

# The MESSANGER

CEYLON'S CATHOLIC WEEKLY

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## Reds intensify persecution of the Church POLAND IS NEWS AGAIN

### Priests jailed, Nuns ousted, Taxes increased

WARSAW (NC) — A priest has been sentenced to jail, nuns have been ousted from their convent and seminarians are being drafted into the army in recent developments in Poland.

At the same time it has become known that the Communist government has decreed that the Church may not own real estate in the former German territories now administered by Poland and that the Church in that area is facing new tax difficulties.

These developments came as the Communist press waged a campaign against Bishop Kaczmarek, whom the government has ceased to recognize as Bishop of Kielce.

#### INSPECTORS IN SEMINARIES

(It has also been reported by *Le Monde*, the Paris daily that first reported the Communist government's efforts to oust Bishop Kaczmarek from his See, that government inspectors are to be installed in certain Polish seminaries).

In Bialystok, Father Pietkun has been sentenced to a year in jail and a fine of 500 zlotys for "spreading false rumours in his sermons which might have caused public unrest." He was also found guilty by the Bialystok district court of "using the pulpit, for ends which have nothing in common with pastoral duties."

#### "CATHOLICS ARE NOT SLAVES"

In September, 1958, Father Pietkun preached a sermon, whose text he sent to Gomulka, demanding that crucifixes should not be removed from school-rooms.

"Polish Catholics," he said, "are not slaves for whom a handful of non-

believers can make laws... Since we are free, every person in authority in Poland has only those rights he received from the Catholic nation. And the Catholic nation has not authorised anyone to remove the cross from the schools."

In Raciborska Kuznia local authorities ousted a group of nuns from a convent they had rebuilt after its destruction during the war. The nuns had received an order to vacate the convent a few months ago and appealed against it to district authorities.

In spite of their appeal and the protests of the local pastor and Catholics, they were removed during the night and taken to another convent in Lipnica.

#### SEMINARIANS CONSCRIPTED

In the Kielce diocese, where Bishop Kaczmarek is the target of Communist attack, seminarians are being conscripted for military service. The government's intention to draft seminarians was announced several months ago, but had not been carried out until now.

It has now become known that last April the government issued a decree saying that the Church may not own real property in the so-called "western territories" taken from Germany at the end of the war.

## Rome Synod THE ROPE TO PRÉSIDE

EACH DAY OF THE ROME SYNOD, DUE TO BEGIN ON JANUARY 25, THE POPE WILL PERSONALLY CELEBRATE MASS FOR THE PARTICIPANTS AND EACH DAY WILL DELIVER A PERSONAL ADDRESS.

Over the Christmas period the Pope, in contrast to last year when he visited prisons and hospitals, spent much time working on the addresses, including a major one with which he will open the Synod.

Preparations for the Synod are complete. It is expected to last from three to five days. Some 800 items have been prepared and besides the official text in Latin there will be one in Italian; this, says the Vatican City newspaper *Osservatore della Domenica*, is so that the regulations which will govern the spiritual and ecclesiastical life from now on in the diocese of Rome can also be read by the faithful.

The *Osservatore* states that not only have members of the various ecclesiastical commissions been consulted, but also 25 specialists in such matters as entertainment, press, universities, etc. Ten elected parish priests and many thousands of laymen have also presented their proposals.

Many of the lay proposals, says the *Osservatore*, concern the liturgical aspect of the Church and express the desire for more essential and convincing sermons.

## 527 Million Catholics

THERE were 527,643,000 Catholics in the world last June.

This was an increase of seventeen millions on the figure for June 1958.

Ten million of the Catholics are in the U.S.A., constituting 4.8 per cent. of the population.

The world's total population last June was 2,886,000,691.

These figures are issued by the national centre in Cincinnati Mission crusade.



POLAND'S PRIMATE, CARDINAL WYSZYNSKI

### ★ On His Grace's Patronal Feast Day

## Colombo's Choral Group Steals The Thunder

(From a MESSENGER reporter)

ONE night last month in Archbishop's House, Borella, a band of young working-men stole the thunder. Dressed immaculately in white and under the dominant influence of a priest-maestro, they brought down the rafters with an exultant exuberance of song that swept high, wide and bouncing over many closely-listening ears...

MOST PLEASANTLY SURPRISED OF ALL WAS HIS GRACE THE ARCHBISHOP OF COLOMBO HIMSELF, THE MOST REV. DR. THOMAS COORAY, O.M.I., WHOSE PASTORAL FEAST DAY IT WAS, ON 29 DECEMBER 1959.

Also present was the Bishop of Chilaw, the Rt. Rev. Dr. Edmund Peiris, O.M.I., visibly charmed and smiling.

#### FEAST IN MUSIC

"This is our most glorious annual event, to wish Your Grace a happy feast in Music," stated Fr. Ignatius Perera, lifting the curtain-raiser over the show. "It is an event which Your Grace, in our humble opinion, should hand down to the posterity of your successors, that we the musical mouthpiece of Catholic tradition should sing on his feast day to their Patron, the representative for us here of the most beloved Lord and Master Jesus Christ through whom, in whom, with whom we engage in all our activities," Fr. Ignatius continued.

Introducing the group of musicians, the Catholic Choral Society, as strongly moulded in the Catholic sense of Christ's brotherhood whereby professor, peon, lecturer, student, learned and the ignorant all moved by the single impulse of the Christ-life, the speaker dwelt felicitously on their sense of true dedication.

The choice selection of choral music rendered on His Grace's Patronal Feast Day left a deep impress on everyone who was privileged to listen to it.

## Kandy Bishop Addresses Catholic Nurses

FROM OUR CORRESPONDENT

IN the course of its very active programme of work, the Catholic Nurses' Guild of Kandy celebrated Christmas in characteristically generous style. At an earlier meeting, His Lordship the Rt. Rev. Dr. Leo Nanayakkara, O.S.B., Bishop of Kandy, addressed the Catholic Nurses.

### Dreaming of a Red Christmas

COMMUNIST officials in the Soviet Zone of Germany brought out last month 320 pages of instructions on how to take Christ out of Christmas. Called "Only man makes peace," the book is a collection of material for Christmas celebrations in schools and factories and among Communist youth organisations.

Since, as the title shows, man is in no need of divine help and grace, and since there can be no mention of God and Christ, all that is left are the non-essentials of Christmas — and diluted atheist propaganda. The "red star" as the true and proper "star of victory" is opposed to the "miserable star of Bethlehem."

The book also gives Christmas recipes and detailed and careful instructions for Christmas decorations — minus the infant Jesus, angels, and any other Christian motifs.

In the course of an inspiring talk, His Lordship compared the Nursing vocation with that of the priesthood, and stressed the dignity of the nurses' call. He outlined briefly some points on Family Planning and the duties of the Catholic Nurse in this regard, and promised to meet the Nurses again, to discuss the problem of Birth Control.

When Christmas came around, the Kandy Hospital was of course devoid this year of the services of the Maryknoll Sisters. But the Nurses' Guild decided to hold their Christmas Party with the Sisters at the new Convent a considerable distance away. Braving every inconvenience, and the distance involved, a record number of Catholic Nurses descended upon the Maryknoll Convent at Padivatte Estate, and a real Christmas Party was enjoyed by all.

The Guild hopes to extend its activities in the future.

The Soviet Zone Communists also published a gramophone record to help with the Christmas festivities, complete with parodies of carols.

TURN TO BACK PAGE

## THE VAUXHALL VICTOR SERIES II

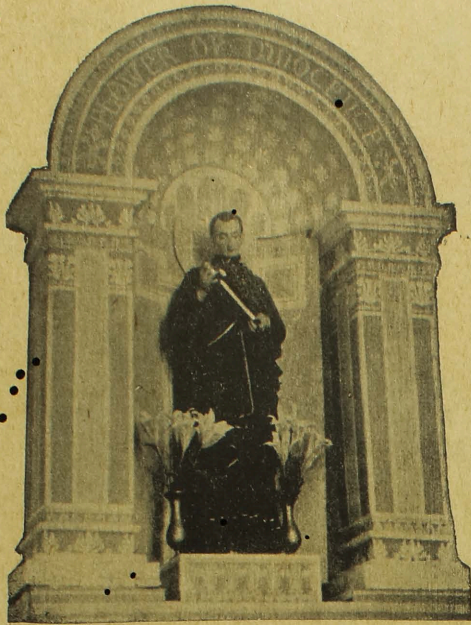
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# SIX DECADES THE ARCHDIO- SEMINARY . . .

May St. Aloysius' Seminary ever be what it has always been—what every seminary ought to be—*domus Dei et porta caeli, the house of God and the gate of heaven.* May it ever give to this dear land of ours men of culture and men of God, "missionaries apostolic" who are at the same time, and above all, apostolic missionaries.

## An Eventful Jubilee

ON EPIPHANY DAY, SIXTY YEARS AGO, ST. ALOYSIUS' SEMINARY WAS BLESSED AND DECLARED OPEN. QUITE HALF THE CEYLONESE PRIESTS OF THE ISLAND, BOTH RELIGIOUS AND DIOCESAN, HAVE HAD THEIR EARLY TRAINING IN THIS SEMINARY. AND IT WILL CONTINUE TO BE THE TRAINING GROUND FOR THE VAST MAJORITY OF THE DIOCESAN PRIESTS WHO WILL, IN THE YEARS TO COME, CARRY FORWARD THE WORK OF ESTABLISHING GOD'S KINGDOM IN THE ARCHDIOCESE OF COLOMBO.

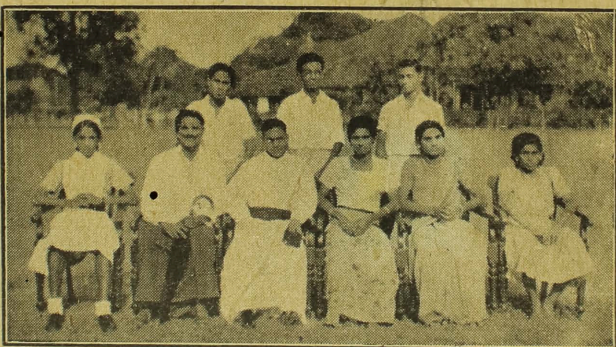
This is an event, then, which no one dare ignore. For priests are largely what their training in the seminary makes them. And in the beautiful language of St. Charles Borromeo, "grand and noble instruments of God are priests, on whom depends all the happiness of the nations." All the happiness of the nations—and how very true. Christ lives in the priest, and thus in the priest He walks through the highways and byways of the world once more. In Christ is life; apart from Him there is only death. Nothing has been more misunderstood and hated in all history than the priesthood. And yet it is only before a priest that the people kneel.

can we contribute than to the making of good priests. We must give them not just the support of such material aid as they need, but the support of our intelligence, our culture, our work, our affection, our prayers.

### Priest and People

The enemies of the Church understand the significance and importance of the priesthood, for against it they have at all times directed their strongest attacks. This is in itself, as Pius XI once said, a tribute to the power and the glory of the Catholic priesthood. It would be tragic if Catholics themselves should fail to understand what the enemy so readily grasps.

A people that does not abandon its priests will not be abandoned by God. To nothing greater



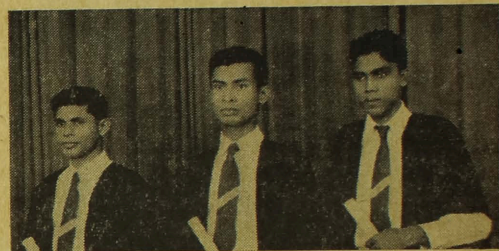
● Seminarians who took part in the play on Parents' Day, 1959

Priests have a tremendous responsibility before God—that is implicit in the exacting standards whereby people often judge them, and in the very severity of the criticism so often levelled against them. We must realize, once and for ever, the mystery of the priesthood. Priests are God's

ambassadors, and yet they are not angels, but men; they are made of the same clay as the rest of mankind, and are exposed to the same temptations. May we therefore ask God to guide them in life, and to be merciful to them in death.

Rich in past achievement, therefore, and pregnant with significance for the future, is the institution whose jubilee we celebrate. St. Aloysius' Seminary is a concrete reality, it has a local

Last  
Year's  
Graduates



By Father Justin Perera

habitation and a name, it occupies a certain position in space and time, it has an ancestry and a history. But there is also a sense in which it is a sign and symbol, a sacrament as it were, of the eternal—of the eternal succession of priests who will go and teach all nations, will preach the Gospel to every creature, who will be the dispensers of God's divine gifts of Truth and Life, to the end of time.

For one who has been nurtured by this *alma mater*, this fond mother, the memories come trooping in, and this should be the occasion for the setting down of reminiscences. This has in fact been done, earlier and elsewhere, but it must be done again, and by more and more of her *alumni*, particularly by those whose memories go back to the earliest days, to the very dawn of this nursery of vocations.

