and 24th July and to be held at St. Mary's Church, Nayakakanda. Objectives: To promote the knowledge and application of Catholic principles in solving social and family problems, and so to enable the participants to lead a full Catholic life.

Addressing the Conferences on the first day are FRs. S. T. BALASURIYA and STANISLAUS FERNANDO on "Catholic Social Doctrine" and "Social Apostolate" respectively.

Two talks among others arranged for the second day are by Dr. C.



Shakespeare in a Swabasha age (see "The Thespians" (Photo by A. R. Pallie)



J. C. DE SILVA and Dr. (Mrs.) MARY RUTNAM for married men and married women respectively.

## Brother in demand

WELL-KNOWN and extremely popular REV. BRO. FRANCIS GIGLIO, S.J., now at Fatima Villa, the Jesuit Fathers' Retreat House at Lewella, celebrates the Golden Jubilee of his religious life on 31 July.

As one-time Sports Master attached to St. Aloysius' College, Ratnapura and also as the *factotum* of the Hiniduma Orphanage for many years, BRO. GIGLIO counts a multitude of admirers.

It is reliably learnt that a much-hidden facet of his life has recently come to light and which is causing the Jesuit Fathers no little embarrassment.

BRO. GIGLIO, who as a clever and artistic gardener, has turned Fatima Villa overnight into a veritable garden of scented blossoms, is much in demand.

Spies reporting, relate that the Jesuit Superior has sternly said "No!" to the many requests for the "loan" of BRO. GIGLIO, artistic gardener *par excellence*.

## August retreats schedule

THE Retreat schedule for August released by FATIMA RETREAT HOUSE, in Lewella is as follows:—

AUG. 2-6 (morning): LEGION OF MARY, Mutwal.

Aug. 6 (evening)—14: MAR-IST BROTHERS (2nd group).

Aug. 21-27: REV. FRs. OF THE ARCHDIOCESE OF COLOMBO (1st group).

Aug. 29-Sept. 3: CATECHISTS OF KANDY and GALLE DIOCESES.

## The Thespians

THE THESPIANS' recent Shakespearean production of "Julius Caesar" which ran to Colombo audiences, is to tour the provinces.

A scene from the play (see picture) shows Z. A. RAYER (extreme left) as Brutus, CAPTAIN GUNAWARDENA (centre) as Messalina and CLIVE RODRIGO (right) as young Cato.

## Radio drama winner

A PROMISING young dramatist in Mr. B. WINNIE CHANDRASEKERA carried off the first prize in the Sinhalese Drama Contest conducted by Radio Ceylon.

MR. CHANDRASEKERA attached to the General Post Office, is at present engaged in composing lyrics for a new film now in the making.

## Want a book-mark?

IN Robin Hood's fan-mail this week, (strangely and for once Bouquets heavily out-weighing Brick-bats!!) were three delicious-looking book-marks.

Artistically turned-out with cords in colours, they bore this quotation from POPE PIUS XII:

"The future belongs to believers and not to sceptics and doubters. The future belongs to those who love, not to those who hate."

The book-marks bear the imprint of the COLOMBO CATHOLIC PRESS.

Good idea, that! New directions always warm the cockles of old Robin Hood's heart!



# The Messenger

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SATURDAY, 16th July, 1960

## THE ROAD TO SERFDOM

AN eminent British statesman once said, "we are all socialists now." There is not a politician in Ceylon today but would like to make the same triumphant claim. It is as if there were magic in the very word "socialist."

It seems to be taken for granted that if one is to be progressive at all, one must necessarily be a "socialist" — whatever that may mean. Whatever that may mean: aye, there's the rub. For so much depends on what one means by socialism. Many a politician would be hard put to it to define Socialism if he were asked to do so.

With nearly every political party in the country professing to follow a socialist programme, it is time people asked themselves, at least at this eleventh hour of the very eve of the elections, what the term *Socialism* means.

A definition is far from easy. The connotation of the word has changed not merely from generation to generation, but almost from decade to decade. And in many instances different concepts of it are incompatible with one another.

Some of the definitions are gloriously vague, and seem to mean little more than social reform in general. Take, for example, Sidney Webb's famous but fantastic definition of Socialism as "the economic side of the democratic ideal." And yet there are forms of Socialism that are anything but democratic.

In the interests, therefore, of clear thinking, because the practical consequences are tremendous, and as a General Election is round the corner, it is the duty of individual politicians as well as of political parties, to tell the public what particular brand of Socialism they stand for. Not to do so would amount to either political stupidity, or else to actual intellectual dishonesty.

This definition of terms is all the more important because of the popularity and propaganda value of the term Socialism, and because of its emotional content. And yet this popularity stems more from a negative resentment against the evils of unbridled monopolistic capitalism, than from any positive conviction regarding any proven values inherent in Socialism.

But the fact that Capitalism has vices does not necessarily make Socialism virtuous, especially when it is complete or extreme Socialism that is in question. The evils of unbridled capitalism supply evidence against such a form of Capitalism, not evidence in favour of Socialism. Nevertheless Socialism, even in its extreme forms, tends to gain momentum from this fallacy.

The extreme Socialist, and especially the Marxist, can gain considerable advantage from this vagueness and confusion. He may pose as a respectable social reformer, zealous in his denunciation of social evils, and solicitous for a better and more equitable distribution of property. He sets himself up as a guardian of democracy, while working all the time for a political system that will mean the complete annihilation of democracy.

If democracy stands for anything at all, it stands for certain essential freedoms, of which Marxist Socialism is the negation. And yet the Marxist speaks glibly of *Democratic Socialism*. This is a brazen absurdity; but it is one of the incomprehensible follies of our time that so many people are taken in by such duplicitous.

Marx himself has defined Socialism as the nationalisation, the complete ownership by the State, of all the means of production, distribution and exchange. And here in Ceylon, during a Seminar held at the end of last year, two Marxist spokesmen of the L.S.S.P. said that when they spoke of nationalisation within the context of Ceylon's economy, they envisaged not the piecemeal nationalisation of one or two industries, but the take-over by the State of the plantations, all banks and insurance companies, and the entire import and export trade of the country. The same position was maintained in the Manifesto issued by the L.S.S.P. last year.

But complete Socialism in this sense means slavery. In such a set-up, employment is possible only under the State — in other words, under the governing party. There can be no means of private income, and every single individual will depend, even for his sheer livelihood, on the State. It is difficult to visualize criticism of or opposition to the government in power in a situation in which there is only one, and that an all-powerful, employer. Under a capitalist regime one can at least seek alternative employment under a different employer.

Trotsky himself has said: "in a country whose sole employer is the State, opposition means death by starvation. The old principle: who does not work shall not eat, has been replaced by a new one — who does not obey shall not eat." (*The Revolution Betrayed*, p. 76).

Marxist Socialism means total nationalisation. But where there is total nationalisation there can be no liberty. To talk of *Democratic Socialism*, therefore, is rather like talking about a square circle.

The Church's opposition to Marxist Socialism is not due to a lesser concern for human happiness than that of the Marxist, nor to a lesser realization of the evils of monopolistic capitalism. The most violent criticisms of the evils of capitalism are to be found in the Papal Encyclicals and not in the pages of Karl Marx.

Both the Church and Marxism agree that the system of unrestricted monopoly capitalism is evil. They differ regarding the remedy. They both agree that the maldistribution of property is the chief social evil of our time. The Marxist says: therefore abolish property. The Church says: abolish maldistribution.

The Church further says that changing the social system alone will not do without an effort being made to change the men involved in it as well. You may have a wonderful recipe for making an omelette. But however wonderful your recipe, you cannot make a good omelette with bad eggs.

On the other hand, good eggs alone will not do without a good recipe and skilful cooking. So a different social system is required. Property is a need of human nature, and is the essential guarantee of liberty. The right of private property is therefore sacred. But the Church does not say that the existing distribution of property is sacred.

Man's right to property is subject to restrictions in the interests of the common good. The State must sometimes adjust ownership to meet the interests of the general welfare. Thus nationalisation may, in certain instances, be justifiable and even opportune. Pius XI has said: "It is rightly contended that certain forms of property must be reserved to the State, since they carry with them a power too great to be left to private individuals without injury to the community at large." (*The Social Order*, No. 114).

But the nationalisation of all the means of production cannot be for the common good, for it would lead to a monopolistic power — no more economic alone, but political as well, for the owner is the governing Party — which would be an evil far worse than that which it set out to avoid. There is not much point in taking a flying leap from the frying pan of bondage under unbridled capitalism to the fire of the twofold bondage (economic and political) imposed by the super-capitalist State. The fact that such a State calls itself the People's Government or the Workers' Government and the system it follows "democratic" socialism, doesn't make the fire any less fierce.

It is farcical to speak of democracy once liberty has been destroyed. If we may return to our metaphor of the eggs and the omelette — the Marxist perhaps thinks that you cannot make an omelette without breaking eggs. But men cannot be thought of as just so many eggs which exist merely for the sake of being broken in order to make a "grand" Socialist Omelette.

## CURRENT COMMENT

by the Editor

## CEYLON EXPECTS EVERY MAN TO DO HIS DUTY

ARCHBISHOP Goodier once said that interest in public affairs is not a mere matter of feeling, but a duty of conscience. To vote, therefore, is not just a right or a privilege; it is a duty, it is a moral responsibility.

In the modern democratic State, political aims and objectives are achieved by means of the political party. The character of a party, may, of course, up to a point, be judged by its programme. But a better criterion of judgment would be its record of work, past or present, and the type of leaders the party has.

Often enough it will happen that one is reduced to choosing the lesser of two evils. After all, this is not an ideal world. Neither party nor candidate may conform to your standards of judgment. And yet a Christian voter would be failing in a sense of civic duty if he should keep away from going to the polls. It may be the part of prudence to tolerate certain evils in order to prevent yet greater ones.

