

# The Ceylon's Catholic Weekly Messenger

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## JURISTS ACCUSE RED CHINA

*Ceylon Judge was on  
investigation panel*

AN international organisation of lawyers and judges has accused Red China of "widespread killings" of Buddhists in Tibet in an effort to wipe out the Buddhist religion there.

### Diplomat whom Pope visited is dead

SIR Marcus Cheke, the British Minister to the Holy See, whom Pope John visited last month at a Rome hospital where he lay seriously ill and spent 15 minutes by his bedside, has died at the age of 53.

Sir Marcus, who was not a Catholic, was a great friend of Pope Pius XII and of several cardinals.

The body of the dead diplomat was flown by special plane to England where the funeral took place at Bickleigh, near Plymouth.

### Council: 1962

A FIRST hint of the approximate date of General Council was given by Pope John last week when he addressed 2,000 directors of the Catholic Action Men's Union. It looks, he said, as if the Council will be held in 1962.

### Digest will be 'top'

THE Catholic Digest, already published in the U.S.A., Germany, Italy, Ireland, England, Australia, Switzerland, Belgium and Holland, now plans editions for the Philippines and India, making the Digest the largest international Catholic publication in the world.

## MUNICH CONGRESS

*Indulgence date is August 14*

THE REPORT PUBLISHED LAST WEEK ABOUT THE CONCESSIONS GRANTED TO THOSE ATTENDING THE CONGRESS WHO WISH TO OBTAIN THE PORTIUNCULA INDULGENCE WAS INCORRECT.

Those attending the Congress may now obtain the indulgence on Sunday, August 14, under the usual conditions: the normal rule is that the indulgence may be obtained on August 2 or (with permission of the bishop or parish priest) on the Sunday following. As this Sunday is the closing day of the Congress, and as few would be able to visit a privileged church in Munich on this day, a week's postponement has been granted.

#### GUESTS

Permission has been given to Dr. Hans Merk, the organiser of the "Silver Seagull" campaign to raise funds to bring bishops, priests, and

The organisation is the International Commission of Jurists. It has established, it says, that Tibet's Communist Chinese masters forcibly transferred large numbers of Tibetan children to a Chinese materialist environment in order to prevent them from having a religious upbringing.

#### CONSULTATIVE STATUS WITH U. N.

The commission, a non-government organisation, has consultative status with the United Nations.

Its report on religious persecution in Tibet was made by a fact-finding committee of nine members, one of whom was Mr. Justice T. S. Fernando, a Judge of the Supreme Court of Ceylon.

The committee said that the "widespread killings were unrelated to military action in suppression of the uprising," — a reference to the Tibetan revolt climaxed by the flight of the Dalai Lama to India early last year.

#### REFUSED INVESTIGATION

Communist China, which took over Tibet in 1951, refused to allow investigators from the International Commission of Jurists to enter Tibet.

The commission's findings were based on interviews with refugees and on official publications from Communist China.

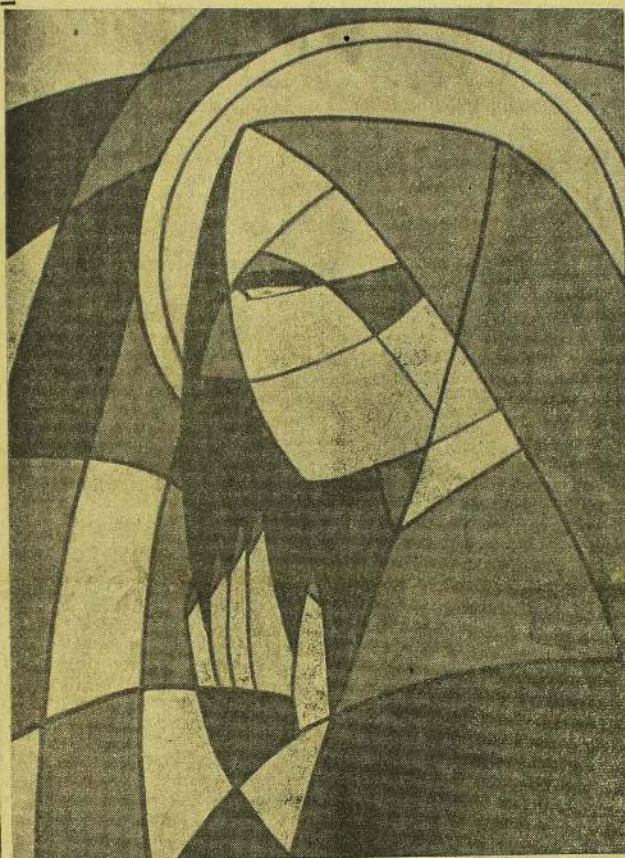
### Austria pays for Church property

AUSTRIA last month signed an agreement with the Holy See under which it will pay 100,000,000 schillings (£ 1,370,000) a year to the Church in compensation for property confiscated during the German occupation between 1938 and 1945.

lay-people from mission countries to the Congress to hold public collections for this campaign in Bavaria and in North Rhine-Westphalia.

So far he has raised sufficient money to pay the fares for about 140 people from mission areas: the normal system is for a village or town to club together to pay the fare for a definite person, who is then their guest, and among those invited to Munich are 82-year-old Patriarch Maximos IV Saigh of Antioch of the Melchites, Cardinal Santos, Archbishop of Manila, Philippines, Cardinal Gracias, Archbishop of Bombay, and Archbishop Kozłowiecki, S.J., of Lusaka, Northern Rhodesia.

## MARY—by a Ceylon artist



This painting of Our Lady by Luigi Stanislaus of Katuneriya will be one of the exhibits at the National Catholic Arts Exhibition (sponsored by "Rasanjali") which opens at the Art Gallery on Sunday, 24 July. See page 7 for details.

### Audience for Olympic Athletes

POPE John will grant two special audiences in connection with the Olympic Games being held in Rome this year. One will be in the Vatican on August 24 for all the athletes taking part, as well as for sporting journalists and others whose duties bring them to the Games. The other will be at Castelgandolfo on August 29 for the leaders of the International and the National Olympic Committees.

It is thought that when probably at the end of this month, the Pope leaves Rome for his summer residence at Castelgandolfo he will make a small detour to visit the Olympic village that has been built to accommodate the athletes taking part in the Games.

#### PRESSMEN MEET

ABOUT 200 journalists from all five continents are at present participating in a world congress of the Catholic press which began last Wednesday in Santander, Spain, and ends tomorrow.

## Malta's celebrations begin tomorrow

IN Malta this month there will take place the culminating ceremonies of its Pauline year — the year in which is being celebrated the 19th centenary of St. Paul's shipwreck off the island's coast.

#### OFFICIAL GUESTS

Tomorrow will see the beginning of a fortnight of celebrations which will end on Sunday, July 24, with the closing of the centenary year by Cardinal Muench, the Papal legate, and a broadcast to the Maltese people by the Holy Father.

Several eminent Catholic prelates and lay people, including Dr. and Mrs. Frank Sheed, will be there either as official guests or speakers.

A British destroyer, the H.M.S. *Surprise*, flying the Papal Flag will carry Cardinal Muench from Naples to Valetta harbour where he will receive a 19-gun salute and be greeted by Archbishop Gonzi, Malta's Metropolitan.

#### A RELIC

Cardinal Muench is carrying with him a relic of St. Paul — the chain that was used to bind the Apostle during his imprisonment — which will be placed in a decorated car and driven to St. John's Co-cathedral with an escort of motor-cycle police.

## Fr. Pire suggests a new kind of summit

HOLDERS of the Nobel and Lenin peace prizes should meet in the interests of peace, said Fr. Dominic Pire, O.P., who won the Nobel prize in 1958, speaking in Mainz, Germany.

A conference between people honoured by East and West for their work for peace would help to overcome present obstacles, he declared.

He suggested Norway at the end of this year as the place and time of the meeting.

Fr. Pire was speaking at a news conference at which he discussed his new campaign for a "World of Open Hearts."

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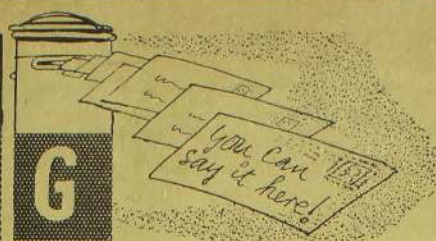
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# WEEKLY POSTBAG



## Evils of State-managed Education

IN his thought-compelling speech at the diamond jubilee celebrations of Holy Cross College, Kalutara, His Grace the Archbishop made pointed reference to the unfortunate plight that had overtaken France consequent on the nationalisation of her schools.

Readers of this paper may be interested to know what Sir Dinshaw Wacha, former President of the Indian National Congress and well-known economist, has said about centralised State education with particular reference to France.

"I am one of those who think," says Sir Dinshaw, "that State-managed education, however admirable, is not without its serious drawbacks.

Like State-managed currency, such an education is productive in the long run of evil only rather than good. All artificial devices have been known to end in one mischievous result, namely, arrest of natural growth; and what arrests such growth, must be held to be noxious.

"Nowhere, so far as my knowledge extends, has a centralised system of education been a complete success. Indeed, wherever it has been introduced it has had to be abandoned or considerably modified after years of practical experience. Nowhere were the prejudicial effects to the moral and intellectual welfare of a people by means of centralised education more palpably discernible

than in France. And we all know how far it has done injury to the manhood of that great country."

In this connection, Sir Dinshaw quotes with approbation some most excellent and pertinent observations on French education made by Monsieur A. Martin, a noted educational authority.

"State education should not be carried to such a pitch as to extinguish individual enterprise; it should supplement not supplant private effort. In France, since the period of the Revolution, the general tendency of the State has been to usurp the functions of the individual, and it has shown itself monopolising, intolerant and narrow-minded as regards the education of youth.

"It claims to be absolute and unique master. Nothing can be done without the authority and approbation of the State. Its image and superscription must be stamped on the schools, the masters and the pupils, on the prospectuses, the classical works and the scientific or historical theories and on the diplomas and degrees—upon all alike. No one can teach except by the permission of the State, and nothing can be taught but what the State sanctions. In short, there is but one teacher in France, the Minister of Public Instruction; for all other teachers are merely instruments attuned to the official keynote and led by the official baton."

From the manner in which education was administered by the State in France one noted three principal evils of centralised State education. Firstly, a dead level of uniformity; secondly, a decline of intellectual power; and, thirdly, weakening of the moral fibre in the natural character."

These weighty observations on the evils of centralised State education should make all lovers of Sri Lanka to sit up and think furiously!

J. A. A. de Silva.

Colombo.

### Take warning from Tibet

THE International Commission of Jurists in Geneva presided over by Mr. M. Purshottam Trikamadas, a senior Advocate of the Indian Supreme Court, carried out an investigation on Chinese atrocities in Tibet. The Commission is of opinion that the Universal Declaration of Human Rights has been violated by the Chinese Government. The main findings of the Commission are as follows:

1. The Chinese would not permit adherence to the practice of Buddhism in Tibet.
  2. They had systematically set out to eradicate religious belief in Tibet.
  3. In pursuit of this aim, they had killed ministers of religion and others whose belief and practice were an encouragement to the rest.
  4. They had forcibly transferred a large number of children to a Chinese materialist environment to prevent them from having a religious upbringing.
- Some of our men and women have gone on conducted tours of China. To them—
- "Peiping," through the window, darling
- revealed China as a demi-paradise. I trust the findings of the Commission will be an eye-opener to them. I trust these findings will also be a warning to the average voter as to what to expect in Ceylon if the Marxists infiltrate into the Government.

Jaffna.

C. W. D. A.

### Catholic Action

I AM afraid Mr. T. B. Illangaratne is labouring under a Himalayan misapprehension when he speaks of "Catholic Action" as an "anti-Catholic, anti-God, anti-social and anti-religious organisation."

The thing described in modern terms as "Catholic Action" originates

with the Catholic Church itself. It is an age-old idea simply sharpened to great effectiveness in accordance with changing conditions, and the laity has joined in that apostolic work of saving souls. Cardinal Newman has been proved right in his forecast that the struggle of the Church in the 20th century would be against the forces of organised secularism and materialism.

Pope Pius XI, to whom was chiefly due the modern development of Catholic Action, defined it as "the co-operation of the laity in the hierarchical apostolate." Again: "Catholic Action is the simple and efficacious participation of the laity in the hierarchical apostolate of the Church, that is to say, their co-operation is the extension of the reign of Christ in individuals, in families, and in the whole of society." And this "Catholic Action is nothing other than the apostolate of the faithful, who, under the guidance of their bishops, put themselves at the service of the Church and assist her in the integral fulfilment of her pastoral ministry."

In the light of the above authoritative papal pronouncements it would appear that Mr. Illangaratne is clean off the beam. His recent action therefore in attacking the Catholic Church reminds one of Daniel Defoe's remark, quoted by Hazlitt, "that in his time there were a hundred thousand stout country-fellows ready to fight to the death against Popery, without knowing whether Popery was a man or a horse."

J. A. D. S.

Borella.

### In praise of fathers

THREE cheers for Mrs. Iris de Croos! I have often thought what a pity it is that although we have got "Mother's Day" from America, we had not also imported "Father's Day," but I am afraid that I never thought of suggesting it, so that I am very grateful to the writer

### WHAT PEOPLE SAY

By Spectator

L. H. Mettananda: "Was it fitting that a Catholic Government Agent should be appointed to a place where the majority were Buddhists? It was altogether improper, because Catholic officials followed the instructions of their Bishop!"

Nissanka Wijeratne, Government Agent, Anuradhapura: "Earlier I had decided to express certain facts quite candidly on that occasion, but on the explicit advice of the Sangha I was refraining from doing so!"

