

The MESSENGER

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SPOTLIGHTING

Colombo's Eucharistic Rally

- A CALL TO FAITH and LOVE p. 5
- RAYS FROM THE MONSTRANCE p. 5
- THIS IS THE HOUR (Editorial) p. 6

● The cynosure of all eyes next week

A PEOPLE'S PLEDGE OF FAITH

Finale to Lourdes Jubilee Year

THE spontaneous and visible manifestation of a people's love for the Faith and their fervent devotion to the Holy Eucharist, focal point of Catholic life, will be witnessed next Thursday, 5th February, with the commencement of the four-day Eucharistic Rally of the Archdiocese at St. Lucia's, Kotahena.

Participating in Colombo's memorable homage to the Eucharistic King will be His Excellency the Apostolic Delegate, the entire Hierarchy of Ceylon, and the Most Rev. Fr. Leo Deschatelets O.M.I., Superior General of the Oblates of Mary Immaculate.

ACCORDING TO THE LATEST INFORMATION RECEIVED, THE SUPERIOR GENERAL OF THE OBLATES WILL BE ARRIVING IN THE ISLAND ON THE AIR CEYLON INTERNATIONAL PLANE REACHING TONIGHT.

A mammoth crowd of devotees is confidently expected to take part in this unique demonstration of the Faith for which all plans have now been effectively put into action.

No less than seventy four parishes from all parts of the Western Province will be represented, and this combined strength will converge on St. Lucia's Square, for the four-day programme of devotions.

The accent is on the closing of the Lourdes Centenary Year, and the Eucharistic Rally, elaborately planned, will serve to commemorate the three signi-

ficant milestones in the island's Catholic history, viz:

● the 450TH anniversary of the First Mass (Colombo, 8 December 1505);

● the 300TH anniversary of the Dutch Persecution (1656);

● the 17TH centenary of the martyrdom of St. Lawrence, Patron of Colombo City (A.D. 258).

A principal and characteristic expression of the Rally is its non-stop adoration — unbroken Adoration of the Blessed Sacrament, solemnly exposed in St. Lucia's Cathedral, will continue from the initial commencement of the first evening to the closing procession on the 4th day.

Finale to the 4-day Rally is the Procession which will climax the programme to a splendour which is expected to be outstandingly memorable.

THIS IS FOR YOU

THIS is where you come in. A pavilion has been raised, a stadium laid out and a programme outlined. It falls to you, to you *capraide* Catholic Everyman, to breathe a spirit into this frame-work, to fill this stadium with the sound of prayer and hymn, to build up a pavilion of faith and love that will outlast the temporary structure on which an emergency sub-committee has lavished its care and skill.

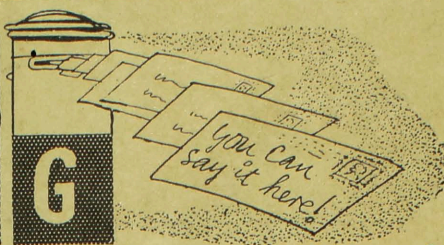
We have reached a milestone on the road to reality today. We hope this rally will convince you that the road leads further; that we cannot halt until the dream comes true of an All-Ceylon Eucharistic Congress in the classic style of other countries — some not so far from ours.

Before this make-shift throne of the Eucharistic Master will you pledge yourself to realise that some day?

Picture by Gunasiri Kolomboge



WEEKLY POST BAG



Apostle of the Street - Corner

THIS bouquet goes to that old gentleman who sold me a Catholic Messenger recently in front of St. Philip Neri's Church, Colombo.

When I was just turning into church for a short prayer, I already had a Messenger with me. But, when I saw a rather old gentleman approaching me hopefully, with a bundle of papers under his arm, I concealed the copy I had already with me, so as not to embarrass him.

I bought another copy from this fatherly gentleman, gave a curt "Thank you" before he could open his mouth, and walked away.

Here is an apostle of the street. His heart is big, and his life is humble; but, his mission indeed is great. My earnest wishes of success to this gentleman and the likes of him, in their worthy cause. We need more apostles of the street.

If I meet you again old mister "A", I shall certainly patronise you again and again, and yet again.

Bede C. Perera.

Nagoda. Catholic Church and discrimination

WRITING in the Daily News of 19th January, in an attempt to refute the Brahmajala

Sutra of the Buddha, quoted earlier by Mr. W. E. O. Fernando, in which God is referred to as the Omnipotent Creator, Mr. C. D. S. Siriwardena draws a red-herring with his reference to "All Saints," Borella, and his accusation that the Catholic Church discriminates against non-Catholics in her social and charitable work.

The Catholic Church is the only organisation in the world which does not discriminate as between one man and another because of his caste, creed, colour, community, race or nationality. To her all mankind is alike, children of God, and she exhorts her followers to keep God's command to "love one's neighbour as oneself," i.e., to love one another. There is no discrimination. Hence the selfless and self-sacrificing work of her priests and nuns, who voluntarily give up the world, and all else they hold dear, to serve their neighbour, for God's sake.

Could it be that Mr. Siriwardena, and those others of his way of thinking, have not heard of the "Little Sisters of the Poor," the Franciscan Nuns, the Society of St. Vincent de Paul, or of Abbe Pierre, to mention just a few, who work for the poor and the destitute,

not discriminating as between Catholic and non-Catholic.

As for "All Saints," the now famous shrine of "Our Lady of Perpetual Succour," all that happens there is that it attracts thousands of people of all faiths — Buddhists, Hindus, Muslims included — several thousands on every Wednesday who flock there to pray to the Mother of God, and to ask her for favours, both spiritual and temporal. Buddhists themselves acknowledge favours so received, including employment. The accusation, therefore, that Fr. Herat runs an Employment Bureau is without warrant or foundation.

Mr. Siriwardena sneers at miracles as if they were things of the past, or do not occur at all. They occur today, with as much, if not greater, frequency. Lourdes is a case in point. One has only to investigate the truth of Lourdes to realize this. A persusal of "The Mystery of Lourdes," written by Ruth Cranston — a non-Catholic — fully authenticated, should help Mr. Siriwardena and others like him to know God, and to realize His power.

Mr. Siriwardena does not adduce proof for his assertion that the Buddha denied God. Max Muller whom he quotes is not a teaching authority nor an

infallible guide on Buddhism. His guess is as good as mine.

Mr. Siriwardena would have us believe that in the Brahmajala Sutra, the intention of the "Enlightened One" was to deny the soul. But to do so would be to equate man with the unthinking animal, to deny man's freedom, of which we speak so much, nowadays, and also to deny his free-will, which of course would be absurd, against the practice of all men, who blame the villain and praise the hero, against our Courts of Law which punish men's misdeeds, against commonsense and reason.

Man and the animal, both have bodies, chemically and organically alike, and similar in certain respects. Man and the animal each have the brain, but Man alone has brains, namely, the faculty of thinking and acting. The animal acts, automatically — like the sun, the moon and the stars — according to certain unchanging sets of natural laws. It can neither think nor act on its own.

Unless man had a soul, free-will is absolutely impossible, so impossible indeed that its denial inevitably forces the absolutely ridiculous and erroneous conclusion of having to deny man's freedom and his free-will. This would be the height of absurdity.

Free-will posits a soul, the principle of thinking and acting. The soul posits God. To deny God would be to claim that man created himself, and that the Universe, with all it implies, order, precision, design, intelligence, etc., created itself, or came into existence by chance, which does not accord with reason or commonsense, not to speak of science.

The Buddha is credited with great powers of reasoning and much intelligence, and Mr. Siriwardena does the "Enlightened One" an injustice when he asserts, without proof, that the Buddhas denied God. One wonders, without in any way being flippant or disrespectful, how Mr. Siriwardena, and those like him, reconcile their belief in a pantheon of gods — spirits — while they deny the soul.

M. M. P. Gunawardene.
Dehiwela.

Teachers

THE schools have re-opened. Some students have passed, others have failed. Many, of course, failed due to their own carelessness. But how many of these failures are due to the indifferent teaching of the Catholic teachers? This may have delayed the student by one year or even blasted a child's future. Should not the interest lie in giving instruction to all the students rather than in painstaking tuition to a privileged few? And when the Good Shepherd takes count of all, how many teachers can say that the sheep in their charge temporarily have been well instructed! This is worthy of consideration by the Catholic teachers at the beginning of the school term.

A Parent.

Hunupitiya.

THE POOR CLARES

will appreciate orders for vestments, cassocks for the clergy, church linen, paintings — such as the Stations of the Cross, Our Lady of Perpetual Succour, etc.

The Poor Clares Colettines, Convent of Mary Immaculate, Tewatte, Ragama.

Bishop Sheen Speaks...

"I WISH I could believe, but I cannot." Such is often the avowal of many a modern soul in the face of religious belief. Since the attitude is very common, it deserves not a psychoanalysis, but a rational analysis; first, of the various kinds of unbelief, and then the nature of belief itself.

There are three kinds of unbelief; simple unbelief, negligible unbelief and unbelief properly so called. Simple unbelief, which is without guilt, is the absence of explicit faith on the part of him who has not yet had an opportunity to make a decision either for or against faith. Such is the condition of many in Africa and Oceania today, to whom the Missionaries have not yet penetrated. Negligible unbelief, is the privation of faith in one who has, knowingly and deliberately, failed to properly inform himself on matters of religion. Pascal once said that some people spend an hour reading the scripture, or ten minutes talking to someone informed about religion, and then boast that they have studied religion and found it an illusion. Culpable unbelief, properly so called, is the formal refusal of faith; the will not to believe. It was concerning this attitude that Our Lord said: "He who will not believe will be condemned."

Acceptance of truth

In order to understand the nature of faith, it must be recalled that faith is not solely the will to believe something, nor is it the adoption of a point of view or a theory of life for which there is no solid reason for believing, nor is it the acceptance of a doctrine which is contrary to reason. In the highest sense of the word, faith is the acceptance of truth on the authority of God revealing.

Faith in religion is like credit in business; before a department store will extend credit to a person, there must be an investigation of the credit of the purchaser; only when there are reasonable grounds for extending credit is it ever given. So with faith; there must be reasonable motives for belief-

FAITH

ing before there is belief. For the person of Christ, these motives of credibility are prophecies announcing His coming, miracles, and the consonance of His doctrine with human and the right aspirations of the human heart.

But still this does not tell the full nature of faith. Faith affects two faculties of man: the intellect and the will. The intellect is the faculty of knowing, and its object is truth; the will is the faculty of choice, and its object is love or goodness. Faith has nothing, absolutely nothing to do with the emotions. Those who when asked why they believe something, sometimes answer: "I felt it down here" are equivocally identifying faith with a full stomach or a glandular reaction.

Birth of faith

Both the mind or intellect and the will are involved in an act of faith. The adhesion of the mind to a revealed truth is not due solely to reason alone. Reason can supply the motives for believing, but the reason is not the total cause of the acceptance of a revealed truth by the mind. As Our Lord told St. Peter when he confessed His Divinity: "Flesh and blood hath not revealed this to thee, but My Father Who

is in heaven." Faith is born from a light on high, and yet is reasonable. The truth may be beyond reason, but it is not contrary to reason. Once faith illumines reason, reason is stronger than before, just as the senses of man operate more skillfully than the senses of an animal, because guided by reason.