### A little learning

A LITTLE learning is not only a dangerous thing; it can also be, on occasion, a humorous thing. This is particularly so in the case of ignorance regarding the meaning or use of a word. Imagine how amusing it would be to meet a man who thought that Lord's was not just the headquarters of the M.C.C., but a cricket ground meant for the exclusive use of those whose names figured in Debrett; or to come upon someone who presumes that a beefeater is a man with a propensity for eating beef!

No less amusing is it to find people who seem to think of the word "propaganda" in its modern pejorative or depreciative sense, when referring to ancient and noble institutions like the Congregation or College of Propaganda. In this latter case, of course, the word is used in its original and literal sense and is no more than the gerundive of the Latin word for "to propagate," the full formula being *de propaganda fide*, for the propagation of the faith.

Just as the Buddhist Mission to Germany is an organization for the propagation of Buddhism in Germany, so is the congregation of *propaganda fide* an organization for the propagation of the Catholic faith. It was officially established in Rome by Pope Gregory XV as long ago as 22 June, 1622.

The College, known for short as Propaganda College, is an international college or seminary in Rome for the education of priests, and was founded by Pope Urban VIII on 1 August, 1627. It is often called, after its founder, the Urban College, the full title in Italian being *Pontificio Collegio Urbano "de Propaganda Fide"*. So impressed was the late Mr. J. P. de Fonseka by this resounding name with its organ-tones that he once remarked humorously that before an institution with so noble and magnificent a title, vulgar places like Oxford and Cambridge should bob down their heads in shame!

Having spent six years at this institution the present writer is in a position to say that the innocent academic pursuits to which the students dedicated themselves did not include the modern and noble (or ignoble) science of propaganda in the derogatory sense in which that word has come to be used. Any suggestion that this best-known of international seminaries is an institution specializing in the sinister science of propaganda is bound to provoke gales of laughter from informed

Catholics.

It is one of the best jokes we have heard for a long while. Fancy thinking of this great missionary college as some sort of Higher Institute that awards a Diploma in propaganda to successful candidates — *proper gander* indeed! Only a *proper goose* could commit so egregious a malapropism.

### A Magazine with a difference

A SCHOOL magazine is, often enough, intended to be a record of the activities of a particular school from year to year — and no more. At best, a few striking photographs and interesting articles are thrown in as well to make it a little more attractive. In fact, most school magazines do not so much as *intend* to achieve anything more ambitious.

Not so, however, *The Aloysian*, the 1959-1960 issue of which we have just received from St. Aloysius' College, Galle. *The Aloysian* is a school magazine with a difference. Of course, those responsible for this particular venture start off from quite different premises. The production of the annual magazine is considered one of the more important tasks of the school. The result is a certain unmistakable distinction in both form and content which has been unfailingly maintained, year after year.

Any one who has edited a school magazine knows what an exacting, unrewarding and almost harrowing job it can be and generally is, and will readily understand the immense care and labour that must go into the production of a review like *The Aloysian*.

The current number of it that is before us, seems to be guided by the ideal of "never breaking with, yet never fixed immorably in the past." This year's *Aloysian* certainly succeeds in doing so. There is nothing stagnant dull or static about it; it reflects all the youthful dynamism of its editor, and richly satisfies both mind and eye.

### A human and humane document

CAN you imagine anything duller or more prosaic than an order made by an Industrial Court. It is hardly likely that you can. But we recently stumbled upon the exception to the rule, and what a delightful and refreshing exception it was — a ruling on an industrial dispute that succeeded in being a warm and human document clothed in living language and not in legal jargon.

It is not often that we read the Ceylon Government Gazette. It is certainly not our idea of pleasant bed-time reading. Only by the sheerest chance, therefore, did we see the ruling given by Mr. S. A. Wijayatilake on a recent industrial dispute.

The last paragraph of the Award begins thus: "It may be that many captains of industry are as soulless and impersonal as the machines they manufacture or market and that many union leaders out-Shylock Shylock himself in obduracy..." There is realism in that line.

But Mr. Wijayatilake displays even greater realism when he concludes that "the humane spirit" in which the defendant in this case,

and "the imaginatively realistic spirit" in which the complainant "approached the problem of resolving the present dispute restore one's faith in the essential goodness of human nature." So does Mr. Wijayatilake.

### What's in a name?

WHAT'S in a name? A great deal, sometimes. There is a starry and startling appositeness about some names, anyway. Take these few examples.

One of the most efficient nurses in a maternity hospital was a Miss Stork. Two detective officers bore the names of Goforth and Ketchum. Two organblowers happened to be named Bellows and Blew. Think of a marriage bureau run by Messrs. Love, Sunshine and Bliss.

Old marriage registers reveal that a Mr. Bread was married to Miss Butter, Mr. Peck to Miss Bushell, Mr. Gale to Miss Storm, and Mr. Cuff to Miss Link! And this is not fiction but, strangely enough, fact.

There may, perhaps, be readers who can match these. If so, we would be pleased to hear from them.

### Rhymes for the times-II

THE Potomac is evidently still in flood as is evident from *Persiflage on Percy*, a very perceptive piece, which appears on another page, and from the following:

*The pot talk in the "Messenger" Effusions of Percy, Pat and Editor Aren't witticisms of poetry skill Distilled in pot-still.*

*They are of a rare vintage Which petty punsters couldn't manage, They are just the stuff for our Age, To laugh, when men are savage.*

*Give us more by the pot, That would be to our hilarious lot, Though it entails much verbal toil, It would make the Editor's pot boil!*

Leonard Obrist.



AND Mr. John M. Senevaratne, who has an encyclopaedic mind and a photographic memory, and whose claim to be declared a worshipful member of the Ancient Order we "founded" last week grows daily, sends us a list of puns in literature. Here are three of them:

*My sense of sight is very keen, My sense of hearing weak, One time I saw a mountain pass, But could not hear its peak.* (Oliver Herford, in *My Sense of Sight*).

*His death, which happen'd in his berth, At forty-odd befell; They went and told the sexton, and The sexton told'd the bell.* (Thomas Hood, in *Faithless Sally Brown*).

*When the Rudyard's cease from Kipling And the Haggards ride no more, (J. K. Stephen, in *Lapsus Kalami*).*

To which may we add the following, though it is certainly not literature:—

*"Now I see," said the blind man, as he picked up his hammer and saw.*



# Colombo's Jubilarian Priests

**FR. PETER GUEGUEN, O.M.I.** will perhaps be best remembered as the Parish Priest of the important city parish of St. Mary's, Bambalapitiya, where he was for fourteen long years (1924-1938). His apostolic spirit, his zeal for the house of God, and his methodical manner have, here above all, left their imprint on the souls committed to his care as well as on the Church with all its apurtenances and services. He promoted devotion to the Little Flower of Jesus as few other people have.

Catholic Negombo benefitted by his ministrations for many years. His connection with the fostering of priestly vocations goes right back to the early days of his ministry when he was at Sea Street, Negombo (1912-15), and the present Archbishop of Colombo was one of his model altar-servers. This particular side of his apostolate received full scope at St. Bernard's Major Seminary of which he was Rector for four years (1938-1942). From St. Bernard's he went over to All Saint's, Borella, where he was Parish Priest for the next six years. A Golden Jubilee is no common or garden event, and is something to write home about, as it were. But it is much more something to be prayerful and thankful about.

our midst.

The four other priests who have completed twenty-five years in the Ceylon mission-field are Fathers Marthourey, Martin, Stephan and Lebreton.

Whatever Fr. Marthourey's me-

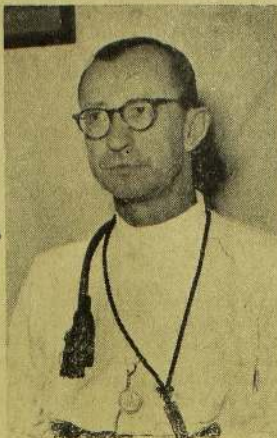


Fr. Marthourey

rits as a missionary at Negombo and Avissawella, this dynamic figure will forever be remembered as the man chosen by Providence to translate the Archbishop's vision of a National Basilica of Our Lady of Lanka into the reality of Tewatte's chiselled granite. Long may he continue to work in this cherished field, so dear to him and to us all.

The tireless Fr. Martin, whose boundless energy borders on the miraculous, is now at Hultsforf, but he was so much and for so long part and parcel of the Cathedral Parish of Kotahena that one continues to think of him against that stately and imposing background. Whether in the choir or in the confessional, this human dynamo just kept going on. He will never be forgotten for his pioneering work and his continuing and ceaseless enthusiasm in the apostolate of the film.

Fr. Stephan came out to Ceylon, together with Frs. Martin and Lebreton, in 1935. With the knowledge of the country and its people acquired in the mission-field under Archbishop Masson, they continued to give the best of themselves to post-war development under Archbishop Cooray. Fr. Stephan's activity has been many-sided. He has seen mission work in many parts of the Archdiocese; he has been Bursar at St. Joseph's College, teacher, and chaplain to the Home for the Aged; he has also been Oblate Novice Master, and is now working for his Congregation in yet another important sphere.



Fr. Lebreton

With his knowledge of both Sinhalese and Tamil, Fr. Lebreton, like Fr. Stephan, was bound to be a much-travelled man within the Archdiocese. Quieter looking than the other members of the quartet, he is no less energetic. His work bears the stamp of careful preparation and of thoroughness. However engrossed in activity he may be, there is an air of serenity and tranquillity that never seems to desert him.

To these hard-working, conscientious and zealous missionaries the Messenger offers, on behalf of its readers, prayerful congratulations and grateful thanks for so many years of dedicated service in this land.