Tables turned?

Pat Paine: "No cord of the human heart appears to have been touched by such colossal disasters as the earthquakes in Chile, and tidal waves in Japan, etc!"

Harry Hartless: "So busy as we are with another General Election, we must be exempt from any such charge!"

Oliver Twist: "Foreign aid flooded, in when we were flooded out! Our coffers being empty, we still need plenty!"

R. S. Perera at Dunagaha: "As a Catholic I would ask the Church not to create a rift between the Catholics and the Buddhists!"

Just a case of temporary aberration! He will be O.K. after July 20!

T. B. Illangaratne at Teldeniya: "The S.S.C. examination which Mrs. Bandaranaike had passed was worth ten times today's S.S.C!"

Then where must have been a good thing or two in the bad old colonial days! D of E, and all teachers, look to your laurels now!

of this letter under the above caption, for putting it in print.

It is a well-known saying, and quite true in many if not most cases, that "a boy's best friend is his Mother," and all honour to those noble women who have been the guiding influence of great men. But I am sure, at least in my own case, and there must be others, that a girl's best friend is her father. I do not mean to belittle my mother or mothers in general, but fathers do require more attention, for they are the heads of the family even in these days of the equality of the sexes, so what about celebrating Father's Day in future?

E. R. Tampoe.

Colombo.

## EVIL

### BISHOP SHEEN SPEAKS

SOMEONE

once said that "jealousy is the tribute which mediocrity pays to genius." There is no other emotion which can so quickly strangle truth, for after a while, nothing that any other person does is esteemed to have any worth. Envy of others is the

daughter of pride which, in its turn, cannot tolerate a rival. One of the surest ways to make enemies through envy is to excel them, as sometimes one makes friends by allowing others to excel us.

Envy is a grief or sadness born at the sight of another's prosperity or happiness or advancement. Whatever the other person has, is regarded as having been stolen from self, and therefore is an unjust possession. It then quickly passes over to a desire of destroying the other. The infatuated Caligula slew his brother because he was more handsome. Plutarch tells us that "Dionysius, out of envy, punished Philoxenus the musician, because he could sing, and Plato the philosopher because he could argue better than himself." Cambyes killed his brother Smerdis because he was more skilful. The first murder in history, was because of envy. And the greatest literature of all times tells the story of the revengeful spirit of Saul against David.

### Grief and pity

But there is not only hatred of another's good in envy; there is also a kind of grief. This explains the remark of a Roman against Mutius, who was known for his jealousy of others, and who, therefore, always wore a long face: "Either some great evil has happened to Mutius or some great good to another." The envious are always in a state of perpetual unhappiness. As Quarles has said: "Envy hates superiors because they are not equal to them; hates inferiors, lest they should be equal to them; and hates equals because they are equals."

Opposite to envy are two other emotions, one which balances off the misfortune which happens to others, and the other the good which happens to them. The first is pity; the second is admiration. Pity is even more than a disinterested kindness; it is a compassion or a suffering with others, feeling their hunger as our own. That is why Our Divine Lord would not send away the multitudes who followed Him into the desert, despite the pleas of the Apostles that He do so. Rather, the Gospel states "He had compassion on the multitude." Pity is completely different from aiding another, because



of the belief that another person would aid us if we were in trouble. Foreign aid, if given solely for the sake of an outer rim of defences, is not pity for the unfortunate nations of the earth; but the self denial of a package of cigarettes or a cocktail in order to aid some of the people in Asia who go to bed hungry every night is real pity.

### Admiration

Admiration makes up for envy by delighting in the good of others. But here the encouragement or the praise must not be in order that we influence others to like us or to become our friends; that is egotism, not admiration. The human body affords an example of how we are to be sensitive to others in all their states. If one member rejoices, the whole body rejoices. If the tongue tastes something sweet, the whole emotional life shares in joy. So too, if there be a spiritual prosperity in any individual of what is called the Mystical Body of Christ or the Church, it should foster happiness or gladness or admiration, because that person is part of our spiritual organism.

### Encouragement

Today there is much false praise, but little encouragement. He who acts well or performs a duty well may rejoice in praise, because he likes it, and it flatters his ego; but another may say: "Give me praise; that I may give it to My Master." But still another may say: "Give praise to Him Who is responsible for the gift. What have I that I have not received, and if I have received, why should I glory as if I had not received?"

An old story tells of a man who was so filled with despondency that he decided to commit suicide; but he resolved also that if he met a kind, smiling friend, he would not go through with his deed. The story ends there, as everyone wonders what happened. The more one ponders the ending, the more one sees the importance of encouragement as opposed to envy. (Copyright... Reproduction in whole or in part forbidden).

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# Liturgical Altars ...and allied matters

WE have a granite altar in the Major Seminary Chapel. It is a fairly new altar but an old idea, sharing as usual with the ideas of the Church—ever ancient, ever new.

An old priest tired out from his journey through hilly country came to look up old acquaintances at the Seminary. Shown the Seminary altar while he waited, he went up to it, touched it and said: "Granite. Very good. But too modern."

One liked the candour of his statement, but not its contents because it was too sweeping and therefore not fully true. Being modern for the mere sake of being modern is from the pastoral point of view quite useless; but if "being modern"—as in the case of the so-called "Gothic" but really "Roman" vestment—means, using media which are meant to throw across the message of Christ more effectively in accordance with a fast-developing world, then by all means let us seize these methods and media, for all things are ours, and we are Christ's, and Christ is God's. Should we not "try all things, and hold fast to that which is good?" When so much of "missionary adaptation" is in the air—sometimes alas, flaunted by people who bandy the word and despise the reality—why should we not use our own granite, carved and sculptured by our own sculptors, and leave aside marble if there is any objection to getting it? Could we not with ease of conscience use our own tamarind wood (local), treated and sculptured by a famous artist who is a son of the soil and shaped into our own country's Madonna?

## Why they kiss it

What is known today as the liturgical altar is the old idea and reality of one single slab for altar.

The altar is the centre of the church. It demands veneration for two reasons: during the first centuries the altar-table was often a stone slab placed over the tomb of a martyr. Our Lord died the Prince of Martyrs, giving testimony to the Truth that He was God. No more fitting place could there be for Mass, than over the bodies of those who died for that same cause. Now there is in every altar-stone, (which is this large altar-slab in miniature) a cavity called the "sepulchre," in which relics of certain saints are

By  
**FR. MICHAEL P.  
RODRIGO O.M.I.**

enclosed. The priest kisses the altar at the beginning of Mass, recalling the presence of those saints whose relics are enclosed, and asks forgiveness for his sins (originally he said "our sins" in the plural).

The second and perhaps more christological reason why the priest

altar the Bread of Life.

Our Lord made the Eucharist at a meal, at a friendly table. A meal is always a social affair. It is there that the family is happy and there the children take what is doled out for them by mother or father; it is there they learn their lessons of self-discipline, and family-spirit and loyalty, no less than at other occasions. It is there that the family finds itself united—and what joy to meet at the paternal table for a festive occasion like Christmas or the New Year, or the church feast—when even the meal is delayed till the eldest daughter from Matara is come to the patriarchal home! Only then does the meal commence.

If the trend is back to the Mass, back to the source of our Redemption—Christ's passion, death and glory—then back to the Sacrifice and its catechetical and pastoral value; back to the Table, not to the "wedding-cake" altar with its tier upon tier of flowers and vases and votive lights and



kisses the altar seven times (eight at High Mass) is because the Altar represents Christ. *Petra autem erat Christus*, says one text. Another says: "Our Lord is the living altar whence ascends our sacrifice of praise to God" (Hebr. 13, 10-15). At High Mass, the celebrant kisses, then incenses the altar as a mark of veneration. Christians of the early centuries loved to kiss the altar at times other than those of liturgical offices. It is said that when the resistance of St. Ambrose against the Arianist heresy forced Emperor Valentinian II to capitulate, the soldiers on hearing the good news rushed all to a man to the altars and kissed and embraced them as a mark of peace. I have seen people of Naples, Italy—where kind hearts are more than coronets, and simple faith than Norman blood—kiss the altar before leaving the church.

## Back to the Table

In those times the fixed altar was one large slab usually supported by four columns. It is this large slab that is the "shrunk" altar-stone of today, still shrunken into the *antemensia* given, by indult, for use in the missions. Today this portable slab is "fixed" on to a wooden altar which is decorated and, since the Middle Ages, adorned with filigree work, carvings and trimmings. All this was good during the period of emphasis on the sacramental aspect of the Eucharist. Today it is rather the (table and) sacrificial aspect that is to be emphasized so that more of the faithful might become *circumstantes* and draw from the

stands and brass-bowls, where, on feast days the priest is lost in the "arum-woods" as he fumbles for the key-hole of the tabernacle.

## Simplicity the key-note

Wouldn't it be truly modern to be simple in our church-lines. If the Church has asked that it

The earth is one vast altar on which Christ and His members offer eternal praise to God

be a table with a Tabernacle and six candle-stands, then that would suffice. The steps (*gradines*) are not necessary; they are meant for raising the altar (altar steps must be 3, 5 or 7). Catechetically it would then be far easier to show the people that the altar-railing is not a fence but a table, the Table of the Altar extended to the people as at the Supper in the Cenacle. In Mediaeval History museums in Europe one sees very large voluminous Bibles chained to their stands, not to keep them from the people but for the people. In much the same way the railing is not meant to keep people from Communion, but meant to keep Communion for them.

Leaving the sanctuary for a moment, if we turn around we

## BRIDE OF CHRIST



● The clothing ceremony of Rev. Sister Mary Bernadette of Little St. Therese at Lansigama, Marawila.

(Picture by Eardley Perera.)

will find a pervasive sense of peace in a Catholic church, a sense of peace flowing primarily from the Real Presence of Jesus, and secondarily from the church itself. This sense of peace can be brutally impaired by over-sized Stations of the Cross, a clumsy pulpit, prominent ribbing of the ceiling, glaring light-fixtures and an unsuitable, queer reredos. What a difference in a church where there is a disciplined use of muted colours, parallel rows of light fixtures giving proper reading light, sculptured forms or symbolic figures of the Stations enriching the nave-walls. All this simplicity will help focus attention on the sanctuary, and there the simple architectonic lines which harmonise, usefulness and beauty will naturally lead the eyes and heart and mind to the Altar Table and the Tabernacle. The one-slab altar table might have a low Tabernacle, wide enough to contain many ciboria, and six stubby (not too short) candle-stands that keep the "table-ness" of the altar. The Mass-cards also could be fairly low (short) when in use. All this can create a sense of peace and preserve interior devotion. Here the aesthetic is at the service of the ascetico-liturgical.

## Church not wealthy—says Bishop Peiris

(from our Madampe correspondent)

"CATHOLICS build churches such as this because they work in whole-hearted co-operation. The Church does not possess a great deal of wealth as non-Catholics think. We have built churches out of the money we have collected with great difficulty for many years. It is not difficult to do charitable deeds of this nature if each one does his or her share of work. It is into the church that a Catholic is brought after his birth into this world, and after he quits this world for the world beyond the grave. Therefore it is the duty of Catholics to safeguard their churches."

These words were spoken by His Lordship the Bishop of Chilaw, the Rt. Rev. Dr. Edmund Peiris, O.M.I., to the people who gathered at the church grounds of St. Sebastian's, Pambala, last Sunday. The Parish Priest, Rev. Fr. P. C. Nonis, and the parishioners received His Lordship who was conducted in solemn procession to the church.

aspects are, for example: community hymns, congregational singing, dialogue Mass, etc. It is the Mass that matters. Perhaps few quotations express so well what we are trying to say than this one:

"... We are celebrating Heaven's Mass. When we have almost disappeared from the scene, one of the tiny children who are here will perhaps be a worthy, white-haired priest, who will preside for Christians who are not yet born, at the same Mass as we have sung today. And for as many centuries as God wills, the Church will repeat the liturgy of our Mass, with only such changes in detail as will be the landmarks of past time. The Amen of generations to come will be an echo of ours. Our Mass dominates the centuries; the earth is one vast altar, on which Christ and His members offer eternal praise to God. Ransomed humanity—the thought is St. Augustine's—forms but a single man, whose prayer lasts till the end of time." (Chevrot, *Our Mass Explained*, p. 240).

## Of Special Interest

to Parish Priests and Superiors of Religious Institutions.

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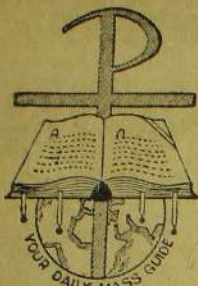
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**Sunday, July 10: FIFTH SUNDAY AFTER PENTECOST.** Green. 2nd Prayer of the Seven Founders and their Companions. Creed. Pref. of the Trinity.

**Monday, July 11: Mass of the Sunday.** Green. 2nd Prayer of St. Pius.

**Tuesday, July 12: St. John Gualbert.** White. 2nd Prayer of SS. Nabor and Felix.

**Wednesday, July 13: St. Anacleto, Pope.** Red. Common Preface.

**Thursday, July 14: St. Bonaventure.** White.

**Friday, July 15: St. Henry, Emperor.** White.

**Saturday, July 16: Commemoration of Our Lady of Mount Carmel.** White. Creed. Pref. of Our Lady.

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

• Unless otherwise stated the prayer prescribed is said daily.

## Town of Jacob unearthed?

UNITED STATES archaeologists in Jordan have unearthed what are believed to be the remains of the 3,700-year-old Canaanite town of Beit Eal, where Jacob and Abraham are said to have lived.

