

# The MESSANGER

CEYLON'S CATHOLIC WEEKLY

Vol. 92 No. 11

SATURDAY, MARCH 12, 1960

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

15 Cts.

## At Saturday's elections grave issues face the nation **TAKE HATRED. OUT OF POLITICS**

### We Suggest Four Points for Catholic Voters

NEXT Saturday's General Election, there can be little doubt, will be the most momentous election ever held in the history of this country. And Catholic voters will have an opportunity, not only to fight for their own rights as citizens, but for the right of all citizens to a government which will be guided by the sole aim of promoting their economic, social and moral well-being. After all, the acid test of a party is its ability to provide such a government.

#### NEWS SNIPPETS

● A message of condolence and grief was sent by the Pope to the families of the victims of the Agadir earthquake in Morocco in which more than 3,000 are known to have died. The cable together with money for relief work was sent to Archbishop Lefevre, O.F.M., of Rabat.

● Mr. Harold Macmillan and Mr. Selwyn Lloyd will be received in audience by the Pope on March 24, the last day of their three day visit to Rome.

● Fr. F. J. Ripley has resigned on grounds of ill-health from the post of Superior to the Catholic Missionary Society. Fr. Kevin O'Brien has been appointed in Fr. Ripley's place.

● The Catholic Bishops of India have decided to build in New Delhi a secretariat costing about Rs. 500,000. It will act as a centre of the Bishops' charities, administering the distribution of food given by other nations. It will also function as an employment bureau and a medical centre.

As Catholics are not asking for any special privileges or concessions, but only for their rights as members of a democratic society, their political objectives will necessarily coincide with those of all other right-minded citizens.

Hence those clear-cut, simple issues in Saturday's elections which are of importance to the Catholic voter — such as the threat of Marxist totalitarianism, or the menace of a rabid racial or religious fanaticism, or the schools issue — are of no less importance to the sane and sober non-Catholic voter as well.

The only difference is that, granted the fundamental unity of Catholics the election provides them with the opportunity of, as it were, pulling their "Catholic weight" in politics at this crucial time.

Whatever their party affiliations, they are bound to work for the defence of spiritual and moral values, for justice, for moderation, for common sense and for the gradual realization of the principles of a just social order. At a time like this, when the danger from the forces of totalitarianism and of fanaticism is so great, the exercise of the right to vote is a matter of conscience for the true Christian.

#### ★ TRUTH & CHARITY

This essential unity of Catholics, if it is fully realized and acted upon, can be most valuable politically. Above all, they can all join together to take lies and hatred out of our political life. In these recent months the gross-est lies have been circulated on a massive scale and with reckless abandon. But falsehood can only be overcome by truth; and "great is the truth, and it will prevail." Likewise, hatred can only be overcome by love, strong as the temptation may be to retaliate in kind.

Left to himself the ordinary voter is not perverse. But party propagandists, who are really becoming less and less representative of the mass of ordinary citizens, can for the sake of political advantage stir up deep-seated racial and religious passions.

#### ★ THE MIDDLE OF THE ROAD

In the midst of all the chaos of conflicting and confusing statements, slogans, and electioneering propaganda put out by the plethora of political parties in our midst contending for power, there is no doubt that most voters realize that the future of the country, if it is to be a future of stability, social, peace, and progress, lies in a sane and sensible "centre position" free of all extremism and Catholics can carry out a useful function here, in so far as they are fundamentally at the "centre."

Thus, for instance, the Church is opposed to a concentration of power in any one group at the expense of the community — whether this group be the state acting in autocratic fashion, or big business controlling prices, or organized labour holding the nation to ransom through impossible wage claims or strikes that have no justification whatsoever and take on the character of blackmail.

HERE ARE A FEW POINTS BY WAY OF EXAMPLE OF WHAT CATHOLICS CAN DO IN THIS MATTER.

#### TRUTH AND CHARITY VS LIES AND HATRED

To begin with, Catholics must achieve a realisation together of the opportunity that is theirs.

There must be a conscious and determined effort to restrain the lies and extravagances of party politics today; and a sustained effort to counter resolutely the dissension and hatred being stirred up by party propagandists. Hatred, after all, is a greater evil and a worse form of immorality than sins against the sixth and ninth commandments, for it is a sin of the spirit.

In all his political work — speaking, writing, active party work — the Catholic must be animated by the spirit of truth and charity and should avoid the EXTREMES of political thought.

#### A SOUND ECONOMY

If we are to survive at all, and emerge from our present desperate economic plight, a sound economy should be the concern of any new government.

The accent should of course be on increased production. Neither a blind belief in the panacea of total nationalisation, nor economic policies inspired by a false and exaggerated sense of nationalism or by political expediency can be justified. Political action should be restrained by the grave financial and economic circumstances of the country.

Continued on page 12

## FATIMA SECRET IN MAY?

THE Pope may reveal the secret of Fatima some time in May, according to Vatican officials, although they refused to confirm or deny reports that Bishop Pereira of Leiria delivered the letter to Pope John during his ad limina visit at the end of last year.

Cardinal Cerejeira, Patriarch of Lisbon, said in an interview in the Lisbon daily *Diario de Noticias*, that

he had no idea what the secret was. Perhaps the people who say Pope John knows are right, he added.

#### What will YOU do on 19 March?

##### ★ VOTE!

Because abstention from voting would be cowardice; abstention would be negligence of a grave social duty at a time when Lanka calls out to every one of her children to do his or her duty, and for a Catholic, abstention would be even worse — it would be the omission of a serious civic and Christian duty.