### First Seminarists

Such is the event, that it forces a certain measure of history upon us. There is no room here for that history. It is as much as one can do, within the compass of a readable newspaper article, to say that even before St. Aloysius' Seminary began, Ceylon had her priests from among the sons of the soil. In Portuguese times Don Joao, King of Kandy, the last lawful descendant of the old lineage of the Kings of Kandy, who went into exile in Portugal, was there ordained a priest. In later times, in the second spring of the Catholic Church in Ceylon, there was Fr. C. J. B. Fernando who was ordained in Rome in 1851 and was for a time Editor of the *Messenger*. Shortly after him came men like Assauw and Vanderstraaten, Canjemanaden and Dirksze, David Gabriel Fernando (Editor of the *Pradipaya*), Leo Ratnayake, Kartelis, Masillamani, Paul Perera and Pius Fernando.

St. Aloysius' Seminary itself had a sort of pre-existence when the plans of the great Bonjean were first carried into execution (See opposite page)

### Seminarists at the Holiday Camp, Bolawalana



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# PAST RECTORS

Rev. Fr. C. Crocaine, O.M.I. 1900-1901; Rev. Fr. A. Guillaume, O.M.I. 1901-1902; Rev. Fr. David Fernando, O.M.I. 1902-1904; Rev. Fr. C. Crocaine, O.M.I. 1904-1908; Rev. Fr. L. Coquil, O.M.I. 1908-1909; Rev. Fr. T. Guglielmi, O.M.I. 1909-1910; Rev. Fr. A. Guillaume, O.M.I. 1910-1917; Rev. Fr. L. Perrot, O.M.I. 1917-1918; Rev. Fr. A. Varnat, O.M.I. 1918-1922; Rev. Fr. F. Euze, O.M.I. 1922-1924; Rev. Fr. Basil Weeratinga, O.M.I. 1924-1931; Rev. Fr. Edmund Peiris, O.M.I. 1931-1933; Rev. Fr. A. Gurusamy, O.M.I. 1933-1934; Rev. Fr. Theodore de Silva, O.M.I. 1934-1937; Rev. Fr. Edmund Peiris, O.M.I. 1937-1940; Rev. Fr. P. Selmer, O.M.I. 1940-1947; Rev. Fr. Nicholas Perera, O.M.I. 1947-1950; Rev. Fr. Severinus Fernando, O.M.I. 1950-1956; Rev. Fr. W. L. A. Don Peter 1956.

A  
MESSENGER  
TRIBUTE

to  
St. Aloysius  
Seminary  
Borella

(Continued from opposite page)

by Charles Collin under Melizan's orders, and the saintly Fr. Louis Coquil admitted, on the 12th August 1893, the first Junior Seminarist in the person of Fr. Johannes Fernando Goonewardene of Tudella. The first seminarist was accommodated in Fr. Coquil's own room at the Cathedral. But on being joined by Bro. P. Don Peter (still with us) and Bro. Gaspar Gomez O.M.I. from St. Bernard's Seminary, and by five more juniors, this brave band of pioneers marched in procession with Cross and Candlesticks to their new premises behind the Cathedral — there was all the meaningfulness and poverty of Bethlehem about this first "Little Seminary." The then Parish Priest of the Cathedral, Fr. Coudert, made the lads a cricket bat out of plank, making good use of a kitchen knife for the purpose! Their Archbishop, Mgr. Melizan, loved poverty, and seems to have been himself a shining example of this Christly virtue.

In 1898, on the 29th of June, Archbishop Melizan bought "Rockby House" in Union Place, on borrowed capital,

at a cost of Rs. 32,000. This amount was later made good by a gift from Mgr. T. Aloysius Maver — after whom the institution was named St. Aloysius' Seminary, and was blessed and



Fr. W. L. A. Don Peter  
Present Rector

declared open by the Apostolic Delegate on the 6th of January, 1909. The seminarists, some twenty five of them, went over from Borella to Slave Island on foot to occupy their new quarters. The sole survivor of that historic march is the Rev. Fr. J. Robert Fernando O.M.I., scholar (he annexed all the prizes but one awarded in his Form at the first Josephian Prize Giving, and won the prize for Greek in the Open Competition as well) and man of God, who lives in "active retirement" at the Cathedral. (It would be almost a divine coincidence if it so happens that he occupies Fr. Coquil's room in which the first Junior seminarist was housed).

The rest of the story, fascinating as it is, cannot be recounted here. Enough to say that of those first seminarists twenty-four became priests, and that St. Aloysius' Seminary has given us two Vicars General in the late Mgr. Hugo Fernando and in Mgr. Michael Perera; the first Sinhalese to be

consecrated a bishop in His Lordship, the Rt. Rev. Dr. Edmund Peiris O.M.I., and Colombo's first Ceylonese Archbishop in His Grace, the Most Rev. Dr. Thomas Cooray O.M.I.

This hopelessly inadequate article, which is neither history, nor reminiscences, nor even reflections, but a badly concocted cocktail of all three, must now perform, like all bad things, come to an end. But it is proper that the last word should be one of gratitude.

## A Salute

God bless and reward all those on whose blood, sweat, toil and tears, St. Aloysius'

# THE FIRST FRUITS

● Of the first Seminarists 24 became priests.

● The Seminary also gave 2 Vicars General, the first Sinhalese Bishop and Colombo's first Ceylonese Archbishop.

Seminary has been built — the Bishop who conceived and founded and endowed it; those who have continued to support and promote it; the benefactors and friends and well-wishers; the Rectors (a long and impressive line from Fr. Coquil to the present Rector who is the first Ceylonese Diocesan priest to hold the office) and their assistants and the Spiritual Fathers and Confessors and preachers who have by their labours helped to make it the nursery of vocations it is; the teachers and students and servants, but for whom it could not have continued to exist. To all these, then, known and unknown, remembered and forgotten, those who are still with us and those *qui nos praecesserunt cum signo fidei*, we pay our tribute of gratitude.

Nor can we fail to salute, in a very special way, the Oblates of Mary Immaculate. And we do so in the words of the present Rector when he addressed the Superior General of the Oblates last year: "This Seminary is a monument to the apostolic zeal, the patient toil, the fervent prayers and devoted self-sacrifice of the Oblates of Mary Immaculate . . . . We, the diocesan clergy, are deeply conscious of the

immense debt of gratitude we owe to the Oblate Fathers."

May St. Aloysius' Seminary ever be what it has always been — what every seminary ought to be — *domus Dei et porta coeli*, the house of God and the gate of heaven. May it ever give to this dear land of ours men of culture and men of God, "missionaries apostolic" who are at the same time, and above all, apostolic missionaries.

## BISHOP SHEEN SPEAKS

# WARNING FROM THE PAST

IMMEDIATELY after the visit of the Japanese to the United States on a mission of peaceful co-existence, there was Pearl Harbour. Manulsky addressing a Soviet Congress in Russia some years ago said, "Whom the gods would destroy, they must first make blind." The conduct of Judas is illustrative of this duplicity. When the Divine Master said that one who was breaking bread with Him at table was about to betray Him, with brazen coldness Judas asked with the others, "Is it I Lord?" A few hours later, before delivering Our Lord to the soldiers, Judas greeted Him with a kiss. All great betrayals are prefaced by some mark of affection; the trivial, little sneak who dishonours needs no such seeming cover-up. But the greater the betrayal, the greater the display of honour, friendship and virtue.

If men will not learn of the demonic in world affairs, perhaps they will need voices coming from the past. Both are from about the year 1835; one voice is that of the Frenchman, the other a Russian. The first wrote about America and its future role; the second about Russia and its future. The first was De Toqueville; the second, Gogol.

## America and Russia

De Toqueville — remember, this was 1835 — wrote: "There are at the present time two great nations in the world which started from different points, but which seem to tend toward the same end. I allude to the Russians and the Americans. All other nations seem to have reached their natural limits and they have only to maintain their power; but these are still in the act of growth.

"The American struggles against obstacles that nature opposes to him; the adversaries of the Russians are men. The former combats the wilderness and savage life; the latter civilization with all its arms.

"The conquests of America are, therefore, gained by the ploughshare; those of Russia by the sword. The Anglo-American relies upon personal interest to accomplish his ends and give free scope to the unguided strength and common sense of the people; the Russian centres all the authority of society in a single arm.

"The principal instrument of the former is freedom; of the latter servitude.

"Their starting point is different and their courses are not the same; yet each of them seems marked out for the will of heaven to sway the destinies of half the globe."

## Prophecy

There has been little change in national policies since 1835. But Gogol, who wrote at the same time, looked a little farther and saw Sovietism arising, though he did

not call it that. But he also saw something more. He describes how the serfs having given up their belief in God, through a mealy-mouthed leader Tchitchikoff, are herded into Siberian servitude and death. The ride down to exile with the panorama of passing fence posts, houses and trees became to Gogol a symbol of the way that Russia would pass the other nations with the same evil as the Four Horsemen: "You fly like the breathless Troika which nothing can outdistance. The spectator stops astounded by this divine prodigy. Is it lightning fallen from heaven? What can this frantic and terrifying race mean? What unknown power lies hidden in these horses which the world has never seen. Oh what chargers! Sublime chargers!

"What whirlwinds stir your manes? Your trembling bodies seem to listen, hearing the familiar song above them. They swell out their brazen breasts in unison, hardly gazing upon earth while the hoofs tread upon it.

"Where do you run Russia? Answer! There is no answer! The little bells chime melodiously; the troubled air flutters and eddies in gusts; everything on Earth is overtaken, and with an envious look the other nations step aside to give it right of way."

## Satan

Grant that these be voices out of the night. What is remarkable is not only that they saw what was coming, but they saw it in their true proportions. Both saw slavery very ahead for Russia, but Gogol and other Russian writers of the 19th century saw evil. When the Divine Master stood on the Mount to be tempted by Satan from the Cross, by the offer of all the kingdoms of the world, Satan said: "All of these are delivered unto me, and whomsoever I shall give it." The Divine Master did not correct him. The Kingdoms that destroy the freedom of their peoples are the devil's kingdoms. But only those who believe in the devil know how terrible this can be! (Copyright . . . Reproduction in whole or in part forbidden).

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THE 250TH ANNIVERSARY: 1961

WITH the anniversary of Fr. Vaz's holy death this month (16th), the New Year's first call to our earnest prayer and activity is on behalf of the Cause this Messenger feature has been endeavouring to serve for close on five years. In Rome through Fr. Postulator's wide influence and in Bombay (and perhaps elsewhere in India) through the efforts of Fr. J. H. Alvares recently entrusted with the interests of the Cause there, a Commemorative Function will be held. Announcements will also be made from the pulpit in parish churches and the Faithful will be exhorted to consider the success of the Cause a personal commitment for which they must be prepared to go out of their way. Here in Ceylon, the anniversary will be the occasion of a special

Sunday Collection in the churches of the Chilaw diocese. If our Secretariate has made no effort to request the Hierarchy for observances similar to those in Rome and Bombay, it is because next year will be the 250th Anniversary and our hopes are that our Pastors will, within the next few months, resolve on a major project to mark the Jubilee.

Mass, the Real Presence, Sacramental Communion) to a land that with the expulsion of the missionaries in 1656 had for more than thirty years been deprived of it.

Running the gauntlet of the Dutch Persecution, Fr. Joseph Vaz smuggled himself into our beleaguered country; with him he brought his priestly power to offer the Holy Sacrifice and — by remarkable resourcefulness — he brought to the equipment and material required for Holy Mass: altar breads, wine, an altar-stone and vestments.

And this not just for one rare Mass, but for repeated offerings of the Holy Sacrifice: in spite of two imprisonments and the vicissitudes of journey up and down the jungles tracked by the Dutch sentries. Outstanding in itself, Fr. Vaz's Eucharistic achievement is, by reason of these added circumstances, first-rate history that calls for all the pageantry of a Congress in real style. If we can obtain that from our Pastors the Bishops, we can afford to let the 1960 anniversary go by quietly. 1961, then, is our date. For what depends on us, let it be the year of our 1st All-Ceylon Eucharistic Congress. For what depends most of all on God's good Providence (with the Congress as a "provocation") may it be marked too by the Recovery of Father's Tomb — still our dream and Quest.

**SECRETARIATE ACKNOWLEDGEMENTS:**  
Letter from Fr. Postulator, Rome 20, Dec. '59.  
Copy of 1897 booklet on Fr. Vaz by Mgr. Zaleski, from Mr. Marcelline Perera, 20, Rupesinghe Avenue, Dehiwela.  
Copy of article by Fr. Murphy, c.s.c. (1939) from Mr. A. R. Rajadurai, Col. 15.  
Follow-up indications from Mr. S. Thommanupillai, Col. 4.  
Field-report from Knight VMA, Kandy.