## Strands of the Story 247

# FATHER VAZ'S CAUSE A CASE FOR THE POPE?

LAST week, recalling the "equipollent" canonisation of St. Gregory Barbarigo on Ascension Day this year, we raised the question whether Fr. Vaz's case might come in for similar treatment.

For the benefit of those who may have glided over the technicalities of the matter, let us repeat:

(a) every time a Servant of God is placed on the official list of Saints, the Supreme and Infallible authority of the Pope is involved. In an "equipollent canonisation" however, the ceremony is somewhat different; and, most of all, it is a direct intervention of the Sovereign Pontiff without the various stages of Procedure through the Sacred Congregation of Rites;

(b) though the Holy Father is not strictly bound by laws of Procedure laid down by himself or his Predecessors and could at any time, making an infallible decision, place a person on the list of Saints by a summary decree, he does not set aside the usual Procedure of the Sacred Congregation of Rites unless the special circumstances of the case seem to demand it for the greater good of the Church;

(c) analysing the rules of prudence given by Pope Benedict XV on this point, we would say that the "special circumstances" for the Holy Father to waive normal procedure are:

- (i) when normal procedure is practically impossible;
- (ii) when, on the other hand, there is sufficient evidence (human and Divine) that the person was heroically holy;

(iii) when, together with all this, there are serious reasons to believe that there would be great benefit for the Church if the person were placed immediately on the list of Saints, whereas delay would be, perhaps an irreparable loss.

So much for the principles. In practice, procedure is practically impossible when centuries have elapsed;

## Father Vaz Feature

for, "Procedure, we know, goes by oral testimonies supported by documents that are turned into Canonical evidence by the processes of the "Historical Section" of the Sacred Congregation of Rites.

On the other hand, if a person's reputation of heroic holiness has survived several centuries, there is already a good case. A centuries-old reputation is human evidence in the sense that it was what human beings (even generations of them) think; but it is Divine evidence when we consider that left to themselves (without the impulse of the Holy Ghost) people with proverbially short memories would have soon (in one generation, perhaps) forgotten the holy man or remembered him only in an "abstract" way (without having recourse to his intercession, as "reputation for holiness" implies in the language of the Church).

This constant tradition (long-lived)

gains more of the mark of God's hand, when it is widespread (when it goes beyond the narrow circle of the people who might be considered to be naturally interested in the person). At the same time, it is more convincing (both humanly and Divinely) when it is shared by both important personalities and the common man.

When all these conditions are fulfilled, there are already strong reasons to believe that it is a pity that such a light is being kept hidden from the Universal Church and that the piety of many people is being deprived of its "fuel," just through the unfortunate circumstance that lapse of time stands full in the way of Procedure. Beyond that, it is only a matter of proper propaganda to impress on others as well what profound lessons the life of this holy man holds for us in our day. In fact, it is an act of Providence that has kept this in reserve for us in these centuries of silence and obscurity. It is needless to point out that the greatest propaganda is the Decree by which the Holy Father acquaints the Church with his decision — and the Homily by which he explains it.

With these long preliminaries to explain the position, there is little room left in our column to apply the principles to Fr. Vaz's Cause. Nevertheless, a lengthy examination is hardly necessary.

With our 17th century Apostle of the days of Persecution, we are certainly confronted with a centuries-old case.

This lapse of time has certainly made normal procedure through the Sacred Congregation of Rites practically impossible. The oral testimonies are out of question, since they have not been canonically recorded at the time. (Those of the 1935-53 Process of Goa can only refer to tradition).

In consequence the Sacred Congregation of Rites (after seven years of perusal of the Acts of the Goa Process) has come to the conclusion that the Cause can only go through its hands by the processes of the "Historical Section."

The point is: how far can even this be accomplished according to all the rigour of the laws.

Meanwhile, the facts of Fr. Vaz's life, its heroic circumstances, are all solidly established by historical works of value and by documents that are clear and sound enough even before being "processed" canonically by the Historical Section. Without such a processing they cannot meet the requirements of Procedure, but from now they can suffice for the Holy Father's personal and pondered judgment. Confronted with Procedure, Fr. Vaz's Cause will have to face tremendous delays and, at the end, one may not succeed in providing canonical proof of his old miracles (those of his life-time and of the period immediately after his death). And yet these miracles, if they rest on sound human evidence, can suffice

## MORNING OFFERING

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

## INTENTIONS FOR 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.

## RADIO LOG

**JULY 9 to 11: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — S. N. Arasaratnam, Esq.**

**JULY 10: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.**

**JULY 11 to 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).**

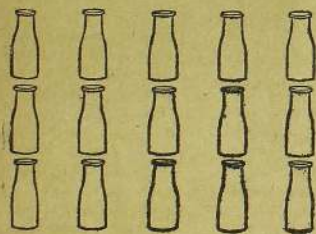
for the Holy Father to judge that God's own finger points to the work of His Hand.

Meanwhile, the delay is (we believe) a loss for the Church — for us in Ceylon and India; for the Oratorians in many countries; for the missionary world everywhere.

One point of difference, however, between Fr. Vaz's case and that of St. Gregory Barbarigo or St. Albert the Great is that for these two there was liturgical veneration in some places. If this has been absent in the case of Fr. Vaz it is only because the rules of Holy Church faithfully and rigorously kept by us, have forced us to abstain from anything that might look like "public cult" forestalling the judgment of the Holy See. For the rest, his reputation of holiness has survived the centuries and that in the face of many odds. Even the present revival of interest and devotion is a Divine sign — beyond the human possibilities of those who may have wished or worked for it.

For a first attempt at a case for Pope John, let this suffice.

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★ **BANDIT KING'S HEADQUARTERS ISSUES APPEAL TO THE  
"HAVES" ON BEHALF OF THE "HAVE-NOTS"**

# LEND US A TRACTOR AND GOD BE WITH YOU!

BACK in cosmopolitan Colombo, and fresh from his jungle jaunt in Uru-u-diyandaluwa — that's a spot ten miles off Chilaw — Robin Hood with his bows and arrows, catapults, sabres and foils mumbled to himself:

"So if it be no dream, we shall at last  
Hasten the Kingdom of God's will on earth,  
There shall be no more talk of rich and poor,  
Norman and Saxon. We shall be one people,  
One family, clustering all with happy hands  
And faces round that glowing hearth, the sun."

ALFRED NOYES wrote those lines in his 5-act play labelled Robin Hood, in 1926.

Thirty-four years later, in 1960, those self-same lines have been posted up on every green tree in Uru-u-diyandaluwa, under instructions from Ceylon's own bandit king's headquarters.

In Uru-u-diyandaluwa there are 72 families comprising 200 souls in destitute and perilous circumstances.

A group of undergraduates from Colombo have set their hearts on bringing the sunshine into the lives of those dismal 200 souls.

They have achieved much, but much still remains to be achieved. Immediate problem pressing them is the urgently-needed clearance of six acres of grass-and-scrub-land for conversion into smiling paddyland which will ultimately make this very primitive village in the jungle a self-supporting unit, freed from the rapacious middle-man.

The question Robin Hood poses this week is: "WHO SHALL LEND THEM A MECHANIZED TRACTOR?"

A tractor cuts across time by the maximum and whittles down labour to the minimum. Before the expected rains come down in August the land must be readied and put into shape.

The loan of a tractor in the circumstances is a real lift-up for the project in hand.

Professedly the champion of the under-dog, the incorrigible archer, lover of the green wood, jocular protector of women and children, re-adjuster of the distribution of property, incomparable one who robs-the-rich-to-endow-the-poor — old Robin Hood — expects every "have" to do his duty by the "have-nots" of Uru-u-diyandaluwa.

NOW, WHO WILL LEND THEM THE TRACTOR?

## Press workers celebrate

FAMILY re-unions are invariably occasions for much bonhomie.

Over one hundred workers of the Catholic Press (constituting almost a 100% turn-out) attended their annual assembly held at the Press premises at Borella on the Feast Day of the Sacred Heart.

Celebrations started with Mass at Archbishop's House chapel, by Fr. OSWALD GOMIS, the Manager of the Catholic Press.

Fitting finale was the one-time film favourite "Duppahage Duk-kha" shown in the capacious new wing of the Catholic Press.

## Nostalgic memories

HIGHLIGHT of the 16th Anniversary celebrations of the A. M. I. MONTESSORI CENTRE to be held at 9, Nimalka Gardens, Colombo 3, on Saturday, 9 July, at 5-30 p.m. is a Re-Union of the first 150 "Montessori" pupils who helped to initiate the

Montessori Method into Ceylon. It was way back in 1944 that the late Dr. MARIA MONTESSORI inaugurated the A.M.I. School at Nimalka Gardens.

Much water has flowed under the bridges since then, and on Saturday when these pioneer "Montessori children," now on the threshold of adult life get together, there is no doubt that a whole nostalgic flood of memories will be released.

They will have much to recapture of the days that are no more, of the days they learnt their first lessons with the well-remembered apparatus.

Chief guests at the social on Saturday are Dr. and Mrs. W. KUENZEL of the German Cultural Institute in Ceylon.

## They will represent Ceylon

DIRECTRESS of the A.M.I. Montessori Centre at Nimalka Gardens, Colombo 3 — Miss LENA E. WICKRAMARATNE — will attend the XIIth International Montessori Congress to be held near Bonn, in West Germany from 22 to 27 August.

Special subject slated for discussion is "Mathematics in the life of the child in a changing world." Eminent experts from many countries are expected to foregather.

Accompanying Miss LENA E. WICKRAMARATNE will also be Miss C. FERNANDO of the staff of the A.M.I. Montessori Centre.

## Jubilee Nights again!

JUBILEE Nights Carnival in aid of the K.C.Y.M.A., Kotahena (see Roundabout of last week) is having an extended run by popular requests.

The Carnival will run again from 8 to 10 July.

## Golden Jubilarians

HAPPY jubilarians who received special Papal Blessings from the Vatican recently were Mr. and Mrs. S. ANTHONYSAMY of Kayts, East, who celebrated their 50th wedding anniversary on 20 June with a High Mass and Te Deum at St. Lucia's Cathedral, Kotahena.

The Jubilarians are the parents of Rev. Fr. VICTOR RAJA-NAYAGAM, O.S.B., of Kandy.

## Priest of the fishermen

DOING a magnificent job behind the scenes and in an unobtrusive manner is Negombo's dynamic priest — Fr. G. JOSEPH FERNANDO.

Robin Hood salutes this Canada-trained fishing expert who has now for a considerable time been firmly buttressed to a silent apostolate among fishermen.

One-time fishermen fleeced by unscrupulous "big businessmen" are today conducting their own prosperous and flourishing co-ops.

Fr. G. JOSEPH FERNANDO recently organized a Health Centre at Kudapaduwa, too. Actively engaged in youth welfare work and civic programmes for economic upliftment, he is also a promoter of the Negombo Social Service Secretariat and the Catholic Lawyers' Guild.

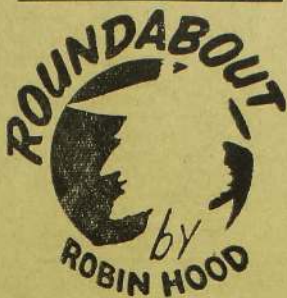
## Oriental scholar jubilarian

JUBILARIAN who recently celebrated the Silver Jubilee of

his religious profession (1935-1960) is Rev. Bro. PAUL ALEXANDER on the staff of St. Benedict's College, Kotahena and its Boarding Master too.

An oriental scholar of repute, Bro. PAUL ALEXANDER, B.A. (Sinhalese Honours), also holds the Diploma in Education.

He created history by organizing the first KUMARATUNGA DAY to be held in a Catholic institution.



Another of his noteworthy credits: he was responsible for the new Sinhalese Catechism.

## Off on a leader grant

DIRECTOR of the Catholic Choral Society — Fr. IGNATIUS PERERA — is off on a



● Nihal ("heading-for-stardom") Fonseka—see "Come Prima" Photo by A. R. Pallie

Leader Grant that will take him to the world's far ends.

At the farewell concert held in his honour last Saturday at St. Peter's College, a very distinguished line-up of personnel from various embassies and other notabilities testified to the popularity of the Choral Society's Director.

Fr. IGNATIUS PERERA is also expected to undertake an extensive lecture tour in the United States.

## "Come Prima"

CEYLON'S youngest showman and popular student — com-

pere CLIVE RODRIGO is planning a stage show labelled "Come Prima" to be put on the boards shortly.

He has pioneered the "Star-let Club" which now counts a membership of 115. It is meant exclusively for amateurs and aims at discovering, developing and encouraging amateur talent.

Those interested can get in touch with him at Block L-11, Government Flats, Colombo 4.

At the "Come Prima" to be held at St. Peter's College, Wellawatte, on 3rd August you can see and hear NIHAL FONSEKA (see picture) who recently won the Airship Talent Quest.

# EARTHQUAKE HORROR IN CHILE

● THE EARTHQUAKE IN CHILE WHICH HAS BEEN DESCRIBED AS "UNPARALLELED" IS THE SUBJECT OF THIS ON-THE-SPOT ACCOUNT BY AN EYE-WITNESS. IT IS ESTIMATED THAT WELL OVER 6,000 PEOPLE PERISHED AND 15,000 INJURED IN THE SERIES OF EARTHQUAKES AND TIDAL WAVES WHICH HIT CHILE LAST MAY.

Cholchol, Chile. — Suddenly in the darkness — it was 6 a.m. — I awoke with my heart in my mouth and a fast Act of Contrition on my lips.

The whole rectory of reinforced concrete was working back and forth like a ball of putty in the hand of a giant. Any second I expected the house to collapse.

I have experienced only three earthquakes in my seven years in Chile. Each lasted less than 10 seconds with no more force than it takes to shake a glass off a table.