## FOOD DEPARTMENT CATHOLIC GUILD

(from a "Messenger" correspondent)

**T**HE Secretary of the above Guild, Mr. B. D. C. Joseph, stated at the Annual General Meeting held last Sunday that although the Guild had planned a vast and inspiring programme of work, yet this programme could not be translated into action due to circumstances beyond the control of the Guild. He expressed the hope that the new Committee would try to achieve something tangible in the New Year.

Rev. Fr. Claude P. Boudreaux, S.J., then gave an inspiring talk on the duty of Catholics in the present times. He spoke of the absolute necessity for Christians to imitate Christ in their tasks of daily living. They should become impregnated with the spirit of Christ and become other Christs, said he. It was through such Christians that Christ would be able to accomplish His mission in the modern world.

The election of Office-bearers resulted as follows: **President:** Mr. J. W. C. Muthupulle; **Vice-Presidents:** Mr. O. A. M. Caspersz; **Secretary:** Mr. B. D. C. Joseph; **Asst. Secretary:** Mr. M. D. R. Gunasekera; **Treasurer:** Mr. S. P. Marcus; **Asst. Treasurer:** Mr. L. J. Pieris and **Committee:** Messrs U. D. C. P. Ranasinghe, Joe Tambimuthu, R. S. T. De Silva, K. V. Silva, L. A. De Silva, E. J. C. Perera and J. C. Fernando.

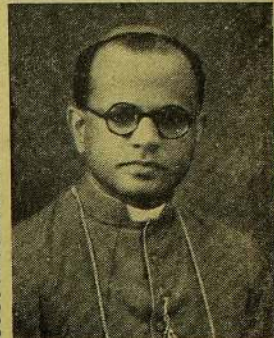
## SILVER JUBILEE AT TEWATTE

(from a "Messenger" correspondent)

**30TH** June 1960 was a great day for the Tewatte parishioners and friends of Rev. Fr. G. Marthourey, for they celebrated the Silver Jubilee of the ordination of Fr. Marthourey.

High Mass was sung by the jubilarian at the new Grotto and this was followed by a group photograph and the presentation of a spiritual bouquet and a purse as tokens of gratitude for the affection he has showered on his parishioners at Tewatte for the past thirteen years.

Fr. Marthourey in a short speech thanked all those who arranged this celebration which, he said, he never expected. He then gave his blessing to all present.



On the occasion of the patronal feast of Dr. J. Emilianus Pihai, Bishop of Jaffna, which falls next Wednesday, 20 July, we offer His Lordship our prayerful good wishes.



Fr. Gueguen

Not only those who have benefitted by his priestly zeal, but all Catholics have reason to thank God for this grand missionary who has laboured for fifty fruitful years in

## PAPAL HONOURS INVESTITURE CEREMONY

**HIS** Grace the Archbishop of Colombo will hold an Investiture Ceremony for the latest recipients of Papal Honours, at St. Lucia's Cathedral, Colombo, at 4-30 p.m., on Sunday, 24th July. The Ceremony will be followed by the Benediction of the Blessed Sacrament.

**Knights of St. Gregory the Great:**

Dr. C. J. C. de Silva.  
Mr. Christian Gomez.

**"Pro Ecclesia et Pontifice":**

Mrs. Eta Mack.  
Mr. D. P. Kurukulasuriya.

**"Bene Merenti":**

Mr. Philip C. Anandappa.  
Mr. J. K. Moses Perera.  
Mr. J. M. Don Jeremias.

## Corpus Christi at Thandavanvely

(from a "Messenger" correspondent)

**T**HE PARISHIONERS OF OUR LADY OF SORROWS, THANDAVANVELY, CELEBRATED THE FEAST OF CORPUS CHRISTI LAST SUNDAY WITH SOLEMNITY AND GRANDEUR.

The church was filled to capacity at the 7 o'clock High Mass. Large numbers approached the Holy Table. The Parish Priest, Rev. Fr. G. E. L. Wambeck, preached the sermon, taking for his theme the parable on the "Man who prepared a great banquet." Whole-day Adoration was observed, while the Legionaries, Sodalists and other Catholic Actionists took their turns hour by hour.

In the evening the Superior Regular, Very Rev. Fr. E. Crowther, S.J., assisted by Fathers G.

F. Cooley, S.J., and W. M. Moran, S.J., carried the Blessed Sacrament in procession through the gaily decorated church grounds.

The various congregations of Nuns in Batticaloa and the Brothers of St. Joseph added colour to the orderly procession. "Te Deum" was sung and Benediction was imparted in the church.

The grand celebrations of this Feast were mainly due to the untiring efforts of the Parish Priest and the excellent co-operation given by the Catholics and the schools of the Parish.

## WHY YOU SHOULD USE YOUR VOTE

### The factors that count

**W**E are today on the threshold of another General Election. An election can be fraught with the most tremendous consequences. It may even make all the difference between subjecting ourselves to a totalitarian government and losing that liberty which God has given us, and preserving the democratic way of life so that we may enjoy that freedom which we all cherish. It is for this purpose that I have thought it would be useful to take up this question of 'why' and 'how' you should use your vote.

I have often heard men, but more especially women, say: "Oh, my vote would not count," or, "I can't be bothered to stand in the queue to cast my vote," and such like things. We must remember that in every-day life we have to undergo minor or even major inconveniences for the sake of something we want to achieve. In this particular instance it would be well to undergo any inconvenience, for in the long run it will pay rich dividends in terms of the common good of the country.

### A GRAVE OBLIGATION

I wonder how many of us realise that by refraining from voting we are playing into the hands of our enemies. And they are the enemies of both our political and our religious freedom. They are undoubtedly on the lookout for every opportunity to enslave the peoples of this beautiful island of ours. Each and everyone of us must use our vote. It is an inalienable right which we as individuals possess, and it is our duty to exercise that right.

We are bound by a moral obligation towards our fellow-men and also a duty towards our God

We cannot shirk this responsibility and leave the voting to others. It is the responsibility of every

By

**E. G. Arendtsz**

good and right-thinking citizen to use his vote if he wants democracy to be preserved.

It was evident that at the last elections a large number of voters had not gone to the polls. "What can I do about it?" is the question some people ask. You can do a lot, and so can I and everyone else. We have got to go to our neighbours, our friends, our relatives, our associates and tell them that they must use their vote for the preservation of freedom and of those rights and liberties which we now enjoy and which our children can continue to enjoy hereafter.

### GUIDING PRINCIPLES

"How should I use my vote?" It is not for me or anyone else to tell you exactly whom you should vote for. We are endowed by God with the powers of thinking

and reasoning and we should therefore act according to the dictates of an enlightened conscience.

Some general principles and points of sheer fact should by now be quite clear. We must not, for instance, be led away by that false philosophy which purports to offer equality, freedom, security, plentiful food, houses, and so forth, when we know that in country after country these promises have never materialised and that such economic benefits as

have been achieved have been obtained at the cost of the total loss of freedom. On the other hand it is a trap.

What we want is a government that will protect the rights of the individual and his freedom in the exercise of his abilities. We want freedom of speech, freedom of religion, freedom from want and fear—the freedom to live our own lives. Such a government can only be a democratic one.

Let us therefore take a definite and determined stand and march together to the polls, bearing in mind that we do not want it to be said, whether in our time or in the future, that due to our negligence, carelessness or callousness we lost those liberties which were given to us by God.



BOOK PAGE

# CALLING all APOSTLES

**SODALITY CHALLENGE.** A Formation Programme, arranged, by the Sodality Project, St. Mary's, Kurseong. St. Paul Publications, Allahabad-Bombay, 1959. Price Rs. 3/-.

**THIS** is one of the most thorough, comprehensive and constructive courses of spiritual apostolic formation we have ever seen. It deals primarily with the sodality as an organization "filled with the apostolic spirit," which while it spurs its members on to the heights, trains them, no less, to be tireless "propagators of the Kingdom."

Nevertheless, not Sodality Directors alone but all those concerned with the lay apostolate and the formation of apostles will find this book an invaluable aid. It deals with a vast range of topics; amongst them—the meaning, importance and spirit of the lay apostolate; the spiritual life, prayer, the sacraments, the Liturgy and the Mass, spiritual direction, mental prayer and examples of meditation. There are also chapters on the Mystical Body of Christ, Our Lady and methods of the apostolate.

An appendix gives outlines of several methods of Mental Prayer. The idea is excellent, mental prayer being so vital to the spiritual life. And diagrammatic outlines, such as this Appendix provides, are



## Bold Encounter

**THIS** book by Father Peter-Thomas Rohrbach, O.C.D. is a novel based on the life of John Yepéz, better known to us as John of the Cross.

I had some preconceived notions of St. John of the Cross, mostly as a poet and mystical theologian, who was influenced by that irresistible personality, St. Teresa of Avila. And had I written the book myself, I would have rushed it with the urgency of the Mass to its grand finale, and perhaps won a small but select batch of readers. But the way Father Rohrbach has chosen to present us the saint is nicely calculated to rope in the widest possible range of readers, and knocks the bottom off most of our popular impressions. Its ambit of appeal circumscribes the scale from teen-age to old age.

The language is simple and direct and the interest gathers steady momentum as the tale unfolds. I read it at a sitting.

St. Teresa the Great stimulates St. John of the Cross to reform the Carmelite Order of Friars in keeping with the primitive rule even as she has done for the Order of nuns. She warns him from her own experience of the possible opposition ahead, saying it would be "a struggle, an encounter." He replies: "All right, Mother. If it is to be an encounter, then we'll make it a bold encounter."

We must confess, we know more about the books St. John of the Cross wrote, than about the man himself. *Bold Encounter* reveals the man behind the books. Incidentally, the book is over-spread with the charm and acumen of the Great St. Teresa.

It is an excellent book for school libraries and makes a worthy gift for any occasion. Even for adults who like a plain tale told straight,

generally extremely useful and help to simplify even an otherwise difficult subject.