##### ★ VOTE WISELY!

Because the country is in a tragic plight; because only strong and courageous men can pull her out of the mess; and because the need of the hour is for a strong and stable government.

##### ★ VOTE CONSCIENTIOUSLY!

Because the prophets of anti-God and anti-religion will wipe out all religious freedom; because the apostles of hatred will ruin all peace; because the followers of anti-religion will attack God.

##### Be sure you VOTE on the 19th!

Abstention would be  
betrayal of Lanka!

(See Editorial page 6)

#### ... AND NOW,



#### ... African and Japanese Cardinals!

HIS HOLINESS POPE JOHN HAS ONCE AGAIN BROKEN WITH TRADITION, INCREASING THE SACRED COLLEGE OF CARDINALS TO THE UNPRECEDENTED NUMBER OF 85. AMONG THEM WILL BE, FOR THE FIRST TIME, A JAPANESE AND AN AFRICAN CARDINAL.

On March 28th, the Supreme Pontiff will hold a Secret Consistory at which he has announced his intention of creating seven new Cardinals. The new Cardinals are:

- His Excellency the Most Rev. Mgr. Luigi Traglia, Viceregent of Rome.
- His Excellency the Most Rev. Mgr. Peter Tatsuo Doi, Archbishop of Tokyo.
- His Excellency the Most Rev. Mgr. Joseph Lefebvre, Archbishop of Bourges.
- His Excellency the Most Rev. Mgr. Bernard Juan Alfrink, Archbishop of Utrecht.
- His Excellency the Most Rev. Mgr. Rufino J. Santos, Archbishop of Manila.
- His Excellency the Most Rev. Mgr. Laurian Rugambwa, Bishop of Rutabo (Tanganyika).
- Rt. Rev. Mgr. Antonion Bacci.

#### £ 2000 prize for Catholic writer

WINNER of the Burns Oates double prize of £ 2,000 for the best Catholic novel is 33-year-old Elizabeth Ann Cooper, of New Jersey, U.S.A.

#### AQUINAS CONVOCATION CEREMONY

★  
"CEYLON NEEDS  
TRUE PATRIOTS"  
SAYS ARCHBISHOP

(See page 12)

## Colombo's Legion Congress



Photo by JOE ROCHE

(by a Messenger reporter)

OVER 350 JUNIOR LEGIONARIES OF MARY ASSEMBLED AT GOOD SHEPHERD CONVENT, KOTAHENA, LAST SATURDAY MORNING, TO HEAR HIS GRACE THE ARCHBISHOP OF COLOMBO CALLING UPON THEM TO LIVE UP TO THE HIGH IDEALS PLACED BEFORE THEM, AND TO PLAY THEIR PART EFFECTIVELY IN THE CRISIS OF TODAY.

On arrival, His Grace was met by Very Rev. Fr. Nereus Fernando, Spiritual Director, Mr. J. G. Milneisen, President of the Senatus, Mr. Duke Leonidas, President of the Junior Curia and other Legion officials. After the opening address by His Grace, the Presidents of praesidia came up to make their offering of the spiritual bouquet that had been collected over the months for this culminating day. And then, the work of the Congress commenced.

Continued on page 7



For the first time in Ceylon the Catholic Graduate Movement and Catholic Students' Federation will celebrate Pax Romana Day on Sunday, 13 March. For the benefit of the uninitiated, the MESSENGER spotlights the Movement which has been making considerable headway during the past few years here ....

## WHAT IS PAX ROMANA?

**PAX Romana** is the name given to the international movement of Catholic students and graduates. The student-group is known as the international movement of Catholic students or I.M.C.S. while the graduate group is called the international Catholic Movement for Intellectual and Cultural Affairs, I.C.M.I.C.A. Each of these two international movements is composed of national federations or groups while each national group is composed of local organisations or units.

The idea of this organisation started back in the 1880's when there was a need felt for Catholic Action in Europe. In 1888, Baron George de Monténach, President of the Swiss Student Society, brought together a number of foreign students in a first world meeting in Fribourg. But it was not until 1921 that Pax Romana was really organised when Switzerland, with the help of Holland and Spain, formed an Action Committee and the first Congress was held with representation from twenty countries. By 1920 the movement had spread to the U.S.A., to Latin America and to Asia. The years immediately following the second world war saw the extension of the movement throughout the world and in 1947 the late Holy Father Pope Pius XII gave his approval to the movement by giving it a Cardinal Protector.

### INTELLECTUAL GROUP

So far the movement was only a student body but with the development of the student groups there came the realisation that if the university was to be brought back to Christ the work of the students was not enough. It must also be extended

to people who had already left the University for the professional field. A section was obviously needed to cope with those graduates who were already practising their professions in which field they could still continue the work accepted by them when they were still students. Thus in 1947 the International Catholic Movement for Intellectual and Cultural Affairs was born. Its membership is open to university graduates and others who are desirous and competent to make a contribution to what is called the Intellectual Apostolate.

### METHODS

What are the general aims of Pax Romana? Both the I.M.C.S. and the I.C.M.I.C.A. aim at creating a true spirit of universal charity among Catholic students and intellectuals. They try to enrich the spiritual lives of their members by a Christian and humane formation through mutual contacts and to develop their activities on the national and international level through mutual fraternal aid. They aim at diffusing Christian thought especially in the world of ideas and culture, at co-ordinating according to Christian principles the contribution of Catholic intellectual circles to international life and finally

at making Catholic University students and graduates conscious of their responsibilities.