FATHER VAZ FEATURE

Our column has already risked the suggestion that an Island-wide Eucharistic Congress would be just the thing.

First, counting our steps by the pace of other countries and by the pressure of world opinion (expressed, for example, by the International Committee of Eucharistic Congresses, Rome), we are due for such a public manifestation of Catholic Faith and devotion. Our neighbours — not only powerful India, but pioneering Burma — have left us far away in their wake with such a country-wide enterprise.

Then, particularly from the point of view of using this Anniversary to create a wider consciousness of our debt towards Fr. Vaz and to promote the movement of prayer and activity with which we should endeavour to pay off that debt, nothing could be more adequate than a Eucharistic Congress. Holy Mass and the Eucharistic observances that prolong its influence and draw out its significance is the capital means at our disposal for any public expression of corporate belief and collective pursuit. Historically, the Holy Eucharist and Fr. Vaz are inseparable. In plain terms what Fr. Vaz succeeded in doing was to bring back the Holy Eucharist (Holy

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 JANUARY**  
**GENERAL:** That all who are seeking the true Church may be led to it by a further understanding of the desire of the Heart of Jesus for the unity of His people.  
**MISSIONARY:** That Eastern Christians separated from the Holy See may be fired by an eagerness to reach true and complete unity of faith with the Catholic Church.

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What the Immaculate Conception Means

EACH year the Feast of the Immaculate Conception should be an occasion for us to renew our devotion towards Our Heavenly Mother, yours and mine. As all good Catholics know, our churches observe this Feast on the 8th of December but — how many of us pause on this day to ponder the meaning of the Immaculate Conception?

It means, at the time God created Mary's soul, He applied to it the merits of His Incarnate Son so that it would be free from Original Sin, and filled it with Grace, wanting a worthy mother for His sinless Divine Son Who, through her, became man.

The majority of us are apt to entertain doubts concerning our original stain of sin, thus finding it difficult to accept the Immaculate Conception of Christ's own Mother.

It was surely never becoming that Mary, Who was chosen to be the Mother of Jesus, the Son of God, should have any connection with sin. The salutation of the Archangel Gabriel "Hail, full of grace" proves that our blessed Mother was perfectly innocent and pleasing to God, and was never deprived of divine grace

for a moment; also the words "Blessed among women" that she was blessed above Eve, who was created in justice and innocence, purer and

By Mrs. A. E. Wijesekera

holier than our first mother when she came forth from the hands of her Creator.

The Church addresses her "Thou art all fair, O Mary, and there is not a stain in thee." Pope Pius IX declared the Immaculate Conception of the Most Blessed Virgin a dogma of faith.

Our Lady ratified this proclamation when She appeared to St. Bernadette. It is for us, then, to rejoice and unite with our Church in crying out loudly "Thou art, O Mary, the glory of Jerusalem, the joy of Israel, the honour of thy people."

Let us strengthen our own confidence in Our Virgin Queen and the Mother of God, imploring Her to cure us of our own spiritual blindness in all matters concerning our treasured faith, to imitate her spotless purity, devoutly keeping true to the "Three Hail Marys" on rising and retiring, to preserve us from every possible sin.

Immaculate Mother, your treasured children's hearts are all yours, Please, protect us all yours, and others who are not thine Who may kneel at thy shrine.

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The New Birth

THE winter gripped him tight with frozen claws,  
And chilled senses with its biting breath.  
As feebly he plod along he heard his jaws  
Sharply rattle the rattle of approaching death.  
He reached her broken hut where winter shook  
Her cold and torn. Her tortured eyes beheld  
The offspring's eyes assume a penitent look  
For decayed life from him had been expelled.

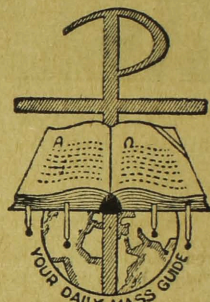
The corrupted man had died and flung his hackneyed ghost  
To hang upon bare branches and their antlered arms  
The skeletoned residue of happier seasons' boast.  
For he had seen a Birth which means a death. More charms  
There were at dawn when in the snow was lost all that the night  
Had possessed. And in the sky the Morning Star shone bright.

Cecil Marius Fernando.

SONG OF PRAISE

IF stars and seas can praise Thee, Lord . . . and sunsets in their glow . . .  
I'm sure the service of my broom . . . Thy Heart will not despise.  
My pencil, needle, meals and sleep, my laughter and my tears . . .  
My nothings e'en may be the waves on which my prayers can rise.  
Almighty God Whose infinite Power holds countless stars in space, . . .  
Who paints the rainbows and the flow'rs . . . Thy Glory to unfold, . . .  
Gives wings to birds and gills to fish, . . . draws fruits from earthly slime, . . .  
And evil into good doth turn . . . as iron into gold . . .  
No earthly goldsmith can, my God, turn iron into gold,  
But Thou art the Omnipotent . . . Creator of all Art.  
Ah! . . . take the dust and scoria of all my miseries,  
And melt them into purest gold . . . in Thy consuming Heart.  
Yea . . . Let my nothings laud Thy Name . . . with birds and lilies white,  
With frost and snow, with rain and wind, with dew, with nights and days,  
With mounts and vales, with founts and streams, with Angels and with men,  
With oceans deep, with heav'n and earth . . . ah! let me join my praise.

CARITAS (Sr. of Charity)



Sunday, 10 January: HOLY FAMILY. White. 2nd prayer of 1st Sunday after Epiphany. Preface of Epiphany. Creed.  
Monday, 11 January: Feria. Mass of Sunday. White. 2nd prayer of St. Hygiene.  
Tuesday, 12 January: Feria. White. As yesterday.  
Wednesday, 13 January: Commemoration of the Baptism of Our Lord. White. Mass of the Octave day of Epiphany. Creed. Preface of Epiphany.  
Thursday, 14 January: St. Hilary. White. 2nd prayer of St. Felix. Creed.  
Friday, 15 January: St. Paul. White. 2nd prayer of St. Maurus.  
Saturday, 16 January: Mass of Our Lady. White. 2nd prayer of St. Marcellus. Preface of Blessed Virgin.  
Sunday, 17 January: SECOND SUNDAY AFTER EPIPHANY. Green. 2nd prayer of St. Antonius. Preface of the Trinity.  
Unless otherwise stated, the prayer prescribed is always said (Archdiocese): "in time of any tribulation".

ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

No. 3911/Testy.

In the matter of the Intestate Estate of Amarasinghe Catherine Fonseka late of Pitipana, Negombo. — Deceased.

Dombawalage Mary Fernando of Pitipana, original 2c Respondent. — Petitioner.

Vs.

1. Dombawalage Clara Fernando, original 1st Respondent and 2b Respondent.

2. Dombawalage Maria Fernando, 2a Respondent, and

3. Amarasinghe Martha Fonseka, original 3rd Respondent, all of Pitipana, Negombo. — Respondents.

This matter coming on for disposal before C. Thanabalasingham, Esquire, District Judge of Negombo, on this the 28th day of November, 1959, in the presence of Messrs. Raheeman and Maharouf, Proctors on the part of the Petitioner and the Petition and affidavit of the Petitioner dated 25th November 1959 and 26th November 1959 respectively having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled, as a daughter of Isabel Fonseka, a sister of the deceased intestate, to have Letters of Administration to the above Estate issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 12th day of February, 1960, show sufficient cause to the satisfaction of this Court to the contrary.

This 28th day of November, 1959.  
Sgd. C. Thanabalasingham,  
District Judge.  
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ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 19067/T

In the Matter of the Intestate Estate of Marie Antoinette Wilhelmina Naomi Krishnapillai of 244, Wasala Road, Kotahena. — Deceased.

Queenie Marie Helen Krishnapillai of No. 10, Arthur's Place, Bambalapitiya. — Petitioner.

Vs.

1. Princess Marie Theresa Krishnapillai.

2. Ranjit Nicholas Francis Krishnapillai.

3. Marie Rita Selvarani Krishnapillai, all of 10, Arthur's Place, Bambalapitiya.

4. Rukmani Marie Venetia Selvaratnam nee Krishnapillai of Ranimadam, Enderamulla. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 20th day of November, 1959, in the presence of Mr. J. M. Cadernanpulle, Proctor on part of the petitioner and the affidavit of the petitioner dated 20th November, 1959, having been read:

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as the daughter of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 11th day of February, 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles,  
Additional District Judge.

This 20th day of November, 1959.

In Ceylon the impact of the Patrician Movement has been generally felt. There are signs that the Movement is gathering momentum slowly, but steadily. This survey—a frank assessment—will prove useful reading to many.

# THIS IS A NECESSARY MOVEMENT

A DELEGATION which went from England and Wales to the first Congress of the Lay Apostolate in Rome in 1957 took with it a report which singled out just one organisation for special mention. "The Patrician Movement," it said, "started by the Legion of Mary, is recommended for study as a means of stirring up the people of a parish to realise their own need to be trained as lay apostles."

Here indeed was a tribute for a new organisation to make much of. We all know, or should know by now, that the Legion of Mary is behind the Patricians. We also know that in the Legion are some very keen and purposeful people.

Can the prominence which this infant body has so quickly achieved be explained by some good behind-the-scenes staff work on the part of the Legion? In other words, is there a certain amount of ballyhoo about it all?

I have been making some enquiries in recent weeks, and can, I think, now provide the answer to those questions.

Let me be quite frank. When I first encountered the Patricians in England I was not as impressed as I had expected to be.

The Patrician Movement, it seemed, was just one more Catholic organisation which had been added to the long list of others already in existence, hamstrung with a snobbish-sounding title which was misunderstood when it was not just meaningless.

Somewhere, I felt, the good idea had got lost—but I was too busy even to attempt to find it.

That was in the early days of the movement. Then, when I recently started some more serious enquiries into the Patricians, I got a keen apostolic young friend to go to attend a meeting on my behalf. She gave me her report next morning.

"When I came away last night," she told me, "I thought that if half the people in my own parish had been there they would have wondered what sort of Catholics they really were."

The parish to which she referred is considered one of the best in the South of England. On Sunday, the church fills to overflowing half a dozen times in succession. It has a proud tradition of an exceptionally high percentage of Communicants.

And that is what really adds point to my informant's comment. For if she was justified in making it—as I believe she was—about this particular church, then it would be true of literally almost any parish anywhere in England.

The Patrician meeting she had attended on the previous visit was her

## DOUGLAS HYDE Spot-lighting The Patrician Movement

first. She had come away immensely impressed by it, although in fact the organisers subsequently explained to me that it had been disappointingly below standard. I preferred it that way.

One can learn little from carefully stage-managed events, specially laid on for the benefit of visitors.

I took the part of devil's advocate, and grilled my informant very thoroughly. But nothing would shift her from the entirely favourable conclusions she had come to after hours of thought. These she put as follows:

"It makes you think. You feel free to make mistakes and so you do not mind expressing a point of view—no one will shout you down or score points off you. You don't have to be intellectual—no one will ridicule you. The beliefs of some of your fellow Catholics astound you, and then you begin to realise how little you yourself know about your Faith."

The next Patrician meeting she volunteered to go to could not come quickly enough so far as she was concerned.

The impression gained, as before, was that a new, vigorous interest in their religion had been stirred among people, many of whom were thinking along such lines for the first time. They were being encouraged, by the

best possible means, to see the relation between their religion and the ordinary, practical, everyday things of life—realising that there is a distinctively Christian angle on almost any question. The Church was ceasing to be something enclosed within four walls, to which a weekly visit is dutifully made, and was being brought out into the market-place, the workshop and the kitchen.

Now, against the background of my own experience as an English convert, I would say that that is exactly what is needed in Britain. The day our Catholics see their Faith in that light, we shall begin to make an enormous, possibly even a decisive, impact upon the mass of the British people. And we shall stop the process of falling away which keeps down our numbers, lessens our influence, and leads to the imperilling of countless human souls.

In the slums of big cities, respectable working-class districts, fashionable suburbs, country villages in work places and in pubs, Patrician groups of the type I have described are meeting today. I believe that they are already doing immense good—although there should be far more of them.

It matters not at all that they break all the rules of the past. The situation and circumstances in which they function is new. We can afford to try new methods, no matter how remote they may be from the ways of the past, provided that they are firmly secured to the old Faith.

This Patrician Movement is ideally suited to the purpose for which it was created—particularly here in Britain. It is the answer to a dozen problems. Its potentialities are immense among the British Catholics.