Each registered a mere "grade one" on the Richter Earthquake Scale.

The quake at 6 a.m., on May 21, lasted three full minutes — an eternity — and hit "grade three." We knew, of course, that some area had been badly hit.

Later that morning by portable radio, we learned it was Concepcion — where it struck with an intensity of "grade eight."

The damage was awful. There were no communications at all until much later in the day.

At 6-30 the next morning, Sunday, another earthquake of the same intensity as Saturday's struck. A half-hour later, another. And at 8-30, as Mass was starting, another.

Then all quiet. I left in my jeep at 9-30 to celebrate Mass up in the mountains, in Chacame, two hours away.

## ALL GO TO CONFESSION

I was in the confessional from the moment I arrived until 1-30 p.m. Everyone in town wanted to go to confession.

Then I started Mass in the century-old farm-house, with all the chickens and dogs assisting, as usual, along with the people.

There was a capacity congregation, and many confessions and communions. The people were scared to death. During Mass an-

other tremor.

I preached on the quakes; I told the people to have confidence in God, the author of nature, who

by  
Fr. James W. Mundell M.M.

knows what He is permitting. If He wants us to go, fine.

After Mass I walked out into the barn alongside the farm-house. Actually it wasn't a barn, it was the living quarters of a large family.

It had a dirt floor, with the fire in the middle, such as all the country people have.

I lit my cigarette and rested for about 10 minutes. Then it started with a fury.

I had stepped back into the room where I offered Mass to get a few people ready for baptism.

The house started to rattle. Everyone made a dash for the door. They all dropped on their knees outside the house — between the house and the so-called barn.

## GROUND SHOOK

I ran a bit farther to get out of the way in case the house should fall. The old ground just shook and shook.

A man started beating his breast, and shouting, "Lord, have mercy on us. Christ, have mercy on us."

Seeing everyone kneeling — and realising that I was the priest — I dropped on my knees, too. It lasted three whole minutes and was "grade six."

It finally stopped, except for a tiny shiver. I thought it was over

at last, so I made my way back among the kneeling people to begin the baptisms. There were four.

I got as far as the exorcism. Suddenly the old wooden floor buckled like paper.

The rest of the people were still on their knees saying the rosary.

I ran, trying to keep my balance, fell to one knee, and then up again out into a clearing.

The entire horizon swept like a wave and rocked from side to side. The farm-house and barn waved back and forth like leaves in the wind.

It was violent, lasting over four minutes and reaching "grade nine" — near the top of the scale.

The houses in the country did not fall. But in nearby Nueva Imperial, the houses were down, roofs caved in, bricks and stones all over the streets.

I drove up to the Franciscan Sisters' convent school on the crown of a hill. Two walls were down. I went in and found it abandoned.

In the patio, however, all the girls — student boarders — were huddled in blankets saying the rosary and frightened to death.

## FOOTBALL FIELD

We decided to spend the night on the football field around fires.

We carried our blankets and mattresses out — the boys at one end of the field and the girls and the Sisters at the other.

The Sisters sat up the whole night on benches around the fire, praying.

About three big shakes hit during the night and the two-storey school sounded like it was falling apart.

Next, the tidal wave. Many towns disappeared completely. Others have only three or four houses left standing.

The quake which caused it was of "grade ten" in many cities a bit further south; seventy per cent of them are now destroyed.

There was no communication.

Continued on page 11



# The Messenger

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SATURDAY, 9th July, 1960

## THE TRUCE OF THE BEAR

SO clear is it, and plain as a pikestaff, that it is a dangerous thing to have any truck with the Marxists (as dangerous as to sup with the devil himself) that even those who insist that a no-contest pact is no more than a merely negative and temporary arrangement, give every sign of battling strenuously against heavy weather whenever they attempt to defend it.

The events of the last few weeks put one very much in mind of the line from Shakespeare's *Hamlet*: "there is something rotten in the State of Denmark." Nor does the parallel end there. Can it be that some of our politicians suffer from what might well be called a Fortinbras Complex?

It will be remembered that in the play the King and Laertes enter into a pact to kill Hamlet. And in Hamlet's dying speech there is this sinister line: "the election lights on Fortinbras."

Of course, the Hamlet that will come to grief as the result of any Ceylon plot or pact will be the nation itself, and freedom — without which a nation may well be considered dead.

Nor are we in any way presuming that every single individual who thinks a no-contest pact with the Marxists justifiable, or even, in certain circumstances desirable, is necessarily a Marxist at heart, a crypto-Marxist, or a fellow-traveller.

There could be orthodox Rightists who consider such an alliance orthodox. But, whatever may be said for the subjective orthodoxy or unorthodoxy of this attitude, recent events, both at home and abroad, should serve as a dramatic reminder of the inherent and inevitable hazards of such a procedure.

The Marxist bear is no less a bear for wearing velvet gloves. Kipling has some very pertinent lines in his *The Truce of the Bear*:

*"When he stands up as pleading, in wavering man-brute guise,  
When he veils the hate and cunning of his little, swinish eyes;  
When he shows as seeking quarter, with paws like in prayer,  
That is the time of peril — the time of the Truce of the Bear!"*

At home we have Mr. Premalal Kumarasiri's revealing disclosures to the Colombo District Committee of the Communist Party, and the *affaire Yakovlev*. Abroad, the Marxist bear has once again flung away the velvet gloves, and bared his claws.

Tibetan refugees are once more streaming across the Indian border. Amongst them was Thondup Lowazang, onetime Communist, who in the fervour of his faith in the salvation he thought Marxism would bring to man, assisted the invading Chinese, acted as adviser to them, and was deputy commander of a hundred Chinese troops. But far from being able to say that his eyes have seen salvation, his was a story of destruction and death. His disillusionment was complete when he saw a smiling village of seven hundred families turned into a shambles, on the mere suspicion of harbouring guerillas, until its total population stood at twenty.

There is one very significant feature about the Communist occupation of Tibet. Between last year's grim revolt and the present insurrection, the main Chinese objective in Tibet, according to the International Commission of Jurists, has been a determined and ruthless effort to destroy Buddhism.

The decimation of the Buddhist clergy and materialist indoctrination were only part of the process. Over 10,000 children, six-year olds among them, have been, on the evidence of the Dalai Lama, snatched from the care of their parents, "given numbers" (how very Communist), and deported to China.

Red officials, in what Mr. Nehru once described as the "pride and arrogance of might," think nothing of sitting back relaxed in their chairs with their feet resting on Buddhist altars, and of ensconcing themselves on the Dalai Lama's sacred throne, whilst the temples reek with the smoke of cigarettes.

Monks who refuse to abandon their vow of chastity are locked up in their cells, made to go through the torture of starvation, and while in a weakened state, given an intensive course of indoctrination. Those who still hold out are put through a further process of persecution.

It is a grim picture. But the picture is wholly and entirely the work of the Red Chinese themselves. At the Bandung Conference China posed, and with considerable success, as the great exponent of the doctrine of *Pancha Seela*.

But meanwhile, the slow genocide of the Tibetan nation went on apace, and then last year, almost on the fourth anniversary of Bandung, when the poor oppressed Tibetans rose up in armed revolt against their oppressors, the Chinese Communists suppressed the uprising with a ruthlessness that has no parallel in recent history, except perhaps in Hungary.

The reign of terror has begun anew. And so have Chinese incursions into Indian territory. Even fellow-traveller Krishna Menon (who was Nehru's evil genius, and whose influence on India's foreign policy was so calamitous that it used to be said that the Government of India was suffering from Menongitis!), was compelled in the end to say, "It is unfortunate we trusted China." May Ceylon, learning a lesson from these stark tragedies, never have to say, "It is unfortunate we trusted the Marxists."

## CURRENT / COMMENT

by the Editor

# Red Sunset over Tibet

TIBET is in the news again. Never in the history of Tibet had there been a "popular revolt" until the "popular revolt" of last year, when the Red Chinese, with characteristic magnanimity and generosity, abolished the "oppressive" feudal regime and "liberated" the poor Tibetans from the tyranny of their overlords.

Of course the Marxists have a proud record in this field. Soviet Russia, for instance, has to its credit the "liberation" of quite one half of Europe — Poland, East Germany, Czechoslovakia, Hungary, Rumania, Bulgaria and Albania.

But then, human beings are fundamentally ungrateful. Instead of welcoming their liberators with open arms, they flee from them. For instance, to take the case of Germany alone, nearly two and a half million East Germans and East Berliners have fled from the Soviet Zone to the West.

## The Pax Sinica

Similarly, hordes of Tibetan refugees poured across the border into India when Red Chinese troops rushed to their rescue last year. Now that new attempts are being made, since about a fortnight ago, to consolidate the benevolent new Pax Sinica ("Sinica" does not mean "cynical," of course, but is only a Latin word we have coined *ad hoc* for "Chinese," "the Chinese Peace") in Tibet, fresh torrents of ungrateful Tibetans are running away from it all.

And as if that was not bad enough, nine misguided and malicious men have sought to add to this tale of misunderstanding and malice, by issuing a strange report — a report with the strange device, "Genocide."

A nine-man committee appointed by the International Commission of Jurists after an eleven-month investigation have issued a grossly unfair and damning Report. Eight of the nine members were from neutral countries of Asia and Africa, Ceylon included, and that they should have signed this Report is the unkindest cut of all.

## Chinks in the Iron Curtain

In the interests of the Tibetans themselves, the compassionate Chinese have tried to set up as solid an iron curtain as is possible in those vast mountainous regions around the boundaries of Tibet. No pressmen are allowed in — lest they be anti-Tibetan bandits in disguise.

Nevertheless the Committee went ahead with its slow and painstaking task — of examining Chinese broadcasts and documents, carefully assessing intelligence reports and interrogating refugees who made their get-away through chinks in the Iron Curtain — in an attempt to arrive at the heart of the matter.

The Report that they have issued is a sort of electro-cardiogram, not of the heart of the matter, but of their own black and thrombosed hearts, for, in spite of the obvious fact of China's altruistic efforts, it reads like a summing up and address to the Jury by lawyers acting as Counsel for the Prosecution against China. Instead of a panegyric of praise, they have produced an iniquitous indictment.

## An Asian Hungary

According to the Report, we are witnessing the brutal emasculation of a peaceful and comparatively defenceless nation. The Chinese stranglehold is growing steadily tighter. In the

light of this Report, the uprisings that have taken place in Central and Western Tibet during the last two weeks, are the plangent and plaintive swan song of a freedom-loving people.

When the saga of Tibet comes to be written, historians may well report that the Tibetan sunset of 1959, was followed, in 1960, by unrelieved Stygian darkness.

The Committee, in all fairness, admits that there has been an appreciable measure of industrial and general economic progress since the Chinese overran Tibet. But the progress was in favour of the nearly half-million Chinese now entrenched on Tibetan soil. The Tibetans themselves have never been in such dire straits in all their long history. Barracks encircle the holy city of Lhasa, and three-fourths of its population is Chinese. Religious-minded Tibetans must surely think of this as the abomination of desolation sitting in the holy place.

Tibet is going the way Hungary has gone. Asians who still idealistically toy with Communism as a solution to the world's problems should not need to be told any more than just, "Remember Tibet." If this still fails to bring them from their pipe-dreams to a sense of reality, then nothing will — short of personal experience.

## An Apology — and a Tribute

Elsewhere in this issue, readers will find an appreciation of the late Fr. Bede. We apologise for its belated appearance. We, personally, learnt with sorrow and surprise of the death of Fr. Bede, only two or three days after his funeral (editors probably read newspapers far less than most other people do, and some of them would seem to lead rather secluded lives).

However, we were to get in an *In Memoriam* column, as is customary on the death of priests and religious, in our issue of two weeks ago. But sudden and unexpected pressure on our columns that week made this impossible. And last week unavoidable circumstances prevented the person we had approached for an appreciation from writing it.

May we add our own little personal tribute to the memory of a good, simple, sincere and Christ-like priest, who loved his flock with a tender love. We have ourselves experienced his kindness and patience, and are the richer for it. In him we have lost a friend, and we have sorrowed at his death. May his memory be for ever held in benediction.

## G. Percy S.

A plethora of pots still keeps popping down the purling waters of the Potomac. And the Potomac would seem to be in high tide, and it is no easy task holding it back. But the holding back is made necessary by exigencies of space. Readers will therefore, we hope, bear with us if we control the flood waters and channel them through a narrow sluice, thus regulating both quantity and rate of flow.

Mr. Geo. P. Solomons has sent in a contribution in verse by way

of answer to the musings regarding Mr. Solomons' middle name in Mr. Patrick Fernando's farrago of punthustastic punditry — thus putting *finis* to the guessing-game regarding Mr. Solomons' now-famous middle name, and ending our "suspense." Over to you, Mr. Solomons!

## Rhymes for the Times

Dear Sir,

Apropos Mr. Patrick Fernando's letter I should say:—  
"What a 'Carnival of Pots',  
Pot full of views,  
Since 'Going to Pot' appeared,  
Apart from the news."

Mr. P. F. in his comments,  
Mildly does he lash,  
That you had not included,  
The stuff called potash.

To him I'll raise my pothat,  
For his guessing game,  
Connecting me with Potsdam,  
To know my second name.

Now to end this Pot Talk,  
No more will I suppress,  
But tell him and the public,  
I am Geo. PERCY S."

Geo. P. Solomons..

That's wonderful, Mr. Solomons; that's the sort of thing that brings cheer into a life that's drab and drear. In this new-found pastime Percy dear, I hope you'll ever persevere. In any case, it's such a relief to know your kind parents did not saddle you with some outlandish and preposterous name like Phillipot or Potgeiter.