But in this instance, we are afraid that some of the outlines—we write subject to correction, however—appear so involved, and complicated that they may tend to make mental prayer appear even more difficult than it really is. They give the impression of being far too analytical and detailed.

This system of division, and sub-division, and further division, though intended obviously to help, might only confuse and scare the beginner. The general result may be that one cannot see the wood for the trees. To break up a flower into its constituent petals, and then to examine each petal under a microscope, can doubtless be a very useful procedure from a certain point of view. But it may not be the best way of making a man appreciate the beauty of a flower.

*One not infrequently comes up against even novices of a year's standing or so who find, or think they find, meditation difficult. It is so important to make people realize that meditation is not all that formidable, and that it isn't meant to be a highly complex and intricate technique, anyway, that it does seem supremely important to avoid anything that might give this wrong impression and frighten a beginner right from the word 'go' (as they say).*

Of course this book is meant primarily for sodality directors. But some of the schematic meditation methods will, we fear, remain involved even when explained by the director. Similarly, if the priest should pass on to the candidate the advice on how to

choose a spiritual director, which is given in an otherwise excellent chapter on spiritual direction, we can only presume the candidate will be bewildered. Part of the advice in question runs thus: "He (the spiritual director) should be acquainted with the field of spiritual reading, the theology of the ascetical life, and the practical psychology of understanding character."

A seminarist of a couple of years standing may perhaps make something of that, but what would a candidate on probation understand by this line, and, in any case, how ever would he set out to test his prospective spiritual guide against these standards?

This modicum of criticism, however, has not been made because one is not particularly impressed with *Sodality Challenge* and thinks it a mediocre achievement. On the contrary, it is being made precisely because this reviewer thinks this book one of the most complete, practical and useful books on formation for the lay apostolate one is ever likely to run into.

In so splendid a book, even a minor inadequacy is a pity. Of course, we may be wrong and we will be glad to know we are. It is particularly in response to the last paragraph of the Introduction asking for suggestions that this criticism has been ventured at all.

*We cannot help hoping this book will receive the widest possible circulation amongst all those interested in the sodality as a dynamic unit of apostolic action and, in fact, in the apostolate in almost any form.*

V. L.

J. P.

## A REVIEW WITH A DIFFERENCE

**JESUS CARITAS.** A series of four to six issues annually. The last three issues—Sept. 1959, Jan. 1960 and April 1960—available at the Catholic Book Depot, Norris Road, Colombo. Subscription, Rs. 5/50 per annum.

*Jesus Caritas is a review with a difference. In fact, it does not even purport to be a review. It strives to convey, in an informal manner, and as simply and directly as possible, the substance of the spirituality of Charles de Foucauld.*

The readers may well ask, what is this spirituality, anyway, and how can one be interested in it when he has not so much as heard of Charles de Foucauld? I would answer, "Read, and see", just as, when Andrew and John asked Him "Where are you staying?" Our Lord answered, "Come and see."

*There is an exquisite simplicity about the message of Charles de Foucauld that fascinates and attracts. It is the simple message of love. It may be summed up in the words of St. John of the Cross, "At the end of our days we shall be judged by the way we have loved."*

The simple love of Jesus—Jesus living today, glorious and yet real, and who loves every single one of us passionately, tenderly. To Him each one of us is intimately present, terribly real. Our response should be

one of making Him present and real to us—a personal, living presence; a presence we will find especially in the Eucharist; in the Gospel which is Jesus speaking to us today; and in those around us, especially in the poorest and

## Devotions for Holy Communion

Revised and arranged by Hubert McEvoy, S.J. Burns and Oates, London. Available at St. Michael's Book Shop, Colombo 13. Price Rs. 11/25.

**HIGH** as is the price of this book, it is not only well produced from the typographical point of view, but it is well-conceived. One wishes the title of the book were different, for it is

anything but "devotional" in the pietistic or sentimental sense



the most abandoned. "Take and read" were the words that determined Augustine's conversion. To the readers of this review I can only say, "Take and read."

J.

## EXPEDITION TO MOSCOW

**DON'T** be misled by the label! If you expect adventure with a dash of exciting skirmishes or even a moderate quota of light reading for your leisure hours, this is not the book for you.

The expedition described in "Expedition to Moscow" subtitled *A Memoir* by Stanislas Zolkiewski (Polonica Publications) and available locally from St. Michael's Book Shop, 6, Jampettah Street, Colombo 13 for Rs. 13/85, refers to a Polish expedition to Moscow undertaken nearly two hundred years before Napoleon's better known, plucky but inglorious attempt.

Meant for the serious student of history, the book gives a vivid picture of events and people of that particular drama. In the process is revealed a penetrating glimpse into the invisible political

background and the military life of Poland and of Muscovy.

The successful invasion of Moscow which was in the hands of a Polish garrison for more than two years and described here, was the lever for the bitter Polish-Russian enmity of the future.

The book bears the imprint of a new venture in Publishing—the Polonica Series—founded by a group of 102 Poles resident in Western Europe and America with the objective of making Polish culture and history better known to the Western World.

It is translated from the original Polish and carries a Preface by Sir Robert Bruce Lockhart.

H. P.

## Practical Manual for Sodality Directors

By E. M. Briffa, S.J. St. Mary's College, Kurseong, Darjeeling Dt. Rs. 3/- Postage extra.

**STRANGELY** enough, hardly had this reviewer handed in his review of *Sodality Challenge*, when this *Sodality Directors' Manual* arrived for review. One could hardly avoid a certain feeling of *embarrass de richesse*—almost more of a good thing than one knows how to deal with.

*But really, in this field, one can hardly have too much of a good thing. And Fr. Briffa's book is a Manual in the real sense of the word—a practical and comprehensive handbook. There's nothing left out. And what is there is extraordinary in its range.*

There is really almost everything here. What is a sodality, how is it established, what are its advantages, different types of sodality meetings, how to run a sodality, the gospel discussion with samples of it, the enquiry, discussion outlines, the spiritual life of the sodalist, instruction outlines, and so on, almost ad infinitum.

If one may begin with a minor complaint or two—if (a) the English is sometimes subjected to a little strain (e.g. in the section on the Mystical Body of Christ: "What is it?" and then, unexpectedly, *How is it?* But then how is it what?—if you see what we mean); (b) condensation leaves one in a daze—e.g., "Christ is the Supreme Priest, who offers sacrifice through a human ordained priest whose sacrificial action expresses the participation of the faithful in the priesthood of Christ." Brevity may be the soul of wit—but certainly not of clarity, and in this instance not of wit either;

and (c) a higher standard of typographical achievement would have made all the difference.

But it would be chary of us to dwell on these trifling inadequacies in the face of such a wealth and excellence of material. Take the following list of sodality cells, for instance: slum area cell, medical cell, hospital or prison cell, altar service cell, adult cell, organizing cell, collecting material cell, press cell, distribution of literature cell, etc., or committees: organizing, temperance drive, Catholic Union, Credit Bank, and so forth.

And both cells and committees function within sections. Amongst qualities of leadership are listed: humble, quick to understand, practical, foresighted, organizer; self-confident, trustworthy, convincing, effective personality.

As Fr. Briffa says, flexibility and adaptability are characteristic of the sodality. In so far as that is true, there can never be a definite, standard Sodality Manual. On the other hand there are certain common factors, and certain practical ideas can be put together. Nevertheless, some of them may be of no use to particular readers. Yet everyone will find enough for his needs.

*And with the author well might we pray: Holy Mother and Queen of the Sodality, make our sodalists holy and zealous apostles, your visible hands in our beloved country.*

J.

J.



# SCHOOLS MAG

Vol. 3 No. 23  
16 July 1960

**THE "St. Maria Goretti" Special Edition of the Schools-Mag out last week, has made a very favourable impact in many quarters. A number of Schools-Mag members, parents and other adult readers have written in to voice their appreciation. This week we give further coverage to the same theme, and especially draw attention to "The Lessons in Maria Goretti's life" as detailed by Uncle Ashley**

## A Thought FOR THE WEEK

### Root of Evil

"TODAY, give heed to a rousing call from your Father and Shepherd... who cannot remain mute and inert before a world which is unconsciously walking paths which sweep on to ruin both souls and bodies, the good and the wicked, civilization and peoples... Now is the time, beloved children, to take decisive steps and shake off this fatal lethargy. The root of modern evils is in the lethargy of the spirit, weakness of the will, and coldness of heart." — Pope Pius XII (Feb. 1952).

## Birthdays

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

JULY 16th — JULY 21st

July 16th

Carmen John (Talangama), Ranjit E. Perera (Matale), Benny Fernandez (Colombo 15), Irene Ranasinghe (Wattala), Pearl Alexander (Kandy), Nihal Jayasuriya (Moratuwa), Hugué de Mel (Colombo 13), Carmeline Missier (Mutwal), Carmel Perera (Deniyaya), Yohini Ariyanayagam (Colombo 4), Charmaine Canagasekera (Dehiwela), Desmond Stewart (Paranake), T. Mudannayake (Kandy).

July 17th

Lilani Perera (Colombo 15), N. A. Asoka Perera (Nugegoda), Rani Jayasuriya (Wellawatte), Juliet Plunkett (Galle), Ronald Fernando (Kotahena), Stella Sebastian (Hewaheta), Joseph Alles (Mutwal), A. Ariyakumar Ratnam (Ratnapura).

July 18th

Caryl Caspersz (Maradana), Frances Loos (Bambalapitiya), Anastasia De Silva (Dehiwela), Xavier De Silva (Colombo 13), Rosemary de Rosairo (Dehiwela), Nirmala Goonetilleke (Kelaniya), Francisca Alapart (Colombo 13), Jacintha Ariyanayagam (Thimbirigasyaya), Cecil Perera (Ja-Ela), Bernie Kolamune (Kegalle), W. D. Lucy Wijeyaratne (Ampitiya), Swarna Mendis (Colombo 15), Michael Navaratnam Joseph (Ratmalana), Kingsley Perera (Kotahena), Jeanine Tania Fernando (Kotahena), M. Arundathie Esther Perera (Kolonnawa).