Now we come to the other faculty, the will. Assent to a truth, such as the Divinity of Christ, must be free. To be forced to believe, as under authoritarian dictatorship, is not faith. Faith, in order to have a moral quality, must be the result of liberty. The intellect or reason solicits the will, but it does not force it. He alone believes who wishes to believe. But the mere wish or will to believe without a reasonable ground for truth is credulity and superstition, but not faith. Faith is in the intellect when a Divine Truth is freely accepted by the will. Man always has it within his power not to believe. That is why there is such a thing as unbelief through negligence and unbelief through a refusal to believe.

Important

Hence in the act of faith, knowledge and freedom are both important. Some do not believe because they have never had presented to them the reasons for adhesion to a Divine truth; others do not believe, because as Our Lord said: "their lives are evil." Ignorance is not the only cause of unbelief; bad behaviour is an equally important cause. Many refuse to believe, because they know that if their wills accepted what their reason admits to be true, they would have to give up a lot of bad living, which they are unprepared to do. Hence faith is not only an acceptance of a Divine truth, it is also a surrender to Divine Goodness.

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PREACHING THE GOSPEL TO THE POOR

YOU KNOW THE STORY IN THE GOSPEL OF HOW THE DISCIPLES OF THE PROPHET JOHN THE BAPTIST CAME TO QUESTION JESUS. "TELL US WHO YOU ARE. ARE YOU THE ONE WE ARE WAITING FOR? ARE YOU THE MESSIAH, THE CENTRE OF WORLD HISTORY, THE ONE WHO HAS BEEN FORETOLD DOWN THE CENTURIES? OR ARE YOU SIMPLY ONE LINK IN THE GREAT CHAIN LEADING UP TO THE MESSIAH? OR ARE YOU YOURSELF THE MESSIAH?"

What is Our Lord's wonderful answer? He says simply: "Go and tell your master — and by this sign he will know; he will recognise Me and know that I really am the Messiah — go and tell him that all those who are afflicted are being succoured and loved; go and tell him that *pauperes evangelizantur*, that the poor are receiving joy, the good news, the proclamation of the good news. Till now, philosophers and wise men have concerned themselves with those who could study, with people who were very intelligent and very rich, so that they were capable of studying. But I am he who proclaims the good news to the poor, to the little people, to man for his own sake, without minding whether he is rich, or has a degree, or the right clothes, but just man, in all his poverty and littleness."

Love desires likeness

The knowledge we must have of God is not a knowledge of ideas, an intellectual knowledge, but the knowledge you have of a friend, your own friend, your best friend. You only know him if you live as he does, act as he does, try to love as he does. If you want to know Jesus, and know God through Him, you must look at what He was like, model your heart on His and apply yourself to loving as He loved, to knowing those who suffer so as to love them as He loved them.

The more you prepare yourselves for this, think about it, reflect on it, and try, in your studies and reading, to learn to understand suffering and poverty and how to act to relieve it, the more you will be able to know God intimately, not only as an idea but in His very Being; you will begin to become His friend, to grow like Him and to be united with Him. This really is the primary way of knowing God.

Do you know this? At this moment in the world, as we learn from the latest official statistics produced by the United Nations special com-

Do you know . . .

missions, nearly half the human beings living on the globe are without homes. By a home we mean a place where a family can be on its

on top of each other in one apartment, half the human beings in the world have no roof of their own over their heads. And this is an age when we have all the technical means to work miracles, if we wanted to! But men are such fools that they never think of making this their starting-point.

Do you know that three-quarters of the people in the world today do not have the minimum food to eat on which you can grow to be a fully adult human being? Three-quarters of the inhabitants of the world are under-nourished, simply haven't enough — while we, constantly waste food. Do you know this — I heard it at a congress in Germany: a Japanese expert was giving us an enormous amount of information about many countries, and he told us

happening in the world today. We have to know these things; otherwise we are not Christians, we are only thinking of ourselves and our own little affairs, even if we rise to thinking about our country and our country's affairs. There is something badly

Messenger Serial

ABBE PIERRE SPEAKS

wrong with the world, for these things are abominable. We have to live with this realisation, if we want to be truly Christian.

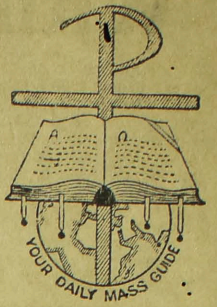
Calcutta

There is something I dream of seeing in every house, rich or poor, especially in schools and most of all in seminaries, in the place of honour, the most important place in the house, the place where the household gathers together. It can take an artistic form in a luxurious room, or simply be a sheet of paper in a humbler house: a map of the world. I dream of seeing Christian households, which say their prayers, having this map as the place where they put their statue of Our Lady and the Child Jesus, and the crucifix. I dream of seeing the fathers and mothers in these Christian households, when they have evening prayers and bring their children to pray in front of Our Lord and Our Lady, have them say their prayers in front of this map of the world.

And, according to the age of the children, and basing themselves on day's news, they will say: "Look at this place, Calcutta. Every day they have carts which go along the streets in the morning to pick up those who haven't got on to their feet, who have died of hunger in the night . . . In other parts of the world, there are boys of your age, twelve or fourteen years old, who work for ten or twelve hours a day just to have something — barely that — to wear and to eat; and they work in these conditions so that we can have iron and tin cheap, and so have the possibility of a pleasanter way of life. There are places where people work in frightful conditions at extracting rubber so that we shall have enough rubber to go gadding about in cars and have trucks for our work. But they don't get enough by it to live in a way fit for men." And so on, with other problems all over the world.

Christ

We need to live thus haunted by the worst misfortunes that there are in the world. It is to these sufferers that



Sunday, 1 February: SEXAGESIMA. Violet. 2nd prayer of St. Ignatius. Creed.

Monday, 2 February: Purification of the Blessed Virgin. White. Creed. Preface of the Nativity.

Tuesday, 3 February: Feria. Violet. Mass of Sunday. 2nd prayer of St. Blaise.

Wednesday, 4 February: OUR LADY OF LANKA, Principal Patron of Ceylon. Omit prayer prescribed. Creed. Preface of B.V.M.

Thursday, 5 February: St. Agatha. Red.

Friday, 6 February: St. Titus. White. 2nd prayer of St. Dorothy.

Saturday, 7 February: St. Romuald. White.

N.B. — Unless otherwise stated, the prayer prescribed is always said (Archdiocese: from the Mass of the Holy Spirit).

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: For the increase of "Church-mindedness" among the faithful.

MISSIONARY: That the unity of the Church may draw people to the Faith.

you should go first with your witness to the Gospel, if you want to be heard by all, both poor and rich. This does not mean that Jesus only came to save the poor. He came to save both rich and poor. He came to save everyone. But God knows what He is about! He does not need instructions about the best way of doing things. He knows what He has to do!

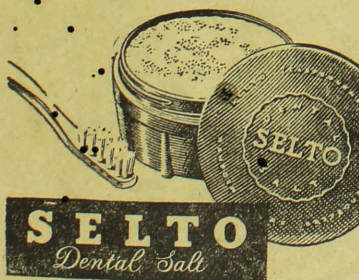
And He, who came to save everyone, rich and poor alike, He, the Son of King David, who could have been born in some other period when he would have been rich and powerful; He who, with all His human and divine intelligence, could have put Himself in a position which would have been both holy and important and dazzling — what did He choose? To save both rich and poor, He chose to be poor, even to be the poorest of the poor. If He chose it, He knew what He was doing. Continued on page 4.



There are certain areas of Asia where laws have been made forbidding vaccination, because it is less agonising to see children dying of disease than of hunger!

own, and not live like animals in a stable. If we take account of China, Africa, India, South America, and the working-class population of all our great industrial cities, where two, three or even four families are piled one

that there are certain areas of Asia where laws or administrative decisions have been made forbidding the vaccination of babies, because it is less agonising to see children dying of disease than of hunger! That is



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Within the Eucharistic Rally

AS a commemoration of the outbreak of the Dutch Persecution, the 3rd centenary of which occurred in 1956, our Eucharistic Rally had to make a thankful reference to the apostle of those days, holy Fr. Joseph Vaz.

All those sharing fully in the Rally by using the "Guide" (available in any of the three current languages at 25 cts. a

We'll be true to God and Mary
Now and for eternity.

(Colettine).

3. Thy Church like Thee must bleed
to thrive;
And thus three centuries ago

For Vaz, Gonsalvez and Thy
saints
Restored Thy Mass and Gabriel's
Hail
Through stripes, and chains and
hunger's faints.

(D. J. B. Jaganayagam).

ensnare.
The annals of our Church pro-
claim,
The Holy martyrs of our Isle,
A glorious crowd midst whom
the fame
Of Vaz the hero-priest shone
bright.

(Florence Martyn).

5. In days of old our Hero-priest
Strove might and main to see
this Feast.

Oh bless his labours Loving Lord
The Congress is his meet reward.

(Anon.).

FR. VAZ FEATURE

copy) will be able to read the tribute to Fr. Vaz in the accepted version of the Anthem — that composed by Mr. Harrison Peries of our Messenger staff. Our "Strands" are happy to have the exclusive privilege of adding the following tributes of other composers:

1. King of Martyrs blest, Thou
didst raise
Dear Father Vaz to save our land
for Thee
Make him our Saint, for Thy
own praise
And glory, deign dear Lord to
hear our plea.

(Clare Colettine).

2. As of old, our foes are striving
Our dear Faith to snatch away,
So unto our saintly hero —
Father Joseph Vaz we pray
That with his undaunted courage
Faith undimmed and loyalty,

The persecutor strove to drive
Thy priests away, with hand of
woe.
The gates of hell could not pre-
vail;

4. Midst trials and tribulation,
Our faith grew strong with Mary's
care,
And triumphed o'er persecution
Nor Dutch nor heathens could

5 Strands of the Story 180

ABBE PIERRE SPEAKS

Continued from page 3

doing. He wished to be poor
because He knows that, if
the poor are to believe you,
you must be like them, you
must share their sufferings;
whereas for the rich to take
you seriously, you don't
have to be like them!

The only way

I have often said this before.
When I found that mother
living in a tent who had lost
two of her three children, it
was the most terrible day of
my life as a priest. I realised
that if I were going to preach,
and talk about morality to
that mother, and didn't give
up my place in my house to
her, I was nothing but a
humbug; I wouldn't be able

to talk to her about God
any more.

I realised that if I wanted
to stir up rich people about
it, fortunate people, people
who were in a position to
give her a room and save
the baby she was expecting,
there was only one way to
do it. The only way was
to give an example; to take
those people and say, "Go
and sleep in my bed," and
to take their place myself.
And then to go next day to
the rich, fortunate people,
not to lecture them but to
say, "This is what hap-
pened."

denies himself anything. So
he can tell us as much as he
likes that that's the Gos-
pel . . .

A priest must love poverty,
because it is only then that
people will believe him when
he says that he loves God;
for God is Love, and Love
consists in sharing with those
who suffer. You cannot pre-
tend that you are loving
when you share the condi-
tion of those who have a
superabundance of every-
thing and are not struggling
to serve those who suffer;
that is being, not a lover,
but an accomplice. Love

means sharing with those
who suffer.