The groups generally work by encouraging individual Catholic deve-

and training through the specialised secretariats like the Secretariats of Artists, Doctors, Teachers, Writers, etc. These specialised secretariats study the social and moral responsibilities and implications of the pro-



The opening session of the joint meeting of students and graduates at the Pax Romana Convention held in Manila in December 1959. Our delegates are in the fourth row with the exception of Very Rev. Fr. Peter A. Pillai O.M.I., Spiritual Director of the Ceylon Federation.

lopment through contact and discussion with other Catholic students and "graduates," through study circles and discussion groups, through the publication of Catholic literature, through conferences and symposia touching on the problems and responsibilities of the members and finally through specialised work

sessions on the international level. Pax Romana encourages and facilitates the exchange of ideas and individual contacts, promotes international congresses, co-ordinates apostolic work especially in the professional field and gives material and intellectual relief to professionals in need.

## THE MOVEMENT IN CEYLON . . .

**THE CATHOLIC STUDENTS' FEDERATION WHICH HAS NOW ALMOST COMPLETED ITS TEENS, IS COMPOSED OF UNITS FROM THE UNIVERSITY OF CEYLON, COLOMBO AND PERADENIYA, THE LAW COLLEGE, THE TECHNICAL COLLEGE, THE TRAINING COLLEGE, MAHARAGAMA, THE SCHOOL OF AGRICULTURE, PERADENIYA, AQUINAS UNIVERSITY COLLEGE AND THE H.S.C. FORMS OF MOST CATHOLIC SCHOOLS IN THE ISLAND.**

Each unit has its own chaplain and is autonomous — Kandy and Jaffna have their own regional councils, while all together form the Central Federation which is under the patronage of His Grace the Archbishop of Colombo, and is directed by the National Chaplain. The Ceylon Federation along with the ninety odd similar federations of the world form the students section of Pax Romana — the International Movement of Catholic students, which has its head office in Fribourg, Switzerland. Incidentally, Pax Romana is one of the few international non-Governmental organizations, which has consultative status with the United Nations.

### TECHNIQUE

Most activities are at the unit level where the "prayer, study, action" theme is put into practice. Special Masses for the members, weekly roasts, days of recollection, Benediction, etc. form the first part of the activities. Meetings where lectures and discussions take place come next.

Topics varying from the fundamentals of religion to such subjects as professional ethics (Church views on family planning, birth control, for the Medicos, ethics for Law students, trade unionism and the Church, etc., for teacher trainees and other undergrads, etc.), as well as subjects like the study of the liturgy, adaptation of Church functions, and Catholic art and architecture of Eastern styles, etc., too are taken up.

Very often students work in the slums as part of their action. But stress is laid on personal spiritual formation and the acquiring of the fundamentals for a normal, good, Christian life.

The Central Committee of the Federation too organises special programmes from time to time when the whole student body come together. Holy Mass and corporate Communion usually start off these meetings which are very well attended — a lecture by a distinguished speaker, workshops in groups, resolutions and suggestions for work at different units are some of the results of their

structing a road and a house, running a sports meet, etc., during this time. This will be followed up this year too.

### SEMINAR

A special seminar for the new entrants to the University when the "Idea of a University" is given to the students a few days before they start lectures, is also an annual feature.

This year it is planned to run a holiday camp for underprivileged children as well.

A special "Service to students abroad" unit too functions, which helps those going abroad for studies to settle down and acclimatise themselves to their new surroundings, by means of contacts with similar institutions abroad.

For those who are extra keen, there

are occasionally series of lecture-discussions on philosophy, social justice, etc., given by experts on these subjects.

There is of course a lighter side to the story too. The annual social of the Federation after the Annual General Meeting and the socials and picnics of the different units too are important aspects of the activities.

*The Federation is also a founder member of the National Youth Council of Ceylon where the youth of all denominations come together. This body is Ceylon's representative at the World Assembly of Youth — the international body.*

## WHY IS IT NECESSARY IN ASIA?

An intellectual Apostolate like the Pax Romana is a vital necessity in Asia today in view of the following reasons:

1. In the continent of Asia the Church finds herself in the presence of genuine and living cultures in which learning is esteemed and in which intellectual qualities are respected. From them she has much to gain, to them she has the truth and Charity of Christ to give. This is a field in which intellectuals must put their particular talents at the service of the Church if its influence on Asian culture is to be fruitful.
2. There is an evident need to deepen our understanding and respect for the spiritual values inherent in the religions of so many of Asia's peoples and equally well a need to appreciate their significance for ourselves. This also calls for an activity proper to the intellect and one which the educated should shoulder.
3. The dialogue between educated Asian Catholics and their non-Catholic countrymen must be continued and extended. This dialogue requires a setting, a milieu, circumstances, which are favourable to quietness and mutual encouragement. The intellectual apostolate is necessary on our side to create this situation.
4. The intellectual apostolate itself demands just such a critical appraisal of cultural values as the situation demands, otherwise educated Catholics in several Asian countries may find themselves culturally estranged from their compatriots.
5. The Catholic communities in some parts of Asia have developed from peasant or urban working-class origins. Where this is the case the Church herself in that place is incomplete until an educated element is included. When it exists, the apostolate of the whole Church demands of the educated as of the workers and peasants a specific apostolate.
6. Economic, political, social and technological changes of considerable magnitude are now taking place in Asia. They present a challenge to the educated Catholic Asians professionally and, intellectually, criticism and assessment which we regard as a proper part of the intellectual apostolate.
7. There is clearly a need for educated Catholics to provide a reasoned and weighty response to the intellectual appeal of Communism, which is one of the greatest dangers facing Asia today. They must moreover strive constantly for the realisation of social justice and the pursuit of the common good, for honesty and integrity in public and professional life and for the practice of a deep and all-embracing brotherly love. If the educated Catholics are to do these things they must commit themselves both to study and to the exposition of ideas. They must therefore commit themselves to an apostolate proper to their station, and that means to the intellectual apostolate.