At its meetings are provided the answers to all the stock-in-trade charges made against us Catholics over the years, and which so often have been left unanswered: "You are priest-ridden; you are not allowed to think for yourselves; your thinking is as regimented as that of the Nazis; you are interested only in the externals of your religion; your religion is something you practise only on Sunday—once you have been to Mass you can behave as you please; you are interested only in the next world, never in this one; you do not know anything about what the Catholic Church stands for, and you are

## THAT CHILAW TRAIN

It was a very picturesque train that held the enraptured gaze of hundreds of passengers and onlookers as it steamed out of Colombo Fort, puff-puffing its way to Chilaw.

The time was 4-53 p.m. The date was 23 December 1959. And the hub of interest: a decorated compartment!

As that 4-53 p.m. train steamed out of the Fort Railway Station Christmas Carols rent the air, and it was Carols all the way from Fort to Chilaw...

Every Station Master from Colombo Fort to Chilaw and numerous passengers were the recipients of a special booklet of carols distributed free.

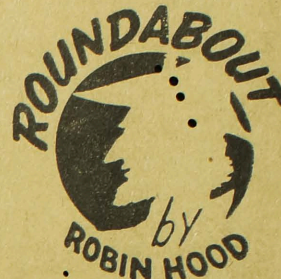
Group behind this venture was THE CHILAW UNITED TRAIN TRAVELLERS and one of its key men: D.M.A. JAYAKODY of the Government Stores Department, Colombo.

This enlivening innovation created a deal of public interest and it is to be hoped that in the coming years too, train travellers will be treated to the same festive occasion. Many others too can take a tip from the Chilaw train travellers' lead.

## CAROL-night in Dematagoda

RESIDENTS of Dematagoda and beyond its environs were richly rewarded with a Festival of Christmas Carols on the night 22 December, at St. John's College, Dematagoda.

It was presented by the Choir of St. John's College under the leadership of ELGIN ROSAI-



RO, and augmented by the CATHOLIC CHORAL SOCIETY.

Accompanist was DR. EARLE DE FONSEKA. The items by the very young and talented MASTER J. B. DE SILVA were especially commendable.

## Catholic Annual in Sinhala

THE PINIBINDU CHRISTMAS NUMBER in Swabasha broke new ground this year in introducing an English section.

The publication is issued by the FATIMA DEVOTIONAL GROUP of Kandana under the guidance of J. FRANCIS P. GUNASEKERA.

## Correction

The cover of the Catholic Annual in Sinhalese (referred to in these columns last week) was the work of R. S. R. CANDAPPA. In charge of the layout was RALEX. Robin Hood regrets the error.

not meant to know; your Church has nothing to say about the great problems which agitate the mind of 20th century man."

This is a well-worn record, but it goes on playing, playing over the years. All too often there has been little which could in honesty be said by way of reply—at any rate in language understandable to modern pagans or ill-informed Protestants.

In that atmosphere our own youngsters have fallen away; our people have turned in on themselves, thus making more true the charges made against them; and some of the boys and girls from over the water have slipped into the ranks either of the apathetic or the lapsed.

The pattern of the Patrician meet-

ing appears untidy to those with tidy minds. Those who are afraid of letting laymen make mistakes may explode at the sound of some of the things they may hear. To those guilty of what Professor Fogarty in his newly-published "Programme For Social Action" calls the "heresy of activism," they may appear unsatisfactory. Those who conceived the idea of the Patricians do not "insist that study is justified only if action follows on it directly"—although it often does. But it is based on what seems to me to be a profound understanding of modern psychology and modern problems. It is completely in accord with the needs of our times.

The Patrician Movement was long overdue.

## Share the Riches of the World Birth Control no solution for hunger

IN HIS ADDRESS TO HIS CARDINALS AT THE CONSISTORY, DECEMBER 15, THE HOLY FATHER CONDEMNED BIRTH CONTROL AS A SOLUTION TO THE PROBLEM OF HUNGER AND APPEALED INSTEAD FOR WIDER CULTIVATION AND DISTRIBUTION OF THE EARTH'S RICHES.

### St. Peter the Goalkeeper

THE Holy Father recently referred to St. Peter as a goalkeeper.

He did so when he received the Atlanta Football team from Bergamo, which is the local team for the people of the Pope's native village of Sotto il Monte.

His Holiness had a few special words for the team's goalkeeper—who in Italy is known as the "portiere," or gate-keeper.

Telling the man he had an important job to do, the Pope added: "St. Peter, too, is a portiere, but he has the golden keys to Heaven."

His Holiness said: For a large part of mankind the problem of hunger is unfortunately still grave.

"To remedy this most serious calamity one cannot resort to false doctrines and harmful and deadly methods of limiting offspring.

"Instead, the riches of the earth must be placed, as demanded by God and justice, at the disposal of all.

"Men must improve the distribution of goods, break down the barriers of selfishness and self-interest, study the best way of helping the less-developed nations and try to obtain from the earth to the advantage of all."

#### PERSECUTED

Speaking of the persecuted, His Holiness said:

"We embrace with most ardent love all in those lands where the laws of God are violated and who see the most elementary rights of freedom and conscience trampled.

"Our preoccupations which we mentioned to you last year over the sad condition of the Church in China have, unfortunately, not lessened.

"We pray insistently to the Lord that the time of trial may be shortened and that soon there may shine for all the dawn of more serene and tranquil days.

"Although many thoughts cause bitter sorrow, for us and for you, they must not disturb us.

"The Church from its beginnings until now, has never known the quiet of peace.

"And although it has been rocked by so many storms, it has always retained the unshakable strength and fortitude because it was founded by Jesus Christ on a most solid rock."

## Pope to visit Loreto

POPE John said recently that he would visit the Italian shrine of Loreto—100 miles north-east of Rome—as soon as he could.

It is believed he will crown there the statue of Our Lady of Loreto. The shrine is built at what tradition says is the "Holy House" of Nazareth, carried to Italy by angels in 1294.

## SCHISMATIC BISHOPS

THE CONSECRATION OF FOUR MORE SCHISMATIC BISHOPS IS REPORTED FROM CHINA, BRINGING TO 31 THE NUMBER OF SCHISMATIC BISHOPS CONSECRATED THROUGHOUT THE COUNTRY.

The consecrations are said to have taken place on November 15 in Nanking Cathedral after the second congress of the "Patriotic Association of Chinese Catholics."

The four schismatics and the sees to which they have been appointed are:

Fr. Yu Cheng-tsai (of Haimen), to the Shanghai diocese; Fr. Li Wei-kwang, to the Nanking archdiocese; Fr. Shen Chu-meng, to the Soochow diocese; and Fr. Chien Yu-yung, to the Suchow diocese.

The true Bishop of Shanghai is Mgr. Ignatius Kung, imprisoned since 1955.

Bishop Kung is also the Apostolic

Administrator of Nanking, whose bishop is Archbishop Paul Yu Pin, exiled and now living in the United States.

To these posts Bishop Kung adds that of Apostolic Administrator of the vacant see of Soochow.

Bishop of the fourth see to which interlopers have been appointed—Suchow—is Bishop Cote, S.J.

The Nanking Communist newspaper, Shin Hua Jih Paq, reporting the consecration, described Bishop Yu Pin as a "war criminal." Bishop Kung is described as a "counter-revolutionary."

Fr. Li Wei-kwang, who has usurped the Nanking see, was excommunicated by the Holy See by name in 1952.

The consecrator at the illegal consecration is said to be Archbishop Pi Shu-shih of Mukden, who had Bishop Chao Cheng-sheng, S.J. as co-consecrator.

The **Messenger** CEYLON'S CATHOLIC WEEKLY

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SATURDAY, 9th JANUARY, 1960

**"Foreign" Missionaries in our midst?**

IT is with a welcome sense of relief that we turn our attention and that of our readers away from the tension and the hurly-burly of the highly-charged political scene of these days, to something that is uplifting, something ennobling, something which blows as a gentle breeze over our lives which have become so cluttered with things that breed dissension, rivalry and even bitterness. For, in an atmosphere such as this, anything which transmits a message of unity, of harmony, and of love, is most welcome indeed; any institution which has made it its life-work to crusade for the things of the spirit, is a beacon-light indeed. And that is precisely the significance of this week's celebrations: the Diamond Jubilee of St. Aloysius' Seminary, Colombo.

For sixty years, at first in a lowly, quiet and unobtrusive manner, later in a more organised and evident fashion, St. Aloysius' Seminary has gone on, ministering to the needs of the Church in a great part of Ceylon — for, this Archdiocesan Minor Seminary has, in fact, been the nurturing ground of priestly vocations in the Dioceses of Colombo and Chilaw. For sixty years, therefore, this institution has been the seed-ground of the priesthood — setting in motion the Christian revolution of love which can conquer the world. The service that St. Aloysius' has rendered to the Church in Ceylon can already be seen in the vast numbers of priests who began their Seminary days within her portals; but perhaps, for a fuller and more objective appraisal of all that this institution has done for the Church, we shall have to await the verdict of history.

The real achievement of St. Aloysius' Seminary — of any Minor Seminary, as a matter of that — is that of taking young hearts, infusing them with the love of Christ, and moulding them into fit subjects to become ministers of Christ's love to the world. It is in this perspective that we look upon the Seminary Jubilee — for, by human calculations, it does indeed seem strange and incredible that there could be men and an institution that could make LOVE the business of their lives. But if there is anything at all that St. Aloysius' Seminary has gone on giving these sixty years, from the days of its infancy right up to its adult and mature activity — it can all be summed up in the one word PRIESTS. It has given and goes on giving young men who later blossom out into the priesthood, and who launch out on the one big adventure of being ministers of Christ's love in all that they do.

And in this great work, as our special feature-writer points out in his own inimitable way, all kinds of men, from all types of nationalities, have joined hands to form young men who would take over from their hands the torch of Christ's Love and pass it on to their own kith and kin. It is with a sense of joyful pride that we look back on the occasion of this Jubilee — and think of all those great men of God, who left hearth and home and came to our shores for the love of God, and moulded us, Catholics of Ceylon, into the Christian men and women that we are; we look back, and think especially of the Oblate Fathers who have been so closely and intimately connected with the Seminary ever since its inception, and due largely to whom, the Diocesan Clergy has so flourished, that already an entire Diocese has been entrusted to their care.

This is indeed a time for looking back, and for thanking both God and man: a task so well accomplished in the special tribute to St. Aloysius' Seminary that we publish today. But even on a joyous occasion such as this, there are unpleasant and sombre thoughts that also keep coming into our mind. For, by some strange coincidence, it was only last week that once again, certain professional critics of the Church have returned to their hoary cupboards and brought out the familiar and oft-untimely gibe at us for brooking "foreign missionaries" in our midst! And these self-appointed champions will go further, advising Catholics to have no truck with these "foreign imports," and to set up a Church, manned entirely by Ceylonese clergy. Brave words indeed, coming from men who know nothing of the message of the Church, nothing at all of the methods of the Church, and nothing whatsoever of the guiding lights of the Church!

Let us repeat today what we have said on more occasions than one — that in the Church, there is no such person as a "foreign missionary"; no such distinctions as Jew, Greek or Gentile; for us, in the Church, there is only one big fact: that all are brothers in Christ Jesus. That said, it would be useful to look back on the Jubilee that we celebrate this week, and then perhaps our critics will begin to catch a faint glimmer of what the "foreign" missionaries have accomplished in our midst; for it is due to them, their foresight, their lives of shining sacrifice and selflessness, that Ceylon has today such a vast galaxy of indigenous priests, men who are trying to follow faithfully in the glorious footsteps of the valiant missionaries who went before them.

All this, the world can see; all this and more, the well-meaning can understand. But there is nothing more dismal than the sorry sight of small and bitter men who will twist the noblest human aspirations. For, in the outburst of last week, we see a very familiar pattern — the pattern of those who here and in other countries, cried out for the blood of the so-called "foreign" missionaries, only ultimately to drive more blatantly to their objection of doing away with all religion. It is against all such sinister campaigns that we raise our voice; it is against such obviously plausible falsehoods that we protest.

Jubilee Day at St. Aloysius' gives us still another opportunity to get down on our knees and prayerfully salute all those valiant men of God who came to this land of ours, who planted and who watered, and thanks to whom we, the Catholics of today, are what we are.

**POPE'S CALL TO ACTION**

*Catholics cannot be mere observers*

We give below a fuller report than we did last week of the Holy

**Father's Christmas broadcast relayed by nine European networks and beamed by Vatican Radio in 30 languages to the four corners of the earth.**

THE Holy Father, in his Christmas message, reported briefly in our last issue, called on all men of good will to play their part in bringing true peace to the world.

But to all Catholics he made an emphatic plea for ACTION.

He told them to "make God's message of peace part of themselves."

He told them that it was "completely impossible" for them to restrict themselves to the position of mere observers.

He told them that they should "feel themselves clothed with a mandate from on high."

