

# The Ceylon's Catholic Weekly Messenger

Vol. 92 No. 3

SATURDAY, JANUARY 16, 1960

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

15 Cts.

● A Call Goes Out From India's President Prasad ...

## MUTUAL UNDERSTANDING OF all FAITHS

*Christianity is not alien*

A STIRRING call for "mutual understanding" among all religions in India, went out from President Rajendra Prasad last week. His appeal was addressed at a mammoth meeting commemorating the landing on Indian soil of St. Thomas the Apostle in the year 52.

### Pope to see Dr. Adenauer

POPE John will receive Dr. Konrad Adenauer, Chancellor of the Federal German Republic, in audience at 11 a.m. on January 22. This is the first meeting between Pope John and the German Chancellor, and it comes at the end of a three-day State visit to Italy which Dr. Adenauer is making.

"What inspires us and fills with pride the hearts of us all, Christians and others, is the fact that the first Apostle on landing in Malabar found the soil sufficiently congenial and was actually able to settle there and preach the Christian faith unhindered and unchecked," stated President Prasad.

The President added that St. Thomas had become part of India's cultural heritage.

In attendance at the meeting were a number of other government

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● Whichever way you look at it—from the left or from the right—we under-twelves have a right to perform our duty on CHILDREN'S MISSION SUNDAY. And the right way is PRAYER and SACRIFICE. Got that right?

## Mexico now has complete religious freedom

MEXICO, WHERE ANTI-CLERICALISM FLARED INTO A PERSECUTION THAT COST THE LIVES OF PRIESTS, RELIGIOUS AND LAYMEN IN THE 1920'S, NOW OFFERS ITS PEOPLE ABSOLUTE FREEDOM OF RELIGION, ACCORDING TO PRESIDENT LOPEZ MATEOS.

The anti-religious laws are still on the statute books but have become virtually inoperative.

President Lopez, during a tour of the strongly Catholic state of Queretaro, said:

"I wish to tell you here in Queretaro, where the constitution was formulated, that absolute freedom of

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### CHURCH UNITY OCTAVE

(January 18-25)

"In view of the forthcoming General Council we urgently invite the faithful of every race to join in this period of prayer" (Pope John).

#### Prayer for Unity

That they all may be one,  
As Thou, Father, in me and I in Thee;  
That they also may be one in us;  
That the world may believe that Thou hast sent me,  
V. And I say unto Thee, thou art Peter,  
R. And upon this rock I will build My Church.  
O Lord Jesus Christ, Who didst say to Thy Apostles,  
Peace I leave with you, My peace I give unto you;  
Look not upon our sins, but upon the faith of Thy Church.  
And vouchsafe to her that peace and unity  
Which is agreeable to Thy will  
Who livest and reignest God for ever and ever. — Amen.



### Pope hears prayer recited in Sinhalese and Tamil

(from our correspondent)

HIS HOLINESS THE POPE LISTENED LAST WEEK TO A PRAYER COMPOSED BY HIM RECITED IN 118 LANGUAGES BY SEMINARISTS OF PROPAGANDA FIDE COLLEGE — AND AMONG THEM WERE SINHALESE AND TAMIL.

This took place during a typically Roman celebration, when the Congregation of the Propagation of the Faith put on the boards a highly successful polyglot in commemoration of the fortieth anniversary of Pope Benedict's XV's famous missionary Encyclical *Maximum Illud*, in the presence of His Holiness Pope John.

Addressing the seminarists of the Athanaeum and College of Propaganda Fide, the Pope recalled happy memories in his own informal way, and he wound up his paternal words:

"From this Hall of Benediction, resounding with the acclamations of Christ in every language, there goes out a message of youthful ardour.

May this message reach the hearts of all your Bishops and comfort them; may it go out to all our beloved priests, both indigenous and missionary, and sustain their hopes; may it reach your families, and more especially your mothers and your fathers, and enrich their joy of having given a son to the Catholic priesthood!"

The prayer composed by the Pope himself was recited in 23 Asian languages, 61 African, 3 American, 23 European and 8 languages of Oceania. The musical part of the Academy closed with the singing of a negro spiritual.

### RED RALLY

—only 70 out of 140,000

A Communist-sponsored peace rally for Catholics in the East German city of Schwerin was attended by only 70 people.

The Catholic population of the Schwerin area is estimated at about 140,000.

### In Colombo, Fr. Jerome D'Souza says...

## Indian Constitution guarantees fullest Minority Rights

(from a "Messenger" reporter)

"IN India everyone has the right, guaranteed by the constitution, to found, maintain and administer their own schools and cultural institutions," said Rev. Fr. Jerome D'Souza, Assistant to the Father General of the Jesuits, who left Ceylon yesterday after a short stay in Ceylon.

He added that all private schools, irrespective of their denomination, were entitled to receive aid from the Government. This aid was given to all students and not on any ratio basis, he emphasised.

Fr. D'Souza made these observations when reporters asked him what minority guarantees had been incorporated into the Indian Constitution.

It will be recalled that Fr. D'Souza was a member of the Constituent Assembly.

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### PRIZES FOR YOU!

Messenger Journalism Awards 1960

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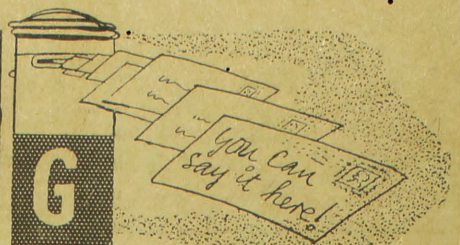
Don't look now...  
WE ARE BEING FOLLOWED



TUCKERS AUTODROME



# WEEKLY POSTBAG



● The Editor does not hold himself responsible for the views expressed by correspondents on this page.

## ★ U. N. P. MANIFESTO AND SCHOOLS

THE United National Party, which not only stands for democratic principles but may also be trusted to stand by them, has declared *inter alia*:

1. That "it assures for the individual... the right to think and live as a free citizen."
2. That "denominational schools will be given grants only in respect of children of their denominations in the school, once schools are provided for other children."

May I ask whether these two statements are consistent with each other? In other words, would an individual be assured of the right to think and live as a free citizen if he were forbidden to send his children to the school which he sincerely thought was the best for them — or if he were penalised for doing so?

Could a Civil Government or a political party guarantee to a citizen the right to think and live as a free individual whilst at the same time

compelling him to stick to the religion he is in, or to the religion he was born in, without regard to his actual, honest and reasonable convictions? Would not such compulsion lay the axe at the very roots of human freedom? Similarly would it not be tampering with the basic rights of the individual to restrict the right of the honest and law-abiding citizen to send his children to the school prescribed for him by his conscience or by his honest convictions?

Would it not be then more consistent with democratic principles to amend the second of the two statements somewhat to the following effect:

Grants to denominational schools will be given in respect of the pupils of the denomination concerned; other children will be eligible for the grant provided they have been admitted to the school on the written application of the parents or guardians, or are kept in the school at their request made in writing.

Evidently the Government must see to it that a shortage of schools does not compel parents to send children to schools that are not according to their conscience.

D. J. B. Kuruppu.

Ja-Ela.

### The non-voter

IN the recent C.M.C. Elections I find that out of a total of 175,121 voters only 128,099 voted while 47,022 did not vote. The Marxist Parties saw to it that every one of their supporters voted. That is why the Red leaders were furious and called the anti-Reds pimps and prostitutes. Taking half the number of non-voters as being sick, disabled, dead or transferred, the other half, 23,511 is a potential number to reckon with. Such a crowd of indifferent people is a danger in any country. While they have no civic sense, they throw the door open for dangerous situations in Ceylon.

The prevailing attitude that "my vote doesn't count" is a snare and a delusion that plays right into the hands of those who are dedicated to corruption and subversion. It paves the way for despotism in one form or other. Moreover, a single vote has sometimes determined the course of history. To give an example, a President of the U.S.A., Rutherford B. Hayes, was elected by a single vote. The man who cast the deciding vote was a Congressman from Indiana, a lawyer, who though seriously ill, insisted that he be taken to the polls

for the balloting. It is therefore our duty to search the indifferent voter (this can be easily done from the election agents voters list, for they have ticked off every one who voted) and get about educating him. Worthwhile organisations are therefore in a position to stir up a patriotic sense of duty in voting. They can help instil in each individual a deep conviction that the best way to efficient government is through an informed and active interest in government. It is a matter of conscience and could even be a sin of omission to neglect to vote.

What we have to do is to get across to the average Ceylonese that he is important — that what he does as an individual can have a decisive effect in changing this country for the better.

W. L. S. C.

Colombo 9.

### The Catholic and his vote

WITH the impending Parliamentary Elections, the time has come for every loyal Catholic to examine his conscience and make a careful and correct decision as to how he should exercise his precious vote on 19th March.

A Parliamentary Election is held once in five years and how intelligently the voter has exercised his vote will depend on the person whom he had returned and his decision will effect an unbroken period of five full years. If an undesirable is returned, every Catholic who voted for such a person will have to take upon himself a share of that blame.

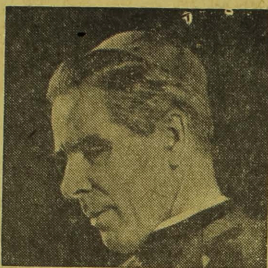
Every Catholic should realise that he or she is a citizen with grave civic duties, which he may not shirk.

G. S. C. Nicholas.

Pita Kotte.

### BISHOP SHEEN SPEAKS

NO one has ever written a philosophy of betrayal, unless it was Machiavelli who told kings and princes how to deceive their fellowmen. But his counsel was not actual betrayal, but just sheer worldly, pragmatic advice in which the useful became identified with the true. Actually, the pattern and the model of betrayal has been written — and forgotten. Take, for example, the principle upon which the Soviets conduct their international policy. It can be



### Betrayal with a kiss

reduced to three principles: (1) Materialism; (2) Co-existence; (3) Betrayal at the moment of greatest friendship and co-existence.

#### ● Materialism

First, materialism. Its basic principle is denial of God and the soul. God must be denied, because if there is a power other than the Party or the Dictator, then men have other rights and liberties than those given them by the Party. The foundation of our rights and liberties as given in the Declaration of Independence is that they are given by God. The soul must be denied too by the Communists, because the soul contemplates and thinks for itself. But any personal thought which cannot be socially controlled must be denied by the Communists in order that there be only one thought, namely, the Party thought.

#### ● Co-existence

The second principle is co-existence. This is a Soviet word, not the word of free peoples. The latter never ask themselves if they should co-exist. Such talk would be nonsense between Canada and the United States. Co-existence is a Soviet suggestion that relations which exist between the free peoples of the world who believe in decency, morality, honesty and truth, should be extended to the Soviet Union which Lenin said must use every lie, stratagem, ruse and deceit, in order to foster world revolution.

The basis of co-existence talk is given in an article published in the Soviet Union in 1954 by a certain Leontyev. His argument was that the atomic bomb makes war mutually destructive of the powers which engage in it. The Soviets can no longer rely upon their mighty armies and those of the satellites to conquer the world. Hence, there must be "long periods of co-existence" with democratic and free peoples, until the historical moment arrives for the world conquest of Communism.

The third principle is that the betrayal of those who fall for co-existence must be at the moment

of greatest intimacy and friendship. For example on August 31, 1939, the Soviets signed a pact recognizing the independence of Estonia, Lithuania and Latvia. On this occasion, the Soviet government published the following: "These pacts of mutual assistance strictly stipulate the inviolability of the sovereignty of the signatory powers, and the principle of non-interference in each other's affairs. We stand for the scrupulous and punctilious observance of the pacts on the basis of complete reciprocity, and we declare that all the spreading of nonsense about Sovietizing the Baltic countries is only to the advantage of our common enemies, and of all Soviet provocateurs."

#### ● Friendship

The following year, the Soviets annexed the three countries. Is this pattern of betrayal new? Or does it follow a line which brought upon the world its greatest blackness? The model of deceit and betrayal was actually set by Judas. First of all, avarice was not his basic sin; it was materialism, or a denial of spiritual values. The first mention of avarice as regards Judas comes at the very end of his life, though he is described as a traitor much earlier when Our Lord spoke of Himself as God, and foretold that He would suffer and die, rise and ascend again into heaven. When He refused to be King of the masses, when He refused to establish a kingdom based on earthly bread, Judas broke, for he had nothing but contempt for the spiritual.

Then came co-existence. Never once during the public life did anyone know that Judas was the guilty man; when he spoke of the poor, some of the disciples joined in with him; and at the Last Supper when he left the table, it was thought that he had gone out to give money to the poor or buy food for the feast. His co-existence was so clever that only John knew who he was — and of course the all-knowing Lord. Even the best were deceived.

The third stage came at the moment of greatest affection, when Judas kissed Our Lord and then delivered Him over to the soldiers. Sacred things can be betrayed only by some mark of affection and esteem. (Copyright... Reproduction in whole or part forbidden).