### A frank and clear statement on its aims and objectives.

## LOOKING BACK

### on the Manila sessions

THE I.C.M.I.C.A. held its annual sessions last year in Manila. The main theme of the Conference was the Intellectual Apostolate in Asia. After the usual opening speeches in which the history, the objects and aims of the movement were explained to the gathering by the President, Professor Ramon Sagranyes de Trench. The different delegations had to outline the problems facing the Catholic graduates in their countries. The conference then split up into three workshops to examine the implications of the term "Intellectual Apostolate" and to discuss fully practical suggestions for carrying it out in the different countries. At the final sessions a report was tabled and adopted by the general assembly.

### IMPACT OF WORLD RELIGIONS

This was followed by a conference on the Impact of World Religions on the Occident and the Orient organized by Pax Romana and sponsored by Unesco as part of their Major Project for mutual appreciation of Eastern and Western cultural values. Catholic intellectuals listened while experts on Hinduism, Protestantism, Judaism, Orthodox Christianity, Buddhism, Shintoism and Catholicism outlined the impact of respective religions on the peoples of the world. The discussion that followed was very cordial and friendly and was aimed purely at securing a better understanding of the influence of these religions on the people of the world. All participants felt the need for more frequent conferences of this type. The experts went into closed sessions in the afternoons while the Catholic "graduates" discussed the position of the Church in different Asian countries.

### SUMMING UP

Mr. Horace Perera, of the Ceylon delegation was invited by the Secretariat to sum up the whole series of conferences for the Graduate Group.

Mr. Perera pointed out that it was very appropriate that such a conference should have been organised by the Catholic Church, and that in Asia, for was not Asia the birthplace of all great religions and also the birth place of the idea of religious tolerance, which the West for some time past and the East today badly need? Moreover was not the East beginning to experience in various degrees the unfortunate and unnecessary conflicts between religious groups? He appealed for harmony and co-operation between religious groups so that "joint action or at least parallel action could be taken to remedy some of the ills and injustices of the modern age, and to fight against the forces of materialism that are threatening to engulf the whole of Asia."

### TRADE OFFERS & ANNOUNCEMENTS

**ERO** Fountain Pens for school children. Rs. 4/25 onwards.  
**H. W. Cave & Co., Ltd.**  
COLOMBO 1.

**MORNING OFFERING**

**D**IVINE 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 MARCH**

**GENERAL:** That the work of preparing for the Ecumenical Council may be fully successful.

**MISSIONARY:** That family life in Africa may be based on Christian principles.

*Strands of the Story* 231

**American Observatory Registers Rumbblings from Ceylon**

WESTON OBSERVATORY OF THE BOSTON COLLEGE DEPARTMENT OF GEOPHYSICS (WESTON 93, MASS., U.S.A.) HAS AT LENGTH SENT OUT AN ANSWERING SIGNAL TO THE PROBES OF OUR QUEST FOR FR. VAZ'S TOMB.

Readers will recall that last September a news clipping from Mr. Gajanayake set us on the trail of a scientific team with a record for the mapping of underground structures by "earth-quake" soundings.

Through the *Messenger* column and by direct correspondence our Secretariate engaged friends of the Cause to get into touch with Fr. Daniel Linehan, S.J. (Jesuit director of the Institute), to know whether Boston College's scientific knowledge and equipment could be placed at the service of our search for the lost tomb of our 17th century Apostle, Fr. Joseph Vaz.

The first response was from Fr. Superior Regular of Trincomalee (Rev. Fr. Lange, S.J.) who wrote as follows on 3 October, 1959: "How about this for a suggestion? I will write to Fr. Linehan and brief him a little on the subject of the Apostle, of Ceylon, and tell him that you will

**FATHER VAZ FEATURE**

be writing about the search for the grave."

This our Secretariate agreed to and a letter was accordingly despatched by us to Fr. Linehan (via the Holy Childhood director, Fr. Reitan of Pittsburgh). Subsequently, an attempt to repeat the probe was made through Fr. Tambimuttu and Miss Josephine Naidoo, both on a study course in the States.

Now, when we least expected it, the reply has come to us from Very Rev. Fr. Fred Sackett, O.M.I., Rector of Our Lady of Lanka Seminary, Ampitiya. Fr. Sackett was one of those we mentioned in the *Messenger* S.O.S. as likely to be able to put us in touch with Boston. It now turns out that in spite of his silence, he did take up the challenge and it is his dig that has struck. Being the man on the spot (Kandy) he would naturally have impressed Boston as the contact for getting

down to the job; but we like to see in the circumstance an indication that Our Lady of Lanka is keen on not being left out of the picture and that both the venture itself and its final success must be labelled "Marian." On the other hand, good Fr. Lange has been acknowledged with a copy of the reply.