He told them that the effort would, without doubt, be long and arduous.

But he encouraged them with the assurance that "nothing of man's goodwill is lost in whatever in goodwill they perform for the coming of God's kingdom on earth."

**THREEFOLD Aspects of peace**

His Holiness spoke of the three aspects of peace — peace of heart, social peace and international peace.

In effect he assigned these roles in the great quest for peace:

**EVERYONE** can help the cause by cultivating that interior peace that comes from sincere determination to respect the laws of God and conform to His commandments.

**EMPLOYERS** must realize that only a reversal of the present trend to regard man as a "mere productive unit" can heal industrial discord.

Civil discords will vanish only when "the dignity of the person comes to be taken as the standard of value for man and productivities."

**STATESMEN** must seek a peace based on peoples living together on a basis of moral principles and according to the teaching of reason and Christian doctrine.

This living together, where the interests of all rise above self-interest, must replace mere "co-existence."

"God's paths towards peace have no meeting point with man's," he said.

Man's malice had put obstacles in the way — immorality, social injustice, forced unemployment, wretchedness seen against privilege and the "fearful" contrast between technical progress and moral progress.

He went on to define the three aspects of peace.

**GOD'S WILL The key to peace**

"Peace of the heart: is the happy legacy of those who keep the Divine law.

"Goodwill is only the sincere determination to respect the eternal laws of God, to conform to His commandments, to follow His paths"; in a word, to abide in the truth.

"Social peace: This is solidly based on mutual and reciprocal respect for the personal dignity of man.

"Such is the teaching of the Church, which, for the solution of social questions, has always

fixed her gaze on the human person and has taught that things and institutions — goods, economy, the state, are primarily for man, not man for them."

**MAN'S DIGNITY**

*It must be recognised*

"It is only when the dignity of the person comes to be taken as the standard of value for man and his activities, that the means will exist to settle civil discord and the divisions, often profound, between employers, for example, and employed; and, above all, to secure for the institution of the family those conditions of life, work, assistance capable of making it better directed to its function as a cell of society and the first community instituted by God himself for the development of the human person.

"No peace will have solid foundations unless there is nourished in hearts the sentiment of brotherhood, which ought to exist among all who have a common origin and are called to the same destiny.

"The knowledge that they belong to the same family extinguishes in hearts, lust, greed, pride, the instinct to dominate others, which are the roots of dissensions and wars.

"International peace: the basis of international peace is, above all, truth, for in international relations also the Christian saying is valid! 'The Truth will make you free.'

"Along with this, and enlightened by truth, ought to proceed justice.

"Justice, in its turn, ought to be integrated and sustained by Christian charity.

"That is, love of one's neighbour and one's own people ought not to be concentrated on self as egotism, suspicious of another's good, but ought to expand and reach out, with a spontaneous movement, towards the community of interests, to embrace all peoples and to interweave common human relations.

"It will be possible thus to speak of living-together and not of mere co-existence, which precisely because it is deprived of this inspiration of mutual dependence, raises barriers behind which nestle mutual suspicion, fear and terror.

"Since the men of our time have not completely carried into effect the conditions of peace, the result has been that God's paths towards peace have no meeting point with those of man.

**TWO BLOCS**

*An uneasy situation*

"Hence, there is the abnormal situation of this post-war period which has created, as it were, two blocs, with all their uneasy conditions."

The Pope said that only men of goodwill could give the world that true peace which produced order and harmony and he asked how could the world's leaders attain such peace if they did not subject themselves to the eternal moral laws.

"It will be necessary again and again to remove from the path obstacles placed by the malice of man — propaganda of immora-

lity, social injustice, forced unemployment, wretchedness contrasted with the privilege of whoever can indulge in dissipation, in the fearful lack of proportion between technical progress and moral progress of nations, in the unchecked armaments race, without there yet being a glimpse of a serious possibility of arriving at a solution of the problem of disarmament.

**CHURCH'S PART**

*Has been fulfilled*

"It is the Church's function to devote herself to peace, and she is aware of having omitted nothing that was within her capacities to obtain it for nations and individuals.

"The Church looks with favour on every enterprise which can help to spare humanity new conflicts, new massacres, new destruction beyond calculation.

"Unfortunately, there have not yet been removed the causes which have disturbed, and now disturb, international order.

"It is therefore necessary to dry up the sources of evil, otherwise they will remain threatening the peace.

"The pacification which the Church prays for is completely impossible if it is mistaken for a yielding or a relaxation of its firmness in the face of ideologies and systems of life which are in opposition to Catholic teaching.

"Nor does it denote indifference before the lamentation which comes to us even now from the unhappy lands where the rights of man are ignored, and falsehood is adopted as a system.

"Still less can one forget the sorrowful Calvary of the Church of Silence.

"There, the Confessors of the Faith, rivalling the early Christian martyrs, are exposed to sufferings and torments without end for the cause of Christ."

**CALL TO ACTION**

*No mere observers*

The Pope said that in the work of peace all men must find their place, but in the first rank should be Catholics.

"Today, especially, the Church wishes to see them pledged to an effort to make His message of peace a part of themselves.

"The message is an invitation to check the direction of every act by the dictates of the divine law, which demands the unflinching adherence of all, even to the point of sacrifice.

"Along with such understanding must go action.

"It is completely impossible for Catholics to restrict themselves to the position of mere observers.

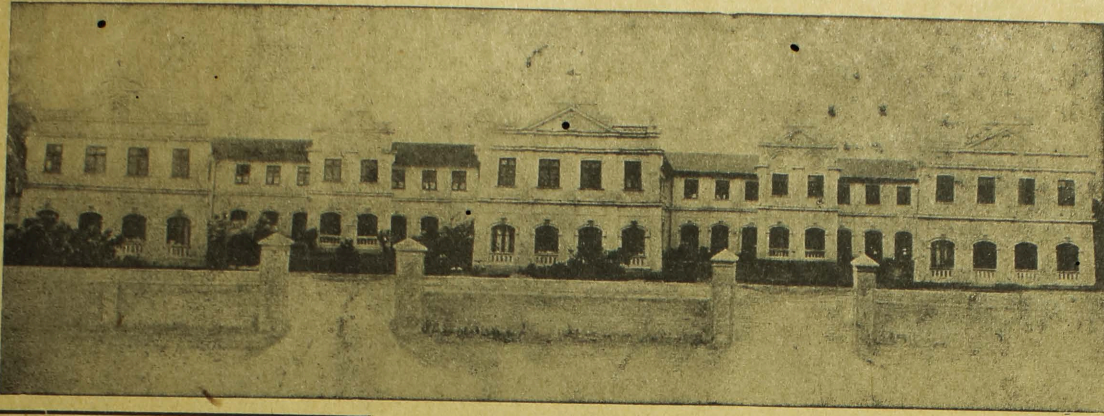
"They should feel clothed, as it were, with a mandate from on high.

"The effort, no doubt, is long and arduous.

"But the Christmas Mystery grants to all the certainty that nothing of man's goodwill is lost in whatever they in goodwill perform, perhaps without being entirely aware of it, for the coming of God's kingdom on earth."

# DOWN THE ARCHES OF THE YEARS...

★ The diamond jubilee of St. Aloysius' Seminary, Borella this week evokes a responsive chord in the heart of the writer of this article. Offered as a tribute from Aloysians now on their way to the Priesthood at the National Seminary, Kandy, it is dedicated to St. Aloysius' Seminary, Borella.



AS I pen these lines, a massive pile of buildings at 35, Kynsey Road, Colombo 8, measures my mind — known to us as St. Aloysius' Seminary (S.A.S.). For long years this same institution has mothered the boyhood of many a lad who has been called to the service of Christ, the High Priest.

The time gap which concerns us right now is a period of 15 years. We are 40 Aloysians in all at the National Seminary. It is a period which has seen the regime of four rectors, stretching from the regime of Peter Selmer to that of Don Peter. Three of these four rectors are still with us, whose names we recall with love and gratitude. Three Peters, each great in his own way — Peter Selmer, Peter Severinus, and Don Peter — shaped the future of S. A. S. during this period. But we sorely and bitterly miss our grand-old-daddy, Fr. D. J. Nicholas Perera, who succeeded Fr. Selmer as the second rector of this period and the 13th of the long list of rectors of S. A. S. (May God grant him eternal rest). For some of us, the stay at St.

by  
**K. S. G.**

Aloysius' stretches over a period of 11 years, for others only 6 months.

## Memories ...

The Aloysian times haunt our days and nights. They guide our steps as we walk the years to the Altar of Him who gives joy to our youth. Those long corridors of S. A. S. are full of memories for us. If those walls could speak (I wish they could) they would recreate for us those yesterdays when our boyhood plans were con-

## My impressions of "Manresa"

Retreat House, Batticaloa  
by J. E. Manuel

IT was 7-30 p.m. one evening last year, when I arrived at "Manresa," after a 140 mile car trip from Trincomalee, with a few friends. "Manresa," the retreat house, is located on a secluded spot at Veppadthurai (2 1/2 miles from Batticaloa town and about 4 miles from Eravur), off the main road, on an apparent highland, which a year ago was a coconut estate 30 acres in extent.

This new retreat house put up by the Jesuits on 5th March, 1959, is self-contained and about 225 retreatants, including priests, have so far passed through it. It has a beautiful chapel, a large library, an airy dining hall and roomy accommodation for retreatants, with convenient bathroom facilities. It also has its own power plant, which no doubt is so handy especially in such an isolated place. A small bus and a scooter also form part of "Manresa's" complement.

On arrival, we were met by Reverend Father R. Rieman, S.J., the Director, who promptly ushered us into the dormitory. Since we were already late, we had to do a quick wash prior to being briefed at 8-30 p.m. in the library, where we were also given the usual reminder, by the retreat master, of the rules of the retreat. Then we went into the chapel for the first meditation, after which the silence of the retreat actually began and continued until 6-30 a.m. during breakfast on Wednesday, 16th September.

In a nutshell, the 3 days seclusion and reflective silence at "Manresa" were very fruitful both to the body and the soul. As the retreat came to a close, I felt a great sense of appreciation and gratitude for the privilege my friends had afforded me to meditate and pray with them like children of one family. It has made a better man and a better Christian of me, as it must inevitably make any Christian a better man and a better Christian.

"Manresa," with its surrounding palms and groves which afford calm and solitude, is a wonderful asylum for a sick body, a troubled heart and a confused mind. Many Christian men appear to be unmindful of the constant and unselfish devotion that is provided at "Manresa" — a place where they can find a refuge from the ills of this world, a place where, under spiritual guidance, they can truly taste of the joys of peaceful meditation; a place to which God invites them and where they can get nearer to Him than ever before.

## PAHANA ... 1959 Annual of St. Aloysius' Seminary

THE 1959 Annual of St. Aloysius' Seminary, Colombo — PAHANA Vol. X, No. 10 — comes to hand at a very appropriate time when the Archdiocesan Seminary commemorates its diamond jubilee.

A dedicatory plaque runs: "In gratitude for benefactions to this institution by the Holy See and in token of devotion and loyalty to the Supreme Pontiff John XXIII gloriously reigning this Number of the 'Pahana' is respectfully dedicated to His Holiness by the Rector, Staff and Students of St. Aloysius' Seminary, Colombo, Ceylon."

### GUEST ARTICLES

The present number is notable for a galaxy of guest articles: Fr. Alex Ranasinghe writes in reminiscent vein of memories long bygone but unforgotten; Mr. Ba-

ceived and fulfilled, the memory of things accomplished and the remorse for the things left undone, the time when the man of the future was still a child — the father of the man. They would recapture for us our joyous laughter, our boyish pranks, and childhood's care-free life; the days when the mango, the "pini jambu" and papaw trees relished our appetites when we approached them on the sly.

### 2nd regime

But in spite of all these, it was a life full of sacred duties, conscientious study and healthy atmosphere. For such a life and formation we owe a deep debt of gratitude to those who guided the destinies of S. A. S. The first of those great rectors of the period under review is Fr. Peter Selmer. Those of us who had him as our Rector remember his characteristic smile which greeted and treated all our problems. In his classes of Latin, he taught us the virtue of precision and Roman sobriety. We admired in him a man who had the control of every situation. His kindness and gentleness inspired us with courage and confidence when we most needed them. His regime saw the inception of the Seminary School. This no doubt started a new era for S. A. S. In his leisure moments and our recreations he was with us skating along the corridors and a long line of us following the master-skater. We love him for what he was to us and we salute him for what he made us to be.

The second regime of this period is that of Fr. Nicholas Perera.

### A REVIEW

sil Mendis writes on "Mary and Redemption"; Fr. Harry Haas on "Mission or Church?"; Fr. Henry Rodrigo on "Social Upliftment" and Mr. X. J. S. Rasanayagam on "A Lament for the Classics."