July 19th

Shirani de Silva (Galle), Denjie Dabreera (Kandana), Miriam Silva (Moratuwa), Travis Balthazaar (Batticaloa), Sherrine Fernando (Colombo 4), Marcia De Sampayo (Peradeniya), Rohan Senviratne (Maggona).

July 20th

Emilda S. Douglas (Ratmalana), Ralph Barthelot (Kandy), Adrian Cumarawela (Grandpass), Yvonne Fernando (Kelaniya), T. Kurukula-dithya (Moratuwa), Heather Bernadette Mack (Dehiwela), Gerald M. De Silva (Colombo 15), Brian Pereira (Ja-Ela), Rene de Zilva (Galle), Premini Perera (Colombo 13), Daniel Juriansz (Colombo 15), Leo Perera (Nawala), Adrian Perera (Nawala), Augusta M. Perera (Ampitiya), Godfrey N. Gunatilleke (Rajagiriya), Priyankara Rupasinghe (Chilaw), Praxedes Ingrid Nugara (Wattala), W. J. Gerard Michael Fernando (Wennapuwa), Jerome De Sampayo (Peradeniya).

July 21st

George Kannangara (Kandy), Gwendoline Landsberger (Trincmalee), Tony Duff Tytler (Anuradhapura), Christopher Duff Tytler (Anuradhapura), Nimal Weragoda (Talangama), Jessie Bolling (Matale), Jacintha Werkmeister (Dehiwela), A. V. Felix (Hatton), Sheila P. Jason (Maradana), Shiammi Anne Dias (Kotahena), Prexey Dias (Mannar), Anthony Ranjit Fonseka (Colombo 14), Marie Wickramasinghe (Colombo), Shirani Tillekeratne (Nelumdeniya), Yvonne Joseph (Maradana).

July 22nd

Elmo Pullenayagam (Colombo 15), Srinath Perera (Dehiwela), Rosebud Ginno (Kotahena), C. (See next page)

## Fair blossom of the Church Triumphant

MARIA Goretti, the little martyr saint of our modern age, is one of the fairest blossoms of the Church triumphant. She stands out a spotless lily among the worldly evils of our day. Her fragrant purity perfumes the path of girlhood, for she has disclosed the preciousness of holy purity and ennobled it.

Maria has shown us what a priceless treasure is girlhood purity and with what strength

and determination we must fight to keep it unsullied. Lowly and unassuming though she was, her's is a life of heroic courage and steadfast loyalty to Jesus, and the teachings of our holy church.

In this world, where in every

nook and corner, Satan waits, hawklike, to rob youth of its precious gem what chances have

By Thecla Pereira

we to live up to our Catholic ideals?

Yet we are not without hope, for Maria is our shining example, the model on which we must pattern our lives, if we wish to steer clear of the many obstacles that beset our path in this vale of tears.

Let us, like our virgin martyr, be always ready to sacrifice even our lives if the need arises, to preserve intact our purity. It takes but a few moments at times to lose this great treasure so let us always be on our guard and above all we must be prayerful souls.

Modern youth would do well to daily invoke the aid of St. Maria Goretti who will not fail



to come to our assistance when the need arises.

DEAR LITTLE ST. MARIA GORETTI PRAY FOR THE YOUTH OF THE WORLD AND HELP ALL TEEN-AGERS TO LIVE PURE AND HOLY LIVES.

St. Anthony's Convent, Kandy.

## Annual Prize-giving Day

★ Noel C. Emmanuel reporting from Matale

THE annual Prize Giving of St. Thomas' College, Matale was held on the 2nd of July 1960 at 5 p.m. Chief guest was Mr. Bernard Aluwihare, Minister of Education.

He was given a guard of honour by the Cadets and Scouts of the College. The annual Report was read by the Rector of the College.

The distribution of prizes by Mrs. Aluwihare followed. Mr. Aluwihare recalled his boyhood days at St. Thomas' College when he studied under cadjan roofs. He also stated that he was ready to help the College in any way where education was concerned.

A vote of thanks was given by Master Easwaran.

A short variety entertainment at which the guest artist Mr. Clair Croner, thrilled the audience followed.

The Papal anthem and the National anthem, wound up proceedings.

## Roundup

### Youth fires

Festive fires will glow by night from the mountain tops surrounding Munich, Germany, when the International Eucharistic Congress opens there on July 31. Catholic youth of Bavaria will light the fires.

### School of Economics

More than 1,000 students have applied for entry to the newly established school of economics at Nanzan University, Japan. The government has fixed its complement at 200 students. Nanzan University, Nagoya, is staffed by Fathers of the Divine Word.

## 10 Commandments for Teen-agers

● Jean Mack of St. Bernard's Convent, Nawalapitiya quotes ten commandments for teen-agers.

1. Stop and think before you drink.
2. Don't let your parents down, they brought you up.
3. Be smart! Obey! You'll give orders some day.
4. Ditch dirty thoughts fast or they'll ditch you.
5. Show-off driving is juvenile, don't act your age.
6. Pick the right friends to be picked for a friend.
7. Don't go steady, unless you are ready.
8. Follow the Mass — not the mass.
9. You can always be sure, when you live pure.
10. Live carefully, the soul you save may be your OWN.

## St. Maria Goretti

HER soul was pure and full of grace,  
Fair beauty shone bright on her face,  
She was a lily of purity,  
Of holiness and sanctity.  
Her father was a lowly farmer  
Now she is God's own blessed daughter,  
She hath paved a path for every youth  
A path which surely is not smooth,  
She cared not for praise and vanity,  
Happy, tho' stricken with poverty,  
She lived eleven years of happy life,  
Till cut down by Alessandro's knife,  
In temptation against purity,  
Pray to Saint Maria Goretti,  
To help us to preserve purity,  
The virtue that shines in beauty.

Felicita Pereira.

St. Anthony's Convent, Kandy.



Children of many nations met at this Children's Day Party held by the Mayor of London recently



Wearing his official robes, to the delight of his young guests, the Lord Mayor of London, Sir Edmund Stockdale, serves chocolate biscuits to Susan Scott

(left) from New Zealand and Annika Sundfeldt from Sweden; they were among children from different embassies and legations in London invited to the Lord

Mayor's World Children's Day party at the Mansion House. The children each wore the national costume of their own country. (Courtesy: U.K.I.S.)





# Schools-Mag

## Question Box

**Why a cow rises on its hind legs.**

The ancestors of the cow were creatures of the woods, and when danger threatened they rose on their hind legs first so that their heads might remain low down, enabling them to keep a look-out under bushes and trees for enemies that might be approaching without disclosing their whereabouts.

**Why a horse rises on its fore-legs.**

The ancestors of the horse, having been animals of the prairie, rested, among the tall grass, but at the first sound of alarm they got up on their front legs so as to look over the top of the grass for the source of the threatened danger. This habit has been transmitted to their descendants, though of course there is no need now for the practice.

**Why a foal has very long legs.**

We have probably noticed the ungainly appearance of a foal, which has unusually long legs. This is because in the old days the mother horse was unable to carry very much milk at a time, and therefore she had to feed her offspring frequently, rendering it necessary for the young animal to have unusually long legs to that it might keep up with its mother on her travels

across the prairie in search for food.

**Why a bird has a tail.**

Most people think that a bird has a tail to steer with when flying; but a bird's tail cannot be a rudder because it is put on edge ways and can produce no effect when moved from side to side. Further, birds that have lost their tails steer quite well. The tail is really to assist the bird to balance itself. If a flying bird gives its tail a downward slope this helps to tilt its hind quarters down and its head up, and even a perching bird in a wind constantly lowers and raises its tail while resting on a branch to maintain its equilibrium, as we all must have noticed at many times.

**Why grass is long and pointed.**

Grass is the most familiar of all vegetable growths, and though there are many kinds of grass, the leaves are practically all alike, consisting of long, narrow, wedge-shaped forms with a sharp point at the end. This is to enable the grass to survive in the struggle for existence. Many other plants stronger and larger are found growing with it, and if the grass were not able to force its way through very narrow spaces it would never reach the light and sunshine. The narrow wedge-shape of its leaves is the very best that could be devised for pushing its way up.

## FATHER CASPERSZ SENDS IN A MIRTHQUAKE

THE Schools-Mag's "Mirthquakes" are relished by many readers. Recently, FR. D. JAS. CASPERSZ, O.S.B. of St. Joseph's Rectory, Gampola had chuckled over one of the Mirthquakes in the Schools-Mag and he promptly wrote to us.

FR. CASPERSZ wrote: While perusing the Messenger

of 25 June on page 9 last column, I read the mirthquake re the age of steel, and it brought to my memory, a chit presented by one of my boarders (College days) — "Please Father can I have a trunk?" I wrote across: "Yes, ask an elephant for it". The next day I received the amended note—"Please Father, can I have a steal trunk?" Reply "Yes,

ask a rogue elephant!"

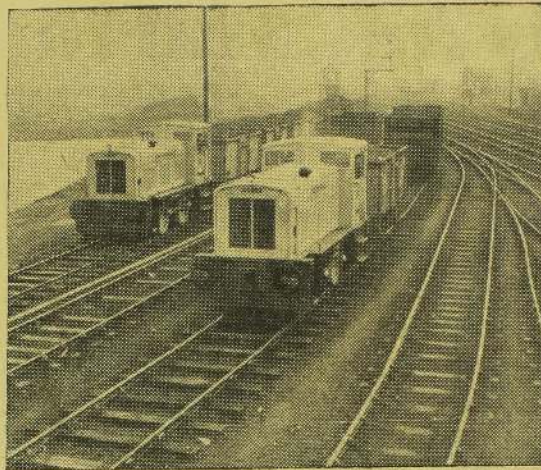
FR. CASPERSZ adds: "The victim of the jest is still alive!" — Editor.