It would be cruel to keep our readers longer in suspense on the gist of the communication.

To begin where Fr. Linehan winds up, we quote from the second page of the (historic-to-be) document (13 January, 1960):

*"Rest assured, I would be most anxious to assist you in any way possible and to introduce what scientific methods we have to be of some aid to you in the search."*

*I feel sure that Fr. Joseph Vaz would later on be able to help me with his petitions to Christ our King. Something like this would more than repay me for any little effort that I might be able to expend in this matter."*

After a first act of thankfulness for the assurance of Boston's basic willingness to help, we must push our gratitude further on seeing that this help is visualised on the spiritual basis of an exchange within the Communion of Saints—Fr. Vaz to repay with heavenly intercession in favour of Fr. Linehan's scientific undertakings.

No one among us would hesitate to stand guarantee for that. In fact our devotion tells us that Fr. Vaz will respond to this confidence right now, without waiting for "later on" and the ultimate outcome of Fr. Linehan's seismographic soundings.

But if the Boston director has all the scientist's generous and courageous initiative, he has too the technician's cautiousness about results. And this was in fact the first part of the reply:

*"A great deal of the success, in a study of this sort, depends upon the type of soils and geologic foundation in the area where the search of buried foundation walls exist."*

*It so happens, in Rome (where the team worked on locating St. Peter's tomb deep under the floor level of the Basilica) that the walls were very solid, large and heavy, and were buried in a clay-like material. There we had excellent success and we have found it to be true under conditions of this sort elsewhere."*

*I have not been able to discover just what the geological conditions are in Kandy. You might write me, at your convenience, and tell me what the ground conditions are, the type of soil, etc., and how large, how thick the walls of his little church might have been."*

*If there were any buried foundations to his church and, as you say, the area has been pinned down to a small location, it is entirely possible that we could locate and outline the actual site of the church."*

*If, however, the church had no solid foundations or if the soil is rock right to the surface, then I doubt if our method would be of any assistance to you whatever."*

*You might advise me, in a letter, concerning the geological foundations.... (Towards the end again.) Accordingly, I shall await a reply from you in case you are able to give me some data concerning the geology of the area where this church once existed."*

One thing is clear: the next step lies with us. Together, pooling our resources, we must work out a geological report for Boston.

This should not be so hard. For practical purposes we have only to take the spots that G.I.O.M.'s map considers probable: they are at least typical, as far as geological structure goes. (Any other site—Hantane, for instance would present the same features geologically).

Secondly, to get a fair idea of the geological structure of these spots we have only to go by what the "scarped hillsides" bordering the present Lake reveal. If further in-



**Sunday, 13 March: SECOND SUNDAY IN LENT.** Creed. Omit prayer prescribed.

**Monday, 14 March: Feria. Violet.**

**Tuesday, 15 March: Feria. Violet.**

**Wednesday, 16 March: Feria. Violet.**

**Thursday, 17 March: St. Patrick. White.**

**Friday, 18 March: St. Cyril. White. Creed.**

**Saturday, 19 March: ST. JOSEPH, PATRON OF THE UNIVERSAL CHURCH.** Omit prayer prescribed. Creed. Proper Preface.

**Sunday, 20 March: THIRD SUNDAY IN LENT. Violet.** Omit prayer prescribed.

N.B. — The 2nd prayer is always of the feria. Unless otherwise stated, the Preface of Lent and the prescribed prayer (Archdiocese: from the Mass of St. Joseph, March 19th, are always said. The ferial Mass may be said daily (Violet), except on the 19th.

**RADIO LOG**

**MAR. 19 to 21: 6-25 to 6-30 a.m. THOUGHTS FOR THE DAY (Tamil)—B. G. Emmanuel Esq.**

OBTAIN YOUR FRESH-CUT FLOWERS

at LANE'S THE FLOWER PEOPLE

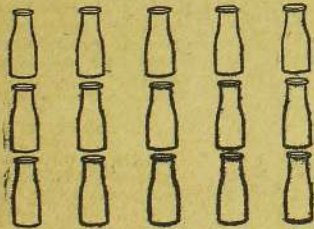
FRAGRANCE & QUALITY GUARANTEED

J. A. LANE-N'ELIYA

PURE, SAFE MILK FOR ALL PURPOSES



15 PINTS FROM EVERY 2½ LB. TIN



48 cts. A PINT



**NESPRAY**  
FULL CREAM POWDERED MILK

A NESTLE PRODUCT

**ONLY THE BEST**

is good enough for liturgical use. The Poor Clares supply the finest Altar Breads. Orders can be executed by post.

Write to: **THE POOR CLARES COLETTINES,** Convent of Mary Immaculate, Tewatte, Ragama.



**GOODWILL LEATHER WORKS,** 881, ALUTMAWATTE Rd., COLOMBO 15











# ★ SYMPOSIUM ON THE NUN

The Schools-Mag gives maximum coverage today, to the better entries received in its recent "subject of the Month" contest. Verse-writers' attempts are held over for next week.—EDITOR.

## THE BRIDE OF CHRIST

**T**HE Nun — a name that radiates beauty and tranquillity in a world submerged in immodesty and iniquity. When crime and impurity have become the rule of the day; when we can foresee a generation void of religious sentiments; is there a better model with which to lead erring humanity back to God?

Whenever we endeavour to elude the Cross, or carry it reluctantly, do we realize that within the four walls of every Convent there dwells a living-Cross?