Seminarists too dip their pens in ink and turn out splashes of effective writing.

The publication has separate sections for Sinhalese and Tamil and is profusely illustrated.

H. P.

### NOTICE

The Catholic Press will be closed on Thursday the 14th instant.

The closing time for "Classified Advertisements" is accordingly anticipated for 12 noon on Tuesday, the 12th instant.

The Messenger will be out as usual on Friday.

## Katugastota Penitential Procession

(From our Kandy correspondent)

THE last of the five penitential processions of the Parish of the Sacred Heart, Katugastota, was held on Saturday, the 2nd of January. The first four processions were to Halloluwa, but the final one was to Padiyawatte. Over six hundred people took part in the five mile walk from the Sacred Heart Church, Katugastota, to the Church of Our Lady of Fatima, Padiyawatte. Another gathering of over three hundred awaited the procession at the finish.

Walking in front of the chariot, carrying the statue of Our Lady was the Rt. Revd. Dr. D. Bernard Regno, o.s.b., Bishop of Bagai.

The weather was favourable for walking and there was very little sunshine.

On arrival at the church, Rev. Fr. Gabriel, O.C.D., spoke eloquently in Sinhalese on the Scapular. The Mass which followed was said by Bishop Regno. It was very striking indeed to see Bishop Regno, who only a short time ago was the Bishop of Kandy, act like any other priest, preparing the altar for the Mass.

The new Bishop of Kandy, Rt. Rev. Dr. D. Leo Nanayakkara, who was also present, spoke briefly on the consecration to the Immaculate Heart of Mary. He then proceeded to consecrate those present after which he imparted his blessing.

## Sister Mary Stanislaus

THE death occurred on the 22nd of December, 1959, of Sister Mary Stanislaus, at the Holy Family Convent, Jaffna.

At an early age she joined the Congregation of the Holy Family, where she laboured for forty-nine years as a teacher, at Wannappuwa, Chilaw, Kurunegala and Anuradhapura. Her last station was Anuradhapura, where she was the music teacher. She had gone to Jaffna for her Retreats, but just before she was to return to Anuradhapura, she collapsed in her room. The last rites were then administered, and she passed off peacefully.

The funeral took place at Jaffna, on the 23rd of December, in the presence of the members of her family and a large number of Religious Sisters from the various neighbouring Convents. The Parish Priest of Jaffna, assisted by many other Priests, officiated at the Convent chapel and graveside. About 250 Nuns of her Order formed the funeral procession. It was a very touching scene.

The news of her death will be received with great sorrow by the hundreds of her pupils and friends, who regard her with warm affection. She was a daughter of the late Mr. and Mrs. D. M. Jayewardene. May she rest in peace.

Continued on page 12

# Feminine Forum

★ With the re-opening of schools and talk of new books and teachers and classrooms, the Feminine Forum brings you a timely article from a teacher of wide experience. We welcome comments on this article from both teachers and parents. — Patience Hope.



## THE KINDERGARTEN TEACHER

SAID a mother to me one day: "Miss Fernando, I don't know how you can manage so many children, when we can't manage two or three at home." Similar remarks have been made to me since, and it's a consolation to know that the mothers of our children understand our difficulties and appreciate our work.

But, alas! what a vast majority look upon K. G. teaching as mere child's play which can be done by everyone and anyhow. Such ignorance is disastrous both to the K. G. teachers and to the numberless innocent little ones entrusted to our care.

conflict, found a class of about thirty, exhausting, and that in a well-equipped American school.

hundred pupils, but it is not humanly possible to teach such numbers effectively, paying individual attention. So we are compelled either to overwork or to wait for the miraculous to happen.

Let the masses be taught, but not at the expense of the K. G.

### Santa Claus at Moratuwa

ON Saturday, 19th December, the Ladies of Charity of the Moratuwa branch, under the guidance of



Mrs. Rita Jayamanne and other members of the Woman's-Mag took an active part in the proceedings at the Annual Christmas treat to the poor.

(Picture by Annesley Charles)

their Spiritual Director, Rev. Fr. Edmund Fernando, O.M.I., had a Christmas tree for the poor of the parish. Clothes, refreshments, toys and sweets were distributed among Catholics as well as non-Catholics. In this venture the ladies were given generous help by the American Women's Group in Ceylon and Messrs. Hentley Garments, Ltd.

### By Violet Fernando

And here in Ceylon, in the most ill-equipped of schools (in the world, perhaps), women K. G.

teacher. As things stand, education is bound to get adversely affected. Already, a good bit of moral education has been relegated to the dust bin. Intellectual education, I'm afraid, will not wait for the subtle process of being levelled down. No, it'll crash suddenly, because the edifice will have no foundation. And what of religious education? Is it becoming a mere show-piece? The Lord forbid.

#### AS THINGS ARE...

Here's another eye-opener to the powers that be, from Rajini's letter to "The Times" in 1937, and entitled "The Teacher's Job Is Just Martyrdom:"

"... Amazing isn't it, the amount of social service done in our country? There is the Social Service League, the Child Protection Society, the Society for the Prevention of Cruelty to Animals... But isn't it strange that they haven't yet thought of forming a Society for the Prevention of Cruelty to Teachers? ... They labour all day in school, often four to five hours a day. Their evenings are spent in correcting exercise books, the dulllest on earth, and sometimes, till late at night or in the early hours of the following morning, they prepare what work they have to go through the next day... The teacher wears herself into a shadow, becomes irritable, loses her sense of humour, and often, after school is over, weeps hysterically through sheer nervous exhaustion, has a nervous break-down, develops consumption and dies. This is what happened to a friend of mine and it is this that makes one fruitless..."

#### AFTER 22 YEARS...

As a young teacher in 1937, I expected things to improve with time, but today, twenty-two years later, the plight of the K. G. teacher is far worse.

Here in Ceylon, no one in authority seems to realize the difficulties of K. G. teaching. Perhaps that is why they've come to the conclusion that K. G. teachers should have the biggest quota of pupils and the highest classes, the smallest. But there's compensation — off and on, the K. G. teacher is reminded that hers is a very noble duty, so no matter what the obstacles are that are put in her way, she is expected to miracu-



teachers struggle on in silence, year after year, with classes of forty, fifty or more. Conditions are going from bad to worse and soon it'll be too late when, however well-intentioned they may be, inexperienced theorists discover their sad mistake.

In some schools, yearly the numbers are increased. The extensive syllabuses, however, remain the same. Within the school year, the children must be taught: Reading, Writing, Number, Speech, Poetry, Health, Nature, Art, Hand Work, Rhythmics, Games, Singing... some of which, or their application, now come under the high-sounding names of: Constructional Activity, Physical Activity and Environmental Activity.

We are told that every possible "aid" must be used so as to make lessons more interesting. The teacher who is interested in her work, does her best, but it is another matter to find the time and energy, and very often, the material to make the necessary apparatus. Again, games must be freely made use of for the teaching of the subjects. The children love them, but then, if so much time is given to games, can the syllabuses be covered with such unwieldy numbers? It must all be got through, not within the calendar year, but within the school year minus the number of days the children are absent from school. If it is mass teaching, we can each teach even a

In his book: "Blackboard and Easel," Dr. H. W. Howes says: "... I make bold to say that the most exhausting work is that of the infant teacher who loves her children and tries to do the best for each of them. The pupil at the upper end of the school is usually keen to pass his examinations and therefore teaching him is not so difficult. Having once tried to teach a class of infants and also the top forms of secondary schools, I know in which class I earned my salary! Yet what happens in most places is that in salary and public esteem the top-form teacher is the winner."

And here's what one of the few men K. G. teachers in America,



Richard Branden, has to say, according to the Sunday Observer of 1st June 1958—The first day of teaching was as exhausting as his first day of army basic training—no wonder one of his colleagues, a woman graduate said to the six-footer: "If they have a contest to pick the bravest man in the country, Dick, you'll be the man," because he was taking on a man-sized job as a K. G. teacher in a public school.

#### WORSE AND WISE...

Two experienced men-teachers are of the same opinion. Branden, an athletic veteran of the Korean

## RECIPES



### •Fruit and nut pudding

Ingredients: 1/4 lb. chopped dates; 1/4 lb. chopped cadjunuts; 1/4 lb. walnuts; 4 tablespoons biscuit or cream crackers; 1 teaspoon baking powder; stiffly beaten white of 4 eggs; 1/4 lb. sugar; 2 ozs. butter.

Method: Cream the butter and sugar, add biscuit and mix well together, then add the dates, cadjunuts, and walnuts and beat for 20 mins, lastly add in the B. Powder and egg white, mix it well together. Bake in a flat tin for 3/4 hr. in a moderate oven and serve with whipped cream on top.

### •Yellow pumpkin pudding

Ingredients: 2 ozs. butter; 1/4 lb. sugar; 50 cadjunuts; 2 tablespoons golden syrup; 1 teaspoonful spice; 1 teaspoonful vanilla; 1 lb. yellow pumpkin; 2 eggs; Baking powder.

Method: Boil pumpkin and pass through a sieve, beat butter and sugar and mix in the yolks; whisk the whites and leave it aside. Add cadjunuts and golden syrup, vanilla, spice and mix well. Lastly fold in the egg whites and Baking powder — Bake, till browned — 2 lbs. pumpkin — 1 lb. pulp.

Sent by Dearn De Silva, Kotahena.

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### 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.....

THE FAMILY  
THAT PRAYS  
TOGETHER  
STAYS  
TOGETHER

lously overcome them all, and work! work!! work!!! regardless of duties towards herself, duties towards her kith and kin and duties to the rest of society. And she must somehow find the time and energy to maintain complete discipline in her class, to attend enumerable meetings, to read books on new trends in education, etc., to help in all the extra work involved at Prize Givings, Parents' Day, Fancy Fairs, etc., etc.

What a marvel of creation the Kindergarten teacher is!



# messenger SCHOOLS-MAG

Vol. 2. No. 42 Saturday, January 9, 1960 FREE

## Schools-Mag Christmas Gift Bureau Project HINGURAKGODA ORPHANS ARE BENEFICIARIES

THE Schools-Mag CHRISTMAS GIFT BUREAU project announced in these columns on 12 December 1959 met with considerable backing from many quarters. This is taken to be a very heartening sign that our members are both sensitive to and conscious of their responsibilities towards their less fortunate brothers and sisters.

Ever since the announcement was published, gift packages continued to arrive. Toys of all kinds were sent to the receiving centre, the Catholic Press, Borella.

ONE OF THE LAST TO ARRIVE WAS A CASH DONATION OF TWENTY RUPEES FROM ST. BERNARD'S CONVENT, NAWALAPITIYA.

Meanwhile, as peak day closed in, an urgent call came from miles out of Colombo . . . from distant Hingurakgoda's orphan boys and girls.

It was a special plea. These poor boys and girls belonging to very poor families had undergone grave calamities; their dwelling had been razed to the ground by a sudden fire, and would the Schools-Mag members extend their helping hand to them during the festive season of the birth of Our Saviour and Lord?

Uncle Ashley who is in full charge of the Schools-Mag CHRISTMAS GIFT BUREAU decided forthwith that the entire consignment of gift packages received at the Catholic

Press, Borella should be turned over to the Hingurakgoda orphan boys and girls.

One day this week, arrangements will be made to transport every single gift donated by Schools-Mag members, to Hingurakgoda.

Members can rest assured that their sacrifices will bring a flood of sunshine and joy to their less fortunate brothers and sisters in Christ, off Hingurakgoda.

It is also expected, more details will be released in these columns, of the beneficiaries of the first Messenger Schools-Mag CHRISTMAS GIFT BUREAU project.

## ★ DAWN OF THE NEW YEAR

"The night brings on  
Another dawn  
And life still goes on."

We have come to the end of yet another year in the history of mankind. We now stand on the precarious brink of a New Year which holds in store for us things and events of which we hardly know anything about. In these years of modern civilization man has strayed farther and still farther away from the closeness and company of all heavenly intercession and protection. It is frightening indeed to just imagine or to even glimpse a picture of man and God ten years hence. Will man then try to be a God himself? An Almighty? A Conqueror? Or even the Greatest one!

Alas! before we stray still further let us at least stop and contemplate. After having done so then let us endeavour to approach God and beg forgiveness. Forgiveness! for

all the worldly pleasures, that we have enjoyed at the cost of losing Him.

Let us in this New Year of Peace

by  
**Clive Rodrigo**

try to make peace not only in this material world but let us sinners make Peace with God who has been so kind and good towards us all these long years. Let us thank Him for not having punished us for having provoked Him to such an extent as we have done.

"O Lord! of Mercy and Compassion  
Grant us who return to thee  
Peace and salvation eternally."

St. Peter's College,  
Colombo 4.