## MY SON! MY SON!

THEY called her Assunta. That was her name. And she was twenty-four — an age at which most girls had homes and children to care for. But Assunta was not married. And the woman talked.

"It's really time Assunta Peries got married, you know."

"She's well over twenty-six, I believe," a much talked of social worker added.

"Twenty-six! You're telling me!

against God. Whatever sins I have, they are against the Church. And what right has the Church to forgive sin?"

Assunta spent days and nights praying that he would change his

### By Carmen P. Solomonsz

How some people have a way of getting younger with the years!"



Assunta worked in a large mercantile firm in Colombo. She had been there for nearly six years. Very often she reminisced how it all began — and she could not but be thankful to the man who helped her to get the job.

And at that time she was engaged to be married to Damian Jayasuriya who at twenty-six was making quite a name for himself at Galoya. Assunta was tired of living in hostels and naturally looked forward to the day when she would have a home of her own.

Then it happened. It was the last Sunday of October. Damian drove in just as Assunta was getting ready for the 8 o'clock Mass.

"You've not been to Mass?" she asked him.

"Mass?" he echoed. "Why I've only just..."

He went to church with her. But he did not seem to be praying. He did not even carry a Rosary, Assunta noticed.

"Can you guess after how long I've been to church?" he asked her.

"A few days, I suppose!" she smiled.

"A few days? I've not been for Mass for over one year."

An awkward silence fell between them. He crushed a cigarette stub under his heel as he spoke again. "You see, I've just not felt the need for Mass. I pray in my own way. Alone in my room — that's where I pray best. And I don't like to be dictated to by the Church as to where I should pray and where I shouldn't."

It was only then that Assunta knew that he had not been to Confession for more than three years.

"Confession?" he laughed. "I've no sins to confess. I do not sin

attitude towards the Church. She tried talking it out with him. But that too was useless. "You'll never

a few minutes, then continued walking. Suddenly she heard the whistle of a train. She shouted to the children

### ● A shriek, a scream. And by the track were two bodies. One dead. The other disabled for life.

convince me, little girl. You're too young to understand. But some day you will. I'll see to that. Then you will realise that holiness and the Catholic Church are poles apart."

As far as she was concerned, she knew it had to be "good-bye." She knew that marriage with a man like Damian would mean unhappiness and even regret for her and later for her children as well.

"You're being silly, that's all!" Damian kept telling her. "After all, I am a good Catholic. I only hate those hypocrites in robes who preach from pulpits. I've hated them since I was a child..."

"Please stop!" she almost shouted. She had to fight to hold back the tears that flooded her eyes.

"The day will come, Damian, when God will make you go down on your knees, not as you want, but as He wants," she said slowly.

And Damian laughed.

dren but her voice was drowned. The little child was yet on the track. There were two lines running parallel. The whistle sounded again. Nearer this time. Assunta ran towards the track. She saw the train only a few yards away.

Someone shouted. The whistle was loud. There was another whistle too. Grabbing the child, Assunta jumped off one line to avoid the oncoming train. A shriek. A scream. And by the track were two bodies. One dead. The other disabled for life.



It was four days since the tragedy. The patient's condition worsened. The Chaplain came to administer the Last Sacraments.

By the bed stood a solitary figure. He spoke only to give orders and then too he almost barked. Any way, he was paying the bills — for

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# CHURCH UNITY OCTAVE: MONDAY 18 TO 25 JANUARY 1959

★ The Catholic Church's observance of Church Unity Octave throughout the world takes on a significant and added interest this year. It will be recalled that it was on 25 January last year, at the closing ceremonies of the Unity Octave, that Pope John XXIII announced his intention of holding an Ecumenical Council. As we draw closer to that great Church Event of the Century, millions of hearts will beat in unison with the prayer: "That they also may be one as Thou Father on Me, and I in Thee..."

## OUR SEPARATED BRETHREN ARE RELATED TO THE MYSTICAL BODY OF CHRIST

# THE SCANDAL OF CHRISTIAN DISUNITY

THE last prayer of Christ before He went out to sacrifice His life for the salvation of all Mankind was that His followers might be united among themselves in Him: "I in them and they in Me, that they may become perfectly one, so that the world may know that thou hast sent me."

In these last words, Our Lord expresses the purpose of this unity for which He prayed. He meant it to be a sign, a proof to the rest of the world that He is the world's God-sent Saviour.

Unity was to be at all times the witness of Christians to the Divine truth of Christ's mission. The converse surely follows. The non-Christian, or the type Fr. Martindale called the After-Christian, the man of moral principle but with little sense of the need for doctrinal truth, feels justified in taking up Christ's challenge and, pointing a finger of scorn at the Babel of disunity among those who call themselves Christians, is able logically to maintain that this disunity is a witness, a proof that Christ isn't what He said He was and what all Christians claim Him to be, namely God-made-man, the Messiah, the Saviour of the World, the only Hope of the World.

### A betrayal of Christ

THEREIN lies the essential scandal and shame of Christian disunity: to those whom it is our duty to convert to Christ, it is a betrayal of Christ, a denial of all we claim for Him.

Disunity is a spiritual dishonesty a spiritual adultery. Christ prays for one thing. His followers frustrate that prayer by doing just the opposite. No wonder that the world says that Christianity has failed. No wonder that the non-Christian, Jew and Pagan, scoffs at Christianity. No wonder that so many, brought up in the Christian tradition, now deny the divine claims of Christ and call themselves agnostic.

No one can deny that the stark fact of Christian disunity is a scandal, an obstacle to the conversion of those who might otherwise accept Christ and His Gospel. Yet the thinking Christian, whatever his so-called denominational allegiance, realizes that disunity has arisen, and persists, from grave differences of doctrine sincerely held.

The sincerity of such differences of belief is, not unnaturally, questioned by non-Christians because they have been and are still often expressed in terms of a spirit of hostility and intolerance that seems to them a mockery of Christianity. To the scandal of the fact of disunity is added the further scandal of the un-Christian spirit in which it is maintained.

### Different viewpoints

NOW for reasons deeply rooted in both history and doctrine, Catholic and Protestant regard the scandal of Christian disunity and approach the problem of reunion from entirely different viewpoints.

The Catholic holds that Christ's prayer for unity must achieve its purpose, for it was a divine prayer of Son to Father, God to God. And as proof that Christ's prayer has in fact succeeded, the Catholic points to his Church's unity of authority under the See of Peter, its unity of belief and worship.

Admittedly, at the end of the Middle Ages there were gross abuses of authority, evil-living among priests and prelates, superstition rampant among ill-instructed layfolk that the Church was slow to reform, that the Protestants took the law into their own hands, but not content with protesting against abuses of authority, they totally rejected that authority, opted out of the Church, and proclaimed new doctrines and practices of their own.

In so doing they did not, and could not, destroy the unity of the Church, safeguarded as it is by Christ's prayer, but they cut themselves off from that unity.

And so it must be the earnest hope and prayer of every Catholic that

every Protestant Christian, from the self-styled Anglo-Catholic to the Free Churchman, will one day return to unity in the One True Church which Christ founded and from which

unity of belief.

And this landslide into disunity has gone on progressively until today, when there are in existence several hundred Christian sects that have

By  
**Fr. Gordon Albion**

their ancestors broke away so violently in the 16th century.

### Penitential words

AT that time, there was not the same sense of shame at the scandal of disunity that there is today among sincere thinking non-Catholic Christians of all shades of opinion.

Then, the scandal was the abuse of worldliness in the lives and example of those who claimed to represent Christ on earth. That was the main self-justifying cause of the great Protestant revolt of 400 years ago and the Pope of the day, Hadrian VI, was the first to confess it: "We freely acknowledge that God has allowed this chastisement to come upon His Church because of the sins of men and especially because of the sins of priests and prelates. We will take all pains to reform, in the first place, the court of Rome, from which perhaps all those evils take their origin."

Those are penitential words of the successor of Peter and those words were made good in the great Catholic Reform that gave new life and fervour to the Church then and since.

But it was too late to stop what had already taken place. Even the Protestants couldn't stop the avalanche they had started.

The final result of that first break-away from the unity of Petrine and Papal authority that was the only safeguard of unity of faith and worship was a complete breakdown in

splintered off from the original main Protestant churches.

### Ecumenical Movement

IT is a fact of history which none can deny and which the Protestant can only attempt to justify by alleging that the unity of the Christian Church was in fact broken up almost from the beginning and continued to disintegrate. Yet it is still maintained that the prayer of Christ for unity cannot be said to have failed, because it was a prayer for a future ideal, towards which all must patiently strive, guided by the Holy Spirit, and which will one day be realised.

It is that ideal unity which is the inspiration of the World Council of Churches and the whole Ecumenical Movement that today bear witness to a new and sincere approach to the whole problem.

To us Catholics this movement is a misguided one, for, while asserting that: "on the basis of the New Testament the Church of Christ is one" (with which we would agree) the World Council in its own words disavows any thought of becoming a single unified Church structure dominated by a centralized administrative authority.

In other words the aim of the Ecumenical Movement is a fellowship of the spirit which under the comprehensive slogan of declaring for Christ as Lord, will allow the widest divergence in religious tenets and worship and repudiate, as did

the original Protestants, all unity of authority.

This manifestly runs counter to Catholic teaching and explains why Catholics could not participate in these ecumenical discussions, unless to speak with an authority which the World Council would not accept and does not even claim for itself.

### Deepest interest

YET that does not mean that the Catholic Church is not deeply interested in these strivings for unity among those she regards as her separated brethren, who are divided not only from her, "the Mother and Mistress of Christendom," but even among themselves.

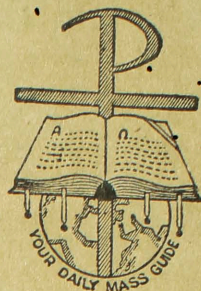
After the first meeting of the World Council of Churches at Amsterdam in 1948, Pope Pius XII said: "The Catholic Church takes no part in ecumenical conferences or meetings, but, as may be seen from many papal documents, she has never ceased, nor ever will, from following with deepest interest, and furthering with fervent prayers, every attempt to attain that end which Christ our Lord had so much at heart, namely, that all who believe in Him 'may be made perfectly one.'"

Anglicans and Free Churchmen know quite well, to quote the Lambeth Conference Report, of our "conviction that the only goal of reunion must be in submission to the Papacy." Yet they are prepared to accept our speakers on those terms, which, in effect, are a demand for unconditional surrender as the price of unity.

In principle that is true. In practice there are ways of presenting our case with a gentle persuasiveness, scholarly, reasoned but always courteous, that can make a harsh demand appear much more like a Christ-like appeal.

### A striking phrase

WE sometimes forget that our own firm convictions are due not to any personal powers of sound reason but to the gift of Faith and the clear-cut guidance of the Church.



Sunday, 17 January: SECOND SUNDAY AFTER EPIPHANY. Green. 2nd prayer of St. Antony. Creed. Preface of the Trinity.

Monday, 18 January: The Chair of St. Peter. White. 2nd prayer of St. Paul. No Creed. Preface of the Apostles.

Tuesday, 19 January: Feria. Green. Mass of previous Sunday. 2nd prayer of St. Marius and Companions.

Wednesday, 20 January: Sts. Fabian and Sebastian. Red.

Thursday, 21 January: St. Agnes. Red.

Friday, 22 January: Sts. Vincent and Anastasius. Red.

Saturday, 23 January: Mass of Our Lady. White. 2nd prayer of St. Raymond. Proper Preface.

Sunday, 24 January: THIRD SUNDAY AFTER EPIPHANY. Green. 2nd prayer of St. Timothy. Preface of the Trinity.

Unless otherwise stated, the prayer prescribed is always said (Archdiocese) from the Mass of St. Joseph.

We also underestimate the power over men's minds of four centuries of anti-papal prejudice and private judgment.

And lastly we tend to treat our separated brethren of today as if they were as personally responsible for the scandal of disunity as were the apostate Catholics who revolted from the Church in the 16th century.

In adopting that attitude are we not forgetting our own distinction between formal and material heresy? And also are we not detracting from the fullness of the Church's sacramental theology which regards "as God's children and hers, all who are regenerated by the Sacrament of Baptism?"

Within the last few years, theologians have deepened their study of the Pauline doctrine of the Mystical Body of Christ, the identification of

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## I KNOW YOU WILL NEVER COME, SO I WRITE THIS LETTER . . .

★ TO  
THE SON  
I NEVER  
HAD...

by  
**S. M. J.  
LOUIS**

I want to tell you today something which I have been wanting to tell you for a very long time.

This morning I received an invitation from two very dear friends of mine to the sacerdotal ordination of their son. My heart filled with joy at the good fortune of my friends. At the same time I was overcome with a sense of defeat and deprivation. I was almost angry with God for denying me the supreme happiness He has bestowed on my friends. I made a silent but bitter complaint about what I felt to be His partiality and favoritism. "My God," my heart cried out in anguish, "why have You not done unto me what You have done unto my friends? You know if You had given me a son I would have offered him back to You for Your Higher Service."