The Nun shrouded in poverty, chastity and obedience, has been given many a beautiful title. "The Bride of Christ" is a name which alone portrays all the splendour and glory of a life dedicated to God. If only this name could ring a bell in the hearts of all maidens, wouldn't this be a better world for them and for us?

St. Patrick's College,  
Jaffna.

Morris Alwines.

## Renouncement

**T**HE passions, pleasures, and happiness of the world has she forsaken to embrace this life of holiness.

The life of a nun is one which calls for unbounded faith and unceasing courage to break through the many trials, tribulations and temptations which become a part of her daily life. God chooses only those who can stand the strain and brave the storm, to enter into His vineyard.

For a woman to live in loneliness and watch the world with all its pleasures within arm's reach and yet not reach out to grasp it is certainly eternal dedication of life, beauty, joy and happiness, which few are prepared to sacrifice.

Being WEDDED to Christ must then also mean being DIVORCED completely of all worldly happiness! The life of a nun is a happy one but many times doth the Bridegroom share with his Bride his ever-running Cup of Bitterness and Suffering!

Clive Rodrigo.

St. Peter's College,  
Colombo 4.

## MINISTERING ANGEL

**M**ILTON in his poem "Il Penseroso" describes the nun thus:  
"Come pensive nun devout and pure  
Sober, steadfast and demure  
All in a robe of darkest grain,  
Flowing with majestic train;

Her companions are peace and retired leisure."

It is a rare vocation, which despite all its crosses reaches its goal, victorious.

Francis Thompson in his "Hound of Heaven" emphasizes the fact that the cross, no matter what life you choose, always follows you.

The nun fights out her battles with Christ the bridegroom of her soul, as her sympathizer.

Whatever order she chooses, her life is absorbed in doing good, tending the sick, teaching, praying for the needs of others, looking after the destitute.

Without this ministering angel, not only the Catholic world, but also the whole universe would be a desolate spot.

Alexander Gunasekera.

St. Benedict's College,  
Kotahena

## She answers Christ's appeal

**T**HE nun is a virgin consecrated to the service of Christ. For the love of Christ she has shunned the glamorous lights of the world; for His sake, she has turned away from the glittering tinsel and sought the shades and the solitude of the cloister.

Thus buried in cloistered silence, she pleads for a sinful world — yes, for a world, giddy in its mad pursuit of pleasure. Another toils in the classroom, moulding the minds of youth, and teaching them the beautiful love of Christ. Another is an angel of mercy, flitting about in hospital wards, bringing hope and comfort to sufferers. Yet another is a messenger of peace, moving among the poor and down-trodden, rendering them spiritual and material aid.

But whatever may be her field of labour, every nun fulfils one mission — she answers Christ's appeal, "Give Me souls."

Mary Hakel.

All Saints' College,  
Borella.

# messenger SCHOOLS-MAG

Vol. 3. No. 6 Saturday, March 12, 1960 FREE

## WHO IS A NUN?

**I** HAVE been so closely associated with nuns from the first day I attended school that it never occurred to me to ask this question—Who is a nun? I took it for granted that she was a consecrated soul, living on a higher plane than a lady at large, and spending her life in the service of her fellowmen; but now I know that a nun

is above all else, a Bride of Christ.

Recently I had the happiness of seeing a Clothing and Profession Ceremony of Good Shepherd Nuns. I witnessed a very beautiful and soul-stirring ceremony when two pretty young girls dressed as brides and thirteen Novices consecrated their lives to God. Here one saw exactly what was meant by a Spiritual Nuptial.

Yes, indeed they are only betrothed and must wait for eternity to unite themselves to their Beloved. Then begins the eternal Nuptial ceremony.

Thecla Pereira.

St. Anthony's Convent,  
Kandy.

## Three ruling principles

**O**BEDIENCE, Chastity and Poverty are the three ruling principles of a nun's life. To be a nun is to give up all worldly pleasures and dedicate one's self to the all-consuming love of Christ. Self has to be annihilated for that love.

Obedience without an inner murmur or struggle is the main ideal. One must be prepared to undertake any irksome duty or tedious journey, without dissatisfaction and with a perfect sense of humility and Obedience for the love of Christ.

It is a hard life in the worldly sense, yet is full of spiritual attainment. In all acts of self effacement a nun becomes so happy and cheerful. The more crosses she gets the happier she becomes.

To be spiritually united with our dear Lord in every act of life and to dedicate our lives in His service is the greatest happiness we can ever achieve.

Nirmala Perera.

St. Bridget's Convent,  
Colombo 7.

This symposium will be concluded next week. Names of prize-winners will also be announced.



## THE NUN'S ANSWER

**R**ANG the bell. A smiling nun greeted me; I made my request. She bowed and tip-toed out.

All the while I expected Marie to burst in through the open door. I waited to hug her in the old familiar way. To my dismay, I heard a voice from within, and looking up, I saw Marie behind the grating, her eyes sparkling with joy.

Much annoyed, I shouted, "What are you doing there? Can't you come out?" She only gave me a broad smile. Exasperated, I asked her whether she did not miss her friends, the clubs, the parties. Her ringing voice replied, "I miss nothing. I have found Christ, my Friend."

On my return, I was pressed with many enquiries about Marie. I could only answer, "She has found God, and happiness." Well, I think, that sums up a nun.

Geraldine Kelaart.

All Saints' College,  
Borella.