A small boy from Colombo was on a visit to his aunt in Kandy. He saw a car with the

letter L on it. He asked his aunt what it meant, and she told him that the person driving the car was only a learner. A few days later he saw a car with the letters G.B. He said to his aunt: "I expect that means Getting Better."

Sent by Dawn de Silva, Wattala.

## SCIENCE Scrapbook



## SHUNTING LOCOMOTIVE

The Schools-Mag presents the new diesel-hydraulic shunting locomotive. Two of them are seen in the picture at work on a railway siding. The new locomotive incorporates a new

turbo-charged diesel engine and a twin disc three-stage torque converter. The working weight is 28 tons for both the four and six wheel models.

The maximum haulage capacities are based upon an engine output of 196 brake horsepower at 1,800 revolutions per minute. (Courtesy: U.K.I.S.)

## AIR RADAR

(See picture below)

A view of the reflector of an airways surveillance radar on the testing ground of a British company. The equipment is divided into two main sections, the apparatus situated at the aerial head, and that in the control tower or operation centres. The aerial consists of a section of parabolic cylinder, made of aluminium alloy, energized by an offset slotted linear waveguide. The reflector has a vertical aperture of 12 feet and a horizontal aperture of 67 feet 6 inches. The overall height is 20 feet.

Courtesy: U.K.I.S.

## TO MY MOTHER

● Sheila Alexander of Good Shepherd Convent, Kotahena has written some moving lines to her mother whom she lost four years ago. "This is my first effort to the Schools-Mag, says Sheila (Schools-Mag No. 4626).

FOUR lonely years have passed by But your loving memory will never die, For in my heart you will always stay A darling mummie in every way. None on earth can fill your place With your sweetest, friendly ways. Till I meet you at Jesus' feet May God grant you eternal peace Is my one prayer till we meet.

Sheila Alexander.

## THE Children's Story

### HOW LITTLE CLOUD BECAME VERY BRAVE

LITTLE Cloud sat at the door of the wigwam, looking out at the fire that burned dimly before the tent. Through the faint grey column of smoke that rose almost straight into the silent air he could see the great forest beyond — black, menacing and full of mystery. That, he was told, was where the spirits dwelled, the spirits that haunted the world and worked all the evil.

Little Cloud shuddered and turned his eyes to the back of the wigwam where sat the old chief, Silent Bear, his grand-father, his lined and furrowed face immovable as a statue, betraying no sign of life. Again Little Cloud shuddered as his eyes turned, fascinated, in the direction of the silent wood.

#### Go down...

As he looked he heard his name. It was the voice of his grand-father. Little Cloud turned to look at the old man, who, leaning forward, was pointing with his long wooden pipe at a pitcher that stood in a dim corner of the tent.

"My son," he said, "go down to the creek and bring me a pitcher of fresh water."

Now, indeed, did the heart of Little Cloud quail and his blood became as ice in his veins. The creek lay far in the depths of the forest, beyond the circle of light cast by the little fire in front of the tent.

#### Black night

The boy's face paled beneath the tan of his yellow skin, his heart beat fast, but without a word he picked up the pitcher and walked steadily forward into the blackness of the night.

Not a ray of light lay before him, not a movement seemed to stir the air; all was black, mysterious and threatening. His keen eyes, keener by far than those of any white man or boy, peered fearfully through the darkness all around. Step by step he threaded his way through the long underbush, between the tall branches.

He turned and looked back to where the little fire burned red before the tent like a strange solitary eye. The wailing wind

in the trees sounded harsh and unreal; the groaning trunks seemed agitated by the very spirit of fear and unrest; odd noises, such as the tapping of insects, the swaying of the reeds, the rustling of dried leaves, all took on a new and fearful significance, chilling the soul of Little Cloud and numbing his senses with horror. The earthenware dish almost fell from his nerveless fingers as a harmless animal scurried past — a little thing such as he would have laughed aloud at in daylight.

At last he reached the creek, and the faint silvery light and the gentle murmur of the placid stream brought for a few seconds some little comfort to the boy's over-wrought nerves. He drank eagerly and cooled his face and hands. Here in the presence of the peaceful water, whose every sound and movement he knew so well, he felt safe. He sat down to rest for a little while before beginning his journey back, the journey he feared more than an armed enemy.

#### Courage

And then a picture rose before his mind, the picture of an old man sitting in a tent with a face like the face of a statue, who made no allowance for the fears of a little boy, but whose one unalterable test of manhood was courage.

He rose hurriedly and filled the pitcher with water from the creek, then set out on the return journey. The long walk back brought no comfort to him. His fears were none the less that misfortune had not over-taken him up to then. It might be that at the very next step disaster would overtake him. He shivered and held the pitcher close to him.

## Members

3301 — 3350

3301. Rosemarie Variath (Colombo 5), 3302. Indrani Lusena

The trees grew wider and wider apart and at last Little Cloud came in sight of the fire that burned before his grand-father's tent. But this time it did not seem to be red and angry; it looked rather warm and inviting as if it would say "Hurrah! Hurrah! Here comes Little Cloud back, safe and sound." Then, at last, his face showing no signs of the terror he had suffered. Little Cloud stood before his grand-father.

"Here is the water," he said, and placed the pitcher carefully at the foot of the man.

With no change of expression, with barely a movement of his body, the old chief thrust forward his foot, overturning the dish and spilling every drop of water on the floor of the tent.

"Fetch me a pitcher of fresh water from the creek, my son," he said.

And Little Cloud went forth again.

(Negombo), 3303. Bernadette Jansz (Nugegoda), 3304. Aloma Marie Ludowyke (Colombo 13), 3305. Rohini Jayasekera (Mirigama), 3306. Gerard Jansz (Nugegoda), 3307. Crawley Waidyasekera (Rajagiriya), 3308. Ruwanal Senewiratne (Kelaniya), 3309. Florine de Mel (Wattala), 3310. Bernadette Pullenayagam (Mattakuliya).

3311. Jacintha Fatima Sentrose Werkmiester (Dehiwela), 3312. Nihal Dissanayake (Kandy), 3313. Daniel Juriansz (Colombo 15), 3314. Pamela Antoinette Diaz (Hendela), 3315. K. D. Muriel Leela (Negombo), 3316. Marina Samuel (Kandana), 3317. Maureen Samarasinghe (Kotahena), 3318. Tessie Motha (Trincomalee), 3319. Betsy Bernadette de Waas (Trincomalee), 3320. Paul Tillekeratne (Veyangoda).

3321. Rita Saverimuttu (Jaffna), 3322. Leon Desmond Jayasekera (Kalutara North), 3323. Mercy Tillekeratne (Veyangoda), 3324. Jean Kathleen Young (Colombo 5), 3325. Mary Anthonia Stephanie De Silva (Tewatte), 3326. Joan Winifred Young (Colombo 5), 3327. Sarath Jayakody (Ja-Ela), 3328. Evangeline Jennifer Young (Colombo 5), 3329. Marini Sriya De Soysa (Kandy), 3330. Nirmalene Jayetilleke (Ratnapura).

3331. Chitralata Bridget Jayatilake (Kandy), 3332. Dushanthi Jayatilake (Ratnapura), 3333. Nirmala Vethanayagam (Colombo 15), 3334. Albert Francis Bala Kumar (Ampara), 3335. Halcyon Rita Manel Pinto (Battaramulla, Talangama), 3336. Paxie Rana-weera (Kurunegala), 3337. Sylvia Josephine Nalavansa (Borella), 3338. K. D. Manel (Negombo), 3339. Annette Kulatunga (Dematagoda), 3340. Nicodemus de Sampayo (Peradeniya).

3341. Grant Armstrong (Colpetty), 3342. Jennifer Jayawardene (Maradana), 3343. Joseph Gamini Edirisinghe (Colombo 14), 3344. Maureen Grand (Grandpass), 3345. George Chandira Edirisinghe (Colombo 4), 3346. John Kando Perera (Veyangoda), 3347. Marius Naomal Wijesinghe (Kalutara North), 3348. Winston Paranavitana (Rajagiriya), 3349. Adriañ Perera (Nawala), 3350. Naomi Therese Chandiram (Galle).

(To be continued).

## Birthdays

Continued from page 9

Shriya Dalpathado (Bolawalana), Crissy Perera (Bandarawela), Lorna Perera (Bandarawela), Queenta Buultjens (Agalawatte), Priyani Gunawardene (Nugegoda), June Croning (Murval), Malcolm Vanderputt (Nawara Eliya), George Jayatilake (Dehiwela), Carmen Vanlangenberg (Nawalapitiya), Mary Sunethra Obeysekera (Mir. Lavinia).

## Schools-Mag Enrolment Form

NAME.....

ADDRESS.....

SCHOOL.....

DATE AND YEAR OF BIRTH.....

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



# Classified ADS.

## IN MEMORIAM



Very Rev. Fr. C. V. Croos O.M.I.  
Died 20th July 1959

A Requiem High Mass will be sung for the repose of his soul at St. Anthony's Church, Colpetty, on Tuesday, the 19th July, at 6.30 a.m. 995



Clement Fernando (Eric)  
Died 21st July 1959

Eternal rest grant unto him, O Lord,  
And let perpetual light shine upon him.  
May he rest in peace. Amen.  
Fondly remembered by his sorrowing wife and son.

291 A, Lunawa, Moratuwa. 987

## SEVENTH ANNIVERSARY



A. D. Leonidas  
Died 15th July 1953

Eternal rest grant unto him, O Lord and let perpetual light shine upon him. May he rest in peace.

Friends and relations are kindly requested to pray for his soul.

Inserted by his sorrowing wife and children.

Wellampitiya. 979



K. John de Silva  
Called to rest 20 July 1956

Just a tribute of love and prayerful remembrance.

