

The Ceylon's Catholic Weekly Messenger

Vol. 91 No. 42

SATURDAY, OCTOBER 24, 1959

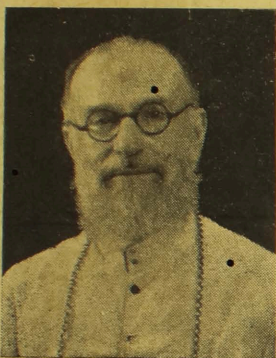
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500 Missionaries receive mandate from the Pope

Unique Mission Ceremony at Vatican

Tomorrow's Celebrations



AS REPORTED EARLIER IN THE MESSENGER, HIS LORDSHIP THE RT. REV. DR. N. LAUDADIO, S.J., COMPLETED TWENTY-FIVE YEARS AS BISHOP OF GALLE ON THE 30th OF LAST MONTH.

The day was kept as Priests' Day, when all the Priests of the Diocese gathered round their Pastor.

The public jubilee celebrations, as then announced in the Messenger, will take place tomorrow at Galle, when all the Bishops of Ceylon will be present. The Thanksgiving Pontifical Mass, at which His Grace the Archbishop is due to preach, will be celebrated by the Jubilarian at 11 a.m. in the Cathedral. A Garden Party is to be held on St. Aloysius' College grounds at 4-30 p.m.

The Messenger associates itself with this public act of loyalty and gratitude to the Jubilarian and reiterates its best wishes to His Lordship the Bishop.

(See also page 3, and Editorial page 6).

'The Nations are awaiting you'—says Holy Father

HARDLY ever has the universality of the Church been made so clear at a Vatican ceremony as it was last week when Pope John XXIII presented mission crosses to 314 priests and 183 nuns.

The future missionaries were from 23 different countries—including several that are still regarded as mission countries—and the places where they will work are spread over the whole world, from the country of the Eskimos in the far north to the interior of Australia, and including nearly the whole of Africa, numerous countries in the Far East, and districts in South and Central America.

The ceremony in St. Peter's began with dialogue Mass celebrated by the Pope at the papal altar. After the Mass he blessed the crosses, made from white metal, and used a new formula prepared by the Sacred Congregation of Rites especially for this occasion. The future missionaries knelt two by two before the Pope to receive the mission cross from his hands.

In a short address the Pope said he had performed this meaningful and pious ceremony "so that all may recognise the respect, affection, and predilection which we feel for these magnanimous sons and daughters, filled with burning zeal who in such a distinguished manner represent your small band ready to leave."

COMMAND

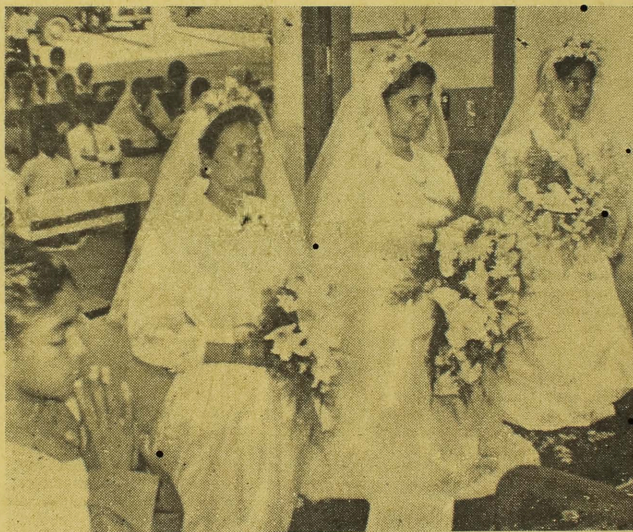
After referring to Our Lord's command to teach all nations, the Pope continued: "Beloved sons and daughters, the nations are awaiting you! Together with the gentle message of Christ you will bring them the secret of true peace and tranquil progress."