## The Magic of the Pun

By some strange and ironical quirk of chance we came across, in as sane and scholarly a dissertation as we have seen for a long time on Shakespeare and his plays—even though the article was embedded in the pages of a popular magazine—the following line: "Plots to Shakespeare were like pots to Merlin; any borrowed tub, from Holinshed's *Chronicle* to Plutarch's *Lives*, would do to mix the magic in."

For there is magic in the pun; particularly, perhaps, in such puns as are distilled in pots — and we have not seen the last of them. We hope to find space next week for a brief essay that should make good bedtime reading: *A pot-pourri of pots — mostly from Persia*.

## The Ancient Order of Punsters

So highly do we esteem this ancient art of punning, the highest form of wit, that we are minded to found a Society that shall hereinafter be called *The Ancient Order of Punsters*, so that those who satisfy the Order's punctilious preliminaries and provisos may be invested with the insignia of *Worshipful Master*. Founder members would, of course, be punsters of the calibre of Mr. Patrick Fernando and pundits of the eminence of Mr. John M. Senaveratna. But then we shall have to advertise for a *Grand Master* who will initiate the order.

Or do readers who are allergic to puns, punsters and punning, think we should be punished for inflicting this plague upon them?



## OFFICIAL NOTICES

### NIGHT OF REPARATION 12th-13th July

Permission for Binaton

IF so required, in order to provide a day Mass for the convenience of the Faithful, Priests of the Archdiocese celebrating the Night Adoration Mass are hereby authorised to binate on 13th July.

In this connection it is recalled that the main features recommended for this Night of Intercession and Reparation are:

- Exposition of the Blessed Sacrament for at least one hour.
- Recitation of the Rosary in relays from 6 p.m. (12th) to 6 a.m. (13th).
- Consecration of the World and Russia to the Immaculate Heart of Mary.

Thomas Cooray, O.M.I.,  
Archbishop of Colombo.  
Colombo, 6-7-60.

### NOTICE

IT is recommended that the Act of Consecration to the Immaculate Heart of Mary sent out with His Grace's Circular No. 130 be cut to size and pasted in the Benediction "Oremus" book, possibly for further use as on First Saturdays, etc.

World Fatima Day 1960,  
c/o Archbishop's House,  
Colombo 8.

### Eucharistic Congress Spiritual Bouquet

AN early opportunity will be sought to make a public acknowledgement of the contributions received for the OFFERTORY of the 37th International Eucharistic Congress at Munich. The presentation copy is now being attended to.

Eucharistic Secretariate,  
Archbishop's House,  
Colombo 8.

### PRAYER FOR THE POLITICIAN

THE Holy Father has composed a prayer, one especially for Catholic politicians, asking God to help them be impartial in their work and loyal to their peoples.

The prayer, with a three-year partial indulgence, was published for the first time in the Vatican daily, *Osservatore Romano*.

It asks God to give members of parliament and politicians a sense of duty, objectivity and healthy realism which "may let us clearly perceive what appears to be best in every moment."

"Help us not to stray from healthy impartiality and to work without unjust preferences for the good of all."

"Help us always to be loyal to our people, to have faith in the principles we openly profess and to keep ourselves above any possible corruption and base interest."

"Take from us all human emotion and all unlawful yearning for profit," the prayer invokes of God.

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## ART EXHIBITION OF THE YEAR

(by a "Messenger" reporter)

"RASANJALI," CEYLON'S ONLY NATIONAL CATHOLIC ART SOCIETY, WILL HOLD ITS FIRST EXHIBITION AT THE ART GALLERY IN A FORTNIGHT. THIS "ESALA RASA DEKMA" WILL BE THE FIRST NATIONAL CATHOLIC ARTS EXHIBITION TO BE HELD IN THE ART GALLERY. IT WILL BE HELD FROM 24TH TO 31ST JULY.

### Moratuwa Parish Union

(from a "Messenger" correspondent)

THE Third Annual General Meeting of the Moratuwa Parish Union was held in the Convent of Our Lady of Victories, on Sunday, 26th June. A large number of members was present. Rev. Fr. Edmund Fernando, O.M.I., the Parish Priest and District Superior, in his address stated that as Catholics they were expected to be humble and work in unity and also to lead an exemplary life.

Mr. M. R. C. Perera, the President, presided.

Mr. M. D. D. Peiris, the Hony. Secretary, submitted the report of the work done during the year under review. Mr. Stephen A. Silva the, Hony Treasurer, submitted the statement of accounts. Both were adopted by the House.

The election of Office-bearers then took place.

Mr. D. H. L. de Silva was unanimously elected as President.

Mr. Walwin M. Silva was elected Hony. Secretary. and Mr. L. A. de Silva was elected Hony. Treasurer.

### ST. XAVIER'S SPORTS MEET

(from our Wennappuwa correspondent)

WELCOMING Mr. and Mrs. Abeyakoon, the Rector, Rev. Fr. Andradi, paid a tribute to the high sense of justice and duty evinced by Mr. Abeyakoon ever since he had assumed office.

After the distribution of trophies, Mr. Abeyakoon congratulated the Rector and the Staff on the well-conducted Athletic Meet they had organised.

It was very creditable, he said, for an outstation school to have on its card Swimming Races, Boat Races and Cross Country Races in addition to the usual track and field events. He had also been struck, said he, by the high standard of the Meet.

He added that the Rector and the Staff should be given more and more encouragement so that they might be able to do their bit to raise the standard of athletics in the outstations.

He concluded by saying that he was grateful to the College for having invited him and Mrs. Abeyakoon for this function and that, as far as he was concerned, he had always, in the discharge of his duties, tried to act according to his conscience.

The exhibits are mainly the work of member artists, both professional and amateur. Portraits, paintings and photographs form a striking array, and a separate gallery each has been set apart for sculpture, wood work, arboreal art, lacquer work and other crafts. A special section will be devoted to liturgical art and vestments and altar ware.

This rare get-together of the works of all our Catholic artists will provide an opportunity to analyse the trend of national Catholic art. It is a wonderful opportunity that should not be missed by both laity and clergy.

School children should not miss this show of the year. Prizes will be awarded for the best exhibit in each section and the *Gnanartha Pradipaya* is presenting an Oscar to the Catholic Artist of the Year who will be selected at the exhibition.

The exhibition is being organised by Francis Horana.

"Rasanjali," which was formed for promoting the national arts, is composed mainly of poets, musicians, artists, writers and actors. Its record of activity amply justifies its existence. Within the thirteen months of its existence, it has held a Christmas Card Competition, published the first Sinhalese Easter Souvenir, and plans to hold a cultural seminar towards the latter part of the year. "Rasanjali" is sponsored by the Y.C.W. and has Rev. Fr. Stanislaus Fernando, O.M.I., as its Spiritual Director.

### Pamunugama welcomes

### Mgr. Wettasinghe

(from a "Messenger" correspondent)

PAMUNUGAMA had the privilege of being the first to receive the new Monsignor, when he arrived to preside at Vespers in honour of the Feast of the Precious Blood last Saturday.

The Red Cross Section of the Pamunugama Girls' Sinhalese School staged a march past to the accompaniment of drum-beats and trumpet-notes as they stepped smartly past with eyes right and the Papal Flag lowered.

Standing on a red-carpeted dais, with the Papal Court of Arms in the background, Mgr. Wettasinghe spoke a few words in reply to the welcome speech made by Fr. Kingsley Perera, the Parish Priest, in the presence of a large gathering of the people of the parish. Mgr. Wettasinghe expressed his joy at being able to revisit the first parish he was able to serve as a young priest.

There were about twenty-five priests present. They all stood to attention, together with the entire crowd, as the band played the Papal anthem.

### New Priest welcomed

(from N. T. I. J., "Messenger" correspondent)

THE parish of St. Sebastian's, Diyalagoda, recently accorded a warm welcome to Rev. Fr. Pantaleon Jayawardene, M.S. Ap., the fourth Catholic to be ordained priest from Diyalagoda when he arrived to sing his first Mass at his former parish church.

The new priest was received by the Parish Priest, Rev. Fr. K. D. A. Nanayakkara, O.M.I., and the parishioners and conducted in procession to the church where Mr. D. P. Fernando, the Annavi, in a welcome speech expressed the sentiments of the Diyalagoda Catholics on his elevation to the priesthood. A presentation was

then made. Fr. Jayawardene thanked the gathering for the warm reception accorded him.

At the High Mass sung by him, Rev. Fr. Francis Fernando, M.S. Ap., gave an eloquent sermon, dwelling on the dignity of the priesthood. After Mass the Benediction of the Blessed Sacrament was imparted.

Fr. Jayawardene, who is the eldest son of Mr. and Mrs. G. D. Gregorius Jayawardene of Diyalagoda, who are presently at Madampe, is attached to the Chilaw Diocese where he is Assistant to the Parish Priest of Madampe.

## Father Bede Joseph

R. I. P.

PEOPLE streaming into the Cathedral to pray at the bier throughout the morning, a well-attended Office of the Dead and (in its own way, a sign of personal human affection from some quarters) flowers woven to cover the coffin completely were adequate proof on Saturday, 11 June, that in the seven short years the late Fr. Joseph Bede had spent in our midst he had fully associated himself with the life of Kotahena parish, while giving to the Malayalee colony in Ceylon the special pastoral care demanded by circumstances.

It is in this happy combination of priestly activities that Fr. Bede's merit lies as the successful realisation of one of the present Archbishop's special projects.

Papers kindly placed at our disposal for the "write-up" that may rightly be considered over-due reveal in fact that from the early days of his accession to the See of Colombo, His Grace, Dr. Thomas Cooray, O.M.I., has been actively preoccupied with the spiritual problems of the emigrants from the South Indian states resident in Colombo, Negombo and, in smaller numbers, in other parts of the Archdiocese. With a home-tongue of their own (Malayalam) that, apart from Fr. Sebastian Fernando (Snr.) and, to a lesser degree, his Oblate confrere, Fr. C. V. Croos, the priests of the place were unable to handle in the pulpit and the Confessional; with strong social and cultural characteristics — even from the Religious point of view — brought with them from that most anciently evangelised part of India, the Malabar coast of the "St. Thomas Christians"; with an isolated condition of life out here, partly self-sought, partly imposed by occupational barriers and most deeply felt when returning from work, the men could turn only in thought to the families they had (for the most part) left behind in India; with all this put together, the Malayalee colony was certainly a needy portion of the flock.

It would be beyond the scope of this article to delve into old files and discover to what extent past Archbishops appraised the situation and devised means to meet it with the resources of the times. We are in our own right to give publicity to the fact that the story of Fr. Bede's coming to Colombo yields evidence that, as far back as November 1950, Archbishop Cooray was in correspondence with the Ecclesiastical and Religious Superiors in South India for the purpose of obtaining the permanent services of a Malayalee priest.

It is typical of the difficulties in the way of the actual realisation of this project that the correspondence for Fr. Bede's transfer extended over a period of two full years and involved application to the Holy See.

Fr. Bede, in fact, was at this time a member of the Carmelite Tertiaries under monastic observance in Travancore and a priest obliged by Ordination (10 June, 1938) to the use of the Chaldaic-Malabar Rite for Holy Mass and the ministration of the Sacraments.

On the other hand, it was clear in the Archbishop's mind that the Malayalee problem in Ceylon could be satisfactorily solved only by their complete "integration" in the Catholic life of the place and therefore only by the "incardination" of their chaplain in the Clergy of the Archdiocese. This necessitated in the case of Fr. Bede a two-fold Rescript of the Sacred Oriental Congregation, issued on 30th July and 1st August 1952, respectively releasing him from his monastic community and from the obligation of using the Chaldaic-Malabar Rite.

Other formalities and practical difficulties caused further delay. In November 1952 His Grace the Archbishop signed the official acceptance of Fr. Joseph Bede. The Controller of Immigration and Emigration sanctioned a Visa on 23rd December, and on 21 January 1953 Fr. Bede arrived in Colombo.

The rest has been summed up already in the statement that, fully "integrating" himself in his Diocese of adoption, Fr. Bede in seven years was to be mourned by Kotahena as a priest of its own (by a play of Providence, one at the time with the longest connection still running).

All that this tribute needs to stress is that the integration was so complete, it took place so naturally, that it was hardly noticed and very much taken for granted. But that is precisely where the biographer steps in to give the picture its dimensions, especially in depth.

Fr. Bede's integration in the Clergy and in the Catholic life of Kotahena was effected when he was already 43 years old and 14 years a priest. By then his background was so much a part of him that altering it would seem to reach right down to his personality.


And this not merely from the human point of view of social habits and culture. It was his very innermost self that was affected by the transition from monastery to ministry, from the "Syrian" to the Latin Rite and discipline.

It would not be without interest to study the process more closely; but for the present purpose we must be satisfied with affirming that with time and tact, aided with a pleasant disposition, graceful ways and a gracious expression (that even a frizzy black beard did not hide), Fr. Bede crossed over till people felt him one of the place and perhaps even Father himself would have forgotten his birth-place otherwise than as an early grace on his path through life (for it was Bharanganam — holy Sister Alphonsa's own resting place). He might have forgotten it, but for his wretched constitution. Always frail-looking, he was increasingly subject to ailments that sapped his energy and that in the end defied medical aid or surgical intervention.


It was only when thus reduced to physical exhaustion that Fr. Bede's thoughts turned back to his homeland where perhaps he might find strength again to work. In that look backwards and across, was there too the nostalgia for the Carmelite monastery? After all, there are some things a soul cannot forget.

For the people these are questions beyond them. Those to whom Fr. Bede in his seven years in Ceylon ministered to, either as Chaplain of the colony or Assistant of Kotahena, will remember him gratefully in their prayers.