From your loving wife and children.

"Milvin," Moratuwa. 935



Esther Margret

wife of Chevalier Perera  
Died 16th April 1960  
Ever in our loving hearts.

Eternal rest grant unto her, O Lord.

Esterlyn, Kurunegala. 998



Pragasiammal Fernando

(widow of the late Joseph Simon Paiva)  
(Died 20th July 1958)

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

A Requiem High Mass will be sung at St. Mary's Church, Bambalapitiya, on Wednesday, 20th July, 1960.

22, Joseph Lane, Colombo 4, 7.7.60. 993

Chevalier Ignatius Xavier Pereira  
Died 21st July, 1951

"Let the fervent prayer unceasing,  
And the tear in silence shed,  
Plead with Thee, O Heart of Jesus,  
For our loved one who is dead."

Requiem Masses for the repose of his soul will be said on the 21st July, 1960, at 6-30 a.m. at St. Mary's Church, Bambalapitiya and at 6-30 a.m. at St. Anthony's Church, Kochchikade. 986

## Devotta

(Mrs. Therese Lisieux)

beloved daughter of the late Mr. and Mrs. A. X. Machado.

Died 15 July 1953, aged 21

Seven years have passed away so swiftly  
And ever since you went away  
Still in the silence we remember  
And pray for you each passing day.

Always remembered by her dearly beloved ones. 1005

## THANKSGIVINGS

MY grateful thanks to the dear Sacred Heart of Jesus our Blessed Mother and St. Sebastian for curing my son of a long standing ailment.—H. B. 984

MY delayed but heartfelt thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour and St. Gerard Majella for favours received.—Mrs. R. N. T. 980

MY grateful and heartfelt thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour and Pope Pius XII for favours received.—M. Heyzer. 981

MY grateful thanks to Our Lady of Perpetual Succour, St. Sebastian and St. Jude, for my wife's safe confinement.—H.P.

MY grateful thanks to Our Lady of Perpetual Succour for curing my wife of her ailment.—H.P. 982

MY grateful thanks to the Most Sacred Heart of Jesus, our Blessed Mother of Madhu, St. Joseph and St. Jude for a great favour received.—H. B. 983

# SUNDAY MASS

## What it means to many of us

MANY OF US GO TO CHURCH NOT BECAUSE WE ARE SAINTS BUT SINNERS. THE COMFORT OF THE SABBATH DAY FALLS LIKE BALM ON THE TIRED HEART AS IT CONTEMPLATES THE DIVINE PRESENCE. HALF AN HOUR OF COMMUNION WITH THE SILENT SAVIOUR, AND AFTER THAT THE MIND BECOMES CLEARER, THE BURDEN BECOMES LIGHTER AND THE HEART SO MUCH STRONGER.

How swiftly do our troubles slip from us as, step by step, the Mass reaches its climactic moment and the elevated Host looks down upon us taking note of all our pains and problems. This is the moment when we can pour forth

our sorrows to One who can understand, to One who knowing all, can yet forgive.

## The sermon may be dull but...

The Mass opens to us the door of opportunity. When we are repelled by the thought of our

## by T. MAX PERERA

own sins and unworthiness, the fathomless understanding of the Lord becomes manifest to us in that He allows the rain to fall, the winds to flow and all the fruitfulness of the earth to thrive in regular season for our sustenance—in spite of so much blasphemy and godlessness.

Sunday Mass has a message for each one of us. The priest may be old, the sermon dull and tedious but behind the spoken word of the priest is the Divine Presence who makes the priest his spokesman for the day. To those who listen it is Jesus who speaks even without the knowledge of the priest.

## Sabbath calm

The Sabbath Day! What a calmness there is in the word itself. Six days we labour pawning every drop of our blood for some miserable worldly return, but, on the Sabbath day at least, we escape from our horrid money-making rackets and find some comfort in Our Lord. Unseen and unheard, Death is stalking us; dear ones live in want and sorrow; the hand of disease has touched some of them; hopes begin to languish; hostile forces gather around us. Whether we do right or wrong, the world is always against us, yet this half-hour in church can win the victory that would never be our's but for Divine intervention.

The Sunday Mass is a moment of re-dedication to God. The past will be forgiven and the future will be brightened—and those few minutes in church are not long enough for us to settle down and tell Him all our wants, all our sorrows, all our broken dreams and wrecked ambitions.

## ST. CHRISTOPHER

### PATRON OF TRAVELLERS

(of interest to motorists)

The Feast of St. Christopher, the Patron Saint of travellers, will be celebrated this year as usual at St. Anthony's Church, Kollupitiya.

Saturday, 23 July: 6.30 p.m. Vespers and Benediction followed by the Procession and Blessing of Ca's.

Sunday, 24 July: 7.30 a.m. High Mass.

P. P., Kollupitiya. 994

## WAHACOTTE

### Feast of St. Anthony

TUESDAY 16th AUGUST

A special feast of St. Anthony with the usual Pontifical Vespers and Pontifical High Mass will be celebrated on the 16th August. Detailed programme will follow. Those who need accommodation must book in time rooms at Rs. 10 and cadjan huts at Rs. 5 each.

Parish Priest. 1003

## EDUCATION

EXPERT tuition given in Sinhalese to all students but especially those in the S.S.C. Tutor will call at the residence of the student if necessary. Cyril Weeratunga, 6/26, Albion Lane, Dematagoda. 985

## LODGING

ACCOMMODATION available for Catholic men. For particulars apply in writing to:

Secretary,  
St. Lawrence's Club,  
Wellawatte.

989

## 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.

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

## 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.

## PILGRIMAGE TO MADHU

A bus will start for Madhu, Kathirkovil and St. Anne's Church, Talawila from No. 101 Kirilapone Road, Nugegoda, and from Post Office Junction, Wattala, on the 12.8.60 to return on the 16.8.60.

Please contact:

A. C. F. Ratnayake  
Nugegoda

and

Miss D. F. Hapuaratchy  
Wattala. 991

## MADHU FEAST

(on 15th August)

A Bus will leave on the 12th August. Book your seats in time.

Those who are willing to do this pilgrimage will have the pleasure of seeing Anuradhapura, Madhu, Kathir Kovila, Hinguragoda, Polonnaruwa, Trinco, Wahakotte, Matale, Dambulle, Sigiriya and Kandy.

Mrs. M. R. De Silva,

148/1 Pickering Road, Kotahena. 999

The world is too much with us and we cannot escape from it but we can make some kind of atonement to Him for the spiritual neglect of sin on ordinary days and recover our sanctity on the sabbath day. This retreat and contemplation can give us more courage to gird on our loins and continue the struggle both of soul and body without misguidedly blundering through life.

## He never fails us

This is the day on which the Lord rested. Amidst beer and cards and hectic parties, we must still find the time to enable the poor heart to take stock of itself and regain its sanity. Life is not all beer and skittles. This is the day for closer communication with God. We have so much to pray for, so much need for His help. Here, during Mass, while adoring our God, we can think of the father and mother who are growing old or who, looking upon us from some place of suffering, are languishing for our prayers. This is the time to tell the Lord about our loved ones and ask protection for them in a hard world.

When every fear is expressed, when every hope is placed before the Tabernacle, why need we fear? We rise refreshed feeling that the earth is filled with the glory of the Lord and nothing can happen to us or those we hold dear. For God is our rich Relative, our strong One to whom we can fly for safety, our unfailing Benefactor, and once we come to trust Him implicitly, He is too much of a sportsman to let us down. He does not fail us even when we fail Him. How much more confident can we be after we have knelt at His feet and opened out our hearts to Him.

## Praying for their conversion

The Sunday Mass is the weekly meeting with Our Lord. There, in the silent tabernacle, His heart watcheth. Perhaps He is as glad as we are to meet Him—and this meeting is not long enough to plead with Him to have mercy on us because of our weaknesses, to have mercy on our poor country. How many there are in this country of ours who regard Our Lord not as the Great God that we know but as an enemy and gnash their teeth with anger at the mention of His Name! How many hands are upraised, how many voices thunder against the Good God whom it has never been their privilege to adore. It is an unknown God they revile and it is their misfortune that they have never come to understand this wonderful God of Love. Here, in church, we can pray for their conversion: Father, forgive them for they know not what they do.

Continued on page 12

## POT-POURRI

Continued from page 5

came a term of contempt and abuse. Pot boiling (complimentary in the Book of Job: 'He maketh the deep to boil like a pot') has been a derogatory term among literary folk for more than a century. It means to turn out routine stuff for the money it brings in.

"It is curious that authors should have forgone the more vigorous and picturesque term. How agreeable for one scribe to dismiss another as a pot-walloping hack! Pot-walloper has nothing to do with swallowing pots of 'wallop' i.e., mild beer, but it would be a good enough term for a human fixture at 'The locals'."



## Preparing for 1962 Pope John fills six more Council Posts

IN addition to the appointment of Archbishop David Mathew as secretary of the preparatory commission for the missions, Pope John has named the secretaries of another six of the commissions in preparation for the Ecumenical Council.

Archbishop Joseph Gawlina, rector of the Polish College of St. Stanislaus in Rome, is to be secretary of the commission of the bishops and of diocesan government.

Mgr. Achille Glorieux, Rome correspondent of the French Catholic daily *La Croix* and editor of the French edition of *L'Osservatore Romano*, is to be secretary of the commission of the lay apostolate.

### A HELP

Mgr. Jan Willebrands, who has long been known for his work for reunion and who was appointed by the Dutch Hierarchy to be their special delegate for ecumenical work two years ago, is to be secretary of the secretariat, headed by Cardinal Bea, S.J., which will help separated Christians to follow the work of the Council.

Mgr. Andrea Deskur, under secretary of the Pontifical Commission for the Cinema, Radio, and Television, is to be secretary of the commission of the press and entertainment.