"At all times have missionaries

Greek Orthodox want reunion

AN invitation from the Pope to the Ecumenical Council would be heartily welcomed in principle by the representatives of our Church, Archbishop Nicholas, Metropolitan of the Greek Orthodox Christian minority in Ethiopia, said in Addis Ababa. He said reunion was the earnest wish of his Church.

Brides of Christ



Three postulants of the Order of Our Lady of the Sacred Heart during the clothing ceremony held recently at Lancigama, Marawila.

Picture by

B. L. A. Mendis

with their patient and persevering work contributed to the development of peoples, until they permitted the light from the Cross of Christ to shine over them. Certainly, in a few countries their work has been forgotten or disparaged, even if they have not been opposed by open or covert hostility.

"But we also carry in our heart the hope which our predecessor, St. Leo the Great, has expressed so happily: 'Persecution does not annihilate the Church, but only makes it so much the greater, and the fields of the Lord provide ever richer harvests, when the grains of wheat, one after the other, fall to the earth and multiplying spring up anew.'"

"Therefore have courage! The

TURN TO BACK PAGE

Kruschey thanks Bishop

TASS, the Russian news agency, has issued the full English text of a speech by Mr. Krushchey in which he expresses his gratitude to Bishop Wright of Pittsburgh.

"Permit me to express my sincere gratitude to Bishop Wright who called upon believers to receive me and my party as befits good hosts in order to provide conditions for an improvement of the relations between our countries," Mr. Krushchey said.

PIUS XII MEMORIAL

A SUGGESTION put forward by the Vicariate of Rome to create a memorial to Pope Pius XII will be submitted to Rome's Municipal Council.

The late Pope, who was born in Rome, had endeared himself to the people of the city, especially in the trying years of World War II. His pleas for Rome to be declared an open city and his solicitude after several bombings of the city earned him the title of "Defender of the City."

The memorial suggested is some great social work that will bear Pius XII's name. The council's approval will be sought for the donation of two building sites in Rome, one situated in Rome's Olympic Village, to be used for a church, the other in the southern outskirts of Rome, to be used for a home for the aged.

Terror Campaign in Hungary

REFUGEES from Eastern Europe now living in the United States, have accused the Hungarian Government of beginning a new reign of terror.

"The spirit of resistance has not been crushed," says a report published during Krushchey's visit to the United States.

Deliberate wastefulness, go-slow tactics in factories and boycotts of political meetings are the principal methods of resistance.

New terror campaigns are under way against students and ministers of religion.

Priest Imprisoned

Fr. Albert Metlikovec has been sentenced to five months' imprisonment by a Communist court in Nova Gorica, Yugoslavia, according to the Italian news agency Ansa, for "refusing to bless a house inhabited by a couple married only according to civil law."

The Pope's First Speech in English

HIS Holiness Pope John XXIII used English in public for the first time when he spoke to Americans celebrating the centenary of Rome's North American College.

Teen-Agers Refuse Red Rites

SEVENTY THREE per cent. of Catholic teen-agers in the Soviet part of the Berlin diocese have refused to take part in Communist youth initiation rites, Cardinal Dopfner, Bishop of Berlin, said in Munster.

Eighty-one per cent. of the teen-agers in the Soviet Zone attend religious instruction classes regularly.

Among these, 92 per cent. refused to join the Communist service designed to be a counterpart of Confirmation.

Cardinal Dopfner also said that in Eastern Germany Catholics and Protestants were comrades in the struggle against Communism.

Protestant congregations were lending 3,800 churches to the Catholics for the celebration of Mass, for 6,221 Catholic parishes had no church of their own.

And, when the next day he met more Americans, he shrugged his shoulders in mock despair and said: "We are speaking Italian today."

"Excuse us for our bad English of yesterday," he added. "It is not the language itself, but the rules for the vowels."

"Some vowels are pronounced one way in certain words, and in a different way in others. And there are often exceptions."

"But we would like to tell you something. We have to learn English well."

The Pope is taking English lessons from Mgr. Thomas Ryan, his secretary.