# Women's Own Page





**ANNETTE SWAN**  
*recommends*

## 'MYSTICAL ROSE'

I'VE just been reading "Mystical Rose" a paean of prayer to the Blessed Virgin by Florence Martyn, and have been touched by the singular sweetness of her thoughts. In tending the petals of the rose she has cultivated for the most beloved woman in heaven and earth, she has indulged in a purity of expression, which in spite of the fact that it is contained mostly in free verse, is very impressive.

Mystical is truly the vein which runs through every stanza. One can picture Florence — her fingers gently counting the Aves on the beads of her Rosary, succumbing completely to the mystic languor exhaled by the perfume of the altar, the cool comfort of the shadowed church, and the radiance of the tapers.

"I loved the fragrant lily, radiant white,  
Sweet emblem of the purity of heart."

"E'en as I hold these beads that light my way,  
And as my weary soul empties itself."

"All alone in the silence of this hour  
An inexplicable calm  
Pervades my soul . . ."

## Death

LIKE a phantom in the night,  
Unseen, uninvited,  
Mind made up, hands outstretched  
To claim  
The man . . . lying in an agony  
of pain,  
Hoping for relief yet afraid  
Of all that lay Beyond,  
The unknown.  
He closed his eyes  
Ere dawn the breathing heart  
was stilled,  
The price was paid  
And only a death-stilled form  
remained  
To go deep down into the earth  
To rot, to decay,  
To be no more  
Until judgement day.

Rita Sebastian.

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# Own

# I am a Catholic but...

I AM a Catholic, but I am very embarrassed and ashamed to have to admit that I am a very bad one. I do try to go to Church as often as I can, but the devil finds ways of distracting me. I try to say my morning and night prayers more devoutly

but here again 'old Nick' steps in with distractions.

I try to squeeze in a 'Hail Mary' doing my daily chores, and do hope that 'Our Lady' will hear me and forgive my bad ways. Oh, how good she is. I run to her in my troubles and say "Oh dear Mother, here I am again a miserable mess, unable to pay my bills and make ends meet, do

## SWEET CHARMS OF BABYHOOD



● This is baby Maria Valentina saying "how do you do?"

By Mary Olivia

help and show me how to go about settling my justly incurred debts, do help me dear mother to manage with what I have. I do not ask for wealth, but only to manage and be content with what I have.

I keep storming her with my prayers, and when they are answered, I proudly say "Our Lady always helps. I knew she would show me the way." Ungrateful me, I soon forget her in my lazy way, till another trouble comes along.

"I know you should refuse to help me mother," I say this time, "but please, dear mother, don't — for I would be lost without your love and helping hand." I did not forget the day of the renewal of the "consecration to Jesus" and I said to myself "I'll show you how much I appreciate your kindness — I'll give your Son a fine celebration."

The time drew near for the Consecration to be read. I turned to mummy. "Would you read the prayers for me Mum," I asked. "I am afraid not, dear," said mummy; that's your duty." Turning to my husband I said, "What about you?" to which he replied "No, it should be you" — oh how miserable I felt, dear Lady, I felt so unclean and unfit to ask your dear Son to come into my house and bless us especially me, an unworthy child.

I could not help the tears I shed while reading the prayers, especially when I said the words of the *Our Father*.

Here around me were my family — my dear mother and sisters, my husband and children.

It took me back two years, when I was so close to the gates of death. It was because of the prayers and appeals of those around me that I was in my little home at all that day. It was your hands, dear Mother, that held and comforted not only me but these around me.

Forgive my slack ways, never, never forsake me, be my help and consolation always.

Passion Play during Lent mockingly said, "see how they are persecuting their God!" Are we presenting to the world a defeated God and running to the saints for help? Let us show to the world the God, who in Jesus, chose the cross for us and our salvation.

He wants us, His children, to show Him forth in our life. When we lose all sense of values in our home life, do dishonest work, bend our knees to insolent might and have petty bickerings, envy and malice in our dealings with one another, are we revealing the Father to the world?

"Lord show us the Father.  
He who has seen Me, has seen the Father."

## LORD! SHOW US THE FATHER

PERHAPS it is good for us Catholics, to often think of these words of Philip the Apostle: "And Jesus said to him, 'Have I been with you for so long and you did not know me? Philip, He who has seen me, has seen the Father.'"

How are we interpreting our God of love, to a world floundering in the dark? In our beautiful devotions where saints are hon-

oured, how much thought do we give to Him, in whose footsteps the saints followed and were sanctified. "Pray for us!" "Pray for us!" we cry to saints when our hearts are throbbing with pain. Do we in our anxiety forget Him Who we believe is ever present, as Man and God, at the altar.

Sometime in May, I had the privilege and comfort of kneeling

at the sylvan shrine of Our Lady at Madhu. Late one morning, in the peace and quietness of the empty church, as I knelt for a quiet time, I felt His Presence filling the place with benediction and the Mother rejoicing to think

by  
**R. P.**

## TIME

*TIME is a moment and as it passes by, so many are born and so many die.*  
*Time is a tick even in the smallest of clocks, and with each tick HE gathers together His flock*  
*Time is a moment in which so much is done, so much of good and so much of wrong.*  
*Time is a flash it passes you by, something you will never recapture however hard you may try.*  
*Time is a lesson which we all must learn, we grow older each second and to our Maker return.*  
*Time is so short but so much can be done, if we think of each other like Our Lord has done*  
*Time is a thing through which we have grown from childhood to manhood, what sorrows and joys we have known.*  
*Time is a thing in which we look for joy, sometimes forgetting that it's not just a toy.*  
*Time is something lent to us from above, to make use of and spread His gospel of love.*  
*Time is a space in which we must live, not only to take, but also to give.*  
*Time means to work with the sweat of your brow, don't think 'I can start tomorrow' do something right now.*  
*Time can be taken from you any time, without any warning, without any sign.*  
*Time always cheats when you least expect, and you will find yourself caught in the strongest of nets.*  
*Then you will find yourself walking alone in the dark towards a bright light of which you're just a spark.*  
*And as you go, you account for your deeds, the small and the big that have sprung up like weeds*  
*And you will never imagine that you did so much with time, so much that's bad and so much that's fine*  
*And if once again your life you can re-live you would spend most of your time with hands outstretched to give.*  
*For, it is in giving that we reap the best harvest of all*  
*For at the end of TIME we can fearlessly answer His call.*

Christine Siegertsz.

of so many who come to her feet, so she could take them to her Son.

As I knelt in silence, I saw a family of four walking in and going round and round looking at pictures and talking in whispers. They seemed to be looking for something. I got the impression they were not Christians. After a while, I timidly went up to them and asked them what they were searching for. "We are looking for St. Antony" they said. "Did you see our Lord?" I asked them in a friendly way and they being my country folks we had a chat about saints who follow in His footsteps and therefore are saints.

We must see Jesus first to see what God is like. If those who see us could only say, "These are Christians. They are following their God who took upon Himself human nature and lived their life!"

In Francis Thompson's beautiful lines, we see how God entered into an ordinary home and into an ordinary family —

"Little Jesus, wast thou shy  
Once, and just as small as I?  
And what did it feel to be  
Out of Heaven and just like me."

In Jesus, God sanctified human birth and the humble home of ordinary folk and all childhood. He sanctified man's work.

In Jesus we see the loving God. "The moment love enters life, pain enters life." We do not sufficiently understand that it is sin that crucifies love. A non-Christian crowd watching the

## WOMEN'S-MAG

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

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



# SCHOOLS MAG

Vol. 3 No. 22  
9 July 1960

## ★ PRESENTING THE FIRST IN A SERIES OF SCHOOLS- MAG SPECIAL EDITIONS

### I. St. Maria Goretti

— the 14-year-old girl martyr and patron saint of Schools-Mag girl members



## MODEL OF YOUTH

**I***n the fourth century, a beautiful child of 13 years was beheaded by an enraged Roman governor. She had promised herself to Christ, alone, and would not yield to the influential men who proposed marriage to her. St. Agnes gladly suffered martyrdom rather than renounce God and her sacred vow.*

Now, in our own twentieth century, we have another saint with the same courage the early martyrs displayed in the face of tortures and suffering. In a little town in Italy, located in the obscure Pontine marshlands, two miles from the Anzio Beachhead, a child of only twelve years elevated herself to glorious martyrdom. She chose to die a saint rather than commit sin.

Maria Goretti had always been wise beyond her years. She was not just a good little girl, but a holy child, considerate, unselfish and devout. Maria was always concerned about her mother's happiness and helped as best she could to lighten her load. Since Maria's father died when she was ten and there were six children in the family, Maria was entrusted with her younger sisters' and brothers' care so that her mother could work in the fields and earn a living for the family.

Her mother reared the family in an air of quiet religious devotion and practical strength. She taught her little Maria to be unyielding to her convictions and principles. Thus, the virtues of the mother are seen in her beautiful child.

It was a hot, sunny afternoon in July, 1902. There was hardly a breeze waving over the little village. Maria's mother was working in the fields. Since her husband had died of malaria nearly two years before, she had been the sole support of the family.

Maria not only looked after her brothers and sisters, but also did the cooking, washing and kept the house in good order. She liked work and when not busy could often be found with her rosary in her hands. She was not one to complain, but instead was deeply concerned about lessening her mother's already heavy burden.

Besides caring for the needs of her own family, Maria did the mending and washing for Giovanni Serenelli and his son, Alessandro. Giovanni had owned the farm, which they now worked, in partnership with Maria's father. It was one of Goretti's last wishes that the Serenellis live under the same roof with his family, since Giovanni had been his business partner. Though the two families' living quarters were separate, they shared the kitchen and stairway.

One day the baby was asleep on the porch,

Giovanni was resting outside. Maria was in the kitchen mending Alessandro's shirt. For the past month or so, she was afraid to be left in the house alone. She was ill at ease now, but prayed and asked the protection of our Blessed Mother. She was afraid to be alone in the house because Alessandro had approached her on several occasions with immoral suggestions. He said that he would kill Maria and her mother if she mentioned his suggestions. Maria lived in terrible fear of him.

The house was very quiet. All that could be heard was the noise of the workers in the distant fields. She heard footsteps on the stairs. Alex-

sandro entered the kitchen, but said nothing to her. He went into his room and called to Maria. She pretended to have not heard him. He called again, but still there was no response. Alessandro was enraged. He stomped into the kitchen and locked the door behind him. He pulled Maria toward him and demanded that she submit to him. She refused, saying "No, no, no, Alessandro, it's a sin! God does not want it. You'll go to hell!" He became furious and lifted his dagger above her, thinking a threat would scare her into submission. She only repeated her cry. Angered at the humiliation caused him by a child of 12, he thrust the dagger into her body—again and again. Later

at his trial he said, "I struck again and again, as a man might strike upon wood." She called out for help, but her voice was weak and the noise of the threshing drowned out her call. She became unconscious. Alessandro left the kitchen and went into his room. A surge of strength and consciousness came to Maria and she crawled to the door and called Giovanni for help. Terrified by her call, he came back and stabbed her six more times. This time from the back, to make sure that she would die.

Assunta, hearing the baby's cries, came from the fields to see why Maria was not taking care of the child. She found Maria lying in agony. The hospital was seven and one half miles away; the ambulance was a horse-drawn cart. But in accordance with her patient, unselfish nature, Maria did not complain. She did not want her mother to know the extent of her suffering. Only at the end of the trip did she say "Mama, are we soon there?"

Maria was in surgery for two hours. The doctors did their best to save the child, but her wounds were too serious to be mended by them. Her lungs and heart had been pierced. Some say it was a miracle that Maria lived through the night and most of the next day. Her martyr's crown was woven during those agonizing hours. During these hours Maria still did not want her mother to know the extent of her suffering. She was concerned where Assunta would spend the night.

The village priest was there to comfort Maria and bring her Holy Viaticum. This Viaticum was to be the sixth time she received Holy Communion.

Besides dying a martyr, Maria also forgave her murderer. The priest reminded her of Our Lord (See next page)

died  
for-  
giving  
her  
killer

Maria  
was  
alone

with a  
dagger  
14  
times

### Prayer to Maria Goretti

○ SAINT Maria Goretti who, strengthened by God's grace, did not hesitate, even at the age of twelve, to shed your blood and sacrifice life itself to defend your virgin purity, deign to look graciously on the unhappy human race which has strayed far from the path of eternal salvation. Teach us all, and especially youth, with what courage and promptitude we should flee, for the love of Jesus, anything that could offend Him or stain our souls with sin. Obtain for us from Our Lord, victory in temptation, comfort in the sorrows of life, and the grace which we earnestly beg of thee... and may we one day enjoy with thee the imperishable glory of Heaven. Amen.

One Our Father, Hail Mary,  
Glory be to the Father, etc.  
(300 days indulgence).

ST. Maria Goretti

TO thee we cry.



MAKE us chaste and pure

AS pure as the lily flower

RESEMBLING thy soul so fair,

IN all we do or say

A REFLECTION of thee to share.



GOD'S chosen little flower

PRAY for us each hour

RAIN on us thy grace

ERE sin's path we trace

TEACH us in life's care

TO seek thy powerful prayer

IN heaven above.

Charmaine Perera.  
St. Bernard's Convent,  
Nawalapitiya.