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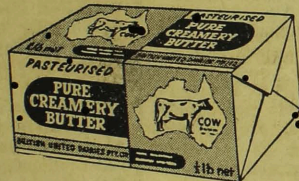
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The well-fed priest

It was not possible to leave
that mother there with the
baby that was going to be
born. As long as it was just
one poor woman, everyone
shut their eyes to it, no one
paid any attention. But be-
cause I, a priest, did this
scandalous thing to bring
shame on those who had the
means, things began to hap-
pen.

When you have a rich,
well-fed priest — what I am
going to say now is terrible,
but it is true — you can be
sure that there are whole
pages of the Gospel which
he will never preach, be-
cause he can't. There are
things in the Gospel which,
if he says them as they are,
will make everyone smile
and say: "Quite so. That's
a sermon, of purely literary
value; but we know very
well how he lives, he never

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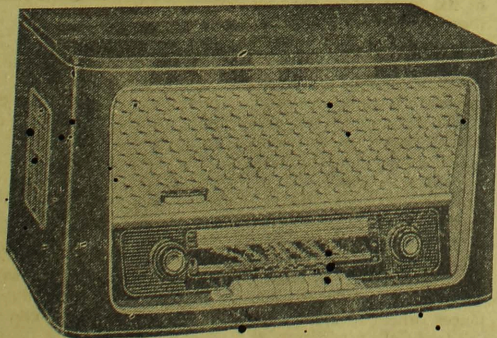
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Colombo's Eucharistic Rally is an attestation of the Immaculate Mother's spontaneous response to our Archbishop's act of confidence in her...

The Church Marches with Time

WITH the rolling-by of years the world has certainly moved and the Church with it. One is no longer considered a visionary who has lost his head if he moots the idea of a great gathering to manifest and deepen devotion to the Blessed Sacrament.

The idea has caught on so well, it has been executed so often at all levels (diocesan, regional and international) that now a Eucharistic Congress is accepted as a normal feature of Catholic life (with the half-expressed implication that there is something wrong somewhere if some unit or other of the Catholic world does not share the symptomatic urge).

Here, in Ceylon, whoever may first have had the idea in mind, the honour of the first effort in this direction falls to Kandy that held a Diocesan Eucharistic Rally nearly forty years ago. With a considerable time lag, Jaffna followed on a similar scale in 1939.

The Mannar Rally, five years later, to mark the 4th Centenary of the Xaverian Martyrs of that island kept the idea alive. Dehiwala took over in 1945 with a splendour that showed that the urge latent in our people out-stepped the bounds of a parish celebration, and claimed something on a larger scale to satisfy its Eucharistic devotion. On the Stadium of a Fraser Park, transformed for the occasion, word was whispered (or by the less discreet loudly clamoured) that the time had come for an Island-wide event.

We know of at least one circle where, the following year, such a Congress was declared the grandest way of marking the Centenary of the Oblate Fathers' arrival in the Island. The organisers, however, apparently chose to keep a little below the grandest for the occasion; for they decided on a Marian Congress, and that too within the limits of the Archdiocese.

The cause, however, was certainly gaining ground, for the highlights of the Marian Congress were glaringly the Eucharistic celebrations, and in practice the whole Island was represented at least in the Heads of the Dioceses. 1954 brought the "Marian Year" round (to mark the Centenary of the Dogma of the Immaculate Conception). It was the signal for stirrings to declare themselves in many parts of the Island. Societies or groups of colleges found themselves spurred to do with their own resources what was not forthcoming from higher spheres. Within our own experience, the most marked manifestation (certainly a bold one in the face of the disturbances of the time) was the Children's Rally of the Archdiocese. Quite appropriately, it took the form of a procession of Our Lady of Lanka; but the procession itself was merely a journeying to the great evening Mass in Campbell Park. Once again the laurels of the day were for the Eucharistic King. That Mass, in the dripping rain and gathering darkness, is the memory that still survives of the Marian Year.

The Campbell Park meet, with its forty thousand children mustered in an open field at dusk, proved to the doubting Thomases (the Archbishop of that name was not one of them) and to a confessedly timorous Government that the thing could be done — that either the Faith had a power to awe hooliganism or that (in spite of certain pronouncements) hooliganism itself resided only in the riff-raff of the country and not in the mass of the people. Within a matter of months, therefore, the enthusiasts of the 450th anniversary of the historic first Mass on the cliffs of Colombo were using every proper means of persuasion in favour of the long-desired National Eucharistic Congress.

It is here that we must place Circular No. 77 of 1st May, 1955, as the next milestone in our story; for in it His Grace the Archbishop made a declaration to the effect that many reasons made it "advisable to postpone the full-scale celebra-

brations till 1958, the Centenary Year of the Apparitions at Lourdes."

Meanwhile the intervening three years were to be spent as a time of preparation by what His Grace termed "work in depth." Accordingly that year itself there, were to be special Eucharistic celebrations on the district level.

Though Circular 77 did not expressly mention a Eucharistic Congress as the form for the 1958 solemnity, this was implied in the assurance His Grace was pleased to give the promoters of the 450th commemoration.

What with harassing problems and occurrences that demanded immediate action, the three years delay proved shorter than it first appeared. Meanwhile another historical anniversary — the 300th of the outbreak of the Dutch Persecution — had brought (1956) its specific stimulus to the movement; for only summary reflection was required to realise that what the Persecution tended to deprive us of and what (thanks to Fr. Vaz's counter-move) frustrated the persecutors' scheme was, in fact, the Holy Eucharist.

Sooner than expected, then, 1958 dawned, and whatever effort had really been made to implement the three years plan of preparation, we were now faced with the duty of passing on to the actual undertaking.

Our first impact with reality was to learn that there would indeed be a Eucharistic Congress, but that it would have to be on the more modest scale of a commitment of the Archdiocese alone. There was, however, little time for nursing any disappointment; for the first move of addressing ourselves to organising what was henceforth to be termed, less ambitiously, a "Rally", left us no delusions on the difficulties in the way.

Sub-committee stage had been reached when the communal riots of the last days of May and the consequent State of Emergency seemed to turn the clock back indefinitely on our plans. This was the position when, along with some seventy others, the Secretary General left on the Pilgrimage to Lourdes and Rome.

A welcome surprise awaited them, however, at Port Said; for there they were overtaken by Circular 105 in which His Grace, a few days after their departure, issued a statement that the Eucharistic Rally would definitely be held in the week between 4th February 1959, (feast of Our Lady of Lanka) and 11th February (day then fixed for the closing of the Lourdes Jubilee).

Next week's celebrations are here to attest how fully the Immaculate Mother has responded to the Archbishop's act of confidence and how doggedly the Organising Committee has persevered in its efforts to make the plan a reality.

This, dear Reader, is where you come in. A pavilion has been raised, a stadium laid out and a programme outlined. It falls to you, to your comrade Catholic Everyman, to breathe a spirit into this framework, to fill this stadium with the sound of prayer and hymn, to build up a pavilion of faith and love that will outlast the temporary structure on which an emergency sub-committee has lavished its care and skill.

We have reached a milestone on the road to reality today. We hope this rally will convince you that the road leads further; that we cannot halt until the dream comes true of an All-Ceylon Eucharistic Congress in the classic style of other countries — some not so far from ours.

Before this make-shift throne of the Eucharistic Master will you pledge yourself to realise that some day?

★
A
CALL
TO
FAITH
AND
LOVE
★

IN the Eucharistic Sacrifice, then, we offer ourselves up totally, with Christ, to the Father; we offer up all we are and have and do, our joys and fears, hopes and tears. And at the Consecration our offering is turned into the gold of heaven, when the bread and wine which represent us, become the Body and Blood of Christ.

We lift up our hands to God in sacrifice and offering. God reaches down to us and accepts our gifts. He makes them His own. He makes them Himself. We are thus mystically united to Him. There follows a real and ineffable union when, at the Communion, oh infinite wonder, the God of Heaven enters into the hearts of His simple servants and dear friends.

★
Soon the *Memento* is said. But not for us is the Mass really ended.

"But thou, O heart, remain though Mass be finished;

RAYs from the MONSTRANCE

heralding our EUCHARISTIC CONGRESS

By FR. JUSTIN PERERA

Tired heart, remain, and make thou here thy rest; The candles die; but Christ's love undiminished Enfold thee, lifts thee, clasps thee to His breast."

When at last we leave Church after Mass, we must do so not with a sense of something just over, but rather of something just begun. For we go forth to fight Christ's battles, to help in the building up of His Kingdom. On earth we have as yet only the first beginnings of this Kingdom. But at the Mass we have prayed

that His Kingdom may come on earth, even as it is in Heaven.

Christ vs. anti-Christ

The great battle goes on between good and evil, the constant struggle between Christ and anti-Christ, between the Mystical Body of Christ and the "mystical" body of Satan. We have reached crisis-point in that struggle. The powers of darkness may sometimes seem to overwhelm us, but they never will. And yet there is no room, on the one hand, for

smug complacency, nor, on the other, for apathy or faint-heartedness. The battle is engaged, and we must fight fearlessly and confidently on. "The men marked with the cross of Christ, go gaily in the dark."

★
The Eucharist has always been the source of Christian strength — "that from which all martyrdom has drawn its source." In times of persecution, Christians

have always gathered around the altar. Think of the catacombs. Think of the entire history of Christ's Church. Think of the contemporary persecution, still raging, that has perhaps counted more martyrs than the ten great persecutions launched against the Church in the early centuries.

Pledge of Victory

In the Eucharist all the graces of the Redemption are at our disposal. But they avail us only to the extent to which we put forth our co-operation. St. Thomas Aquinas says that while the Mass in itself is all-sufficient, its efficacy for us depends on the measure of our devotion. And by "devotion" he means the complete submission of ourselves, and all we have, to God. "Be it done unto me according to thy word." "Not my will, but Thine be done." Then will Christ's promise be renewed at each Communion, that we who eat of this Bread shall never die. Then will

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THE MESSENGER

CEYLON'S CATHOLIC WEEKLY

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SATURDAY, JANUARY 31st, 1959

This is the hour

FOR every Catholic of the Archdiocese, next week will be among one of the most sacred in his Catholic life — for, it will be the culmination of weeks of spiritual preparation, and it will mark the external seal on our Eucharistic faith and devotion. When Colombo's Eucharistic Congress moves to its grand finale, and the mammoth procession re-enters the Stadium, it will be something far more than a mere exterior celebration; it will signify something very much more than just another gigantic procession. It will really be a manifestation of faith, thanksgiving and dedication by a people full of faith and gratitude to God and His Mother, Mary.

The objectives of the Congress are well known; the presence of His Excellency the Apostolic Delegate right through the ceremonies only confirms the importance of the occasion. But the characteristic note of the Congress will be in the unending hours of adoration from Thursday evening, right up to the closing hours on Sunday. Night and day, hour after hour, the perfume of prayer and adoration will rise before the Eucharistic King in this huge undertaking by the entire Christian family in the Archdiocese of Colombo. It is this aspect of prayer, of faith and of dedication which takes predominance at next week's Congress.