This is not the first time I have felt this way. I am seized with the same feeling every time a young man among my relations, friends or acquaintances is ordained to the priesthood. And all because you never came.

About twenty-eight years ago, a very close friend of mine and I were living together in an outstation. We were both young bachelors and Government servants. We would walk among the ruins and round the lakes of that ancient town, dream dreams

and build castles in the air. We would also enter into pacts, some possible and others impossible. One such pact was that, if we ever married, each of us would offer a son to God. I married first and my friend followed suit soon after. It is to his son's ordination that I received the invitation this morning. My pledge remains unfulfilled because you have chosen to stay on the other side of the river.

Over the years I have yearned for you to come not because I wanted you to carry my name down the generations or to support your mother and me in our declining years. I cared nought whether you became rich or famous. I did not crave for you to bask in filial affection, for I get from your sisters more of it than is good for me. All I wanted was a priest in my family. But you never came.

I did not want to make you a king, for I longed to see you become greater than kings. I never hoped your touch would turn wood into gold but I prayed your words would change bread into God. I did not want your voice to ring in the courts of law; I had hoped you would plead for me and others before the Judge of judges. You were not to be a famous doctor; the mission I had planned for you was the cure of souls. I wanted a son "to offer sacrifice, to bless, to govern, to

preach." You were to be not merely a follower of Christ but another Christ. Still, you would not come.

I think I should also tell you that as a boy my own ambition was to be a priest but as the eldest son of the family I decided that it was my duty to remain in the world. Fool that I was I could not convince myself that God who called me to His Service was quite capable of looking after my family without me. I have now seen over and over again that God has a predilection for those families who give up their sons to Him when they need such sons most, and that He is particularly generous to such families even in this world. I had hoped I could make amends and fulfil my heart's desire by directing your footsteps towards the altar of God. In you I wanted to see myself as a priest. But you would not come.

In my dreams I often see your mother, sisters and me kneeling in a row at the altar rails receiving Our Lord from your freshly anointed hands. Many a time have I seen your hand raised in benediction at the altar, the confessional, the baptismal font or the bed of the sick. Once I have even seen you speeding on my soul heavenwards from my death bed. But my dreams will never come true. For I know you will never come.



# MY CHRISTMAS CARD

A regular contributor to MESSENGER columns sends what he terms "belated good wishes from Nawalapitiya." We make no apology for publishing them here especially because of the deep thought behind them....

The quake of earth in distant lands  
That shatter the homes of a thousand,  
Find faint aches in our hearts.  
While tiny sands, pricking in our shoe  
Cause tears to flow and mind,  
Dwelling on pain,  
Imagines no greater catastrophe.

The Christmas Joy, the Christmas Peace  
Marred by godless rulers and their greed  
Seem but of Bethlehem's history  
A simple repeat.  
While that I missed in time  
To wish my friends their Christmas Bliss,  
Seemed just now  
The Greater Catastrophe.

The shepherds left their flocks  
by night  
To see the Lord in Manger laid,  
But the shepherd of souls here  
did try  
To lead his flock to the Manger  
side.  
Every lamb and every sheep had  
come  
To learn the Joy and Peace  
At Mary's knee.

No doubt when Mary's Son was born,  
The shepherd found the lambs stampede  
And sheep pile on.  
So, foolish shepherd, I,  
Rushing up and down  
To bring my flock to the railing side,  
Mind all intent  
On lamb and sheep,  
Forgot to blow the shepherd's horn  
To announce by accustomed chord  
That with kith and kin and friends  
of other days  
I, too, was descending the mountain side  
In time  
To be at the Manger of the Lord.  
So, pardon me dear friends,  
If this year, good wishes come  
Belated,  
From Nawalapitiya,  
They are none the less sincere,  
for I told the Lord:  
"Little Baby dear,  
The friends to whom I did not  
write,  
In spirit they are with me  
Here."

Fr. Theodore A. Pieris

## Strands of the Story 224

### THE APOSTOLIC DELEGATE SHOWS HIS CARDS

ON this 249th anniversary of Fr. Vaz's holy death—with the 250th before us now as an immediate assignment—it is pleasing to bring into the story one who is perhaps the most vital link in the chain of workers and witnesses: Ladislaus, Archbishop Zaleski, former Delegate Apostolic of our area.

We had always heard of him as an enthusiast of the Cause; we knew that he was the one who revived interest in it—who revived even the memory of Fr. Vaz when it was fading out in India and right here in Ceylon. What the booklet sent to us by Mr. Marceline Perera of Dehiwela has impressed on us is the thoroughness of Mgr. Zaleski's work matching his enthusiasm, inspired by it.

To take just the question of the Tomb that is now engrossing us, in two pages (pp. 137-8) of generally spaced print of the booklet in 16.0 the Delegate brings together all the clues, sifts and examines them and makes his suggestions. Quite remarkably for his time, he touches on almost all the points that have since been raised even in the last few months of our own discussion. For example, he writes (p. 137):

"Therefore the place of sepulture of the Apostle of Ceylon is not known. We only know that it was in the Bogambara suburb.

That suburb consisted of a large tank (the Wewa) with houses on one side only. Between the tank and the hill the space available for building was then very limited.

Now (in 1894) the tank has been filled in and the space is occupied by public buildings, viz., the Railway Station with its appurtenances, some barracks for the Police, a jail, and a Municipal Market. A Catholic engineer who superintended the construction of those

be a weighty document for the Cause and must be recovered at any cost.

The Delegate Apostolic concludes with these words that lash us to determination:

"Let us hope, therefore, that with the grace of God, our wishes may some day be fulfilled."

On more general issues too, Archbishop Zaleski has been a painstaking pioneer, generously placing his acquired points then and there before the public and so bequeathing them to later workers. 40 years ahead of Fr. S. G. Perera (for him, as it were) he threw out the suggestion that "Documents relating to Fr. Vaz might probably be supplied by the Archives of the Sacred Congregation of the Propaganda, the Reports of Cardinal Maillard de Tournon's Legation to India under Pope Clement XI (1706) and by the reports relative to India for the years that preceded that Legation.

In Goa nothing could be found in the Archives of the Archbishopric. Whatever there might have been in that city owes its loss probably to the confusion which accompanied and followed the tenure of power of Pombal; but perhaps something might yet be found in the public Archives of Lisbon" (p. 128).

Archbishop Zaleski's indications have provided work for a chain of document-hunters: Fr. S. G. Perera, Fr. (now Bishop) Edmund Peiris, Fr. Robert Boudens, Fr. W. L. A. Don Peter and now the Postulator's sleuths. And still it cannot be said that every clue he indicated has been followed to a finish.

Several points of detail remain to be brought to light in our "Strands," but we cannot refrain from expressing once again our admiration for the great Delegate who so simply and generously placed all his cards on the table for other (younger and more obscure) workers to take up and exploit.

### FATHER VAZ FEATURE

buildings assured me that in digging the foundation no trace had been found of a pre-existing church. Besides, the space occupied by them was formerly the tank."

Archbishop Zaleski goes on to discuss whether it is not possible that Fr. Vaz's body was subsequently exhumed and carried away elsewhere. He gives two reasons against such a thing having happened. (a) There is no tradition to this effect. (b) If the body had been transported elsewhere, the devotion of the faithful would have followed it and we would know the spot, for the veneration of the faithful would have kept up the tradition.

For one thing, the body was definitely there in Kandy when the Oratorian Fathers were forced to leave the place hurriedly in 1743 (? 1745). In this connection Archbishop Zaleski repeats the account of the opening of the Tomb and coffin by Fr. Goncalves in the days of King Kandasala.

He then goes on to explain why the Catholics could do nothing about Fr. Vaz's grave in the 100 years ensuing the expulsion of the Priests from Kandy and how, therefore, when the Mission was re-opened in 1843, "even the tradition about the site where the church stood had perished."

And now, a minor discovery of our own. It is just as we pick out this statement on p. 137 that we notice that pp. 133 to 136 are missing from the booklet. To issue a call to our Readers for another and complete copy that could be sent to Rome to the Postulator, we are obliged to do what research-workers would have expected us to do at the outset and give the title and full bibliographical particulars of the booklet we have been quoting from.

In due form then, we catalogue and describe it as:

A booklet of 140 pages in 16.0, printed at Calcutta (Catholic Orphan Press) in 1897 under the title: "The Apostle of Ceylon"—Fr. Joseph Vaz, an Oratorian Priest, 1651-1711. The author's name is known only from the signed Introduction (4 pages): Ladislaus Michael, Archbishop of Thebes, Delegate Apostolic of the East Indies. The editor's footnote explains that the present English is a "literal translation expressly made for the Indo-European Correspondence." The original was in French and had first been appended to a Report made by the Delegate Apostolic to the Sacred Congregation of Propaganda on 26th September, 1894.

Incidentally this should be a helpful document for the Cause and we can only hope it has been hunted up and included in the Postulator's presentation of the case. Its publication too was at the express wish of the Cardinal Prefect of Propaganda who intended to distribute it among the Cardinals of the Sacred Congregation, the Bishops of India and the Prelates or Superiors of Orders who take a special interest in our Indian missions (p. 1)—another document that must be filed.

Directly to our present purpose is Archbishop Zaleski's statement (p. 12) that "the Sacred Congregation of Propaganda has repeatedly encouraged the Bishops of Ceylon to try and discover the place where Fr. Joseph Vaz was buried." Besides setting a seal on our own humble efforts, this instruction too would

### 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.

### Of Special Interest

to Parish Priests and Superiors of Religious Institutions.

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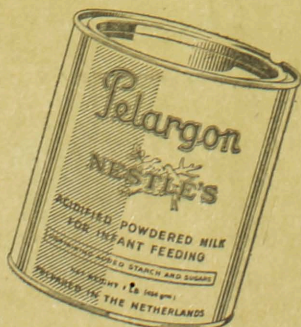
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# THE CHURCH IS ABOVE POLITICAL PARTIES

A CATHOLIC is as much a citizen of his country as any non-Catholic citizen. If a Catholic thinks that the profession of his Faith of necessity entails an apathy on his part to all that constitutes the public life of his country, to all that goes on in the political, economic, and social institutions or movements of his country, then he labours under an ignorance or a misconception of what should be his proper role. If a Catholic thinks that because his Faith makes him a member of a minority group in this country, so he lives under sufferance, and so he must live in a ghetto, then he forgets that we are called to the freedom of the children of God and that it is left to us, to our courage even against odds to fashion an environment where we can live as free men.

To the average Catholic in this country who is inclined to be timid about participation in its political life, these words of the Second World Congress for the Lay Apostolate in Rome in 1957 have a special significance.

"It is regrettable, therefore, that many Catholics, in spite of a deeply Apostolic spirit, have a horror of politics. We may understand this attitude, but we certainly cannot approve it."

These words look like a diagnosis of the situation of the generality of the Catholics of this country.

We have zealous socialists and legionaries of Mary working in the Catholic environment, but how did it come to be wrong for anybody to be an apostle in the many fields of public life. It is not for want of exhortation from the Popes. Addressing the aforementioned World Congress, Pope Pius XII said, "lay apostles should be introduced into economic, social and political life..." A statement like this can create misunderstanding in the minds of non-Catholics. They may call this the Imperialism of the Vatican. But if we make it clear to non-Catholics that the Apostleship we speak about is an effort to bring about the welfare of humanity by the achievement of honesty, fairness, and brotherhood in public life, then instead of misunderstanding and suspicion we can have understanding and co-operation with them in a common task. The appreciation of what is good, and the search for happiness find common ground for the vast number of mankind irrespective of differences of race, religion, caste and class, because of the bond of our common humanity. The domination we seek is that of the best values and impulses of mankind over what perverts and debases man.

Constant vigilance by upright men is the price of our common happiness. The Catholics of Ceylon need that formation and that capacity for individual and collective action which can make them a powerful influence for good in all the spheres of our Public Life.

For those who think that there is some incompatibility between piety and activity in public life, Pope Pius X, whom we honour as a saint, has some very practical words. In his letter of August 1910 on the Sillon he says:

"As in the conflict of interests and most of all in the struggle against unjust forces, a man's virtue, nay his sanctity, does not always suffice to assure him his daily bread, and as the social machinery ought to be so organised as, by its natural action, to paralyse the efforts of the wicked, and to render accessible to every man of goodwill his legitimate share of temporal happiness, we earnestly desire that you should take an active share in organising society for that purpose."

To this motivation deriving from just common sense these words of Leo XIII add that inspired by the Christian Faith:

"But it is certain at least that the perverse minded would exhibit less boldness, and would not have brought about such an accumulation of ills, if the 'Faith that worketh by charity' (Gal. 5 v 6) had been more energetic and lively in the souls of men." (Encyclical Sapientiae Christianae).