## 1960

1959 is dead and 1960 is born,  
Like shadows, the days have gone,  
For graces new we humbly pray  
Never from faith and duty stray,  
O Lord give us strength to fall no more

To see Thy light on the eternal shore.

Felicia Davidson.

St. Joseph's Convent,  
Grandpass.

## How to be a good boy

TO be a good boy, you must be free from sin, but that is not easy, as sin is the one thing we inherit from our first parents, Adam and Eve.

Obedience, truthfulness and love of one another, are the rules closely followed by a good boy, but this is very hard, difficult and not a pleasant road to follow.

God, who loves us in spite of all our faults, sent His divine Son on earth to set us an example.

The Baby Jesus was born of a poor but pure and holy virgin, and St. Joseph His guardian was only a carpenter, but a very good, holy man.

Jesus, from His tender years was always good, obedient and loving to all, and He set us the example when He gave up His very life for us on the cross.

Though the way is hard, very hard, still, if one follows the boy Jesus, without a doubt he will be a "good boy."

Patrick Jackson

## EPIPHANY

THE three Kings journey far  
Led by the light of the eastern star

When they reach their anxious quest  
The babe they find on its mother's breast

Then with eyes of faith they humbly kneel  
To adore the King whom they loved a great deal

Teach us too O Holy Kings  
How to love and praise the promised King.

Felicia Davidson.

St. Joseph's Convent,  
Grandpass.

## THE CALL OF CHRIST

FROM the snow-kissed peaks of the rugged grey mountains,  
The shimmering veils, nature's beautiful fountains,  
The depths of the ocean — every emerald coloured forest,  
From North and South, from East and West;  
Each night and day the shepherd is calling,  
For Us helpless sheep, lest they die of falling  
Unwavering eternally, His voice is calling . . .  
From heaven I descended for the sake of ye,  
Shed my last drop of blood at Calvary,  
Come follow Me, your only shepherd true,  
Everlasting bliss, I'll give to you . . .

ELIZABETH SHERVA SILVA.

## TO OUR QUEEN

HAIL Queen of Heaven  
Mother of God  
To thee, we give our love.  
Always guide us,  
Always lead us,  
Never let us go wrong.

Hail Queen of Heaven  
Mother most pure.  
We love thee and adore.  
We ask for peace and love,  
We ask for heaven after death,  
We ask for nothing more.

LORETTA ALVIS.  
Holy Family Convent,  
Dehiwala.

## St. Peter's College Prize-giving



At the annual Prize-giving presided over by Senator Edmund Cooray, O.B.E., at St. Peter's College.

Young Fidelis Machado receiving the Junior Latin Prize from Mrs. Cooray.

## SCIENCE Scrapbook RADAR... the magic seeing

### eye

RADAR! Even today most of the people do not know what it means. It evolved from "Radio Detection and Ranging." Radar is locating the position of an unseen object by means of wireless waves. The one who discovered what happened to wireless waves when they struck an object was Sir Robert Alexander Watt in 1935. Radar can search out and find anything that flies, floats, etc. It is a magic seeing eye.

Wave lengths are of two kinds — long and short. Short wave lengths

by

### Sherrene Peiris

(Schools-Mag No. 63).

are used by Radar. The operator has in front of him a fluorescent screen. When the short wave lengths travelling straight ahead strike a solid object, there is a reflection or echo returned to the spot from whence the waves were released. Then a picture of the object picked up by the short waves is formed on the fluorescent screen. It is also possible to determine exactly how far away the object is. The time taken by the waves to search any suspicious object and to report it to the base is also recorded upon the screen. When the picture of a suspicious object is formed on the screen it can be easily destroyed. When the object is destroyed the picture in the screen disappears.

The uses of Radar are innumerable.

Lady: "Can I see the Minister of Agriculture please?"

Watcher: "He's busy, madam; what did you want to see him about?"

Lady: "Oh! . . . a carnation of mine isn't doing very well."  
Sent by G. Albert Davidson.

- What is Radar?
- How does it work?
- What are its benefits?

During war time any suspicious ships or planes can be detected by Radar and destroyed within a few seconds. As it penetrates fog and mist the collisions of ships can also be prevented with the help of Radar.

Librarian: What is the title of the book you are looking for?

Customer: I am not sure, but I know it begins — with 'The.'

Sent by E. R. L. Dissanahake.

Based On . . .

## Goodwill

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## RECIPES

### Ice Cream

INGREDIENTS: 1/2 pint thick imitation cream, 2 egg whites, 1 1/2 oz. or 4 level tablespoons sieved icing sugar, 1/2 teaspoon vanilla essence.

METHOD: Turn the refrigerator to maximum cold 1 1/2 to 2 hours before making the mixture. Make the Imitation Cream and allow to cool. Whip the egg whites until stiff. Mix the sieved icing sugar and a few drops of vanilla essence with the cooled mixture. Gradually beat the egg whites into the cream mixture using, if possible, a rotary-type whisk. Pour into the ice-trays and freeze for 1/2 hour. Remove mixture from trays and again beat very thoroughly. Return mixture to trays and freeze for about 1 1/2 hours, stirring occasionally with a fork and being sure to scrape the frozen mixture away from the sides of the tray each time. The ice-cream should now be ready.

## Mirthquake

A man was telling a friend of his narrow escape in the war.

"The bullet went in my chest and came out of my back," he said.

"That was a near thing," said his friend. "It could have gone through your heart and killed you."

"My heart was in my mouth at the time," the lucky man replied.

Turn the refrigerator to medium and leave ice-cream until required.

N.B. — Icing sugar is used because it gives a smooth texture. When adding the flavouring add more than you would to an unfrozen mixture as freezing tends to weaken flavour.

Sent by Padma Rambukpota.  
(Schools-Mag No. 515).

St. Joseph's Convent,  
Kegalle.

## Schools-Mag Enrolment Form

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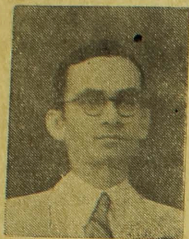
DATE AND YEAR OF BIRTH.....

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





IN MEMORIAM



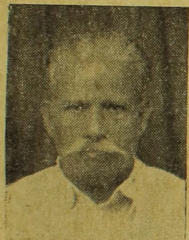
**Lloyd J. A. Pereira**  
Born 18th Sept. 1914  
Died 30th Dec. 1959

Eight days of grief has ended  
Each day I mourn your loss,  
In silence, I watch you daily  
In a frame that hangs on the wall

Your memory is my comfort  
Whenever sorrow steals in through  
For your cheerful face doth tell  
me  
That in Jesus, you are safe with  
him.

Inserted by his loving wife  
and children.

408, Blomendhal Road,  
Colombo 13. 140



**Christopher Thambypillai**  
Died 9th January 1952

A silent thought brings many a  
tear  
Of a loving father we loved so  
dear

His kindly ways, his smiling face  
No one on earth can take his place.  
May he rest in peace.

Inserted by his sorrowing wife  
and children.

"Rose Villa,"  
Pandateruppu. 253

**Mary Rita Mynnette Nugara**

Born 17.2.1940  
Died 1.1.1941

God's little Angel,  
His brightest star,  
Our link with heaven,  
That's what you are.

Fondly remembered by her  
parents, Granny, sisters and brother.

No. 7, Health Square,  
Dehiwala. 251

A Requiem High Mass will be  
said for the repose of the soul of  
late Mr. Soosai Navis Villaverayan  
at St. Lucia's Cathedral, at 7 a.m.  
on Wednesday the 13th instant.

"The Snow,"  
Manapad. 254

A Requiem High Mass will be  
said for the repose of the soul of  
late Mr. Stephen Corera at St.  
Lucia's Cathedral at 7 a.m. on  
Thursday the 14th instant.

19, Green Lane,  
Kotahena. 255

THANKSGIVINGS

MY grateful thanks to Pope  
Pius XII, Sister Alphonsa,  
St. Sebastian and Divine Infant  
Jesus of Prague for favours  
granted. L. R. 246

ACKNOWLEDGMENT

THE members of the family of  
the late Mr. Lloyd Pereira  
sincerely thank the Rev. Fathers,  
the Rev. Brothers, doctors,  
friends and relations who sent  
them Mass Cards, wreaths, tele-  
grams and who attended the  
funeral. They regret their inabi-  
lity to thank them individually. 241

EDUCATIONAL

GRADUATE (Physics, Chemis-  
try, Mathematics) available  
for work in Collegiate Depart-  
ment from January. Post Box  
875, Colombo. 249

BOARD & LODGING

ROOM available for a couple or  
two Tamil gentlemen with  
meals. Close to all leading schools,  
hospital and railway. Apply  
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Colombo 8.

MILK FOODS

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

MEDICAL

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

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

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

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

ORDER NISI  
IN THE DISTRICT COURT  
OF COLOMBO

No. 19085/Testy.

In the matter of the Last Will and  
Testament of Leopold Francis Em-  
manuel Fernando of Modera Lane,  
Colombo.—Deceased.

Peter Oliver Fernando of Charles  
Place, Colpetty, Colombo.—Peti-  
tioner.

Vs.

Molly Winifred Fernando of 42,  
Modera Lane, Colombo.—Respon-  
dent.

This matter coming on for disposal  
before J. E. A. Alles, Esquire, Addi-  
tional District Judge of Colombo,  
on the 1st day of December, 1959,  
in the presence of Mr. E. L. Gomes,  
Proctor on the part of the petitioner  
and the affidavit of the petitioner,  
dated the 21st November, 1959, to-  
gether with the affidavit of the attest-  
ing Notary and the subscribing wit-  
nesses dated the 30th November,  
1959, proving the said Last Will and  
Testament having been read.

It is ordered that the Last Will and  
Testament bearing No. 837, made  
by the deceased abovenamed on the  
12th day of May, 1952, and attested  
by E. L. Gomes, of Colombo, Notary  
Public, the original of which has been  
produced and is now deposited in  
this Court be and the same is hereby  
declared proved and that the peti-  
tioner abovenamed as Executor nam-  
ed therein be and he is hereby de-  
clared entitled to probate thereof  
issued to him accordingly unless the  
Respondent abovenamed or any other  
person or persons interested shall on  
or before the 15th day of February,  
1960 show sufficient cause to the  
satisfaction of this Court to the  
contrary.

Sgd. J. E. A. Alles,  
Additional District Judge.  
Colombo, 1st December, 1959. 250

Midellawita Mission

KOSSINNA — GANEMULLA



FEAST.

OF THE

Holy Family

8th — 15th January, 1960

Novenas at 4-30 p.m.

Saturday, 16th

Vespers at 8 p.m.

Sunday, 17th

At 7-30 a.m. the Traditional  
Procession starts from Ganemulla  
Railway Station.

8-30 a.m. High Mass

(1) Free accommodation pro-  
vided.

(2) Station Waggon Service  
from Ganemulla Railway Station  
to the church on Saturday and  
Sunday.

(3) Alms-giving after Vespers.

A request to all those who are  
married: Have you made your  
contribution to provide a shelter  
to the Holy Family?

Yes please! Your generous  
contribution would be gratefully  
acknowledged. — Fr. D. Philip De  
Zilva, O.M.I., Parish Priest, Ga-  
nemulla P.O.

Fatima secret may not be revealed  
before year end

THE decision on opening the sealed letter containing the third-part of Our  
Lady's Fatima Message will probably not be taken until the end of  
the year, Bishop Pereira Venancio of Leiria has announced.

Sister Lucy, the sole survivor of  
the three children who saw the appa-  
ritions at Fatima, has said that the  
message is not to be opened before  
1960.

It is understood that the letter is  
kept in the bishop's safe.

Bishop Pereira Venancio also  
announced that perpetual adoration  
of the Blessed Sacrament at Fatima  
will begin with the New Year.

FIRST  
ESKIMO  
O.M.I.

A FORMER Eskimo guide to Arc-  
tic missionaries has become the  
first Eskimo man to enter a religious  
order in Canada. He is 23-year-old  
Anthony Manernaluk, who is now a  
Brother of the Oblates of Mary Im-  
maculate at their monastery of St.  
Norbert near Winnipeg. Brother  
Anthony, an orphan, was brought  
up by the Oblates. The first Eskimo  
to enter an order is Sister Pelagie,  
a Grey Nun at the Chesterfield Inlet  
mission in the Arctic.

SILVER WEDDING

MR. and Mrs. A. Emmanuel will  
be celebrating the 25th Anni-  
versary of their wedding on the  
14th of January, 1960. A  
Thanksgiving Service will be held  
at St. Thomas' Church, Matale  
at 6.30 a.m.