This autumn several volumes will be published containing the material gathered by the ante-preparatory commission through its consultations with over 2,000 bishops all over the world and some 60 Catholic Universities. These volumes will be distributed only to members of the preparatory commissions under the seal of secrecy.

It is learnt that also in the autumn the Cardinals, archbishops and bishops from abroad who belong to the central preparatory commission will arrive in Rome

for short visits to make the contacts necessary for their work.

The work of the various preparatory commissions will, it is hoped, be sufficiently thorough to enable the plenary session of the Council in Rome to last not more than two months.

Additional appointments announced this week include: Italian Fr. Christoforo Berutti, O.P., who is assistant General of the Dominican Order, to be Secretary for the Commission for the discipline of the clergy and Christian people, and Canadian Fr. Joseph Rousseau, O.M.I., Secretary of the Commission for Religious. Fr. Rousseau, now consultant of the Sacred Congregation of Seminaries and Religious, was until recently Procurator-General of his Congregation.

## ARCHBISHOP BLESSES MARBLE ALTAR



His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray O.M.I., saying Mass at the new marble altar of St. Anne's Church, Wattala, soon after he had blessed it on Wednesday, 6 July. (Picture by Raymond Wanniaruppa.)

## REUNION

Continued from page 1

Dictionary of the New Testament" edited by G. Kittel and G. Friedrich which "has shown how the original doctrinal positions of the Protestants do not correspond on several points with the teaching of the New Testament"—as was, for example, the case with the famous (and, for Luther, fundamental) doctrine of justification by faith alone.

In England, on the other hand, it was mainly historical research on the Fathers and the early Councils which encouraged the movement towards reunion.

"As far as the 'new world,' is concerned," continued the Cardinal, "the fact that Protestants are divided into a very large number of groups and denominations creates special difficulties and obstacles. These denominations have not split off directly from the true Church (as was the case, at least in part, in the old world) but from communities which had already separated from the Roman Catholic Church.

Pope John himself, in his letter to the clergy of Venice in May, 1959, had not said that he was expecting reunion at once but first a drawing closer together, then contact, and finally complete reunion of so many brethren separated from their former common mother.

### THE SPIRIT OF GOD AND THE SPIRIT OF UNITY

If he was speaking only of reunion with the Orthodox, this is because this corresponds to the actual state of affairs, in the sense that the Orthodox are much closer to the Roman Catholic Church than any Protestant denomination. Basically it is only the doctrine of the primacy and the infallibility of the Sovereign Pontiff that divides them from the Catholics.

On the other hand, to consider matters from a supernatural point of view, one can — and one must — be optimistic, despite all the obstacles, as is the Holy Father himself. The possibilities of the Spirit of God, the Spirit of Unity, are infinitely superior to the possibilities of men; they must not be measured by our poor standards."

## Castro supporter attacks new Bishop How will Reds Use Cuba?

THE sharpest attack on a Church dignitary yet to be made by a supporter of Fidel Castro's regime in Cuba has been delivered by a commentator of the official radio station, Radio Mambi.

The speaker attacked the newly appointed auxiliary bishop of Havana, Mgr. Eduardo Boza Masdaval, previously rector of the Catholic University of St. Thomas of Villanueva.

"Boza Masdaval," the radio speaker said, "seems to us to be unworthy of being a bishop. People will yet live to see that this nation will no longer let itself be cheated by reactionary wearers of the soutane."

The new bishop had constantly given warnings against the Bolshevikisation of Cuba which he described as an act of treachery against the Cuban revolution,

which had originally been inspired by Christian ideals.

### LED AWAY

An incident like this throws light on the background to the Cuban take-over of the American, English and Dutch oil refineries and the substitution of Russian oil.

Fidel Castro, who began his regime with reformist plans which could be construed as in keeping with Christian social ideals, has steadily allowed himself to be led towards an authoritarian collective regime with increasingly close relations with the Soviet Union.

Many of his most influential henchmen are openly Communist, the most important being Ernesto Guevara, who holds many offices, including the direction of the National Bank. Guevara's aim has been to socialise the economy and the people who are more and more grouped into militias and collective formations, while the press rivals the Russian in its anti-American charges and slogans.

Half the country today belongs to the collective National Institute of Agrarian Reform, helped by Russian technicians.

It was Guevara who called for Soviet financial aid in return for the export of vast quantities of sugar behind the Iron Curtain. It was he who precipitated the present crisis by ordering the foreign oil companies to process Soviet oil brought across the oceans in Russian tankers.

### RED BASE?

The companies refused on the ground that vast sums of money were owed them by the Cuban

government and remained unpaid. The refineries have now been taken over by the Cuban government.

There is uncertainty as to how far Fidel Castro himself would have wished matters to go as far as they have — how far, in other words, he has become the tool of his Communist supporters with their clearer views and purposes.

A far greater uncertainty hangs over the future, not only of Cuba, but of the world. Will Khrushchev, in his present difficulties over co-existence, seize the opportunity of using Cuba as the first Communist stronghold in America and even possibly as its first military base?

Equally, will the United States feel obliged to take sanctions more grave than diminishing or stopping the import of Cuban sugar into the States?

Amidst these great dangers and uncertainties, one can only look back sadly to recall the constant warning of the bishops of a Catholic people against political and social policies which could only play into the hands of Soviet Russia and promote Communist aggression on the very borders of the United States and the Catholic traditions of Central and South America.

## FAO'S NOBLE EFFORT

THE five-year campaign to free the world from hunger begun by the United Nations Food and Agriculture Organization (F.A.O.) on July 1, has been greeted by the Pope as a "noble effort serving the true well-being of humanity" which deserved the interest and co-operation of all men.

The Church rejoiced that so much good will should come together for this undertaking, in which she saw a practical example of the works of mercy.

## Vatican Doctor

THE post of head of the Vatican City health services, vacant since the resignation of Professor Galeazzi-Lisi shortly after the death of Pope Pius XII, has been entrusted to Professor Filippo Rocchi, Pope John's personal physician.

## Journalists tackle atheism

CATHOLIC and Protestant journalists from all parts of West Germany met recently in Bethel for four days for their annual discussion.

The central theme for discussion was the struggle of the Christian Churches against atheism.

Experts reported on specific matters such as the forthcoming ecumenical council in Rome and the policies of the Orthodox Church.

Archbishop Jaeger of Paderborn and Dr. Martin Niemöller, outstanding Lutheran churchman, delivered the opening addresses.

The meeting was the fifth of its kind.

ness and colour. In a sheik's tent one sits on lovely carpet, though coffee is the thing.

If asked I thought I would give the prize to Palestrina's Ave Maria. There was something very subtle in it that defied analysis.

To the listener the programme sheet was not necessary. The various flavours were there to guide the ear. One could not miss the honey dew of Palestrina, the Chateaufort of Victoria, the bitter herbs of Croce, the champagne of Verdi and the vanilla of Crake.

The Festival of Music 2 was not a musical performance. It was an historical event.

Father Ignatius Perera and his boys have done it again. None could have done better.

M. J.

## ★ CATHOLIC CHORAL SOCIETY'S

# Festival of Music-2

THE only approach to Palestrina is Palestrina. One cannot make surrealistic interpretations of him. His musical colour-mixing follows the rule of the rainbow, not the symbolism of the impressionist. His symbolism is realistic or nothing at all. His music is precious like the willow pattern China ware be-

cause of its originality, authenticity and age.

Palestrina is not meant for musical acrobatics. It is meant for athletics and then for the Olympics. It is not measured by the yard and timed by the stop watch. It is weighed in the balance for its caratage.

Versatile Father Ignatius Pe-

ra must have known it when he decided on Palestrina and his "Boys." We know he did not get the Master in a day. He could not. So he had five years of intensive practice.

It seemed to me that at the beginning the boys had the bows too tight: they were feeling for the balance. A feather-weight of voice was wanting here and there. But when Judas Maccabaeus left us and the Children of the Hebrews came in, the balancing came like a flock of birds on wing. Among the motets, Victoria's Tenebrae was colourful. We could hear the shadows.

The velvet smoothness of Palestrina was contrasted with the rain-patter of Bach. But being the Passion, Bach was rumbling in the depths. The interlude came in good time. The voices were tired.

Some one asked me what those interludes were doing there. I said they were stage curtains, mostly silk brocade, to add rich-

ness and colour. In a sheik's tent one sits on lovely carpet, though coffee is the thing. If asked I thought I would give the prize to Palestrina's Ave Maria. There was something very subtle in it that defied analysis.

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## SUNDAY MASS

(Continued from page 11)

Is the Mass long and tedious? How can it be so when you have so much at stake and so much to tell Him. If our interview with God is going to be a complete and meaningful meeting, we must prepare ourselves to gain His favour. Mass has no meaning for those grown-ups who cause scandal and set a bad example to growing children by whispering jokes during the service, criticising the priest for his long sermon, and paying attention to everything, even their smoke, without due deference to the Lord. Punctuated by yawns, with never a prayer on their lips, conscious only of their rig-out and social obligation, do these ill-bred visitors to the palace pay any homage to the King of Kings? Unblest they come to church and more unblest they leave, having propitiated the Devil and made a mockery of the Holy Mass when Jesus had

looked out for them with tears in His eyes.

Sunday Mass provides us with a splendid opportunity to educate ourselves, to discipline ourselves, and gather for seven days more a greater stock of energy and inspiration. We are apt to blunder and give way to some foolish whim of ours that will land us in trouble but the fear of the Lord is the beginning of wisdom — or fools we must verily be if we do not avail ourselves of this great chance to meet someone whose friendship is more and more to our benefit, who is never tired of listening to our innumerable prayers, who never grudges to grant our requests — whenever it is for our good.

Selfishly and meanly we keep on asking, gracelessly accepting the money gifts of life and pestering Him with our demands — but God is great and noble and