Pope Pius XII who lived with us through the vicissitudes of our times makes this earnest appeal to us:

"Do not let die in your midst and fade away the insistent call of the Social Encyclicals, that voice which indicates to the Faithful in the supernatural regeneration of mankind the moral obligation to co-operate in the arrangement of society and especially of economic life, exhorting to action those who share in this life no less than the State itself. Is not this a sacred duty for every Christian? (Pentecost address, 1941).

To those who avoid action and are satisfied with their own comfortable, selfish apathy, Fr. James Keller in his book 'Government is Your Business' addresses these words:

## A Charter for Catholics in the service of their country

"The greatest strength of those dedicated to evil lies in the apathy of those dedicated to good. Many times it has been said 'while the good people have been taking care of themselves, the wrong doers have been taking care of everyone else'."

History tells us that this apathy destroys the very host that entertains it.

### Why political action?

Politics is the art of governing a human community, and the day to day business of such government. On the rectitude and integrity of this process depends the welfare of the whole community. Good Government is one of the principal factors making for the welfare of mankind. No higher valuation of the role of politics can be found than these words of Pius XII:

"The domain of politics takes an interest in the whole of society and it is the vastest field of charity, of which one can say that no other field is superior except the field of religion."

Here we have the Christian ideal of politics, an immense vista for the exercise of human brotherhood, of man's love for fellow man. The impulse leading man to political activity should then not derive from lust for power, not self-aggrandisement, not hatred, but from the will to love and serve one's fellow men.

The responsibility for good government devolves on every citizen of a country. Where totalitarian tyranny renders the citizen powerless to act, this responsibility does not cease,

but only awaits opportunity. Fr. Keller in his aforementioned book has very emphatic words on this responsibility of the individual.

"Either you run your Government or Government will run you. It can be as good or as bad as you, individually, permit it to be. Government is your responsibility, a direct and personal responsibility. You cannot delegate that responsibility to pass it on to others. Our chief fault as individual citizens is that many of us have put aside our duty. 'Let George do it' seems to be the general attitude. It has been habitual and perhaps fashionable to disdain good Government as something beneath us. Today the chief obstacle to good Government is the widespread belief that it is a job for someone else. Many of us have dropped into the dangerous belief that others should make sacrifices for good Government, while we do nothing more than sit on the sidelines and complain about how the doors are doing."

### Good influence

It has been truly said that we get the Government we deserve. To the extent we individually and collectively bring good influence to prevail in our country to that extent the goodness of the Government we get is assured. The responsibility of bringing good influence to bear devolves on the generality of citizens from the natural law to strive after the good and on the Christian especially from the additional weight of Christian teaching. This responsibility is emphasized for us in these words of Pope Pius X:

"All must remember that nobody has the right to remain indifferent when religion or the public welfare is in danger. Those whose object is the destruction of religion and civil society aim above all at getting control as far as possible, of the direction of public affairs, and at having themselves chosen as legislators. It is therefore necessary that Catholics should strive with all their might to avert that danger." (Letter to the Bishop of Madrid 1906).

### A conflict

While for the Catholic there is no rigid approach to the ultimate objective of politics, namely the general welfare, any means violating justice and truth would always be un-Christian.

Likewise political theories and aims not based on Justice and Truth, denying fundamental human rights, or based on false historical philosophical premises conflict as well with the Christian conscience as also the human mind.

When Leo XIII says that religion is "in the very public order of States" we know that he means that no human community can find happiness without those values of which the Catholic Church is the guardian and teacher. When you destroy the Church you destroy mankind's means to happiness. So religion must remain holy and inviolate. The loyal Catholic will always rally round the Church whenever her genuine welfare is at stake. Whatever the shadows the frailty and malice of men may throw around Her, She is ever the Kingdom of God upon earth. Through Her most men find Truth, Sanctity and everlasting happiness. Twenty centuries look down on Her, bearing witness in the lives of Her saints and in many manifestations of God's providing care that She is the continuing presence of Her Divine Founder.

The Catholic who knows and cherishes his Faith needs no injunction of the Church to eschew those political parties to whose resolute purpose to destroy Her the story of our times bears witness in the sufferings of those of our brethren we call with anguish 'The Church of Silence.' While fulfilling his Christian responsibility in a political party whose programme does not conflict with his conscience, a Catholic must avoid identifying the Church with a political party. Experience has shown how such imprudence has visited the sins of that party on the Church, made the Church the tool of political rivalry, and the victim of political retaliation. To make use of the freedom of political action he has, and yet to save Truth and Justice and the genuine welfare of the Church, the Catholic who turns to the Church for the moral and spiritual implica-

## ★ Journalism Prizes FOUR AWARDS THIS YEAR

THE MESSENGER in conjunction with the Catholic Press Board is pleased to announce the 1960 MESSENGER JOURNALISM AWARDS for the third year in succession.

Four major Awards are once again offered to readers of this paper:

- (1) THE MESSENGER WRITER OF THE YEAR AWARD — for the year's outstanding article with a Catholic background awarded by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I.
- (2) THE J. P. DE FONSEKA AWARD — for the year's outstanding poem with a Catholic setting presented by the Catholic Press.
- (3) THE JOHN LEO DE CROOS MEMORIAL PRIZE of Rs. 250/- presented by Shri A. L. J. Croos Raj Chandra for the best essay on the Blessed Virgin. The theme this year will be "Cause of our Joy."
- (4) THE A. X. MACHADO MEMORIAL AWARD for the year's best short story presented by Mr. Joachim R. Machado, M.B.E.

This Award carries in addition a prize of Rs. 50/- to the runner-up, also presented by Shri A. L. J. Croos Raj Chandra.

Entries for the above-mentioned Awards will, from now on, be accepted.

Readers who wish to enter for these Contests are requested to adhere strictly to the Rules enumerated below:

- (a) All Entries for these Awards shall clearly specify "Writer of the Year," "Poetry," "Essay" or "Short Story" on the top left hand corner of the envelope.
- (b) Each such entry must have a Messenger Journalism Award Coupon (printed below) with the details clearly filled in and affixed to the individual's entry.
- (c) All entries addressed to The Editor, MESSENGER, Catholic Press, Borella must reach him on or before 12 noon on 31 March 1960.
- (d) A competitor may take part in one or more of these Awards, and more than one entry may be also sent in by a competitor for any single Award provided each such entry carries a Coupon.
- (e) The decision of the Editor of the MESSENGER and of the Catholic Press Board in regard to all matters relating to these Awards shall be final, and no correspondence whatsoever on the subject will be entertained.

## 1960 MESSENGER JOURNALISM AWARD COUPON No. 1

I submit herewith my entry for the 1960 Messenger Journalism Awards

NAME.....

ADDRESS.....

SECTION (State here for which of the 4 Awards you are entering).....

tions of his political action with filial confidence must find on the part of the Church a sympathetic and enlightened understanding of his political context. For both the Catholic planning action in the political field and for those who on behalf of the Church have the task of relating the political action to moral and spiritual values, the first requisites of obtaining objective information on a given issue arises.

### The Church and politics

While the Catholic takes part in the political life of his country by right of his citizenship, and while the Church exhorts him to the proper exercise of this right, the Catholic Church as an institution is not primarily concerned with man's political, economic or social arrangements. Her prize concern is the relationship of man to God. But because this relationship of man to God is not that of a self-contained unit, unconditioned in this relationship by what is around it, the Church finds herself concerned with the individual who is at the same time involved inevitably both physically and spiritually in the whole family of man. The relationship of man to God is as complex as the situations in which he is found in the same family of man. So the Church has as the object of her concern — man the member of his immediate family, and man the member of a wider society in all its modes of functioning. Does man in his family, social, economic, and political life conform to God's will? That concerns the Church.

The Church does not legislate about the structure of temporal so-

ciety, but she points out how it should conform to natural and divine law, and she reiterates as occasion arises the obligation of men to preserve that conformity. It is not the business of the Church to decide whether this country should have a monarchical or a republican form of government, but she speaks out when the government of this country enacts legislation violating man's God-given rights or the rights of God Himself. On those occasions such resources at her command are made use of to uphold the rights of God and man. These resources are her public utterances, her exhortations to Catholics to action as may be found necessary and feasible, and campaigning by her organisations. This intervention by the Church is what her enemies try to prevent by accusing the Church of meddling in politics. This has been the favourite cry of the Communists. This sows confusion even in the ranks of Catholics, who are not alive to the real nature of the situation. Pope Pius XI warns us about this:

"We must safeguard ourselves against a confusion that may easily arise. There are moments when we, the Bishops and the Clergy, seem to be occupied with politics. But actually we are concerned only with religion when we fight for religious liberty and for sanctity of the family and of the school, for the keeping of holy days consecrated to God. This is not going in for politics. It is politics that have touched religion and have laid hands on the altar. And we, we defend the altar. It is our duty to defend religion, the consciences of

Continued on page 11



# The Ceylon's Catholic Weekly Messenger

THE CATHOLIC PRESS, COLOMBO 8, Tele. 9984

SUBSCRIPTION RATES

Yearly .. Rs. 9-00  
Half-Yearly .. Rs. 4-50  
Single Copy .. Cts. 15

(Inclusive of Postage)

SATURDAY, 16th JANUARY, 1960

## World-wide Campaign for Unity

THE call has gone out from Rome, and it is for every loyal Catholic to hear it and live up to it. Already last year, presiding at the concluding ceremonies for the Church Unity Octave at St. Paul's Basilica in Rome, His Holiness the Pope did something which alerted the Christian world in a way few other things have done: he announced his intention of holding an Ecumenical Council for the sake of making a concrete attempt to end the "scandal of disunity" and to work towards that unity which is indeed the hall-mark of Christ's Church. Since that eventful day, one full year has passed — one year during which the world has reacted in different ways at different times, to the Pope's call; one year during which the Church herself has come a long way in her preparation for this great event-of-the-century; and one year, during which, other Christian bodies have, on the whole, taken a favourable attitude to the great event towards which the energies of the Church are presently harnessed.

One year is over — and once again, the Catholic world is on the threshold of still another Octave of prayer for the Unity of the Church. And in preparation for this period of prayer, the call of the Pope has gone out to the entire Catholic world in words of earnest appeal:

*"We gladly make our own the words of Pius XII expressing the wish that this practice be spread as widely as possible."*

**In view of the forthcoming General Council we urgently invite the faithful of every race and clime to join this period of prayer."**

On another occasion, the Pope envisaged these annual Church Unity Octaves as so many stepping-stones to the great event of the Ecumenical Council, and therefore as having an added importance in the eyes of the Church.

It is in this context that we ask our readers to consider the significance of the period of prayer that commences on Monday. Will we, Catholics of Ceylon, fall into line with the entire Church, or will we choose to remain in the ranks of the "poor-relations," giving barely the minimum? Will our voices too join in the general chorus that rises up from millions of hearts during the next week, imploring God for unity and for the success of the forthcoming General Council of the Church, or will we prefer to be dumb spectators?

It is with a certain sense of sadness that we must admit that here in Ceylon, much importance has not been given in the past to the Church Unity Octave; that few Catholics, if any, remember to pray for the great intentions of this week of prayer; and that very few indeed even realise the role played in Rome and elsewhere, where even entire Radio coverage gives prominence to the Unity Octave in their programmes. We have of course been remiss; the question we are asking is whether, in the light of the events of the past year and of the Pope's emphatic appeal, and hence of the new and urgent importance given the Unity Octave, we, Catholics of Ceylon will continue to do little during this period of world-wide prayer for the Unity of the Church.

There will of course be those who will be wary at our own appeal, for it may give the impression of being just another call for still another campaign of prayer. But it is just here that the colossal error is being made — for, all that we are doing, is to stress and to re-stress an aspect of the Church to which Christ Himself gave a very special emphasis. At the Last Supper, it was to UNITY that He came back with persistent emphasis; and it was on this same unity that He focussed the large part of His final prayer. The Unity of the Church was, quite obviously, predominant in His mind and heart. That is why when this unity of the Church was shattered, the Church herself called all Catholics to prayer for this express purpose once every year; that too is why, as we have indicated on previous occasions, the Ecumenical Council of the Church was announced by the Pope, and why he has himself invested this event with such importance.

It is for these reasons that we feel confident that even if we Catholics of Ceylon may not have been in the past as alert and catholic as we might have been in this matter, this year at least, there will be a much bigger and far more sustained interest in the Unity Octave which commences on Monday. For here is an objective of the Church which transcends national barriers, and goes out to the wide world, embracing everyone with a catholicity which Christ came to give, and for which He prayed in the most solemn moments of His life.

## CURRENT COMMENT

by the Editor

## Wolves in Sheep's Clothing ?

NOW that Nomination Day has come and gone, and the incredibly large number of political Parties in the election fray have got down to business, it would be useful to cast a quick eye over the general trends facing the country. There are of course the Right Wing and the Leftists. But what intrigues us is the strange phenomenon of the "father of the revolution" turning religious crusader and leading a Party which is pledged to religious and racial chauvinism. It is a far cry indeed from the day when religion was the "opium of the people," and then the masses had to be liberated from their religious superstitions!