"Darcel Villa,"  
Vihare Road,  
Matale. 257

A Burman  
Buddhist monk's  
unparalleled  
generosity

(The following appears in the Oc-  
tober 1959 issue of Our Lady's Mis-  
sionary, published by the mission-  
aries of Our Lady of La Salette,  
Massachusetts):

"A good Buddhist Monk called  
on Father John Blumm at our La  
Salette Mission in Prome and, after  
being courteously shown around the  
premises, made the astonishing pro-  
posal of giving all he had to assist  
in the education of our children.  
He said that, observing life as he  
went around with his begging bowl,  
he believed that we were the ones  
who were unselfishly devoting our-  
selves to the children of the country,  
even though we were foreigners from  
a distant land.

"He took Father to town with  
him and, securing two Policemen as  
loyal witnesses, he turned over all  
he had, which consisted of a small  
piece of land in the heart of town,  
a fine collection of monk's robes,  
his fan, spittoon and a few other  
odds and ends. When Father Blumm  
had collected the legal document  
transferring ownership, and loaded  
the loot on his jeep, the old monk,  
with nothing left but the robe he  
stood in, waved proudly and disap-  
peared into the bazaar.

"Father sold the belongings for  
approximately forty dollars, hold-  
ing on to the plot of land for a future  
project. God bless the good monk;  
he cannot be far from the Kingdom."

**PURE, SAFE  
MILK FOR ALL  
PURPOSES**

**15 PINTS FROM  
EVERY 2 1/2 LB.  
TIN**

**48 CTS.  
A PINT**

**NESPRAY**  
FULL CREAM  
POWDERED MILK

**NESPRAY**  
FULL CREAM POWDERED MILK

A NESTLE PRODUCT

# YOUNG RUSSIANS TURN TO GOD

THE Moscow paper *Pravda* has been deploring the growing interest of Russian teenagers in religion and complaining that the recently speeded up atheistic counter-propaganda has failed to make an impression. "It is boring people," *Pravda* asserts.

A reporter revealed in *Pravda* that students have been seen visiting a cemetery vault near Moscow. He read some of the inscriptions they had made on the walls. Here are some:

"Lord, Help us order our lives. Sasha and Dusa."

"Lord, Help me to be a good student and get promoted to the sixth grade. The servant of God, Anatolii."

"Lord, Help me to pass my unsynchronised machinery."

At the back of the vault there is a mosaic picture of Christ.

Other recent comments, in the same paper include:

"Religion hinders Communist construction, and prevents some people from taking an active part in our work."

"The Orthodox Church and various other sects have recently extended their evangelistic activity, and have intensified their work with young people and other immature sections of the Soviet population" (*ibid.*).

## EVIDENCE

The success of these activities is attributed by *Pravda* to the fact that the clergy are striving to "accommodate religion to present-day conditions, to reconcile religion with science, to convince people that Communism, as a world outlook, can live side by side with religion."

*Molodoy Kommunist* ("Young Communist") in its issue No. 9, 1959, says: "There is available evidence of religious influence on young people of both sexes." Earlier it had reported "not a few facts indicating the pressure of religious ideas among sections of our youth, and even of the strengthening of these ideas."

The American Committee for Liberation, some of whose members are close observers of the situation in Russia, makes this comment:

## Only 12 Priests in N. Vietnam

THERE are barely more than 12 French missionaries left in Communist-ruled North Vietnam. Two are Vicars Apostolic. Three more arrived in South Vietnam recently.

## Christmas in Bethlehem

BARBED-WIRE barriers marking the frontier between Jordan and Israel at Jerusalem's Mandelbaum Gate were lifted on Christmas Eve for a procession of about 1,000 Christians, led by Latin-rite Patriarch Gori, O.F.M., to Bethlehem.

More than 6,500 pilgrims had been refused permission to cross the frontier.

The procession was given a police escort on the five-mile route to Bethlehem.

The first stop was at Rachel's Tomb, where the Patriarch was welcomed by representatives of Bethlehem, Beit Jala and Beit Sahur.

The next stop was in Manger Square, Bethlehem, where church and town officials gave another welcome.

The procession then went on to the Church of St. Catherine for Vespers, which were followed by a short service at the Grotto of the Nativity.

After Midnight Mass in St. Catherine's, the Patriarch, holding a life-size image of the Holy Infant, led the procession to the grotto, where it was placed in the manger.

"Many young people, beginning to think for themselves, find the religion of Communism unsatisfying and are turning to the Churches. Although they have no exact statistics, Church authorities in Russia, both Orthodox and Protestant, estimate the total active Church members as fifty millions."

"And, if critics say that these

still represent a carry-over from Czarist times, it should be noted that after two world wars, famines and revolutions, there are relatively few old people in Russia today. Thus the fifty million are mostly those who have never known anything but the Soviet regime."

It also makes the significant point that recent anti-religious propaganda has shown a tendency to avoid direct attacks on the Orthodox Church, the venom being directed mostly towards the Catholic Church and Protestant groups.

## Pope's second talk on Christmas Day

TWO DAYS AFTER HIS WORLD BROADCAST THE HOLY FATHER GAVE ANOTHER CHRISTMAS ADDRESS.

He gave it from a throne on the central balcony of St. Peter's overlooking the square.

His audience was tens of thousands of cheering Romans and pilgrims. His Holiness had just offered his third Christmas Mass in the basilica before a congregation of 20,000 people.

In a tribune sat Sir Alec Guinness and members of his family.

The Pope's address was a simple homily on the message of Christmas. He voiced good wishes for his listeners "for light, for joy, for peace."

"The Light, he explained, was Jesus Christ."

"Christmas for us means the sweetness of the truth of His doctrine,

in the practice of love." Peace he described as "the immortal song of heavenly messages of the holy night."

It was the "gift of Heaven offered to earth — to men of goodwill."

His Holiness offered his first Christmas Mass at midnight in the Vatican's Pauline chapel for diplomats accredited to the Holy See.

His second was offered privately before dawn in the oratory next to his bedroom.

After his speech in the open the Pope returned to his apartments to lunch with an old friend, eighty-seven year old Mgr. Angelo Rotta, whom he has known since his diplomatic days in the Balkans.

## DIAMOND JUBILEE

(Continued from page 7)

of the Archdiocese of Colombo (12th August, 1893), himself a diocesan priest. We warmly welcomed the idea of this premier institution of the Archdiocese being entrusted to the care of a diocesan-priest Rector to guide the steps of the future clergy of the diocese.

Two S's were foremost in his mind from the very first days of his regime — Sanctitas et Scientia (sanctity and learning). He brought with him scholarship and learning which were to inspire us with new ideals and ideas. In him was the happy fusion of sanctity and learning. As the days went by we found in him an understanding friend, gentle though firm. He emphasized the study of the classics and inculcated into us a deep sense of culture. He gave us the opportunity of listening to men from different walks of life to widen our outlook. The long awaited Science block materialised during his regime. The history of his regime is still in the making.

Another name needs mention. January 1949 saw the inauguration of the Primary Department at Maggona which was placed under the guidance of Fr. L. Don Eusebius. He literally spent himself for the "grand-children" of S.A.S. He

loved gardening. True to his hobby he used to say that tender plants had to be carefully nurtured. His oft repeated "order, neatness and cleanliness" still ring in our ears.

Speaking of those who influenced our career, we can hardly refrain from remembering the members of the staff, both clergy and lay. Of those still at S. A. S., veteran teachers like Mr. Elred Wijeratne and Mr. Charles Fernando have earned a name for themselves. Our grateful thanks to them not merely for their painstaking efforts in the class room but also for the spirit they incorporated into us, a spirit of self-sacrifice and dedication to the cause of Christ. They, one and all, contributed their share to our formation both spiritual and mental.

Not all who began with us persevered to the end. Some left us in the course of time in search of other prospects. Whatever they were and whoever they are today, each one of them in some way or other influenced our life.

Just as persons, events too remain landmarks. The great social was an unprecedented event in the history of St. Aloysius. For the first time, the hallowed portals of the Seminary were

## CATHOLIC DOCTORS OF B.M.A. EXPRESS GRAVE FEARS

### Readers' Digest to have new policy over Family Planning Adverts

THE Catholic Pharmaceutical Guild of England is rejoicing over the successful outcome of their six-week fight to get advertisements for contraceptives barred from the 1,100,000 circulation "Reader's Digest" (British Edition.)

And now they have been joined by the Catholic Doctors' Guild of St. Luke on the news that the British Medical Association had withdrawn a recommendation that a Family Planning Association advertisement should appear in a publication of "Family Doctor."

It was shortly before that the Guild of St. Luke, holding their annual meeting in London, heard with concern of a "Sunday Express" report

## Pax Romana East met West at Manila

STUDENTS and intellectuals from Asia, Europe, the Americas, and Oceania took part in the Pax Romano congress at Manila, Philippines, which began on 26 December and was concluded yesterday.

In a message to the congress, Pope John spoke of the urgent necessity of rescuing human dignity in face of the social and economic dangers caused by the rapid growth of modern society.

In his opening address, Archbishop Santos of Manila said that very often even Catholic nations appeared to forget the universal concerns of the faith on the pretext of national feelings and love of one's country.

From Europe, 59 delegates set out from Amsterdam and Geneva on board an aeroplane chartered by Pax Romano, the international federation of Catholic intellectuals and students. On the way out they stopped at Beirut, Karachi and Bangkok

so that they could get to know these cities and meet Catholic graduates and students living there; on the way back they will make similar stops at Saigon, Calcutta and Cairo.

In Manila separate meetings were arranged for students, graduates, and chaplains, at all of which the problems facing the Church in Asia were handled. The congress also included a meeting of experts, arranged by Pax Romana in conjunction with U.N.E.S.C.O., on the theme: "The present-day influence of the great religions on the life of peoples in the West and in the East." Representatives of all the great religions spoke and expounded their different points of view.

## S. V. P. FOUNDER'S CAUSE PLEADED

CONSISTORIAL advocates in the cause for the beatification of Frederick Ozanam, founder of the Society of St. Vincent de Paul, pleaded at the public consistory held in St. Peter's on December 17 for a pronouncement from the Holy Father declaring him Blessed.

## Poland in the news

Continued from page 1

All Church property in the area was declared to be State property which the Church may rent at a price fixed by the government.

### EXORBITANT RATES

In one parish in the Wroclaw region the Parish Priest of a 5,000 member parish has been charged an annual rental of more than 88,000 zlotys for two buildings serving as residences for himself, his curate, an organist and a sacristan. When he replied that he could not pay, authorities ordered that his private belongings be sold at auction. It has been estimated by Polish treasury officials that the annual income of the Parish Priest of a parish of 5,000 members is about 28,000 zlotys on which he pays a tax of about £ 93.

To pay the rental assessed against the two buildings the pastor could take up a collection in church. But receipts from such a collection would be considered as income not directly designated for religious worship and subject to a tax which could amount to 65 per cent. of the amount collected. Thus to pay the rent, the Parish Priest would have to collect more than twice the amount of the rental from his parishioners.

thrown open to the lay world — it was not merely a magnanimous gesture of gratitude towards our benefactors but also an event which marked the beginning of an era of contact with the lay world. In the same trend followed the annual prize givings and parents' days — occasions for a get-together.

Within our time, S. A. S. passing on from Peter to Peter has seen many a change. Several events and landmarks have recorded themselves in the annals of Aloysian history. Those sites may change, those corridors may have heard the laughter and chat-

### 30 COUNTRIES

Prayer is offered to this end at the weekly Conferences of Brothers of St. Vincent de Paul held throughout the world. There are actually about 18,000 Conferences spread over 30 countries.

The Brothers strive primarily for personal sanctification through the exercise of spiritual and temporal works of mercy in the parishes where their Conferences are established.

Ozanam was born in Milan in 1813, and in his profession of lawyer, which he followed in Lyons, devoted himself with particular enthusiasm to the advocacy of poor clients.

He married, had one daughter, and died in 1854. The first of the famous Conferences was held under his direction at Notre Dame, Paris.

ter of several other hundreds, many more elbows may have rested on those desks — full of the stories of the student worries, their last minute anxiety over the forthcoming examinations. The pages of the library books may have felt the thumbs of many more voracious readers, the long rows of pews in the chapel may have witnessed the writing of the spiritual odyssey and the spiritual struggles of many a lad, but S. A. S. remains the seat of our early struggles, the home of our childhood and the proud alma mater of our boyhood.

Those were the days when with full-throated voices we sang our Seminary Anthem. Those lines are still an inspiration to us.

"Hail thou pure and holy youth!"

In our moments of vacillation and indecision and when everything seems dark and gloomy... the melody of —

"Guide our barks over stormy surges

Help us fight our battle brave"

Keep urging us on to the last mile post.

Sixty years of Aloysian history are complete. We, the past alumni, pledge our unswerving devotion and loyalty to our Alma Mater. The memory of S. A. S. will remain ever fresh, ever green.