One of the tests of the solidity and depth of a people's faith is their devotion to the Eucharist. The power and the glory of the Church is the Eucharist. In fact, everything true, everything holy, everything eternal, everything divine accomplished by the Church in her two thousand years of existence has its origin and development in the Eucharist. And in times of crisis, once again it is the Eucharist that has been the strength. Think of the Catacombs. Think of our own country with a Joseph Vaz travelling in disguise and offering up the Eucharistic Sacrifice in secret for the faithful, with a price set upon his head. Think of those countries where persecution still rages today, and in which even now, as these lines are being written, the Mass is being offered up in circumstances of the direst peril. The Eucharist has always been the pivot on which the Church has based her very life and existence.

Is it peace that we long for? The Eucharist speaks to us of peace. Is it social harmony that we yearn for? The Eucharist speaks of unity. Is it trust and confidence that we strive for? Again, it is the Eucharist alone that will give us the trust that never falters.

In the course of his message to the 14th Italian National Eucharistic Congress held in Turin in 1953, His Holiness Pope Pius XII spoke some moving words, which seem almost to be addressed to us today, as we launch out on our own Eucharistic Congress. The Pontiff then said:

"Oh! If men, who continually deplore the scourges which afflict the world, the mistrust which makes every remedy useless, the darkness overshadowing men's minds, the weariness unnerving their wills, the greed giving free rein to their passion — if men only knew that inexhaustible mine of spiritual strength which the Eucharist offers to every soul, how different, how much happier would be man's earthly history, how much nearer the hour of fulfilment of his noblest ideals!"

In this our own solemn hour, as we respond generously to the invitation of our Archbishop and congregate in our thousands around the Eucharistic King, the call of the beloved Pontiff of revered memory, Pius XII, should ring in our hearts. The present time for us in Ceylon is certainly not very bright; family life is in grave peril; Christian values are flouted; our rights are challenged. Where else can we lay our hopes and our fears, if not at the feet of the Eucharistic King?

There is one other aspect which merits our thought during these days of Eucharistic devotion: that all of us should at least begin to think of the Eucharist as a social sacrament. How really can it be thought possible that those who partake of the same sacrament, nourished by the flesh of the one Redeemer, united in oneness of life, refreshed by His Precious Blood, all sharing in the same burning love and mercy of the one God — how, we ask, can it be imagined that such men, fellow-guests, members, brethren, could so hate each other as to assail one another

CURRENT COMMENT

by the Editor

Post-Script to a State Visit

THE excitement of the past week has died down; V.I.P.'s, officials and socialites must be gradually returning to normal life, after the hectic spate of parties and receptions. But, while they celebrated President Tito's visit in one way, we "celebrated" it in an entirely different atmosphere.

For, amidst all the applause and the enthusiasm, it would appear that we have struck the only discordant note. The sharp reaction to our editorial comment on President Tito, has been just what we expected. If we are to judge from the protests that have kept coming into our office since our last issue was on sale, it is obvious that we have been treading on somebody's toes; it is evident too that most of our arrows have found their target.

The trouble with the Church is that she can never compromise on principles; and so, we have never had to face the awkward situation of shifting position with every changing wind. When leaders speak of devotion to peace

and liberty on the international plane, we are slow to join their band-wagon — particularly when we are certain of the denial of all such liberty in their own country.

Our mind naturally went back to a certain afternoon in June 1956, when Tito arrived in Moscow. Shortly before, he had been described as "traitor, Judas, fascist, saboteur, imperialist agent, renegade" and a hundred other names in the extensive vocabulary of Communist invective. But on that afternoon, Russia's top leaders were there to greet him, and Tito made a speech about "our fates being inseparable," despite the fact of "something unheard of and tragic" having taken place in the recent past. He expressed the profound conviction that "nothing of the kind will ever happen again between the two countries marching along the path of Marx, Engels and Lenin."

The see-saw has continued; but we refuse to budge an inch from our stand. To our critics (most of them anonymous), we say that our love of our country is too real a thing to allow us to bandy it about in the Marxist market-place.

of fundamental civic rights and to be used as the whipping boys of the nation? Whether the distinction is to be on religious or racial lines, it would be the bitterest and most blatant negation of all that February the fourth signifies for us Ceylonese.

The Holiday fiasco

IT needed no prophet to forecast the outcome of the government's rain-wash on the matter of public holidays. In fact, almost every newspaper which discussed the project in advance, dismissed it as utterly unworkable. We ourselves pointed out the chaos that was bound to result.

If there still remains any doubt, January 1 and last Saturday, the Duruthu Poya Day, have proved clearly the fiasco that this system leads to. The government set out to curtail the number of holidays, but has actually increased them to 40 for the year!

Last Saturday's experience has been most eloquent — chaos in the railway, chaos in the postal system, chaos in most government departments. Will the government have the courage to retrieve the situation? To perpetuate the new system would be disastrous; on the other hand, nothing but a radical overhaul of the entire present system of religious holidays can prevent business in the entire country coming to a virtual stand still on over 40 days of the year.

No-contest pact

IN view of the statement of the Secretary of the S.L.F.P. envisaging a no-contest pact with the L.S.S.P. and C.P., for the sole aim of opposing the U.N.P., we remain perplexed.

Firstly, is the once-mighty M.E.P. so unsure of its present standing in the country, that it is compelled to make strange bed-fellows?

Secondly, Education Minister Mahanayake has found what he calls "ideological differences" in the way of such a pact; and Junior Minister Munasinghe has voiced his own opposition to it. How will the deadlock be solved?

Khrushchev's

45,000 words!

COMRADE Nikita has done it again. Addressing the 21st Congress of the Soviet Communist Party in the Kremlin this week, he spoke for over six hours to the votaries of Communism from various parts of the world (Ceylon's top commies were there too). In his speech, estimated at 45,000 words, he painted a glowing future for the Russians, and issued a warning to the West.

As the Congress is still in session, and a complete report of Khrushchev's speech is not yet public, we can only wonder what new repercussions this Congress will bring. Lest our readers forget, we must remind them that at the last Congress held in 1956, there was a sensational event that shook the Red world; it was Nikita Khrushchev's three-hour "secret

Continued on page 7

Lourdes Year Ending

Papal broadcast on February 18

THE Lourdes Centenary Year may be solemnly closed in Rome with the attendance of the Holy Father at the Church of St. Louis of France.

Although nothing official has been announced it is now believed that the Pope will go to the French National Church on February 18 instead of going personally to Lourdes.

He is due to broadcast a special message for the closing of the Year following Pontifical High Mass to be celebrated at 10 a.m. by Cardinal Felin, Archbishop of Paris, in the underground Basilica of St. Pius X.

The Cardinal will preach in the Basilica of St. Pius X after Vespers which will take place at 3 p.m. Then will follow the closing ceremony at the Grotto where Our Lady appeared to St. Bernadette just 100 years ago.

High Mass finally ending the year, will be celebrated in the parish church of Lourdes at 8-30 p.m.

The previous day, February 17, Bishop Theas of Tarbes and Lourdes will celebrate Mass in the Rosary Basilica at 10 a.m. and Mgr. Viscaro, Rector of the Sanctuaries, will preach.

in the destructive campaign of war? How is it thinkable that he who has an abundance of material goods would close his heart and his purse to the poor man, by refusing him his due? How is it imaginable that the poor man in his turn should seek some remedy for his misery through hate and crime, rather than reasonable remedies? How is it ever possible to receive the Eucharist and come out of Church only to entrench ourselves once more behind barriers of race and caste, class and clique, only to criticize and fault-find and be uncharitable again?

Racial war or hatred or animosity is the utter rejection of all that the Eucharist means. Social injustice, defrauding labourers of a just wage, cheating employers of honest service, these too are a contradiction of the Eucharist.

Jesus Christ can be no mere memory, however tenderly enshrined in the pages of history. He has to be our life. And that is the message of this week's Congress. For all of us, this is a solemn hour of resolution — to imbibe the fervour and the love, the sacrifice and the faith, the charity and the strength which the Eucharist gives. This is the hour of dedication!

★ CEYLON WELCOMES OBLATE SUPERIOR- GENERAL TODAY

(by a staff writer)

THE Air Ceylon International plane arriving tonight, brings an eminent and most welcome visitor to Ceylon—the Most Rev. Fr. Leo Deschatelets O.M.I., Superior General of the Oblates of Mary Immaculate, the head of a Congregation that has been working valiantly in evangelising the greater part of this country for well over a century.

The Superior General comes on his first visit to Ceylon on the invitation of His Grace the Archbishop, to be present at the Eucharistic Congress commencing next week. The Messenger welcomes him with joy and gratitude to Ceylon—our country which is so heavily indebted to his spiritual sons, the Oblates.

Vocations' Day

VOCATIONS' Day which will be held as usual at Tewatte, on the 4th of February, will have a unique ceremony this year.

The Blessing of the New Grotto by His Grace the Archbishop will commence at 7-30 a.m., after which His Grace will celebrate Mass at the Grotto.

It is hoped that Religious and faithful will attend in large numbers.

OFFICIAL NOTICES

ARCHBISHOP'S APPOINTMENTS for February

- 4th: Feast of Our Lady of Lanka. 7-30 a.m. Blessing of Grotto. Low Mass. Vocations Day at Tewatte.
- 5th-8th: Eucharistic Congress.
- 14th: External Solemnities—Feast of Our Lady of Lanka at Tewatte. 8 p.m. Pontifical Solemn Vespers.
- 15th: 8-30 a.m. Pontifical High Mass.
- 21st: Pontifical Solemn Vespers at Kalutara (7 p.m.).
- 22nd to 25th: Pastoral Visit and Confirmation Service at Matugama.

INDEPENDENCE DAY

February 4th

National Day of Religious Observance

THE grave social and economic problems confronting the country at the present time lay on us a more urgent obligation of praying for the common welfare and consequently for those in whose hands, under God, it lies.

Catholics therefore will respond wholeheartedly to the call for a National Day of Religious Observance on 4th February which is already marked as the feast of Our Lady of Lanka. This year at 7-30 a.m. on that day the New Grotto of Our Lady of Lourdes will be solemnly blessed after which Mass will be celebrated at the same site. His Grace the Archbishop has been pleased to order as follows:—

1. All the church bells shall be rung in the morning of the 4th February.
2. Special prayers shall be offered during all Divine

He is no stranger to Ceylon or to the Ceylonese. The Ceylon pilgrims who visited Rome will remember the warm welcome he extended to them when they met him at the Oblate General house. Ceylon priests and Bishops have found in him one most interested in our problems and in the progress of the Church in these mission lands.

He has a deep concern for Ceylon; in fact, when meeting him one is pleasantly surprised to find that he knows much more of the history and actuality of the Church in Ceylon than even the better informed among us.

Born in Montreal in 1899, he has been an Oblate for forty years, and during well nigh thirty years of this period he was closely associated with the late Cardinal Villeneuve, who was his spiritual guru.

From his ordination in 1925 he worked for nearly 20 years in the formation of future priests, as a professor in the Oblate Scholasticate, and later as its Superior. During this period he was also a member of the Faculty of Theology of the University

Current Comment

Continued from page 6

address."