Naturally, therefore, people begin to ask the question: What has happened to Mr. Philip Gunawardene, the "father of Ceylon's revolution"? Could it really be true that in his own unexpected way, he has suddenly been converted to religious belief? But the answers too are on some people's lips for it is an open fact that he and his new-found ally are pandering to a form of racial and religious extremism that is pure dynamite.

The fact that this kind of electioneering may spark off a recrudescence of the bitter events of May-June 1958, does not seem to concern them very much; the contradiction in a man who defended the suppression of Buddhism in Tibet, turning now to be a votary at the shrine of Buddhism, does not seem to worry him. But the memories of the people are not so short. They remember Comrade Philip of yesteryear; they remember Tibet and the Dalai Lama and the Chinese dragon over Buddhist monasteries; and they also remember the people who turned a peaceful Ceylon into one torn by racial suspicion and dissension.

it is some consolation indeed that some of the very critics have understood fully the message His Grace was issuing to those of his flock.

It is not our intention to answer these columnists; but we do consider it a very grave and sinister attempt at mischief-making when there are people who will try to put over the big lie that His Grace's message was directed not so much against Marxists as against Buddhists. This is the kind of irresponsibility which breeds discontent and dissension in a land that was well-known for its peace and amity until a few years ago; this too is the kind of utter falsehood at which we shudder — for men who have the powerful means of the printed word at their disposal, have certain responsibilities and duties to serve the truth.

"Ardent Catholics" and "Catholic circles" are then trotted out in a cheap and well-tried method of causing division in the Church. Apparently, these people proceed on the basis that the bigger the lie, the better the chance there is of getting it across.

This technique is nothing new. As we pointed last week, there is a tiresomely familiar ring about all this. This is the old, old ammunition taken out of the same old armoury. Every single move is true to pattern.

First, they cry out against "foreign" missionaries and demand that they be expelled (how often this has been happening among these self-appointed defenders of the faith!); they then go a step further, and attempt a division between the clergy and the laity; the next step is evident. And all this in the name of religion, which they claim to admire, and of Christ whom they will freely quote.

We can't help recalling a certain notorious character who is an adept at quoting the Scriptures.

### ★ "Atheistic Marxism"

ONE begins to wonder whether it is wilful ignorance or sincere lack of understanding that prompted a violent critic of the Archbishop's New Year message to claim that the Church opposed the Marxists merely because they had no belief in a God. And from this assertion, he passes on quite glibly to the position that since Buddhism has no God, the Archbishop has in fact started a holy war against Buddhists.

Whatever the motives of this critic may be, let us say it quite clearly that the Church's opposition to Marxism is not for its lack of belief in God, as for its open, flagrant, systematic and unceasing opposition to belief in God. Marxism is anti-God, and Marxists who are true to their own creed have shouted this out from the house-tops; they have never made a secret of it, until sometimes through sheer expediency. We could quote Marxist authorities by the yard in substantiation of this fact of the war on God and organised religion, but the thing is such common knowledge now that we would be only flogging a dead horse.

Dragging in the red hering of Buddhism and raising the alarm of a holy war is the most despicable form of mischief that people can engage in. Buddhism may not believe in God, but Buddhism is not anti-God. Marxism does not believe in God, but it is flagrantly and violently anti-God. What the Church is worried about is a set of people who oppose violently all that we hold sacred, and who will do their damndest (as they have done in so many countries the world over), and stop short at nothing whatsoever in their bid to wipe out every form of belief in God and religion, and all that these concepts involve.

### ★ Catholic Doctors and the B.M.A.

READERS of our paper will recall a news-item some weeks ago which reported the denunciation by British Catholic Doctors of an article "Is Chastity Outmoded?" which appeared in the British Medical Association's booklet "Getting Married." The denunciation also took in a two-page advertisement for the Family Planning Association in the B.M.A.'s monthly magazine "Family Doctor." Eventually, the advertisement was withdrawn.

The aftermath has been interesting. The attempt made by "The Times" to give the impression that the B.M.A.'s withdrawal was due exclusively to Catholic opposition was characterised by the B.M.A. as "grossly misleading." The British Medical Journal said, editorially, that it was highly regrettable that "The Times" and others should have read into this controversy another Gunpowder Plot. It made a categorical denial of the charge that the B.M.A. had succumbed to threats from a Catholic minority over the offending advertisement, and it further pointed out that the Catholic statement was "moderate" and "modest," that it was in no way an "attempt to dictate," and that "Catholics have every right to express their convictions."

The B.M.A. also significantly added: "No one — whatever his private beliefs or public protestations — can be otherwise than deeply perturbed by the prevailing sexual moves," and "by the effect of the pressures and examples of those who should know better upon impressionable young people."

One wonders what attitude would have been taken by responsible men if a similar situation had arisen here.

### ★ Schools

A CURSORY glance through the election manifestos of the major political parties shows a variety of approaches to this thorny question of the education problem.

The L.S.S.P., C.P., and the M.E.P. are of course pledged to take over the Assisted Schools and to nationalise education. The S.L.F.P. has taken the rather strange attitude of recognising the service being rendered by the denominational schools, but stating at the same time their intention of squeezing them out of existence and "thereafter to withdraw state grant to denominational schools." The L.P.P. has stated categorically that they intend to continue the denominational system of education as presently existing, without any further restrictions.

The U.N.P. too has taken a clear stand with regard to schools, and as Mr. Dudley Senanayake pointed out in his opening election speech, "what we mean is education in an atmosphere pervaded by religion." We welcome some of the very forthright comments made by him in this connection, especially on the need for the religious environment in education.

That too is why we are ourselves somewhat surprised, as a correspondent points out in our letter-columns today, that the U.N.P. with its forthright policy on the matter of education, should at the same time limit the rights of all parents to the choice of a school for their children.

### ★ That New Year Message

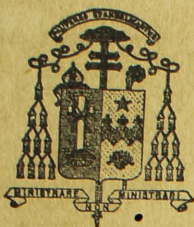
REACTIONS to His Grace's New Year Message to Catholics have of course been varied. There are those who have been very vociferous in their criticism, and despite the note of carping invective underlying some of it,

### ★ Defenders of the faith

SOME of the bitterest opponents of the Church set themselves up occasionally as defenders of the faith, and try to tell the Church what she should and should not do.



# OFFICIAL NOTICES



## Church Unity Octave

IN connection with Church Unity Octave, 18th-25th January (see *Ordo Liturgicus*, p. 4), Parish Priests, Confessors, Chaplains and Heads of Institutions are requested to make an earnest appeal for a sustained movement of prayer on behalf of this major objective of the forthcoming 2nd Vatican Council towards which the attention of the entire Church should now be turned.

✠ Thomas Cooray, O.M.I.,  
Archbishop of Colombo.

## Oratio Imperata

UNTIL further notice the Oratio Imperata, pro re gravi simplici, will be the one to St. Joseph (March 19) instead of No. 13 as heretofore.

✠ Thomas Cooray, O.M.I.,  
Archbishop of Colombo.

## Archbishop's Appointments

24 to 26 Jan. Pastoral Visitation and Confirmation Service in the Parish of Colpetty.

His Grace will not be in Colombo from the 18th to 23rd inst. ant.

## Vocations Day

4th February

A prayer and study gathering of aspirants to the Priesthood, the Religious Institutes of Sisters and Brothers, as well as Altar Servers, together with those in charge of their recruitment and training, at the feet of Our Lady of Lanka, under the direction of His Grace the Archbishop with a special panel of Priests.

Theme:

Mary Immaculate, Model of the chosen soul's humble gratitude and soaring response to God's Omnipotent Mercy.

Programme: The Day's objective of prayer and study illuminated by this theme and directed towards its practical impact on the life of Aspirants is attained particularly through the following:

1. Community ("Dialogue") Mass with His Grace the Archbishop at the Altar of the Grotto.
2. A parallel programme of Eucharistic Adoration and Conferences according to language and stage groups.
3. A full assembly half-hour of Adoration concluding with the mid-day Angelus and *Tota pulchra es*.

Institutes that so desire may, by timely arrangement with the Administrator, display recruitment posters and other publicity material. However, the presence of their members and active participation in the various items of the programme (for example, the study circle) will be the most effective propaganda. To make a contribution to the theme in the course of the session, it will have to be studied and meditated beforehand.



Brief outline of theme (for development beforehand).

Of all souls chosen in the order of Grace and with a role in the Divine Scheme of the world's Redemption, Mary is pre-eminent. Her role was Motherhood of the Saviour and the saved; the Grace fitting Her for it was Her Immaculate Conception flowering into an ever-increasing Fulness of Grace.

First-chosen in pre-eminence. Mary heads the list in this sense too that

# ST. ALOYSIUS' SEMINARY DIAMOND JUBILEE

(From a Messenger reporter)

**P**RESIDED OVER BY HIS GRACE THE ARCHBISHOP OF COLOMBO, THE MOST REV. DR. THOMAS COORAY, O.M.I., AND IN THE PRESENCE OF THE BISHOP OF CHILAW, THE RT. REV. DR. EDMUND PEIRIS, O.M.I., WITH TWO VICARS GENERAL AND OVER TWO HUNDRED AND FIFTY PRIESTS, THE DIAMOND JUBILEE CELEBRATIONS HELD AT ST. ALOYSIUS' SEMINARY, BORELLA, ON MONDAY, 11 JANUARY 1960, PROVED RESOUNDINGLY MEMORABLE.

His Grace the Archbishop (himself a past student of the Seminary) said the Jubilee Mass and His Lordship the Bishop of Chilaw summed up the significance of the day in the sacred text with which he opened his impressive sermon: "Mother to be admired above measure and worthy to be remembered by good men" (2 Mac. 7.20).

The large number of old-boy priests who were present and the lovely gift of a silver cup, two candle stands in Kandyan design and a large reproduction of the Seminary Crest given to St. Aloysius' by the "young old boys" now studying at the National Seminary, bore eloquent witness to the warm affection which the past pupils harbour for the scenes of their early days—days of youthful pranks and high endeavour, days of grace and laborious study.

It was one of those rare occasions when the Fathers could meet together and recall "good old days" and with a light heart 'rag' their former companions. Of the past Directors, His Lordship the Bishop of Chilaw and Fr. Basil Weeratunga, O.M.I., were present.

## TRIBUTES

In the course of the enjoyable speeches at lunch, many tributes were paid to the Oblate Fathers who had founded and nurtured the Seminary and

brought it up to its present stature. The present Director, Fr. W. L. A. Don Peter, who is the first diocesan priest to occupy that post, spoke of the Seminary as a monument to the apostolic zeal, the patient toil, the fervent prayers, and devoted self-sacrifice of the Oblates of Mary Immaculate.

Fr. J. Robert Fernando (the sole survivor of the opening of St. Aloysius' in 1900) recalled the years of 60 years ago.

## SCHOOL FRONT

To the Rev. Local Managers and Heads of all the Schools in the Archdiocese.

**T**HE Rev. Local Managers and Heads of all the schools in the Archdiocese are hereby kindly informed that the remaining vacancies of the Vernacular Teachers in our schools will be filled up with effect from 1-2-1960, by those non-teachers who have been successful in the Training Entrance Examination in 1959.

Philip C. Dissanayake, O.M.I.,

General Manager of  
R. C. Schools.

## New Priest welcomed at Dalupitiya



● Fr. P. D. Dominic being welcomed by the parishioners at Dalupitiya.

## After the third child fine the Parents!

—says Indian M.P.

**A** PRIVATE member's bill thrown out of the lower house of India's parliament proposed to fine over Rs. 150/- for every child after the third.

The measure was opposed by the government, whose spokesman was Minister of Health Datatraya Karmarkar.

The bill also sought to legalise abortion.

Mr. Karmarkar, who supports the government-sponsored birth control programme, argued that legalised abortion would "scare" people from family planning.

He said also that in Japan it had proved to have had a bad

effect on public health.

Despite protests from the Catholic bishops, India is officially committed to a scheme of birth prevention in an effort to reduce famine and poverty.

## An Office turns into a Chapel

**W**HEN Fr. Giovanni Maria, O. F.M. Cap., of Novara, was appointed chaplain to the artists of Italy's radio and television networks he was given a plush office with padded doors, deep armchairs and an imposing desk.

Getting into overalls, Fr. Maria went to work converting the office into a chapel.

He installed an altar and hung pictures of the Annunciation (the Archangel Gabriel is the patron of radio), St. Clare (patron of television) and St. Francis of Assisi, patron and founder of his order.

The chapel is now open to Fr. Giovanni's 1,500 parishioners—artists, technicians and executors of the state-controlled radio and television networks.