## Angelic Candles

**I** AM educated in a convent run by the Sisters of Charity. I have gathered a rich experience of their unselfish devotion to the poor. They run many orphanages, they educate and maintain schools for the upliftment of their children. They visit hospitals and slum areas to bring words of consolation, to clothe them and to feed them.

Sometime ago I read in a newspaper about the splendid work of a nun who had nursed a Buddhist monk suffering from leprosy.

I can truly say that nuns are like angelic candles shedding their rays of love and devotion on the people around them.

Marjorie Soris.

Ratnapura.

## She is Another Mary

**M**ARY still walks the earth in the person of the nun, who fulfils all that her vocation implies. Yes, the nun is called to be another Mary and to tread in the footsteps of her ways.

Every action of hers is done for one, her only one, her bridegroom, king, and God. She labours to fulfil his command, "Go and teach ye all nations." All her actions are bound by the three vows of poverty, chastity and obedience. These she takes through her own free will.

Wherever her shadow falls there is peace, love, prayer, and cheerfulness. Her hands nurse the sick, scrub floors, and are always ready to lift them up in prayer.

Belonging to various congregations whose names differ, these brides of Christ toil for the same cause, the honour and glory of their Lord and Master, Jesus Christ.

Marie De Silva.

Little Flower Convent,  
Bandarawela.

## The Stations of the Cross

This Lenten series, fully illustrated, will be resumed in next week's edition of the Schools-Mag.

## ★ Madonnas for the Mother General

See news report on page 10



## THE NUN'S STORY



## Cotton Suitings at F. X's

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

## F. X. Pereira & Sons Ltd.

COLOMBO.





# Archbishop Cooray presides at Graduation Ceremony

## 32 GRADUATES RECEIVE DIPLOMAS AT AQUINAS UNIVERSITY COLLEGE

### Outstanding Contribution to the National Community

"THE progress of Aquinas University College is a source of great joy and pride to me," declared His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray O.M.I., in his Convocation Address delivered on 7 March.

A TOTAL OF THIRTY-TWO GRADUATES INCLUDING TWO PRIESTS AND SIX NUNS RECEIVED THEIR DIPLOMAS. ONE OF THE TWELVE WHO GRADUATED IN ARTS, REV. SR. MARY AGATHANGE R.G.S.C., OBTAINED A FIRST DIVISION. AMONG THE SCIENCE GRADUATES WAS A BUDDHIST MONK, THE REV. THALPAVILA VIJITHA THERO, PROBABLY THE FIRST SCIENCE GRADUATE IN THE SANGHA.

Dwelling exhaustively on true Patriotism as St. Thomas Aquinas had defined it, His Grace stated that a person owed it in justice to love and work for his own country.

#### PATRIOTS

"It is our earnest hope that Aquinas University College will send forth each year men and women who will not only be learned in the Arts and Sciences, but also intensely and genuinely loyal to Mother Lanka. It is only men and women of such calibre who can provide our country the leadership she sorely needs in our time," said His Grace.

#### OUTSTANDING CONTRIBUTION

The outstanding and indelible contribution made by Aquinas University College to the national community as a centre radiating intellectual life, was clearly revealed in the report for the past year, read out by Very Rev. Fr. Peter A. Pillai, O.M.I., Rector.

"Aquinas," he said, "was founded for a definite purpose to which, please God, we shall always remain faithful. It was founded not merely as in every University to provide universal knowledge, but also and especially, to promote wisdom. It will therefore be solicitous to form the intellectual personality of the students, by inculcating in them a respect for truth, and by guiding them to independent lines of thought. Because it is crowned by the teaching of Christian philosophy and theology it will be a school of truth. It will also be a mistress of life,

#### Christian, moral, civic and social."

The steady progress maintained at the institution was self-evident in the statistics of Aquinas graduates since its inception: 1 graduate in 1955; 6 in 1956; 21 in 1957; 25 in 1958 and 32 in 1959.

"The vastness of our ambitions is not as yet matched by the extent of our accomplishments," stated the Report.

## CEYLON NEEDS TRUE PATRIOTS!

—says Archbishop at Aquinas Convocation

(Reproduced below are extracts from His Grace's Convocation address)

ONE PURPOSE OF INSTITUTIONS LIKE AQUINAS IS TO PRODUCE THE ELITE OF THE COUNTRY, ITS FUTURE LEADERS. ABLE AND COMPETENT LEADERS ARE ONE OF THE GREATEST ASSETS TO A COUNTRY. CEYLON BEING A YOUNG NATION IS ESPECIALLY IN NEED OF SUCH LEADERS, AND PATRIOTISM SHOULD BE A STANDARD QUALITY IN THEM.

St. Thomas Aquinas speaks of patriotism in his *Summa Theologica*. He calls it "pietas" or filial piety, and places it in the same category of moral virtues as filial piety towards one's parents.

Thus patriotism is a type of justice. But it is not commutative or distributive justice, where what is due to another is given according to a measure of equality — i.e. as much is given as is due. Filial piety or Patriotism is what St. Thomas calls a potential part of justice; it has in it the elements of justice in so far as what is rendered is due; but it is not justice properly so called because we cannot render what is due to our parents or the fatherland according to the measure of equality — we cannot render as much as is due.

One comes under obligation to others, says St. Thomas, because of their excellence or because of benefits received from them. Under this aspect one's first and foremost obligations are towards God from whom depend one's very being and the entire ordina-

tion of one's life. Hence the great need of more buildings in the rapid expansion of Aquinas University College and the playing fields which were now practically two-thirds complete, costing over 1 1/2 lakh's of rupees.