Passionately, and some times weeping, Khrushchev tore aside the curtain of Communist propaganda that had veiled the memory of Stalin's reign of terror, and delivered one of the most venomous denunciations of his erstwhile hero. Statistics of the terror were supplied, a catalogue of his crimes was supplied, and delegates in the hall duly expressed their indignation. Stalin the master-man had become Stalin the criminal!

And since that day in Moscow, how much water has flowed under the bridges of Russia! Khrushchev's travelling-companion Bulganin, has gone the way of others; his abject confession was refused; more confessions are sure to follow. Other top-men (Beria, Molotov, Malenkov, Kaganovich, Zhukov) have all gone. Stalin's reign of terror may not be there; but his intolerance and his tyranny continue.

Services in the morning.

3. A Benediction Service shall be held in all the Churches and chapels in the evening.

Al. Serru, O.M.I.,

Vicar-General.

Colombo, 25-1-59.

Oratio Imperata

FROM the 2nd to the 8th Feb. inclusive, the "Oratio Imperata" will be "Deu-

of Ottawa. In 1944 he was chosen Provincial of the Eastern Province of Canada—the biggest in the Congregation. He found himself in charge of the general guidance of 800 religious.

In 1947 he was elected Superior General to guide the Congregation during the difficult post war years.

His primary interest has been to provide for the Church a well trained clergy.

Fr. General is keenly interested in Catholic action and often insists on the training of the laity to take their place in the ranks of the apostolate.

He is also the Director General of the Congregation of the Nuns of the Holy Family, and has given them most inspiring guidance.

He has set very high standards of personal sanctification for the missionaries (... usque ad apicem perfectionis) and insists that no stone should be left unturned when it is a cause of the glory of God. (... nil linquendum in ausum ut proferatur imperium Christi). These two are the motto that he recalls often. In the Oblate missions and provinces he has given an impulse towards an orientation of the apostolate towards a much greater interest in the evangelization of the poor.

A very affable and amiable person, the General is accessible at all times. In spite of his cares and responsibilities he has a perpetual smile on his face. He is a very impassioned and powerful speaker, specially in French. Unconcerned about his own health he has during the past twelve years shouldered the burden of governing the congregation and given it a great impulse towards a deepening of its spiritual life and a better adaptation of the apostolic methods to the needs of a changing world. He is the type of dynamic personality that one cannot meet without being attracted by his genial manner and passionate ardour for the Cause.

With his wide and varied experience of the entire Church, his keen intellect and warm heart which are open to all the problems that the modern world offers us, he is eminently suited to be an inspiration in the work of personal sanctification and the apostolate.

qui nobis sub sacramento" from the Mass "De Sanctissimo Eucharistiae Sacramento" (pro re gravi simpliciter).

Thereafter until further notice the Oratio Imperata will be Pro Pace "Deus a quo sancta desideria" (simpliciter tantum).

Al. Serru, O.M.I.,

Vicar-General.

Colombo 29-1-59.



EUCCHARISTIC RALLY

Notice

NO personal cards are being sent out; but His Grace the Archbishop extends a hearty invitation to all Priests, Religious and Faithful of the Island to attend the forthcoming Eucharistic Rally (5th-8th February).

Priests requiring accommodation should please notify the Secretary to the Archbishop before Tuesday, 3rd February.

The kind attention of the clergy is called to the following which will be rigorously adhered to:

- (a) "Choir dress" (cassock, black for all except members of Mendicant Orders, and surplice).
- (b) Priests are expected to bring their own surplices.

Al. Serru, O.M.I.,
Vicar-General.

Colombo, 28-1-59.

Highlights

• Distinguished Visitors

AMONG the distinguished visitors to Ceylon's Eucharistic Rally will be the Apostolic Delegate, His Excellency the Most Reverend Dr. James Robert Knox and the Superior General of the Oblates of Mary Immaculate, the Most Reverend Father Leo Deschatelets, O.M.I., who arrives by Air Ceylon plane from Rome today. The inaugural speech at the Rally will be delivered by His Excellency the Delegate.

• Day and Night Adoration

PERHAPS the most important activity during the Rally will be the day and night adoration of the Blessed Sacrament at which the Parishes, confraternities, sodalities and Catholic Action units of the Archdiocese will participate. This constitutes the raison d'être of the Rally and no single event is likely to contribute more towards its success than this Eucharistic devotion.

• Way of the Cross

ONE of the commendable features of the Rally is the Way of the Cross for the Church of Silence which will be preached in English, Sinhalese and Tamil. At the end of each of these, one of the Prelates participating will impart the blessing of the True Cross.

• Exhibition

AN event likely to draw large crowds is the Lourdes Centenary Exhibition which will be held at Good Shepherd Convent, Kotahena, on the second, third and fourth days of the Rally. Although the theme of the Exhibition is Marian, there will be a number of exhibits on the Eucharist and on the Religious Life and the Lay Apostolate. Judging from some of the exhibits we have seen, a visit to this Exhibition should prove most rewarding.

• Film Shows

SCHEDULED for exhibition at the Rally, for the benefit of the children on Children's Day, is a series of film shows on the Mass, the Priesthood and Our Lady and, if plans succeed, the children will also have the privilege of viewing Father Peyton's famous Joyful Mysteries of the Rosary, a film which proved such a great success that it was shown at the Brussels World Fair last year.

**THE RALLY COMMENCES AT 5 P.M.
ON THURSDAY THE 5th INSTANT.**

The Church at Madampe

MADAMPE of the North-Western province is not a village; it is not a town either. It consists of two towns, the old and the new and of several villages. It was not lacking in secular history. It had once been the dwelling place of princes and sub-kings. In fact, "Don Jeronimo Alagiyawanna in his capacity as Mohottala of the Portuguese Tombo, has recorded under 5th March, 1614, a short history of Madampe."

The first Church

Madampe comes into the history of the Church in Ceylon soon after the advent of the Portuguese. Within fifty years of their arrival, over 70,000 Catholics lived between Colombo and Negombo. By about the end of the sixteenth century Christianity came to be known at Chilaw. In 1603 when the Fathers of the Society of Jesus took charge of the Northern and North-Western parts of the island, Madampe became one of their important mission stations. In that very year two Jesuit Fathers, Pedro Euticio and Sebastian Andreas, began to set up "temporary churches of very simple construction at Chilaw, Madampe and Caimal."

But the progress of the faith at Madampe was hampered by the "insurrections and revolts that took place at that time and it appears the temporary church that had been set up, was soon destroyed."

According to a letter of Fr. Christopher Joan, dated 1-12-1609, "the church at Madampe was no longer standing." But that was not for long. The indefatigable zeal of the Jesuits made them re-start the mission and one of the fathers who visited Madampe in 1612 has recorded that in that year the missionary, at Madampe, had made more than 600 conversions. He remarks that the people were so well disposed that most of them would have embraced the faith but for the Portuguese commander of the area, who was not at all favourable to the missionaries. We may therefore justly infer that these converts were made in

spite of the opposition of Portuguese officials in the area. Hence here, the myth of forced conversions cannot be maintained.

Soon a school was opened at Madampe and regular instruction was imparted from those early times. It was probably due to the fact that the faithful were so grounded in the faith,

for baptism in great state, mounted on an elephant and attended by a train of soldiers."

The increase of the Catholic population was such that the church was found to be too small to accommodate the worshippers and another had to be built in 1613. This new church was accidentally burnt down

Our article is a flash-back to last Sunday's great event—the diamond jubilee of Madampe church. His Lordship the Bishop of Chilaw presided at the celebrations.

that their conviction could not be shaken in the difficult times that followed.

Its universality

Christianity was not restricted to any particular section or strata of the society of that day. It was about this time that the hide-bound differences between castes and classes of society began to be effectively assailed by a faith that proclaimed the universal brotherhood of man under the common Fatherhood of God. Neither the rich nor the poor, the high castes or the lower groups were averse to embracing the new doctrine, which made them equal children of God. It would not have been a difficult matter for the lower classes. But it would not have been palatable for the so-called high castes to throw in their lot with the humbler of their brethren. But the effect of the doctrine and the example of the Fathers were such that a great many influential people received baptism.

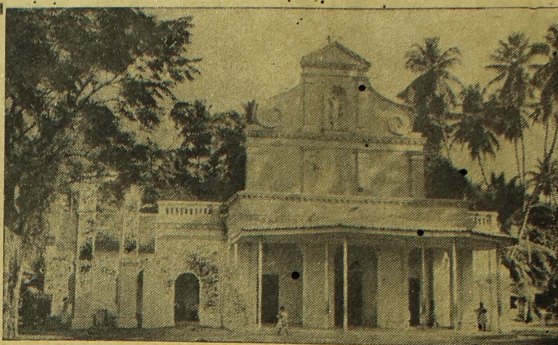
There is on record for instance in 1613, the story of "the son of a wealthy and an influential brahmin who ruled twelve villages at Madampe. Though his father was not a Catholic, he accompanied his son to church when he came thither

during the priests' absence. But the fact that it was soon rebuilt by the Catholics and the non-Catholics, showed that a spirit of great cordiality prevailed between the Catholics and the non-Catholics of Madampe.

By this time it had become so important a mission station that a resident priest was present. One of the most successful missionaries of the time, Fr. Gaspar de Abrew, who had converted almost the whole of the Kalpitiya peninsula, was taken ill when on his way to Colombo, died and was buried in the church at Madampe on 22nd December, 1614. But so far neither do we know the site of that church nor are we aware of the location of his tomb.

Blood and toil

Trials and tribulations were not wanting to this flourishing church. Two years later, the revolt of Nikapitiya Bandara caused heavy destruction to the church at Madampe. But the Catholics remained firmly attached to their faith and their pastors. For even as the Portuguese strongholds in the island were falling into the hands of the Dutch, and the enemy had taken even Negombo by 1644, Madampe registered a Catholic population of over one thousand. Two other churches were at-



tached to it: Marawila and Katuneriya. Father Boudenz O.M.I., quoting a report of Father Andrew Lopez to the General of the Society in 1644, gives the following statistics which speak for themselves: "The residence of Madampe was about four leagues from Kammala to the North. The church was dedicated to the Assumption of Our Lady and served more than 1,000 Christians with 120 children. It had two other churches dependant upon it: Mara-

It is only with the second spring ushered in by the Venerable Father Joseph Vaz that the Seven Korales become the spring-board for a Catholic revival. In 1688 from Puttalam, Fr. Vaz visited Chilaw; the fervour of this apostle was such that he could not have failed to look up the abandoned flock at Madampe. A few years later, Fr. Joseph Menezes and Fr. Gonsalves passed through Madampe on their apostolic journeys from Puttalam to Caimal. Though there was no definite established church or parish at Madampe in the 18th century, the Oratorian Fathers looked after the needs of the faithful.

Things began to take definite shape once again in 1807. An old deed, now in the possession of the Bishop of Chilaw, mentions the donation of a "site for divine worship for ever," by Don Adrian Wijasinghe Jayawardena Mallesiya Mudiansa Ralahamy, on the 26th October, 1807. We could be certain that a church was to be built on that site. For, fifty years later, another deed refers to a donation made for the specific purpose of erecting a church of St. Sebastian.

The modern era

There was a gradual expansion after the Oblate Fathers took over the work in the second half of the 19th century. By that time however the importance of Madampe as a Catholic centre was eclipsed by its quondam outpost: Marawila. In 1873 Madampe was attached to Marawila parish. Still it had its own schools: one for boys, 27 in number, and another for girls, 19 in number.