## RADIO LOG

JAN. 23 to 25: 6.55 to 7.00 a.m. **THOUGHTS FOR THE DAY** (Tamil) — A. Jesuthason Esq.

JAN. 24: 9.30 to 10.00 a.m. **CATHOLIC HALF HOUR** (Tamil)—on the martyrdom of St. Sebastian.

## 30-Day Retreat for Priests

A 30-day Retreat for Priests will be conducted by Rev. Fr. M. Claude Krishnamurthy, S.J., at Fatima Retreat House, Lewella from 1st March to 31st March, 1960. Kandy is both congenial and pleasant in March.

Rev. Fr. Marino, S.J., will be the Spiritual Father.

The exercitants are requested to say Masses during the retreat for the intentions of the Director of the Retreat House to cover their Boarding expenses.

The Retreatants are expected to be in the Retreat House by noon of 29th February.

Please register your names with the undersigned by 15th February. We could take only 20.

For more particulars apply to: Rev. Father Director, Fatima Retreat House, Lewella, Kandy.

## Help lukewarm Pontiff urges...

**P**RIESTS and lay Catholic Actionists should help lukewarm Catholics to have a better appreciation of the Mass, the Holy Father said last Monday.

The priests should offer the Mass with greater solemnity.

The laymen should organise specially trained groups who would distribute good prayer books and encourage communal prayers.

His Holiness was speaking to members of Italian Catholic Action.

## Fr. Jerome D'Souza

Continued from page 1

sembly which drafted the Indian Constitution. His contribution to the discussion which preceded the formulation of the final draft centred largely around the fundamental rights and guarantees that should be granted to minorities.

Fr. D'Souza said that the Indian Government subsidised all private schools provided they observed the general conditions laid down. The grants paid by the government took the form of partial payment of salaries, subsidies for building and equipment.

He said that these concessions were of particular value to religious minorities in India like the Christians who had extensive missionary institutions in India. Another right afforded by the Constitution was the right of all persons to profess, practise and propagate their own religion.

Fr. D'Souza was a member of the Indian delegation to the United Nations for four years and had to abandon that position on his assuming the present post in Rome.

He visited Jesuit houses in Ceylon in the course of a wide tour of this region.

On the eve of his departure from Ceylon he addressed a meeting of the Catholic Union of Ceylon held at the Bonjean Hall, Colombo.

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## YOUR NEW FEATURE

Dear friends,

As a New Year feature we are bringing you a series of articles titled **MARRIAGE FORUM**, which will prove as stimulating and as useful as the earlier series on "This is Marriage."

Many readers have written in stating they have kept "cuts" of the series "This is Marriage."

In response to numerous requests we are also bringing you regularly "Household Hints" and "Recipes." —

PATIENCE HOPE.

## ★ The Marriage Forum

### TECHNIQUE, ART, VOCATION and SACRAMENT

TRUE marriage is a technique, an art, a vocation and a sacrament. It is the most difficult and the most demanding of all the professions, and it is made no easier by the fact that at least one of the parties to the marriage has to practise it in his spare time.

Marriage is also a very popular institution. This should mean that the human race, with its millennia of experience of marriage, can give precise, accurate and enlightening instruction to the neophytes of the married state, to help them to avoid the pitfalls that await them. But, in fact, such information doesn't seem to be handed out very freely.

Judging from the number of unhappy or disappointed married people one encounters, many people find marriage an extremely difficult vocation. Their marriages are often not what they hoped for, the married state is something to be endured rather than enjoyed.

Christian marriage has special difficulties of its own. At its best it can reach a height of mutual happiness and a closeness of union of two individuals that is far beyond even the most successful un-Christian marriage.

At its worst it can be a continual burden, a nagging wound in the mind and spirit. It can be a martyrdom far more trying than death by wild beasts in the arena.

#### NEED FOR INSTRUCTION

A fair amount of the difficulty that is experienced by married people could be avoided by pre-marriage training in the technique, the art and the vocation of married life.

The ignorance with which some apparently well-informed Catholics enter the married state puts them at a disadvantage which throws them off balance from the very beginning.

The sanctity of marriage takes a fair beating from pulpits and Catholic newspapers. Nobody can quarrel with that, for the goodness and holiness of marriage in all its aspects does need to be stressed in a world where a marriage certificate is often regarded as not much more than a licence for self-gratification by way of sex.

But wrapping marriage up in a haze of pious sentiment and idealistic romance can do harm, too, if there is no other instruction to balance it.

After all, it's not easy for a Catholic steeped in the stories of the saints (predominantly celibate) and looking to Our Lady as the ideal of womanhood to see the physical aspect of married union as a holy act.

## WHY GARY COOPER BECAME A CATHOLIC

THE deep and far-reaching influences of a good Catholic wife and daughter are best seen in the case of GARY COOPER, one of the most popular Hollywood film-stars, whose conversion to the Catholic faith last year took the world by storm. At 57, GARY COOPER is still a steady money-spinner. An Episcopalian, he told a newspaper reporter in London why he had become a Roman Catholic. Here is the interview:

### "I'm a better guy now", says Gary

GARY Cooper's face, lined and tanned as old saddle leather, wrinkled in thought as he explained: "A few years ago my wife and I—we've been married 26 years—separated.

"Things were not going right, and there'd been a lot of wrong thinking. We were apart for about 18 months.

"No divorce because Sandra

—my wife—has always been a Catholic. So has my daughter Maria. She's about the most convinced Catholic in our family.

"Well, I started to think their way. And, believe me my conversion was the turning point. It brought us together again."

He chewed on his king-sized cigarette. Then he grinned, his lips pulling back from his teeth like a good-natured horse.

"There were other reasons, too," he said. "I guess I just decided I should become less of a bum than I had been.

"I got to thinking that I'd had a great deal more than my share of the good things in life—of fame, success, money. When you've had a very good life, you feel you kinda owe something to somebody.

"I decided I should try to be

at least a half-decent sort of person, which is something I've not always been.

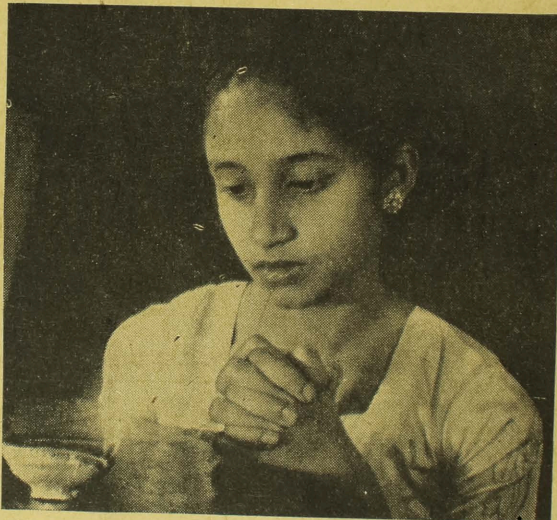
"Being a Catholic has made a big difference to me. I've found you don't have to get all wound up in religion but it can help. It never hurt anybody, except maybe a few cranks.

"A fellow goes to church to straighten things out in his mind and get a few ideas. For instance. I see now that you can't just do any darn thing you want.

"You have to ask yourself: 'Is this going to hurt anyone?' That's how I try to look on things and I believe I'm a better guy than I was.

"I try not to run people down behind their backs. I used to do it, not meaning any harm, and the next day I'd think: What the heck did I say that for?"

## A Maiden's Prayer



Picture by RALEX

until the difference is experienced that the people concerned become really receptive to advice.

The arrival of children also brings with it the need for practical advice and instruction.

#### COULD DO MORE

We could do more than we are doing at present along these lines. At school there should be a thorough training in the act and vocation of marriage.

Professional training is important but marriage training is even more important. Even boys and girls doing academic courses are fairly certain to marry.

So far as the immediate preparation for marriage and training during marriage is concerned we could well do with marriage courses and advice on a much wider and more practical scale than at present.

Catholic marriage is difficult—for some people it can entail heroic virtue—and the Church has a duty to give all the help and encouragement possible.

("What Laws Forbid Marriage of Relatives" will be the title of the next article of this series.)

## HOUSEHOLD Hints

### Your Cake Spoon

If you grease your cake-spoon before mixing a cake the mixture will slip off it easily and it will be easier to clean.

### To Clean Mother-of-Pearl

To clean mother-of-pearl, dip a soft rag in olive oil, rub the pearl well and polish with old silk. This cleans pearl rosaries.

### Paint Stains

If material is washable and the stain is fresh, wash in water, using plenty of soap. If paint has dried, soften with lard before washing, or soften with ammonia, and sponge with turpentine. Sponging with carbon tetra-chloride is also satisfactory.

He shook his head, as if in wonderment at what a "bum" he used to be.

"My wife and I," he said "are very happy now. She's a truly wonderful girl and she's bringing Maria over here so we can be together while I'm filming in this country.

"Brother, am I glad we never rushed into divorce when we had that trouble?"

### Loose Corks

If a cork is loose in a bottle put the cork in a pan of hot water, and it will expand enough to fit.

### Cabbage

The coarse outside leaves of cabbage should not be thrown away; they contain lots of vitamin "A"; shred and boil in salted water.

### To Clarify Fat

To clarify fat, keep it at a gentle heat until there is not a bubble to be seen and all sediment has fallen to the bottom.

### Grey Hair

Grey hair can be made to keep its silvery tone if constantly washed and rinsed in clear water in which a little blue has been shaken.

You're invited to send in articles for this page.

## 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.....

### FOR WEDDING

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# messenger SCHOOLS-MAG

Vol. 2. No. 48

Saturday, January 19, 1960

FREE

## YOU'LL LIKE THIS TEEN-AGER MAGAZINE!

THE second issue of "YOUNG CEYLON", the Teen-Agers' Quarterly published by The Alcantarians, St. Joseph's College, Colombo, features the work of many Schools-Mag members including DE-REK DE SILVA, CLIVE RODRIGO and CARLYLE PERERA. Edited by VIMAL M. PERERA and available from him at 32, Skelton Road, Havelock Town (25 cents per copy plus postage), the magazine is chockful of things to hold the interest of teen-agers.

A very useful article on the Choice of Law as a Career by Valentine S. Perera is among a galaxy of other contributions from the pens of Fr. Justin Perera ("Tips for Teen-agers"), "Birds of Ceylon — 2", in the series by Harrison Peiris and illustrated by the '52 group Artist Richard Gabriel, and Ayesha Weerakoon who writes about Elyis Presley.

Elsewhere we carry an article from its pages.

## BOYS BETWEEN 10 AND 14 ARE TRAINED HERE TO SING FOR GOD

Many a boy dreams of getting himself admitted to the Vatican Music School which trains boys for the famous Sistine Choir. But the way is long and hard. In this article Ceylon boys are given a glimpse of the famous school and its activities, the boyhood dream of most Roman boys...

### DO IT YOURSELF

#### JIG-SAW PUZZLE...

DO you like putting jig-saw puzzles together?

The loveliest jig-saws may be made quite easily and this is how:

Get a piece of plywood somewhat larger than the picture of your choice, and a sheet of paper about the same thickness as that upon which your picture is printed.

Glue the back of the picture and put it down on to the wood, smoothing it well so that it's surface won't bubble.

On the other side of the plywood glue the sheet of paper. This prevents the picture from curling up when it dries.

You may plan your "cuts" or just let yourself go with the fret-saw and cut anywhere you wish.

Don't forget to keep the saw up-right when you are cutting.

When there are as many pieces as you wish, count them, pack them in a box, and write the number of pieces on the lid.

#### MODEL CLOCK...

HERE is an easy way to make a clock. You will need a big pill-box complete with lid. Cover

See last column

A FEW paces from Rome's busiest intersection, down a tiny back street and through a dark doorway behind the Church of Santa Maria is the goal of many a Roman boy's dreams. It is the School of the Sistine Chapel Boy Singers.

Among the traits most characteristic of Italians is their love for the Church, for their children and for singing. The combination of these three makes admission to the school a golden opportunity for a Roman boy.

Normal school subjects are placed side by side with a rare musical education. Besides the regular elementary studies, such as geography, mathematics and religion, its young students are also taught the theory of music, instrumental music and Gregorian chant, with the emphasis on vocal techniques. Their education also includes Latin and modern languages, among which is English.

The school is a Vatican institution. It is maintained by the Vatican to train boys to sing in the Sistine Chapel choir.

Although many Roman boys apply each year for admission to the school, only a small number of them are accepted. The number of students taking the school's four-year course, is for the time being limited to 30.

#### PREREQUISITES

There are several prerequisites that place limitations on admission to the school. The age limit ranges between 10 and 14. This is because the school is classified in the Italian educational system as a "scuola media," roughly the equivalent of an intermediate school. These are the years that a boy's voice is at its best, the Director of Papal choirs

says, and a boy's voice is good for only about three years before it changes.

Also, because it is only a day school, students must come from the immediate area. It is for this reason that the boys are required to live in or near Rome.