## The Month's Check up

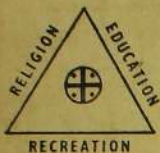
### ON PURITY

1. Do I remind myself that only "The Pure of Heart can see God?"
2. Do I have the highest ideals — so that I shall always be pure in body, heart and soul?
3. Do I scrupulously avoid the occasions of sin — bad books, companions, pictures and evil talk?
4. Do I regularly read the Schools-Mag? What else do I read? The cheap magazines which are often pitfalls to purity?
5. Do my parents and guardians know what I read? Do I conceal books which may endanger Faith and Morals and read them on the sly?
6. Do I realize that books against Faith and Morals are on my forbidden list?
7. Do I take the trouble to read the countless good books on all subjects? Do I ever read spiritual books, especially the lives of the Saints?
8. Do I consult my parents and superiors with regard to reading stuff which may be doubtful material for a young mind?
9. Do I realise that Supernatural means are essential for the preservation of Purity?
10. Do I frequent as often as possible the Sacraments — of Penance, and Holy Eucharist?
11. Do I have a tender devotion to the Mother of God?
12. Do I pray when I am tempted?
13. Do I avoid Idleness, which is the Devil's workshop?
14. Do I have before me — the examples of the Saints especially of St. Maria Goretti, St. Aloysius Gonzaga, St. John Berchmans, and St. Dominic Savio?
15. Do I seek the advice of my parents and the Priests — when I am in doubt?



● In this picture is Fr. Noel Crusz, who met Alessandro (centre) some years ago and interviewed him.





# Schools-Mag

## ★ SCHOOLS-MAG MEMBERS FROM ST. BERNARD'S CONVENT, NAWALAPITIYA, WRITE ON THEIR PATRON SAINT

MARIA Goretti known as the little madonna and "Lily of the Pontine Marshes" was a poor peasant girl born in Italy. She was humble, pious and wanted to remain pure always. She was murdered at the age of twelve as she refused to consent to a sin of impurity. Today she is a much honoured

saint the world over and we Schools-Mag girl members are proud to have her as our own Patron Saint.

Prudence Attapattu.

them.

Sharlie Melder.

ALL of us boys, and girls can learn many lessons from St. Maria Goretti. First of all we must be firmly resolved to be pure always. Then we must keep a deep love for Jesus within our hearts. Finally we must continue our love for our Blessed Lady the Virgin most pure.

Dulcie de Bond.

### Birthdays

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

#### July 9th

Kenneth H. Arndt (Koswatta), S. Wickramasinghe (Kegalle), Pushparani Fernando (Negombo), Deirdre Fernando (Colombo 15), Percival J. Morris (Mutwal), Sri Lee Weerasinghe (Mt. Lavinia), Angela Tisseverasinghe (Batticaloa), Rita Morais (Dehiwela), Cynthia Archibald (Waragoda), Rohan Fernando (Colombo 5), Indira Delaine Gunatilleke (Rajagiriya), E. D. Tharumaretnam (Wattala), Aloysius Joseph (Rakwana).

#### July 10th

J. Phyllis Dias (Nugegoda), E. Balasandiran (Colombo), Chandanie de Silva (Moratuwa), R. V. A. Navaratne (Matale), Bertie Tisseverasinghe (Batticaloa), J. Penelope Ebert (Kandy), Nelson de Alwis Paranawithana (Haputale), Jennifer Herft (Dehiwela), Melita Soysa (Borella), Selvaraja Perumal (Kotahena), Maureen Abraham (Colombo), Rex Anthony Arnolda (Hendala), Barbara Perera (Nugegoda), Heather Olivia Young (Lunawa), Tilak Jayawardene (Wattala).

#### July 11th

Ranjith Wilesinghe (Dehiwela), Felix Weerakkody (Nugegoda), J. Pius (Trincomalee), Tyrone Fernando (Colombo 13), Steve Overland (Colombo 6), Jean Abeyaratne (Kadawala), S. S. Waranaka (Borella), Angela Srimathie Devi Subramaniam (Mannar), Don Susantha Peramunagama (Colombo 13), Eucharista Saverimuttu (Munikum).

#### July 12th

Christobel Warkuss (Nugegoda), Claudette Blake (Kotahena), Christopher Rodrigo (Ragama), Marita de Almeida (Kandy), M. Navaratne (Colombo), Christine Stork (Nawalapitiya), A. Sarath Perera (Moratuwa), Lumina U. Pinghe (Negombo), Marie White (Kandy), Ainsley Kirithisinghe (Kaltara North), Gerald De Visser (Mutwal).

#### July 13th

Shirlene Amarasekera (Colombo 3), Carmelene Anderson (Kelaniya), Antoinette Jayasundara (Matugama), Rukmanie Casichetty (Colombo 13), M. A. Lucy Motha (Colombo 6), Langston Fernando (Wattala), Clifford Jones (Kotahena), Malik Alles (Talangama), Rannmalie Mananthunga (Moratuwa), Lakshman Navaratne (Talangama South), Christobel Franke (Kotte), Sybil Vincent (Borella), G. M. Carwallio (Jaffna), Camelia Roosmale Cocq (Nuwara Eliya), Jennifer Amarasakera (Bambalapitiya), Manel Jayamanne (Kandy).

#### July 14th

Malini Nanayakkakara (Kandy), Mary Fernando (Moratuwa), Geoffrey Paul (India), Mary R. Casichetty (Kotahena), Shiranie Abayakoon (Colombo 5), Christine Rukmalie Chandraratne (Panadura), Florence Masillamany (Badulla), Preshantha Amerasinghe (Kandy), Vallambikai Navaratne

## The Pope who canonized Maria Goretti



THE imposing ceremony was to take place in St. Peter, the greatest church of the world, on Sunday, June 23rd 1950. A few days before that date the Holy Father Pius XII was informed that it appeared impossible to accommodate the hundreds of thousands of pilgrims that applied for admission into the Basilica. From all parts of Italy were arriving into the Eternal City in bands of thousands, Children of Mary, Members of Catholic Action, men and women, eager to see the supreme apotheosis of a child of their race, a humble peasant girl, not yet twelve years of age, crowned with the double glory of virginity and martyrdom.

The Holy Father reflected a while, and then gave his order:

### POPE PIUS XII SAID...

POPE Pius XII on the day of the Canonization of Maria Goretti addressed the vast gathering as follows:—

"Woe to those who knowingly and willingly corrupt others by means of the novel, the daily paper, the review, the play, the film, indecent fashions! Woe to those young men, who with artful and unthinking cruelty introduce deadly infection into a virgin heart! Woe to the fathers and mothers who lacking in strength and prudence, give into the whims of their sons and daughters and surrender that paternal and maternal authority of theirs which is stamped on the brow of man and woman like a reflection of divine majesty! On them, the wilful corruptors or the inactive accomplices, weighs God's terrible justice!"

### Members

3251 — 3300

3251. S. A. Padmasiri Kulasekera (Kelaniya), 3252. M. H. Sellar (Colombo 9), 3253. Alton Patrick Archibald (Kelaniya), 3254. Rose de Sampayo (Peradeniya), 3255. Gilmory Judith Fernando (Bambalapitiya), 3256. Maureen de Sampayo (Peradeniya), 3257. Iroini Seneviratna (Kotahena), 3258. Carmel R. Chidambaram (Kotahena), 3259. Harold Anthony Fernando (Bambalapitiya), 3260. Priyakanthi Jayatilake (Ratnapura), 3261. Marie Ratnayake (Mundel), 3262. Thomas de Sampayo (Peradeniya), 3263. Leonie C. Juriansz (Kotahena), 3264. Delrine Juriansz (Kotahena), 3265. Antoinette Amarasekera (Hendala), 3266. Sonia Fernando (Bambalapitiya), 3267. Ann Wickramanayake (Kegalle), 3268. Viniginus Fernandez (Kotahena), 3269. Jayarohini Thambimuttu (Colombo), 3270. Nimal Mahagamage (Galle), 3271. Stanley Herbert Palles

(Colombo 10), Bluebell Lorage (Negombo), Gwendolene de Motte (Wattala), Elmo Bernard Peries (Rakwana), Brian Holdenbottle (Colombo 13), Charmaine Caderamanpulle (Mutwal), Manel Corera (Colpetty).

#### July 15th

Maxwell P. de Silva (Moratuwa), Deanna Fernando (Panadura), Loraine Newman (Kohuwela), Joyce Barthelot (Batticaloa), Jennifer Gregory (Dehiwela), P. Xavier (Nuwara Eliya), Calista Perera (Kegalle), Carmel Kuriasose (Ratnapura), Lakshman Fernando (Negombo).

### S.O.S.

WOULD the Schools-Mag Member who was allotted the Membership No. 4409 kindly write in to the "Members' Parade, Schools-Mag, Catholic Press, Colombo 8" giving his name, complete address, school and the date of birth?

(Nuwara Eliya), 3272. Chandranee Weerasinghe (Paiyagala), 3273. Neelani Mallika Christine Silva (Dehiwela), 3274. Althea Evarista Gerardette Lord (Dehiwela), 3275. Lorraine Assauw (Colombo 4), 3276. Srimalie Mahagamage (Galle), 3277. Yvonne Fay Pietersz (Dehiwela), 3278. Loretta Corera (Kotahena), 3279. Christopher Mahagamage (Galle), 3280. Maurice Gunsekera (Nugegoda).

3281. Perpetua A. M. Fernando (Negombo-Kochchikade), 3282. Geoffrey Roberts (Kandy), 3283. Shereen Sinnatambay (Mt. Lavinia), 3284. Gerry Perera (Nawala), 3285. Maxie Dorothy Therese Workmister (Dehiwela), 3286. S. A. E. Mangaram (Peradeniya), 3287. Joseph Jansz (Nugegoda), 3288. Pricilla Tillegaratne (Kandy), 3289. Patrick Perera (Nawala), 3290. Marlene Werantipulle (Kandana).

3291. Nirmala Perera (Nawala), 3292. Ann Wiratunga (Kurungala), 3293. Wermaine Candappa (Colombo 13), 3294. Marie Opalita (Horana), 3295. Nirmalee Opalita (Horana), 3296. Doreen Gunasekera (Nugegoda), 3297. Noel Felsing (Wellampitiya), 3298. Cosmas S. F. Perera (Kotahena), 3299. Carmen Felsing (Wellampitiya), 3300. Shirley Iona Gunasekera (Nugegoda).

(To be continued)

the ceremony would be a double one; the proclamation of the Decree of Canonization would take place on Saturday, June 22nd in the huge St. Peter's Square, capable of accommodating a million persons, and on the following Sunday would be celebrated inside the Basilica the solemn Pontifical Mass in honour of the new Saint. In this way the enormous crowd

### ● 23rd June 1950 — a flashback

of pilgrims, both Italian and foreign, would all be satisfied in their legitimate eagerness to see and hear the Canonization of the Child-Martyr.

On that unforgettable Saturday afternoon, in the mystical atmosphere of the Holy Father,

the eyes and hearts of all who had the fortune to be in St. Peter's Square on that occasion, were searching two figures: the hieratic figure of Pius XII, and there on a balcony of the Vatican, that of Mamma Assunta Goretti, the 85 years old mother of the Little Saint.

Her family were around her, two sons, a daughter, Franciscan Missionary of Mary, and many grand-children. A Doctor sat by the side of the venerable old woman, holding her pulse, for fear that her heart, which had resisted under so many sorrows, might sink under the pressure of so great a joy. It was the first time, after the canonization of St. Aloysius Gonzaga that a mother was present at the supreme glorification of her child.

## THE MODEL OF YOUTH—(continued)

forgiving the good thief. The child was at once eager to forgive. He said "And you, Marietta, do you forgive your murderer from your heart?" Her reply was, "Yes for the love of Jesus, I also forgive him, and I want him to be with me in Paradise."

In 1947 Maria Goretti was declared Blessed. In 1950 she was canonized a saint. Maria's mother was the first mother in the history of the Church to attend the canonization ceremony of her child. When Assunta, then in her 80s, was wheeled into the great Basilica, the crowds shouted *Viva la Mamma!* There was no irreverence in this shout; instead, it was a beautiful cry — for the heroism that Maria displayed was first

instilled by her mother. This good mother's holiness was evident to all who saw her. A simple woman of the fields, uneducated and hard working, but the mother of a saint and perhaps, now a saint herself.

Alessandro spent 27 years in prison and was finally released before his term was completed because he had been an exemplary prisoner. He had fully repented. Later he entered a Capuchin Monastery where he is a member of the Third Order of St. Francis. He works as gardener and lives a life of retirement. Perhaps he, too, will be a saint. After all, he has a saint praying for him in Heaven, so that makes his chances very bright.

## Mannar Legionaries go to Madhu

★ Angela Srimathie Devi Subramaniam reporting from Mannar

OVER a hundred Legionaries of Mary from Mannar assembled at the beautiful shrine of Our Lady of Madhu, one Sunday last month. On arrival they saluted "The Queen of Madhu" by reciting the rosary followed by hymns of praise which resounded through the sylvan shrine.

At the discussions in which three groups participated, the speakers were Rev. Bro. Hilary, Bro. Emmanuel and Bro. Vethanayagam. At eleven the Legionaries broke up for the recess. Boys took time off to take a dip in the newly constructed bathing pool. When the Angelus sound-

delighted the gathering. Group photographs were taken with the display of the legion banners.

The solemnity and grandeur of the occasion were brought to a close with the imparting of the Benediction of the Blessed Sacrament followed by a Legion procession to the grotto. It was a magnificent spectacle to see this crowd make its way prayerfully to the grotto. The Legionaries then dispersed with renewed fervour and enthusiasm to work better for the Queen of Heaven. Mannar.

## The Joys of Reading

"READING maketh a full man," said Bacon. It means that we can be well educated people by reading. Books can improve our knowledge.

At school we have a common library. We often go to the library to choose a good book and read. There are books on science, arts and general knowledge.

Reading is a most joyful thing for me. It is my favourite hobby.

By Shanti Velupillai

There is nothing so thrilling as reading.

After doing the day's hard work I often take a book, and believe me, I am then as happy as a king! St. Joseph's Convent, Kegalle.