In 1882 during Bishop Bonjean's visit, arrangements were made to acquire a site for a new

Continued on page 11

By

J. Alex
Fernando

wila three leagues away with St. Francis Xavier as patron, 600 Christians and 50 children; and Katuneriya dedicated to St. Ambrose, with 200 Christians and 30 children."

It is to the great credit of the Fathers of the Society of Jesus, who were the pioneer preachers of the Gospel in these parts, that in less than half a century, they had founded and nurtured the church which was fast expanding, when they had to bid goodbye to the place. With the conquests of the Dutch, "the abandonment of the Catholics of Ceylon was complete."

The church and the school at Madampe seem to have suffered the fate of the rest of the Catholic churches: razed to the ground or taken over for secular or "reformed" purposes. From 1658 the practice of the faith was forbidden, sheltering a Catholic priest became an offence punishable with the penalty of death.

feel *Wonderfully* well again!



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WATERBURY'S COMPOUND is a well proven health tonic used regularly by health-conscious adults all over the world, for themselves as well as their children. **WATERBURY'S COMPOUND** contains vital nourishing ingredients that supply the extra energy you and your family need for a vigorous, healthy and joyful life. **WATERBURY'S COMPOUND** breaks up persistent coughs, colds and bronchial congestion. Recommended by doctors during convalescence for quick recovery.



messenger SCHOOLS MAG

Vol. 2 No. 3

Saturday, 31st January, 1959

FREE

TALKS TO TEEN-AGERS

A Daily Mass Campaign

My dear children,
The best introduction to the Daily Mass Campaign I can think of is to introduce you to a real teen-ager whose zeal and courage is worth reflecting upon. I shall call the lad John. John was only thirteen years old when it was suggested to him that he should be happier if he got to Daily Mass and Communion. John obeyed. A few months later John was initiated into a Daily Mass Campaign and soon he was an apostle amongst his friends. He not only loved to come for Mass each morn but loved to bring his friends along. In six months John had three young

friends trudging along with him for Daily Mass. In an year he had influenced nearly a dozen lads and it was a glorious sight to see John leading his little band to the altar every morn. When a kindly priest once complimented him, he was heard to say "O Father, it's nothing. Only I get up a wee bit early, wake them up and take them along."
It is with a purpose that I write about John. Something assures me that there are countless children who can follow little John's example; children who could receive Jesus every morn if only they cared to; yes and children who John-like

could try to lead one or two or three or more for Daily Mass.

Little John is a challenge to the Schools-Mag teen-agers. I am sure not a few of you will try to emulate John's example. Good example is contagious. Be sure I'll be delighted to read of your own successes in this field.

Forge ahead, dear children, may your efforts to get to Daily Mass and get others too, be blessed with every success.

Always in Jesus and Mary.

Uncle Ashley

Altar Boys Corner

God's Little Rascal.

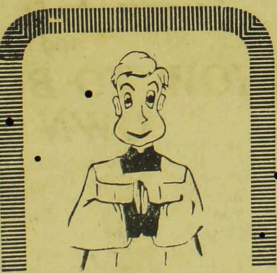
TO many people altar boys are just a couple of little fellows executing a series of intricate manoeuvres accompanied with that of racing around the priest with a big red book and a pair of cruets.

But altar boys are much more than that. In fact, so important are these little surpliced fellows, that Canon Law forbids the priests to start the Mass without them, because the Mass is not a private devotion for the priest, but rather a public act of solemn worship offered in unison by the universal Church.

So it does not matter whether the pews be dark and empty so long as the altar boy is kneeling at the altar steps, for he is the

substitute and symbol of the universal Catholic Church.

No doubt most altar boys first made the headlines not through the Schools-Mag, but through the local gossip club. The lady next door might have artlessly asked mother, "Isn't that your little Willie at the altar these mornings, Mrs. Imp?" It naturally suggests that little Willie Imp who breaks windows in his spare time, has by some incredible scheme been chosen to serve Mass.



To some people, these little boys are very puzzling. They cannot understand how somebody with dishevelled hair, a comic book and marbles in his pockets, can stand like an angel before the majestic tabernacle and spotless linen of the high altar. They just don't understand boys!

Naturally altar boys have their faults, but who hasn't? They have been accused of many pranks and failings. It has been said for instance that they sometimes sleep in their nice laundered surplices during the sermon, that they wrestle each other to kindle the charcoal for Benediction, and make 360 degree swings with the thurible.

Sacristans have reported them for giving toasts to each other after Mass with the left-over wine in the cruets. Sister sometimes pulls their ears for spilling hot wax on the benches, for taking too many short cuts with the big missal, and even for hiding comic books in the sacristy. But everyone has his little idiosyncrasies!

Altar boys have many virtues too! What other school boy is there who is out of bed, dressed, and out of the house before mother and father even lift an eyelash? It is none other than the altar boy, running all the

way to church to serve the five o'clock Mass.

Then too, to be an altar boy requires a lot of practice! Altar boys don't learn Latin, how to ring the chimes, and when to move the missal and bring up the wine by sheer intuition. They must have rehearsals, which mean no cricket that day. Learning Latin is itself quite a feat! What other boy can rattle off the Pope's language as if it were his native tongue? In order to do that, study and sacrificed free time are required. So you see, becoming an altar boy isn't so easy as it appears.

Finally, after weeks of practice, the big moment arrives. His career begins and he finds himself completely awed by the nature of his office. He walks with hands folded and eyes downcast and never opens his lips. He is much too small for his cassock. His surplice slips down like a straight-jacket over his shoulders. He doesn't know quite what to do and he is really scared. He stubs his toes on the altar chimes, breathes his Latin midway between a squeak and a whisper, brings up the wine when it's time for the gospel; and unless the priest is alert, he may suddenly grab the missal from under his hand.

Of course all these things are done with the best of holy intentions; he is just a little nervous. The bell-ringing is not much better. When he rings it, it sounds like an egg beater, and he rings as the spirit moves him.

So after a week of practice he discovers that he is a flop, but he doesn't give up. After all, this is only that painful, embarrassing apprenticeship which every other altar boy has survived, and he does too. After about two more weeks, serving Mass becomes second nature to him.

Yet the life of an altar boy isn't all work and worry. He has his compensations too. Funerals, for example, mean almost sixty minutes away from school and also a perfect escape from a possible test in fractions. Weddings are even better! He hears the bride and bridegroom whis-

Introducing a NEW feature

ScrapBook CLUB NEWS

Conducted by
Scissor-and-Paste

The Schools-Mag introduces this week yet another new feature which should prove of great value to all boys and girls. This feature will be conducted by Scissor-and-Paste (yes! that's the guy's name!) and it will appear every fortnight. — EDITOR.

Hello Scrappists!

I'm Scissor-and-Paste calling all you two-thousand-two-hundred-and twenty . . . er . . . er . . . (How many members, Mr. Editor?).

"We have exactly 2,265 members enrolled in the Schools-Mag Club so far. Not counting the last batch of mails, that is. We are always on the march, you know, and so our figures are never static." — Editor.

That's right Scrappists, as I understand from your Editor, your numbers always go up and up increasingly, fluctuating, . . . er . . . er . . . soaring sky-high.

"Never mind the sky, Mr. Scissor-and-Paste, now will you please get on with your job? And please do remember that I can give you only two columns for your purpose. Don't waste this valuable space on mere words. — Editor.

That's right, Scrappists, brevity is the soul of wit — a tag I learnt at school long years ago — and as the Editor has just given me a sharp reminder about my duties, I must buckle down to them: so here goes —

OUR PLANS FOR TOMORROW

Commencing with this edition of the Scrap-Book Club News, we bring you an interesting series titled "Know Your Saints". We begin with St. Agnes. Other regular items like "A Catholic Quiz," "Religious Orders," "Bird and Animal Studies," "Riddle-Me-See," "Tongue Twisters," Puzzles and Games, etc., will be permanently featured in these columns.

Cut these out neatly and care-

fully and you will be amply rewarded. How? Well, that's a BIG secret: look out for our Special Scrap-Book Competition which will give you full details on how you can win valuable prizes in the months ahead.

That's all for the present, members, and here's wishing you lots and lots of fun with your Scrap-Books, till we meet again. — Scissor and Paste.



Know
Your
Saints—I

AGNES means lamb in Latin. And St. Agnes was true to her name. She was as pure and innocent as a lamb.

Agnes was a rich and beautiful girl who lived in Rome in the fourth century. She loved God so much that she promised to

love Him only.

Many of the people who lived in Rome then did not worship God, but worshipped idols instead. When St. Agnes was about twelve years old they wanted her to worship their idols, too. She would not. They asked her again and again, but she continued to refuse. She loved Our Lord, and would worship no one but Him.

ST. AGNES

Patron saint of all children

Riddle-me-ree

My first is in king but not in queen.
My second is in tin and also in thin.
My third is in top but not in mop.
My fourth is in eggs and also in ice.
My whole is something very nice.

What is the difference between a soldier and a watch?

What word of six letters contains six words beside itself without transposing a letter?

Can you prove that twice ten is equal to twelve eleven?

(See last column for answers)

per their trembling "I do"; and afterwards he stares the best man in the eye until he hands over a tidy sum of pocket money!

No matter what people think of this little scatterbrain, he still remains important in the eyes of the Church. The entire Mystical Body is present at the altar in this unsuspecting little altar boy. He really is important!

The persecution of Diocletian was raging, and one of her disappointed suitors reported her as a Christian.

The judge promised her great honour if she would burn incense to the gods, and threatened her with terrible torture if she would not. Agnes, though only 13 years old, steadfastly refused to honour false gods, and the judge ordered her to be stabbed in the neck.

She died as she had lived: a little bride to Jesus, just as our nuns are today. Saint Agnes knew that the thought of heaven is very much more important than the thought of earth. Everything this young Saint did was prompted by a deep and abiding love of her Divine Master, Jesus. She is the patron saint of all children.

The Feast of St. Agnes is on January 21.

ANSWERS

(to Riddle-me-ree)

(1) Kite. (2) One marks time with his feet and the other marks time with his hands. (3) Herein — he, her, here, ere, rein, in. (4) Twice ten is twenty, and twice eleven is twenty-two (twenty too!).

I AM AN ALTAR SERVER

THE Church is a holy edifice. It is the house of God. Our Lord says, My house is the house of Prayer. The Church has two main sections — the Sanctuary and the Nave. In the Sanctuary is the Altar.

says

S. PEIRIS

(Schools-Mag No. 63)

The priest offers the Sacrifice of the Mass at the Altar. The priest is a man of God. The priest is attended by Altar Servers. It is my privilege and happiness to be an Altar Server. I am vested in Cassock, and Surplice and look a miniature priest. Next to the priest I have the right to be inside the Altar. I am the priest's Aide-de-Camp. I hold a sacred office.