Most of the boys are brought to the school by their parents. If a boy is found to have a good voice, the school enters into a contract with the parents whereby it is agreed, for a period of two, three or four years, depending on the boy's age, to provide him with

### MOZART

Mozart was born in the city of Salzburg, in Austria. When he was only four years old he could play the piano, and when he was five he composed music.

When he was seven he travelled throughout Europe and played for the kings and queens and emperors. Everyone was amazed at him. He could also play the violin and the organ.

Mozart continued to write beautiful music. He died when he was only 35 years old; yet he had written about 700 musical compositions — operas, symphonies, music for Masses, and so on. He was born on January 27, 1756.

a scholarship, including books and other expenses.

When the school year is over, the boys go on tour. Last year their tour included Germany, Belgium and Austria. After the tour they go to their own summer camp on the Adriatic shore.

#### EARNINGS

Earnings from the concert tours help defray expenses of the school and a portion of the earnings is put aside in a bank account which is pre-

Continued on page 10

### • A date to remember

31st January 1959

### Children's Mission Sunday

All children under twelve years of age can set apart this day for prayer and sacrifice towards the Church's Missions.

### Do it yourself

Continued from first column

the whole box with white paper. When you have done this, draw on the clock, face and hands, as neatly as you can. Lastly, make a hole at the back of the clock. Then you can hang it on a small nail.

### FLUFFY CHICKEN

TAKE a ball of cotton wool, teasing out the body and head. Cut a small cardboard beak and comb and insert this in the parted cotton wool head. Colour the comb red. Cut two tapered legs and bend the wide ends to form the feet. Insert the sharp ends into the cotton wool. It is advisable to use a little gum or glue to fix the cardboard parts in position.

## ENGLISH ??

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(For Std. VI — G.C.E. Syl B)

By

W. H. SAMARANAYAKE

Principal, St. Bernadette's College, Polgahawela

&  
AUTHOR OF

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For  
God  
we  
sing  
a  
song  
of  
joy  
★





Schools-Mag

Continued from page 9



By  
Uncle  
Ashley

Talks to Teen-Agers  
Holy Thursday and Good  
Friday Sacrifices



Hungarian Stamps



Dear Editor,  
With reference to page 3 of the Schools-Mag in the Catholic Messenger of 25-12-59, re stamps of Hungary issued in commemoration of X'mas 1959, will you please publish in your next issue the full address of Adrian Tambinayagam to enable me to obtain a set from him, if possible? M. Laurensz, (A Reader).  
(Adrian's address is: 33, Cascia Avenue, Mount Lavinia.

Birthday  
Corner

JAN. 16th — 22nd

- January, 16th: Milroy Jayasinghe (Kandy), Spencer Wood (Rajagiriya), Ann Smith (Matale), Joseph de Silva (Colombo 14), Henry P. De Silva (Matale), Bridget Ratnasamy (Kays).
- January, 17th: Millan Joseph (Ratnapura), Deirdre Caspersz (Divulapitiya), Manoharan Fernandez (Mutwal), Chitrangani Abeysekera (Negombo), Dhanarani Carvalho (Kandy), Antoinette Wanasinghe (Waragoda), F. Paul Perera (Nuvara Eliya), Ilona Moldrich (Nugoda), Blossom Perera (Colombo 13), Swinitha Chandraratne (Mutwal), Parmel Prasadi Rupasinghe (Chilaw), Nissanka M. Perera (Moratuwa).
- January, 18th: Sharmine de Fonseka (Colombo), Lakshman Lowe (Colombo 15), Trevor Fernando (Mutwal), Tony Ragel (Colombo 6), Charmaine Perera (Bandarawella), Ernest Wickramasinghe (Mattakkuliya), Leslie Corera (Colombo), Peter F. Beekmeyer (Kandy), Gerard Seneviratne (Kurunegala), Parmel Wijesinghe (Angoda), V. A. Dawson (Nuvara Eliya), Anton Warnakula (Navalapitiya), P. G. K. Gunawardene (Nugoda), Richard Kirby (Negombo).
- January, 19th: Margaret Guinan (Colombo 6), Canute de Silva (Mutwal), Canute Adaman (Kotahena), Sextus J. F. Navaratne (Chilaw), D. Martie (Kandy), Saritha Vaz (Kotahena), Tony Fernandez (Kelaniya), Vincent Francis (Nugoda), Christobel Schokman (Mutwal).
- January, 20th: Rienze Balthazar (Batticaloa), Suranganie Fernando (Colombo 7), K. D. Soma (Negombo), Mary Sansoni (Peradeniya), Elmo Wijesundara (Colombo 12), Irine L. Brito (Angoda), Eray Ramachandra (Dehiwela), Marie de Silva (Grandpass), Claudia Ludowyke (Hunupitiya).

★ Many Schools-Mag members attend one or the other of the numerous educational institutes conducted by the Brothers of Christian Schools in this island. Here is FILBERT EMBULDENIYA giving you a glimpse of the founder of the Christian Schools — St. John Baptist de la Salle,

THE MAN BEHIND  
the CHRISTIAN BROTHERS

St. John Baptist De La Salle, the Founder of the Institute of the Brothers of the Christian Schools, was born at Rheims of noble parents on 30th April 1651. He entered the Seminary of St. Sulpice in Paris at an early age to be trained for the priesthood. At the tender age of 17 he was endowed with the rare honour of being elected canon of the Metropolitan Church at Rheims. Being gifted with a rare intelligence he obtained his Degree of Theology and was ordained a priest in 1678.

St. La Salle was filled with compassion at the sight of the poor and the needy and all those whose education was neglected. The sight of the future of these unfortunates made him ponder.

Soon the Master's words, echoed and re-echoed in his ears — "whatever you do to the least of my brethren, you do it to me."

unjust criticism, some of whom thought that he was foolish. By and by his own disciples disowned him when their services were most in need. Even his superiors often misjudged him.

God, they say, tries His servants with a furnace of sufferings. Still, being essentially a man of meekness and piety, La Salle bore these misfor-

For 33 years he devoted himself unflinchingly to the work he innovated. As the years went by, his achievements were recognized. Many young men flocked to his novitiate seeking admission. Even the rustic children who were brought up by the Brothers, proved to be of exemplary conduct.

Slowly but surely the fame of his work spread throughout the length and breadth of France, and there arose an immense demand for the La Sallian Brothers to conduct schools.

Today the Brothers of St. La Salle have spread their undiminishing mantle of education all over the globe, and continue their sublime vocation.

After having rendered forty years service in the field of education and having been a shining example of the most heroic virtue of poverty, St. La Salle died in the odour of sanctity, on Good Friday, April 7th 1719, and was canonized by Pope, Leo XIII, on May, 24th 1900.

by  
FILBERT EMBULDENIYA

Those valiant souls who originally assisted La Salle in his cherished task of teaching, though fired with a burning desire to teach, were themselves poor and without skilled training

He banded these helpers together under one common roof. This he did in his own abode. Such was the lowly inauguration of the Brothers of the Christian Schools, in the year 1686.

But, subsequently, the founding of this new order did not prove to be a bed of roses, for in its infancy it did evoke countless tribulations. In the end, he humbly accepted God's will and he relinquished his canonry, sold all that was rightfully his, and discharged his bounty amongst the needy.

tunes with the patience of Job and with never the scantiest semblance of a murmur.

HOBBIES AND HANDCRAFTS

TODAY most Ceylonese are getting poultry conscious. The hobby is very interesting and could be made lucrative if approached in the correct manner.

Here are a few hints, which should help those who are about to launch out on this project.

Before investing in any poultry try to get acquainted with a few facts about poultry husbandry. Never buy any poultry without first having a suitable run in which to accommodate them. Being human we may be overconscious to put ideas into reality. But it would be foolish to buy a few birds, bring them home and then find no place to cage them. A good cage is easily made and it does not cost much; this is what should be done first.

When buying young chickens make sure that they come from a blood tested stock. There are still those who buy chickens suffering from pullorum (bacillus white diarrhoea) and live to regret it. There is no cure for this disease which causes great damage to the entire flock.

Feed your poultry well and in the correct manner. Try to ensure that the mash and grain you give them is wholesome and not deficient in any of the food substances. It may be of interest here to note that the protein content in the food plays a great part in the strength and vitality of the bird, the colour of the yolk of the egg, the structure of the bones, the plumage, the texture of the egg, etc. As such it is essential

that the food consists of 20% protein. A good supplier of proteins is fish meal. It is not correct to give your food in slip-shod containers made at home. It pays in the long run to buy the correct type of container, which ensures the minimum loss of food. It would be helpful to bear in mind that a laying hen requires at least 6 ozs.

By  
CARLYLE PERERA

of mash a day. But this is not a standard to go by; by observation it is possible to determine the approximate quantity of food required by your fowls. Remember that excess feeding will in no way harm your flock, but under feeding will.

Clean, pure water is very essential. There are many novel contrivances which can be improvised ensuring a pure and continuous supply of water. Give your birds plenty of greens.

Kan Kum, Cabbage, Broccoli, Papawleaves, etc., are rich in Carotene which supplies Vitamin A, essential for growth, appetite, digestion, full production, hatchability and fertility.

Today most people rear their birds on the deep litter system, i.e., the birds are reared in a closed run, the floor of which is covered with saw dust, wood shavings (small) or paddy husk. The litter should be at least 8 inches in depth. No sunlight should fall on the litter. If it does, it will prevent any bacterial action taking place in the litter. The litter thus is of no value.

The lack of sunlight is counteracted by the administration of Vitamin E. Cod liver oil is very rich in this vitamin.

See that your birds are immunised against such diseases as Coccidiosis. They should be inoculated; and wormed once in 6 months.

Keep your run clean and free

My dear children,  
Let us continue our study of the Holy Sacrifice. Before we examine in detail the Mass as we know it today it will be useful to learn the relations between the Sacrifice of Christ on Holy Thursday and His Sacrifice on Good Friday.

The Sacrifice of Holy Thursday and on Good Friday were identically the same except for the fact that on the cross Christ offered himself in a bloody manner. This becomes clearer to us when we examine the four elements of sacrifice, which were visible in both sacrifices.

- (1) Both on Holy Thursday and Good Friday it was the same PRIEST who offered the sacrifice — JESUS CHRIST.
- (2) Both at the Supper Table and at Golgotha it was the same VICTIM — Jesus Christ, that was offered to the Heavenly Father.
- (3) Both in the Supper Room and on Calvary it was the same OBLATION — Christ offering Himself willingly.
- (4) Both on that first Holy Thursday and on that first Good Friday there was a true IMMOLATION — a real destruction of the victim. On Calvary Christ's body and blood were physically separated by death; at the Supper Table, by the dual consecration, Christ's body and blood are mystically separated.

That's why, dear children, the Mass is the very same sacrifice as that of Calvary, for the Mass is a repetition of the Drama in the Supper room.

From next week we shall study the Mass as we know and offer it today and I pray that the New Year will find more and more of you at Daily Mass.

"My son is only three, yet he can spell his name backwards," boasted a proud father.  
"That's interesting. What's his name?"  
"Otto."

A Song for God

Continued from page 9

sent to each boy upon his graduation.

A boy's contract expires when he completes "scuola media." If at that time it is seen that his voice will have a permanent quality, he may be admitted as permanent member of the Sistine Choir.

Besides the Director and Superior, there are five other teachers in the school. Music students other than the Sistine Chapel Boy Singers are also accepted in the school, but they are regular paying music students and not a part of the choir.

One of the school's finest assets lies in the talents of its Director, Mgr. Bartolucci himself. He composes music expressly for his boy singers. It is music which is sometimes compared with that of Claude Debussy, the noted French composer who died in 1918.

from pests like fowl lice, etc., by an occasional spraying of a good disinfectant.

If a bird looks ill it would be safe in the interests of the rest of the flock to segregate the patient. Do not try any home treatment indefinitely. Sickly looking birds are liabilities, not assets. Hence they should be culled.

With a little patience the birds you rear will in a short time be very beneficial to you. Individual attention is not always practicable but it should be given wherever possible.

These hints are meant only for those who are about to start rearing poultry. For the experienced poultry rearer all the details mentioned above will be mere child's play.

Here's wishing you beginners "good luck" and "good poultry keeping!"

(With acknowledgements to "Young Ceylon").

Schools-Mag Enrolment Form

NAME.....  
ADDRESS.....  
SCHOOL.....  
DATE AND YEAR OF BIRTH.....

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



## Classified ADS

### IN MEMORIAM

#### SECOND ANNIVERSARY

Alice Rodrigo  
Died 18.1.58

A Requiem Mass will be offered for her soul at St. Philip Neri's Church. May she rest in peace.

Fondly remembered by her loving children.

168, Dutugemunu St.,  
Kohuwela. 278



Catherine Cooray

Born: 13th January 1885  
Died: 18th January 1959

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

Her kindly ways, her smiling face  
No one on earth can take her place.