Earlier in the day, heralding the graduation ceremony, the feast-day of St. Thomas Aquinas was celebrated with Holy Mass sung by the Rev. Fr. Rector.

Lending depth, majesty and splendour was the Catholic Choral Society which rendered the music of the solemn High Mass with a fervent finesse.

The graduation ceremony was followed by a social at which the Aquinas Students' Union was host to the graduands, past students and members of the staff.



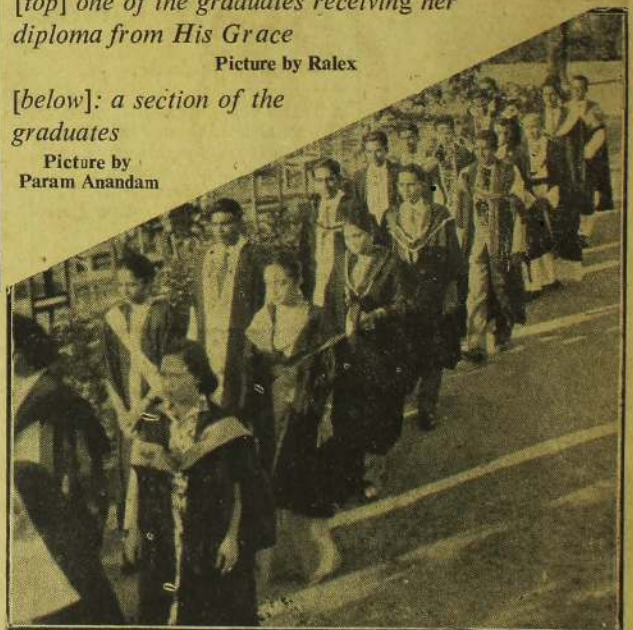
#### AT THE CONVOCATION ★

[top] one of the graduates receiving her diploma from His Grace

Picture by Ralex

[below]: a section of the graduates

Picture by Param Anandam



## POINTERS FOR VOTERS

Continued from page 1

Just wages and fair prices are essential. So are reasonable profits. But the whole question of wages, prices and profits must be viewed against the background of the priority to be given to the stepping-up and the national economy as a whole.

### CO-OPERATION BETWEEN CAPITAL AND LABOUR:

3 If there is to be a greater output of work, it is essential that there should be a more peaceful relationship between capitalist, employer and employee.

Even at the cost of the claims to power, privilege or profit of either side, co-operation between capital and labour must be achieved.

The accent should be on a greater diffusion of private ownership, rather than on large-scale ownership, or State ownership, unless State ownership is in a particular case necessary in the interests of the common good.

### MARXISM

4 Catholics will remember that Marxism is uncompromisingly hostile to freedom and to religion, and that it has been formally condemned by the Church.

A sane and balanced social programme should be preferred to the attractive paradise on earth so glibly but unrealistically promised by the Marxists.

tion of one's life. Hence the virtue of religion towards God. Next come our parents and fatherland from whom we derive our origin, and towards whom we owe filial piety and patriotism.

#### IN CEYLON

Having said so much about patriotism, one may ask: is there true patriotism, are there true patriots in Ceylon? It is a matter worth serious consideration.

The point may perhaps be made clearer by stating first what patriotism is not, and then what it is. WHAT IT IS NOT:

In the first place, justice is towards others, not towards oneself. Hence it is the opposite of selfishness. Hence those who become leaders through selfish motives such as personal greed, personal ambition, etc., are not patriots. What then may we say, for instance, of those politicians who come forward for elections without any constructive programme?

#### FALSE PATRIOTS

Secondly, justice is according to the measure of equality to one's desserts. Equality must be according to truth. What then about those other politicians who resort to false propaganda, to false abuse, to throwing mud on others?

There is one, for instance, spreading a report that I have given lakhs of rupees to uphold certain political parties. It is a downright falsehood. I have not given even one cent to any party. I wish I had all those lakhs to pay my debts on Aquinas!

Another, or perhaps the same one, is spreading falsehoods about this very institution — that it is supported by foreign aid, that it received two million rupees from the Colombo Plan, etc. The actual fact is that the Colombo Plan has promised aid that may come to about a lakh of rupees. We are grateful to the Colombo Plan, but the millions are only in the heated imaginations of these people.

Can apostles of such false propaganda be patriots?

Finally, according to St. Thomas, patriotism is the "cult of all the citizens" of one's fatherland; hence, not of one section of them even if that section is the majority.

What then of those who foster division in the country — communal division, language and racial division, religious division? Are they patriots? A true patriot should place the general well-being of the country above the interests even of his Party.

#### ... AND TRUE PATRIOTS

What next is patriotism in itself? A true patriot is one who so loves his country that he is prepared to sacrifice his worldly wealth, his time and leisure, his

very life for its common welfare. It is accordingly a pity that there are many so-called good people who refuse to come forward as leaders, as statesmen because they are afraid to lose their wealth, and they do not wish to be disturbed out of their leisure. Surely such fearful people are not patriots!

How different is the conduct of the soldier who in the field of battle is ready to sacrifice his very life for the sake of his country. "Dulce et decorum est pro patria mori." It is a sweet and glorious thing, says the poet, to lay down one's life for one's country."

Such is a true patriot. May many such be produced within the portals of Aquinas for the future prosperity of Lanka!