RELIGION

EDUCATION

RECREATION

Schools-Mag

Continued from page 9

Members Parade

- 1101 — 1150
1101. Nimal Amerasekera (Madampe), 1102. Shelton Livera (Madampe), 1103. Rex Van de Poot (Madampe), 1104. Greshen Patira (Madampe), 1105. Neville Kingsley (Madampe), 1106. Anpoo Croos Moraes (Negombo), 1107. Guy Cross Da Brera (Negombo), 1108. Jeyarani Rodrigo (Negombo), 1109. Bernadette Bastiansz (Colombo 13), 1110. Rae Croos Moraes (Colombo 13), 1111. Justin Fernando (Dankotuwa), 1112. H. M. Khan (Wattala), 1113. Christine Livera (Moratuwa), 1114. Cecilia Hanks (Moratuwa), 1115. Gaminini Fernando (Moratuwa), 1116. Marian Fernando (Moratuwa), 1117. Shelton Dissanayake (Madampe), 1118. Edward Mack (Dehiwela), 1119. Antoinette Wijesuriya (Thimbirigasyaya), 1120. Antony B. Ponnampalam (Colombo 13), 1121. Maureen De Souza, 1122. Maurile Ranasinghe. (Hendala), 1123. Charles de Silva (Wadduwa), 1124. Shjrine Fernando (Kandy), 1125. Bryony Rodrigo (Ragama), 1126. Robert Mendis (Ja-Ela), 1127. Barbara Rodrigo (Kandy), 1128. Edgar Jayawardene (Kallutara), 1129. Bernadette Karunaratne (Nugegoda), 1130. Leonard



Benjamin Frank knew how to make a point in the "Lost and Found" department of his newspaper, which was one of the earliest journalistic successes in the United States. Here is a sample:

"Taken out of pew in the Church some months since, a common prayer book, bound in red gilt, and lettered B. F. (Benjamin Frank) on each cover. The person who took it is desired

WHAT THEY SAY

Dear Editor,

With my sister's help and encouragement, I am herewith enclosing my enrolment form. Though we used to get the Messenger regularly it was only lately that I took interest in it. I really enjoy reading the Schools-Mag, and I hope to write to the Mag soon.

Felix Jayatileke.

to open it and read the eighth commandment and afterward return it into the same pew again, upon which no further notice will be taken."

Philomena Soris. (Schools-Mag No 668)

Teacher: Many great men in history rose by their own efforts.

Johnny: I suppose that was before alarm clocks were invented.

Dionysia Alwis. (Schools-Mag No. 302).

- Alexander (Kandy), 1131. Joan Perera (Kelaniya), 1132. Maurine Douglas (Katugastota), 1133. Justin Samaranyake (Kelaniya), 1134. Marina Alwis (Kotahena), 1135. Averell de Zilva (Borella), 1136. Silvana de Lima (Mattakuliyia), 1137. Latha Molligoda (Kotugoda), 1138. Don Chandrasena (Ratmalana), 1139. Prudence Attapattu (Nawalapitiya), 1140. Claude Perera (Colombo 6), 1141. Maurice Tavarayan (Kotahena), 1142. Francis Anandappa (Colombo 13), 1143. Cyril Perera (Nugegoda), 1144. Blanche Grero (Dehiwela), 1145. Mary Sansoni (Peradeniya), 1146. Regino Vindarampulle (Kelaniya), 1147. Dawn White (Kandy), 1148. Milroy Anderson (Kandana), 1149. Rita Wickremasinghe (Kandana), 1150. Rosetti Conghe (Kotahena).

(To be continued).



YOUR QUERIES

● Mrs. B. C. Pereira (Ja-Ela): The enrolment forms of your two sons have been received. They will get their Membership Cards in due course.

● Gaston Balthazaar (Trincomalee): You want to know what happens to those boys and girls who are members of the Schools-Mag, when they leave school? Well, Gaston, they automatically cease to be members, since our Club is meant only for those teen-agers who are attending school. But that does not prevent them from being still interested in the Schools-Mag. Indeed, we know of many adults and parents who take an abiding interest in the Schools-Mag. In the last issue we carried a Free Offer of the Messenger from an adult who is very keen that all school-going children should be members. We expect those members who leave school to inform us. We also suggest that they continue to keep in touch with the Schools-Mag so that when they go out into the wide world beyond their respective class-rooms they will always carry fond memories of their Schools-Mag days and also get children who are not members to become members of this happy family circle. We would also like to get news about their activities etc. after they leave the Schools-Mag Club.

● Felix Jayatileke (Colombo 2): We are very happy to welcome you into our ranks. As for your query as to how to send in articles, why, that's pretty easy, Felix! Simply address them to the Editor, Schools-Mag, Catholic Press, Borella. Why not get others in your school, St. Lucia's English School, Kotahena, interested in the Schools-Mag?

● Morris Alwines (Jaffna), Alexander Gunasekera (Mutwal), Navis, Expedit and Margaret Soris (Ratnapura), Bernard Simmons (Kotahena), Krishanthi Perera (Galle), Maurine Anne Douglas (Kandy), Gaston Balthazaar (Trincomalee), Eva Hyacinth Stella and Genereene Price, Antoinette Fernando (Moratuwa). Your photographs have been received.

● Honorine Perera (Kandana): Thank you for your recipe. Girl members of the Schools-Mag especially will like to collect Recipes, and so very soon we shall have a special corner for them. Look for out it.



Our First Birthday

● The scheduled date of the Schools-Mag's First Birthday Supplement has been shifted to coincide with Ceylon's Catholic Press Week. Look out for it!

Presentation

FORTY days after Christmas day, The Virgin Mary, walks on her way, The little Christ, to the temple she takes, To offer him to her God above.

By Mary's side, doth Joseph walk, A pair of doves, with him he takes, This is the price, they're going to pay, To redeem the Lord, who guides us every day.

When holy Simeon, beholds the child, The "Nunc Dimittis," he recites Then to the temple, Anna comes, And reverently carries, the little one.

Norma De Hoedt. (Schools-Mag No. 1509). St. Gabriel's Convent, Hatton.

To the late Holy Father

OUR gentle face and patient smile With sadness we recall You had a kindly word for each And died beloved by all.

The voice is mute and stilled the heart That loved us well and true Ah, bitter was the trial to part From one so great as you.

You are not forgotten loved pontiff Nor will you ever be As long as life and memory last We will always remember thee.

We miss you now, our hearts are sore, As time goes by we shall miss you more

Your loving smile, your kindly face, No one can fill your vacant place.

Bernadette Ranasinghe. (Schools-Mag No. 138).

Your Birthday Corner

JAN. 31st to FEB. 13th

HAPPY Birthday to all of you who will be celebrating your birthdays during the next fortnight.

Jan. 31: Euphrasia Balthazaar (Trincomalee), Marie de Zilva (Angoda), Milroy Samuel (Kelaniya), Veronica Ferreira (Dehiwela), A. Jayaweera (Kandy).

Feb. 1: Lucille Fernando (Kandy), Fatima Rambukpotha (Angoda), Antony Arasaratnam (Colombo), Rukmal Weerasinghe (Ragama), Neville Kingsley (Madampe), Don Leo Calixtus (Colombo 15).

Feb. 2: Neil Wijeratne (Nuwara Eliya).

Feb. 3: Barbara Milhuisen (Colombo 5), Romain De Kauwe (Kelaniya), Loudette De Kauwe (Kelaniya), Dulcep Samaraweera (Lunawa), Teresa Christian (Jaffna), Nilanthi Fernando (Moratuwa), Lalith Abeyaratne (Kochchikade).

Feb. 4: C. Goonewardene (Kurunegala), Nissanka Gooneratne (Wettawatte), Antony John (Talangama South), Bernadette Karunaratne (Nugegoda), Benildus Motha (Colombo 6).

Feb. 5: Chandrika Cooray (Ratnapura), Felician Bastians (Kotahena), Marlene Varney (Dehiwela), Orinda Fernando (Moratuwa), Ranwalage Don Sirimath Sijatha (Galle).

Feb. 6: Yvonne Diaz (Moratuwa), Victor Fernando (Moratuwa), Victoria Abraham (Bandarawela)

Mystica Perera (Kandy), Selvendran Victoria (Matale).

Feb. 7: Sheila Liyanduru (Kandy), Ranjit Perera (Colombo 6), Ianthe Baldsing (Ratmalana), W. Bartholomeusz (Dehiwela), Ruth G. Samararatunga (Galle), Russel Le Marchant (Bambalapitiya), Bernadette Anandappa (Kotahena), Marian Direkze (Dehiwela).

Feb. 8: Lionel Alwis (Nugegoda), Benedict de Silva (Mt. Lavinia), Lincoln Hettiarachchi (Moratuwa), Carmel Abraham (Bandarawella), Anne Benzi (Gampola), Ruby Gunawardene (Puwakpitiya), Errol Perera (Kirillapone).

Feb. 9: Yvone Pathinather (Kotahena), Nihal Ratnayake (Kotahena), Malcolm Fernando (Puttalam), M. L. P. Ratnayake (Kotahena).

Feb. 10: Scholastica Fonseka (Moratuwa), Charmaine Rozairo, (Colombo 13), Philomena Kodikara (Matara), Gwyneth Brown (Colombo 4), Francis D'Almeida (Kotahena).

Feb. 11: Bernadette Gibson (Galle), Stephanie Fernando (Moratuwa), Christy Jayasuriya (Moratuwa).

Feb. 12: Lourdes D'Almeida (Kotahena), A. M. J. Thomas (Matale), Carman Thiele (Mutwal), Rita Stephen (Kotahena), Joyce Perera (Kandy).

Feb. 13: Denzil Fernando (Moratuwa), Patrick Cramer (Kelaniya), Walter Rodrigo (Negombo), Iranie R. M. Perumal (Wattala), Camelita Phillips (Kotahena).

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.

CHILDREN'S LIBRARY CLUB

Sponsored by St. 'Michael's' Art Studio and Book Shop

HOW TO BUILD UP YOUR OWN LIBRARY

Here's good news for you boys and girls! St. Michael, Bookshop, the popular book-sellers of Jampettah Street, Colombo have formulated a novel scheme whereby boys and girls will get books specially selected for them every month so that within a year they will be the proud possessors of their own library.

Every boy or girl who joins the Club (Membership is entirely FREE) will receive periodically a FREE copy of THE FLAME—an illustrated Book Guide to good books with a special page for children in it.

In addition they will have the FREE services of an expert book-lover who will select the books periodically each month for them, and answer any question on books and generally offer advice.

Boys and girls who are desirous of becoming Members are advised to complete the form below and post same to the address given below, when they will receive full details of the scheme together with the latest copy of THE FLAME free.

RUSH COUPON BELOW AS THIS SCHEME IS STRICTLY LIMITED TO 100 MEMBERS ONLY!

Name.....

Address.....

(If Messenger Schools-Mag member, please state number here.....).

St. Michael's Art Studio and Book Depot.

6-10, JAMPETTAH STREET, COLOMBO 13.

★ Messenger Classified Ads

● An Important Announcement to Advertisers

Advertisers are informed that copy for all Classified Ads should reach the Management not later than 12 noon every Wednesday. Any such ads received later will appear only in the following week.

IN MEMORIAM

Grace, Fernando

Died on 5th February 1958

We have loved her; let our affection for her last until our prayers have opened unto her the gates of heaven.—St. Ambrose.

A Requiem High Mass will be said for the repose of her soul on the 5th February at 6.15 a.m. at St. Peter's Church, Negombo.