May she rest in peace.

Fondly remembered by her children.

34, Castle Street,  
Colombo 8. 279

Loving birthday memories of  
our mother

Roselin Wanigaratne

Born: 17th January 1886  
Died: 8th July 1958

Inserted by her sorrowing children. 280



Catherine Cooray

(beloved wife of late M. E. Cooray)

Died: January 18, 1959

R. I. P.

Inserted by her sorrowing children.

"Winifred Villa,"  
Wadduwa. 281

### THANKSGIVINGS

SINCERE thanks to Our Blessed Mother of Perpetual Succour, Baby Jesus, St. Jude and St. Rita for favours received. Iroma. 259

MY grateful thanks to Blessed Maria Assunta and Edel Quinn, Legion heroine, for two favours received. M. Nugara. 260

MY grateful thanks to Sacred Heart of Jesus, Blessed Mother of Perpetual Succour, St. Joseph, Blessed Martin de Porres, St. Jude, St. Michael, St. Anthony, and Holy Souls in Purgatory, for the immense favours received during the year 1959.

Michael Anthony,  
Public Health Inspector,  
Ulthiyawa, Wennappuwa.

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

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### ORDER NISI IN THE DISTRICT COURT OF COLOMBO No. 19085/Testy.

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

Peter Oliver Fernando of Charles Place, Colpetty, Colombo.—Petitioner.

Vs.

Molly Winifred Fernando of 42, Modera Lane, Colombo.—Respondent.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional 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, together with the affidavit of the attesting Notary and the subscribing witnesses 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 petitioner abovenamed as Executor named therein be and he is hereby declared 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

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## OUR LADY OF LANKA TEWATTE

### ANNUAL FESTIVAL

#### 6TH & 7TH FEBRUARY

January, 28th: Hoisting of the Flag.

Novenas daily at 6 p.m.

January, 30th and 31st: Pilgrimage of the Congregation of St. Philip Neri's, Pettah.

January, 30th: Vespers at 7 p.m.

January, 31st: High Mass at 9 a.m.

Sermon in English.

February, 4th: Vocations Day. Early Mass at 6-30 a.m. Pontifical Mass at 7-30 a.m.

February, 6th: Pontifical Vespers at 8 p.m.

February, 7th: Masses from 4-40 a.m.

Pontifical High Mass at 9 a.m.

### TAMIL FESTIVAL

13th and 14th February

Novenas from February 9th at 6 p.m.

Saturday, 13th: Vespers at 7 p.m.

Sunday, 14th: High Mass at 8-30 a.m.

Procession.

All the Rev. Fathers are cordially invited.

Administrator.

## MADAMPE

### ST. SEBASTIAN'S ANNUAL FEAST

Will be held on 23rd and 24th of January as usually.

This year there will be a retreat preached by Oblate Fathers.

### Programme

Hoisting of the Flag Staff on 15th at 4 p.m.

From 4th at 7 p.m. Novena and Sermon.

January, 23rd at 7-30 p.m. Vespers.

January, 24th from 5 a.m. Masses, at 8 a.m. Festival High Mass followed by Benediction and procession.

P.S.—There will be a special bus service arranged by the C.T.B. for the convenience of the Pilgrims.

Rev. Fr. B. Maximus Fernando,

Parish Priest,  
Madampe.

## 1960 ATTENDANCE REGISTERS FOR SCHOOLS

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# CHURCH and POLITICS

Continued from page 5

the people and the sanctity of the sacraments. It is the duty of the bishops and the clergy; it is your duty, Catholic Actionists, whatever be the nation you belong to."

This accusation of meddling in politics directed against the Church sounds least sincere when coming from the lips of Communists who have declared total war on religion not only in its organised forms but also against the religious concepts enshrined in the hearts of men. A trail of blood, suffering, and the spirit of man in bondage bears cruel testimony to their purpose wherever Communist regimes hold sway. Does the Catholic Church need any other justification for its unrelenting struggle against such an enemy? The Church is accused of meddling in politics when it foresees, forewarns, and forearms itself against the Communist foe seeking to penetrate and establish itself in the institutions and movements of a country.

## The Church and political parties

It is not in keeping with the true nature and purpose of the Church to identify

## Short Story

Continued from page 2

it was he who who had brought the patient to the private hospital.

The hours dragged on. The night seemed endless. But the dawn came and with it the patient's condition took a turn for the better. Visitors came but nobody dared refer to the frightful incident. Assunta, however, was calm. It did not shock her when she was told that she would be a cripple for the rest of her life.

When she opened her eyes he was standing by the bed. At first she could not recognize him. Then he smiled. And she knew that nobody but Damian Jayasuriya would smile like that. Just then he spoke. "I am so glad you are well," he said in broken syllables.

In a few minutes she knew it all. He had gone away from her and, in an attempt to forget the past, had made an unsuccessful marriage. "It was only a civil ceremony and after two years, she wanted a divorce," he added.

For the next few minutes neither of them spoke. Damian broke the silence: "Assunta, you were right after all. God did bring me down on my knees in the way He wanted. This last week, I've offered my daily Mass and Communion for you."

The tears in her eyes were those of joy.

The nurse walked in and she knew she had to have another injection. After she had left, Assunta spoke again: "Do you know who that little child was, I mean the toddler on the rail track?"

Something seemed to snap inside Damian when he heard the question. He saw the enquiring look on her face. She was waiting for an answer.

Did he have to tell her all that? Even that with the previous week's tragedy that painful volume of his life was closed, closed forever?

His face was taut as he spoke: "That child, the toddler was my son! My son, Christopher."

herself with one political party or the other. She is outside and above political parties. But sometimes circumstances make it seem that she is involved very closely with one party or the other. In a situation where the contest is narrowed to that between a Communist party and a non-Communist one, sheer self-preservation and the lack of any choice find the Church and the non-Communist party sharing the same hope. It must also be remembered that in such a situation it is one and the same individual who is battling Communism as a citizen in the political arena and at the same time encountering the same enemy with the weapons of his Church. But where the field of contest is broader and the interests of the Church not so much at stake, any attempt to ally the Church with a political party is harmful. As Leo XIII says:

"But to attempt to involve the Church in party-strife or seek to bring her support to bear against those who take (reasonable) opposite views would be an extravagant abuse of religion." (Encyclical Sapientiae Christianae).

Tom: This is a funny sausage. One end tastes like meat and the other end like bread.

Waiter: Well, it's not easy to make both ends meet these days!

"My main interest in life is literature," remarked the girl to the friend.

"If Shakespeare was alive today wouldn't he be looked on as a remarkable man?"

"He certainly would: he'd be nearly four hundred years old," replied her friend.

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## Christian Disunity

Continued from page 3

Christ with His Church and the close union of all members of His Church with Him, who infuses His life-blood with us through the Sacraments.

Pope Pius XII summed up the findings of the theologians in one of the greatest of all Encyclicals, *Mystici Corporis Christi*. There, in a moving appeal to our separated brethren, endowed with the sanctifying grace of Baptism, to return home to live of the fullness of Christ's life, the Holy Father referred to them not as utterly excluded from the Mystical Body of Christ, but as related to it. This new and striking phrase as applied to non-Catholic Christians, surely calls for a new approach to them, for relationship at the very least implies close bonds of Christian friendship that it is our duty to foster in thought, word and deed. A cold indifference, a sitting-back and waiting till they come to us must be a failure in our duty to those related to us in the Mystical Body of Christ.



"WE URGENTLY INVITE THE FAITHFUL OF EVERY RACE TO JOIN" (Pope John)

## New Enthusiasm in this year's Unity Octave

THE Octave of Prayer for Christian Unity observed between the feast of St. Peter's Chair in Rome and the Conversion of St. Paul (January 18-25) is to be more widely observed than ever this year.

Added impetus has been given to the movement in view of the coming General Council of the Church announced by Pope John XXIII at the conclusion of the last Octave, January 25, 1959.

All over the world, special arrangements have been made, and both the B.C. and I.T.V. are marking Church Unity Week.

### INDIA

Continued from page 1

ministers. Archbishop Fernandez of Delhi-Simla declared that Christianity was no more alien than Hinduism to India.

Emphasis was also laid on the fact that Christianity was, next to Hinduism, India's oldest religion.

It is being hoped that in countries like Ceylon where this period of prayer has not so far been given much widespread importance, this year's Octave will be made the important stepping-stone (as Pope John wants it to be) to the great Church event of the century, the Ecumenical Council.

Pope John set out further details in the encyclical letter *Ad Petri Cathedram* of June 29 and, since then, His Holiness has written specifically about the Octave: "We gladly make our own the words of Pius XII expressing the wish that this practice be spread as widely as possible. In view of the forthcoming General Council we urgently invite the faithful of every race to join in

this period of prayer."

In a recent letter to Fr. Angelus Delahunt, S.A., Father General of the Atonement Friars, Pope John emphasised that "prayer, in fact, is the first and principal means to be used to bring about this yearned-for unity." He noted that this was clearly perceived in 1908 by the Octave founder, Fr. Paul of Graymoor, just before his conversion.

Pope St. Pius X blessed the movement the following year. Successive Popes have also given their encouragement.

### MEXICO

Continued from page 1

belief exists in Mexico and that in the vast constructive work of the revolution there is a place for all men of good will."

The President was answering a trade union leader, Fermin Nieto, who claimed that his union was being

## M.P.'s demand: End Church-State war

TALKS between Church and State in Poland are a very urgent necessity, Stanislaw Stomma, leader of the Znak, the dozen-strong Catholic group of M.P.s, told Parliament.

He said there was a long list of government policies that were worrying Catholics.

The Catholic group purposely did not bring the matter up in Parliament, because they did not think that was the proper way to find a solution.

The State's own interests demanded that direct talks should be held.

If the difficulties were resolved it would strengthen the unity of the country, bringing a greater measure of internal peace for tackling economic problems.

The Znak group was formed as a result of a concession by Premier Gomulka, after the overthrow of the Stalinites.

The M.P.'s belong to no party, but directly represent Catholics.

victimised because he and most other members were Catholics.

He asked whether religious beliefs excluded a person from taking part in the social and labour aspects of the revolution.

## Laymen train for Missions

YOUTHS and girls are to be sent for two years unpaid missionary work overseas by a new organisation in Paris—the World Organisation of Lay Missionaries.

Candidates will have to pass a medical examination and will receive at least two months religious and technical training.

The first lay missionary has already gone out—a girl who is to teach at Daloa on the Ivory Coast.

## Cardinal is 80

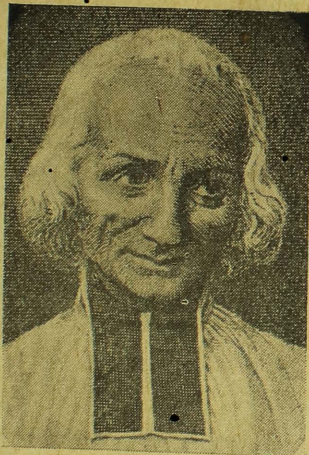
THE Holy Father has written a letter praising the long and distinguished career of Cardinal Micara to mark his 80th birthday.

The Cardinal, who once served in the Holy See's diplomatic corps is Vicar of Rome.

He distinguished himself by the post-war reconstruction he carried out in his suburban see of Velletri.

# MESSENGER PICTORIAL QUIZ

Can you remember faces—and places? Here is a selection of pictures that appeared in the MESSENGER during the past year. See how many you can place correctly! NO PRIZES ARE OFFERED!!! Answers to these will appear next week on this page.



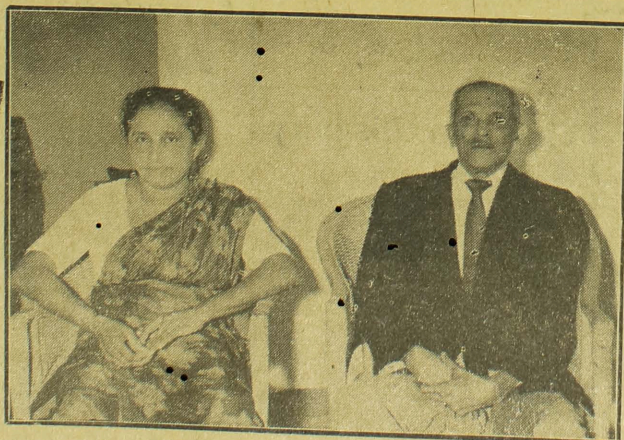
● Remember this Priest-Saint whose centenary year of death was commemorated the world over in August 1959?



● This picture was taken at a Garden Party held in Galle last year. Can you recollect the occasion?



● Can you name this Editor who stated: "In my opinion the Messenger ranks among the very best in the Far East." Which event drew from him this statement?



● These two missed a heart-beat at a unique event in Kandy. Can you trace them?

● This 17-year-old girl died in Colombo's General Hospital in August last year. She was a winner of the 1958/59 Messenger Journalism award. Can you name her?