## 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.

## The Priest

OUR souls are cleansed from original sin, That sin which we are born in, Our daily Bread to us is given, That bread which comes from heaven. From sins and faults cleansed are our souls, That we may strive towards our goals. Our pain, our crosses are not loss, Mingled with the sacrifice of the cross. Bless again are our moments last, Ere on the other shore we're cast. All these blessings fall like sands, Through the Priest's beautiful hands.

St. Bernard's Convent, Nawalapitiya.

Charmaine Perera.



# Classified ADS.

## IN MEMORIAM



**Rev. Fr. J. B. Gregory O.M.I.**  
Died 6th July 1955  
Requiem High Mass  
at  
St. Lucia's Cathedral  
on  
Saturday, 9th July at 7.00 a.m. 962



**Susan Helen de Silva**  
Married: 10.7.1913  
Died: 15.11.19-8  
No. 180, Church Road,  
Mattakkuliya, Colombo 15. 958



A loving reminder that the 19th July 1960 is the 15th anniversary of the death of **Warnakulasuriya Santiago Jacob Croos** annavi requesting a little prayer from our kind readers for the repose of his soul.

Inserted by his loving wife and children.

Sancta Maria,  
Palagaturai,  
Kochchikade.

937



**Mary Teresa Amirtha Nayagam**  
Died 11th July 1958

Let perpetual light shine upon her. May unto her, O Lord, life be changed and not taken away and may she be crowned with eternal life in thy kingdom.

Three Requiem High Masses will be said at St. Mary's Cathedral, Jaffna, St. Mary's Cathedral, Galle and All Saints' Church, Borella, on 11th July, 1960. 907

**B. D. Emmanuel W. Rajapakse**  
Died 14th July 1957

Dear Lord grant him eternal rest. A Requiem High Mass will be sung for the repose of his soul on 14th July at 7 a.m. at St. Lucia's Cathedral, Kotahena.

Fondly remembered by his loving wife and children.

64/41, St. Mary's Lane,  
Mattakkuliya. 970

## FIRST ANNIVERSARY

**Peter Rodrigo**  
Died 11-7-59

A Requiem High Mass will be offered for the repose of his soul on 11th July at 6.30 a.m. at St. Joseph's Church, Nugegoda.

May he rest in peace.

Fondly remembered by his loving children.

168, Dutugemunu St.,  
Kohuwela. 972

A Requiem High Mass for the repose of the soul of **Fr. Joseph Bede** will be celebrated on Thursday, 21st July, at 6.30 a.m. at Holy Rosary Church, Slave Island.

**Mrs. Dora De Soysa**  
First Anniversary  
Died 15th July 1959

Like falling leaves an year has passed.  
But living memories of you will never die.

Eternal rest grant unto her, O Lord.

And let perpetual light shine upon her.

May she rest in peace.

Inserted by her ever-sorrowing children.

75/1, Kanatte Road, Borella. 917

**Bastampillai Benjamin**  
Chapel Street, Jaffna  
Called to rest on 11.7.56

Prayers are solicited from friends and relations. 966



**Mrs. Rosalyn Silva**

wife of Mr. L. Miguel de Zoysa (well-known businessman of Hingurakgoda and the holder of the papal honour "Bene Merenti") of "Rosalyn Villa," Ragama, fifth anniversary of death falls on 13-7-60. A Requiem High Mass will be sung on 14-7-60, at Sts. Peter and Paul Church, Ragama.

Friends and relations are kindly requested to offer their prayers for the repose of her soul and to take part in the church service.

Inserted by her husband and children.

"Rosalyn Villa," Ragama. 976

## THANKSGIVINGS

**THANKS** to Blessed Martin de Porres for preserving poultry from disease.

Mrs. A. Dassanaikie. 955

## FINANCIAL

**WOULD** a kind reader help a youth in distress with a loan of Rs. 200/-. Please address your generous offer to: No. 968, c/o Catholic Press, Colombo.

## 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. 964

## MEDICAL

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## CHURCH FEASTS

### TALAWILA St. Anne's Shrine

July 17th to 31st July

17th: Hoisting of the Flag—1st Novena.

23rd: Pontifical Vespers at 6-30 p.m.

24th: Minor Feast—High Mass at 7-00 a.m.

28th: Feast of Corpus Christi. Procession and Holy Hour at 7-00 p.m.

30th: Pontifical Vespers at 7-00 p.m.

31st: Major Feast—Pontifical High Mass at 6-30 a.m.

(a) Fresh flowers will be gratefully received for the Feast of Corpus Christi on 28-7-60.

(b) All houses are booked. Those who have booked houses and have not yet confirmed by payment may lose them.

(c) Car overhead shelters and lights are available.

Administrator,  
Talawila Church.

960

### CELEBRATION OF THE FEAST OF

### St. Thomas the Apostle

AT

**HOLY ROSARY CHURCH,**  
Slave Island

Preparatory Novena  
Friday 15th July at 6.30 p.m.

Vespers: Saturday, 16th July at 6.30 p.m.

High Mass and Procession  
Sunday 17th at 8 a.m. 956

### NAWAGAMUWA

### St. Anne's Feast

Novenas start on July 12th.  
Saturday 23rd: 7.00 p.m. Vespers  
Sunday 24th: 6.00 a.m. Low Mass  
8.30 a.m. High Mass

925 Parish Priest.

### HINIDUMA

### THE FEAST OF ST. ANNE

will be celebrated this  
year on

20th and 21st August

The dates given in the Catholic Almanac are hereby cancelled.

3 1 Parish Priest.

### Feast of St. Anne TALAWILA (on 31st July)

Buses will be leaving on 28th July 1960. Book your seats as early as possible. Contact: **Mrs. M. R. Silva**, No. 154, Pickering Road, Kotahena, Colombo. 964

## Pope John's 80th year

**AS** on November 25 this year Pope John will be starting on the 80th year of his life, the Vatican Secretariat for State, besides asking for prayers for the Pope on this occasion, has called on the priests of the whole world to contribute towards building a parish church in the heart of Rome.

## CALLING ALL OLD BOYS

**REV. BRO. DIRECTOR'S  
FEAST DAY**

**TUESDAY, 19th JULY, 1960**

**HOLY MASS at 8 a.m.**

At St. Lucia's Cathedral, Kotahena

**Patrick H. de Silva,**  
Hony. General Secretary,  
Old Boys' Union.

C/o St. Benedict's College,  
Colombo, 7th July, 1960. 48

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Convent of Mary Immaculate,  
Tewatte, Ragama. 978

## EARTHQUAKE

Continued from page 5

Railroads were cut. Fires started. There was no light and water.

The only two hospitals in one city went down.

What a grace of God that it did not occur at night. Thousands upon thousands would have been killed.

But we still do not know the total number of deaths throughout the nation.

We need help. And prayers.

## HOMELESS SEMINARIANS

Seminarians of the Concepcion diocese of Chile are now studying in the Archbishop's palace because the seminary buildings were completely destroyed in the earthquake.

Also destroyed were the See city's Good Shepherd Convent and Home for the Aged.

Two nuns died trying to rescue the old people, 10 of whom were killed in their beds.

Only one other religious is known to have died—a Sister of the Purissima Order in Chillan.

She was killed by a falling brick wall.

"Unparalleled destruction" to Catholic property has been reported by three bishops.

Buildings destroyed include seven cathedrals, 185 churches, 3 seminaries, 55 parish houses and 86 Catholic schools, the bishops said.

The Chilean prelates appealed for help from U.S. Catholics, and declared: "Our people's strength, surely tried by cataclysms, is unable to reconstruct the work of centuries."

## 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.



# "Growing Sovereignty" of African People

## Pope John Expresses Satisfaction

VATICAN CITY.—His Holiness Pope John XXIII has expressed satisfaction at the "growing sovereignty" of the African people.

In a half-hour radio message broadcast to Africa, the Pope exhorted Africans to direct their growth according to Christian principles.

He repeated the observation of Pope Pius XII in his Encyclical, "Fidei Donum" (Gift of Faith) that the African continent "is opening itself to modern life and is living what is perhaps the most serious year of its millennial destiny."

Then Pope John added:

"We are happy to express to you . . . Our great satisfaction in seeing the progressive realization of growing sovereignty. The Church rejoices in it and trusts in the will of those young states to take their due place in the community of nations."

Pope John proceeded to trace the Christian history of Africa. He pointed out that Africa had given asylum and protection to the Holy Family when it was fleeing Herod. He said that Africa, soon after the first Pentecost, welcomed the Christian word and the legions of martyrs that followed, among whom St. Cyprian was outstanding.

The Pope said: "Blossoming communities were born along the Mediterranean coasts, the desert became populated with hermits like St. Anthony, concerned with fighting the devil through fasting and prayer. And at Hippo, St. Augustine directed the Church entrusted to him with wisdom and theological knowledge."

The Pope commented that at one time the Church had disappeared from entire sections of

Africa. Then he spoke of the arrival of missionaries and the rebirth of the Faith there.

"The Church welcomes the (new) Christians of Africa with the same affection with which it welcomed its other children, for it is the common fatherland of souls," he said.

Speaking of the progress of modern Africa, Pope John said that the attainment of sovereignty does not solve all problems. He said that there is a need to work for the sound development of each new state.

### ★ FLASH BACK

## Corpus Christi

### • At Pettah



The Blessed Sacrament being taken in procession at St. Philip Neri's Church, Pettah. (Photo by Raymond Wannappa)

parted. The fifth and final repository was in St. Andrew's Convent and had been beautifully constructed by the good mothers.

The grand celebration of this Feast was mainly due to the untiring efforts of the Parish Priest and the nuns, and the excellent co-operation given by the Catholics of the parish.

### • At Negombo



Rev. Fr. Edwin Fernando carrying the Blessed Sacrament at the Corpus Christi procession at St. Mary's Church, Negombo, on Sunday, June 26.

(Picture by Gerard Perera)

## Nayakakande honours Saint Sebastian

(by a "Messenger" reporter)

NAYAKAKANDA'S intense devotion to St. Sebastian was seen when several hundreds rallied to honour this great saint on a grand scale on Sunday, 21 June.

The devotion of these people to St. Sebastian goes back to over three-quarter century ago when an epidemic ravaged the surrounding villages. The people of Hendala got together and carried the statue of St. Sebastian throughout Hendala, over hill and dale and paddy fields, imploring St. Sebastian to protect them.

St. Sebastian heard their prayer and in grateful acknowledgment of this, on his feast day each year,

As an aid to this development he said, the Church places at the disposal of African nations "a disinte rested way and, according to their needs, principles of action that are most useful for the development of the individual, the family and professional, civic and international life." "These norms," he added, "are always inspired by respect for the dignity of persons and by the requirements of the common good."

### NATIONAL HIERARCHIES

After recalling the establishment of national hierarchies in recent years and the naming of the first Negro cardinal, the Pope pointed out that these things are only beginnings.

It is too soon, he said, to recall missionaries. He added that there is still much to be done toward the training of a native clergy and the education of Christian laymen who can play a full role in the Church and society.

### Sports Club at Kurana

(from L. F., "Messenger" correspondent)

A SPORTS Club under the name of St. Anne's Club was opened at Kurana recently for the welfare of the younger generation through the instrumentality of the Mayor of Negombo and the respective Ward Member for the area. An interesting talk on sports activities was given by the Mayor, after which the office-bearers were elected along with a committee for the smooth functioning of the Club.

### • At Madhu



His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray O.M.I., carrying the Blessed Sacrament at the Corpus Christi celebrations at the Shrine of Our Lady of Madhu before the festival last Saturday.

(Picture by Herbert Wickremaratne)

his statue is carried in procession over a route eight miles long and decorated with palm leaves, pandals, flags and bunting. After the procession this year, there was Benediction of the Blessed Sacrament followed by the blessing with the statue of St. Sebastian.

### Patricians meet at Grandpass

"WHY is the Church against Divorce" was the subject discussed at the fourth monthly Patrician meeting at Grandpass, held at St. Joseph's Girls' English School. Mr. Sam Taleyaratne presided. The lay speaker, Mr. Stanley Caldera, basing his talk on the Christian aspect of marriage, said that Christian Marriage was indissoluble and that no power on earth—neither the State nor the Church—had any right to dissolve a marriage by granting a decree of divorce. In support of this he quoted the words of Our Lord: "What God hath put together, let no man put asunder."

The priest speaker, Rev. Fr. Stanley Wijewickreme, explaining in very simple but clear language the purpose of marriage said that marriage was indissoluble even according to the natural law and consequently all marriages, whether they be Christian or otherwise, cannot be dissolved in any circumstances whatsoever. He also argued that marriage was indissoluble on the grounds that conjugal love was complete and exclusive.

### Schools renew Consecration

(from N. T. I. J., "Messenger" correspondent)

ON the Feast of the Sacred Heart the services connected with the renewal of the Consecration of Schools in the Maggona Mission to the Sacred Heart of Jesus were conducted by the Parish Priest, the Rev. Fr. K. D. A. Nanayakkara, O.M.I. In all, five schools—Diyalagoda English School, Boys' and Girls' Sinhalese Schools and the Maggona Boys' and Girls' Sinhalese Schools—held the services.

After Mass the Parish Priest visited each school and, before the consecration service, gave a spiritual talk to the students, dwelling on the need of devotion to the Sacred Heart. The schools were closed in honour of the Feast.

The feast of the Sacred Heart of Jesus was celebrated by the members of the Confraternity of the Sacred Heart with the singing of High Mass at St. Sebastian's Church. The feast was preceded by preparatory Novenas and Vespers.

An evening Mass was held at St. Mary's Church, Maggona, to enable the working classes, who failed to attend Morning Mass, to hear Mass.

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