Inserted by her ever-loving husband, Norbert Fernando, Dorcen, Elroy and Neta (daughters and son-in-law). "Da'many," Colombo Road, Negombo. 298

ACKNOWLEDGMENT

ALL the members of the family of the late Gate Mudaliyar Norbert Wickramaratne are deeply grateful to all those who offered prayers and Holy Mass for the repose of his soul. They also sincerely thank the many who sent them floral wreaths and messages of sympathy in their sad bereavement. 317

THANKSGIVINGS

MY grateful thanks to Our Lord, Blessed Mother and my Patron Saints, Jude and Anthony, for having heard my prayers during the great fear we had. Mrs. C. 313

BELETED thanks to the Sacred Heart, Our Lady of Perpetual Succour, St. Joseph, St. Anthony and St. Jude for favours granted. A. B. C. A. 314

MY grateful thanks to St. Anthony for favours granted. Helen. 333

MY grateful thanks to Our Lady of Perpetual Succour, St. Anne, St. Jude, St. Francis Xavier and Pope Pius XII for the favours granted. L. P. 330

SITUATION WANTED

GIRL with experience in needle work and care of kids seeks employment in a Catholic institution. No. 315, c/o Catholic Press, Borella.

WANTED

WANTED by very small family, trustworthy female over 45 years to do the cooking, etc. Apply No. 329, c/o Catholic Press, Borella.

ACCOMODATION

IN NEGOMBO — Boarding available children below senior class — respectable Sinhalese Catholic home — within close proximity to all educational institutions — home tuition, music practice, typewriting practice, free. Apply No. 297, c/o Catholic Press, Borella.

FLOWER-MAKING

SCHOOL of Flower-making by Monica Perera will be opened on 2nd February at the Sinhala Institute of Culture, Colombo. For particulars apply No. 108, Averiawatta Road, Wattala. 307

POSITIONS VACANT

EARN Rs. 160 weekly as a spare-time sales representative of International Catholic Magazine. Full particulars from Box 27, c/o Catholic Press, Borella. 27

WANTED girl's for spare or full-time canvassing! Share 50% profits! No experience necessary! Visit Medical Clinic, IA, 42nd Lane, Wellawatta. 331

POULTRY FOR SALE

BABY chicks off purebred white and brown Leghorns, R.I.Rs and Minorcas available from Re. 1/- . Custom hatching also undertaken. BERMANS, 5 Manning Town, Colombo. 127

ALTAR BREADS

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CHURCH NOTICES

Our Lady of Lanka

TEWATTE

4th February is Vocation Day. Blessing of the new grotto by His Grace the Archbishop, at 7-30 a.m. Mass at 7-45 a.m.

ANNUAL FESTIVAL

14th and 15th February

5th February: Hoisting of the Flag. Novenas daily at 6 p.m.
7th and 8th February: Pilgrimage of the Congregation of St. Philip Neri's, Pettah.

7th: Vespers at 7 p.m.
8th: High Mass at 9 a.m.
Sermon in English.

14th February: 8 p.m. Pontifical Vespers.

15th February: Masses from 4-30 a.m. Pontifical High Mass at 9 a.m.

TAMIL FESTIVAL

21st and 22nd February

Novenas from February 17th, at 6 p.m.

Saturday, 21st: Vespers at 7 p.m.

Sunday, 22nd: Low Mass at 7 a.m. High Mass at 8-30 a.m. Procession.

All the Rev. Fathers are cordially invited.

Administrator.

BOLAWALANA

Kanikka Feast

22.1.59: 1st Novena at 7 p.m.

1.2.59: Vespers at 8 p.m.

2.2.59: 4 Low Masses from 5 a.m.

8 a.m. Blessing of the candles and High Mass.

3 p.m. Grand Procession.

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Parish Priest.

Tamil Mission — Toppu

FROM 15th February to 1st March 1959 there will be a Retreat for Tamil-speaking Catholics, preached by Oblate Fathers at St. Philip Neri's Church, Toppu, Kechchikade. The presence of all parishioners and well-wishers will be much appreciated.

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Parish Priest.

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(For Rev. Fathers)

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Rays from the Monstrance

Continued from page 5

the Eucharist be the token of our triumph over the forces of evil in this life, and the pledge of our eternal happiness in heaven.



Body of Christ, save me.
Blood of Christ, inebriate me.

"Jesu, with Magdalen I join my plea,
with him who craved remembrance from the tree,
with drowning Peter: 'Lord deliver me'
by this White Host."

The Church at Madampe

Continued from page 8

church. Fr. Francis Xavier, the parish priest of Chilaw, was commissioned to lay the foundation stone and expedite the work. By May 1883, the walls of the church had already been carried to the height of about fifteen feet. It is the jubilee of this church that the faithful of Madampe celebrated last Sunday. The facade of the church still proudly bears the date of its foundation: 4-2-1883.

Within the last hundred years Madampe had been fortunate in being associated with a series of zealous and scholarly Oblate priests. Frs. Chōinavel and Duffo had frequently visited the place. Fr. Pahamunay, John Perera, Andrew Fernando, Robert Fernando and a host of others had the care of souls of the Madampe Parish; and today it is beginning to have larger horizons of interest and stepping into fresh woods and pastures new.

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Perpetual Novena at Moratuwa

There will be two sessions of the Novena at 5 p.m. and 6.30 p.m. from Wednesday, 4th February, 1959.

Parish Priest.

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THE POPE SUMMONS ECUMENICAL COUNCIL

AT the Basilica of St. Paul, where Pope John had summoned all Rome's Catholics to congregate last Sunday in a special campaign of prayer for persecuted China, His Holiness the Pope announced the summoning of an ecumenical council to study ways and means of uniting the ranks of Christians "separated from the Mother Church."

The Holy Father's new announcement directly stems from his earlier appeal for Church Reunion at Christmas-tide.

Knowledgeable circles take the Pope's announcement as being specifically directed towards the Eastern Catholic communities including the Russian and Greek Orthodox Churches.

It will be recalled that the world leader of the Eastern Orthodox Church declared at Istanbul recently that a fulfilment of the Pope's call for Reunion would be the "dawn of a really new year in Jesus Christ" as reported in the Messenger earlier.

The gathering together of the highest dignitaries of the Catholic Church for the pur-

pose of Reunion shortly, considerably steps up the present Pontiff's repeated hopes in that direction.

RATNAPURA NEWS

(from our Ratnapura correspondent)

NO good is perhaps ever done to a fellowman except at the cost of true sympathy which leads to identification and contact. And since actions speak louder than words, the missionary contacts on Millawitiya Estate, situated nine miles away from Ratnapura, which were inaugurated in October last by the nuns of the Convent of the Child Jesus, have resulted in salutary effects.

These 'Angels' of Charity, have proved themselves to be of yeoman service to the labourers during their weekly visits to the Estate. Attending to the needs of the poor, saying a word of consolation to those in distress, visiting the sick in their lines, catechi-

zing the faithful, and so forth, comprise the work of such visits. On the other hand, these missionary contacts have galvanized the laity into action, and the obligations on their part to co-operate with the authorities in works of zeal and charity were observable by their enthusiasm — one such gesture being their contribution of a day's pay per head, totalling over Rs. 200/- a month for a period of 12 months, towards the Building Fund of the new chapel.

● Annual Feast

The labourers celebrated their annual feast of St. Sebastian last Sunday, with much eclat.

Opening of the new Parish Church Katugastota

THE Solemn Blessing of the new Church of the Sacred Heart, Katugastota, by His Lordship Rt. Revd. Dr. D. Bernard Regno, O.S.B., took place recently, in the presence of a large gathering of priests, religious and faithful.

On arrival, His Lordship was led to a dais, where the President of the Reception Committee made a short speech welcoming the Bishop and the visitors, thanking the past Parish Priests who laboured for the construction of a Church for Katugastota, as well as the contributors for their generous donations.

His Lordship in his reply expressed his great joy to be present and to bless the new Church. He then proceeded to bless the Church, and during this ceremony, the Choir of the Little Seminary, Katukelle, sang the Psalms and the Litany.

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Pope John continues his disarming informality

ROMANS HAVE BY NOW BECOME SO USED TO POPE JOHN'S VISITS OUTSIDE THE VATICAN — ONCE LAST WEEK, EVEN BRAVING THE DELAYS OF A ROMAN TRAFFIC JAM — THAT WHEN HE WENT TO PAY HIS FIRST FORMAL VISIT TO THE PONTIFICAL GREGORIAN UNIVERSITY A FORTNIGHT AGO, THERE WERE FEW BYSTANDERS TO WATCH HIM PASS.

At the Gregorian, 21 Cardinals sat in front of the Holy Father's throne, as he spoke to more than 2,500 professors and students from 74 countries. He likened his visit to that of an "old father visiting his eldest son."

TWO days later, without notifying the Italian authorities, the Pope left the Vatican to make an unannounced trip to an institute for ailing and aged religious on Monte Mario, overlooking Rome.

The Italian authorities who usually supply a motor-cycle escort and block off streets for the Pope, were in a panic for some time.

The Pope had apparently suddenly decided at 3.15 p.m. that he would visit the ailing religious, and he left the Vatican, his car mixing with the usual lunch-time jam of traffic on the Roman roads.

RECENTLY, the Pope received a group of Italian Bishops who were in conference. Among them was Bishop Pintonello, chief Italian Army Chaplain who wears the insignia of a General.

Pope John walked among the bishops, letting each one kiss his ring. When he came to Bishop Pintonello, the Pope suddenly stood to attention. With a smile he saluted and said: "Sir, Sergeant Roncalli at your command."

LAST Wednesday witnessed another of those moving visits of Pope John — to ailing and aged priests in an institution specially set apart for them.

ABBE PIERRE IS IN INDIA

ABBE Pierre, the priest who took France by storm, and who has figured prominently in our own columns the past months, is in India just now. During his two-month stay he will meet leading social workers and the national leaders of India.

He has already met Vinoba Bhave and Prime Minister Nehru and shortly after his arrival, delivered a stimulating one-and-a-half hour address at Bangalore to over 300 priests and 100 nuns.

Addressing a large assembly of social workers at Madras, he praised the work of Vinoba Bhave, and called upon young men and women in India to realise that love of the poor was inseparable from love of God. One should live among the poor, he said, for some time, to know and understand their problems.

The Abbe proposes to visit Japan and Brazil, and then return to India next year, where he hopes to live among India's poverty-stricken masses.

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Annual Lenten Pilgrimage to Calvary, Hiniduma

14th February 1959 at 4 p.m.
Services commence;

15th February 1959 from
5.30 a.m. Masses.

7.30 a.m. High Mass, etc.

Cyril Edirisinghe (Mis. Ap.),
Parish Priest,
HINIDUMA.

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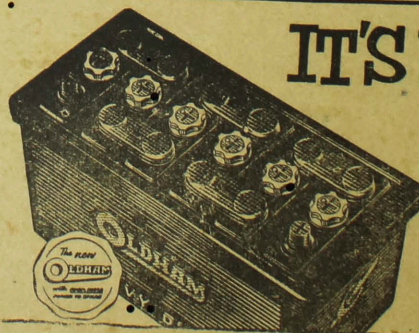
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