People expected him to speak with a brogue, but his accent was described as Oxford, with an American-Canadian intonation.

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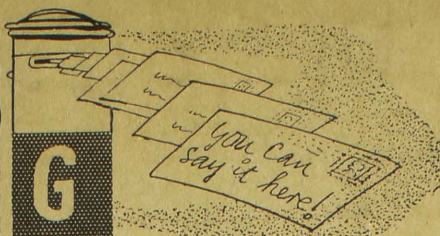
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WEEKLY POST BAG



SEX EDUCATION IN SCHOOLS

A FEW days back the *Times of Ceylon* collected views from persons of varied grades and occupations pertaining to the subject of "Whether Sex Education should be taught in Schools." The Mother Superiors of both the St. Bridget's and the Good Shepherd Convents, when asked to express their views, did so categorically. With them there was no compromising; "Sex Education was NOT for their schools," they said. Well-meaning and far-seeing educationists as they are, they

are right. Advocates of licence in this fashionable era might consider their views as prudish, but as a parent and teacher I feel, just as many others do, that Sex Education, unlike anything else in the school curriculum is such a delicate subject, it is best that it is not taught at all. It is prudent that this business be left in the safe hands of the parents. Ignorance on the part of the parents is no excuse for entrusting this onerous and difficult task to teachers.

In their wisdom and Christian

reticence, the Mothers have refrained from specifying the reason for their objections. Perhaps what Conway has to say in his *Question Box* should amply satisfy the discerning critic and reader. "... Detailed instruction in sexual matters is inadequate to furnish the sanctions and checks necessary to educate our children to purity, and it is morally harmful, because it increases the flame of sensuality it is supposed to quench. Mere knowledge of the consequences of sexual sin, imparted by teachers who are often devoid of morals and religion, cannot make a child virtuous; it tells him merely how to take precautions against disease.

The public discussion of sex details destroys modesty and shame, the two natural protectors of chastity. The true place for such information and guidance is the home, common sense and a love for one's own prompting the father when to speak to his son, and the mother to her girl.

B. D. N. Toussaint in his article on *A Plea for Liberal Education* speaks thus: "... A child's capacity for reverence is almost unlimited, and it deserves to be cherished as one of its most precious possessions, for it is the root of disinterestedness and disinterestedness is the secret of true living. It is this principle, rather than the advocacy of a particular curriculum that gives its permanent value to Plato's educational scheme. He shows how the faculty of reverent wonder, carefully encouraged in childhood, disciplined by personal effort, and led on from stage to stage through the whole course of education, develops naturally into selfless love of beauty and knowledge and culminates in self-devotion to the universal good as the true end of life. If there are two virtues, more than any others, that stand out in Eastern ethical systems they are humility and reverence. They are the fruits of the Spirit."

In our anxiety to teach all about sex-hygiene, it is likely that we transgress the limits that bind the child to these qualities of humility and reverence of which Toussaint speaks. Then again there is the danger of suggestibility. An indiscriminating teacher could do much harm here too. Children are emotionally immature,

and so are many elders, teachers being no exception. Therefore it goes without saying that any waywardness can cause much damage. Besides we know what one teacher may disapprove of, another may sanction, and our children are of such a heterogeneous stock that drawing the line is such an impossible task. Considering all these, it is best that this delicate job be entrusted to parents. They are the best judges and tutors. If parents are ignorant, let us teach them instead.

D. Chinnappah.

Kandy.

Family Planning

HOME, the fountain-head of life both natural and supernatural, is being attacked at its very root by the advocacy of "Family Planning." The very foundation of family-life is being sapped in the name of progress and civilisation.

This whole subject should be viewed from the standpoint of the exalted purpose which God had in mind in endowing men and women with reproductive power. No one can understand this subject without being convinced that the great primal purpose for which Marriage was instituted and made one of the Holy Sacraments, is the reproduction of the species and the perpetuation of the race.

The claim of every woman, by birthright, is to be a perfect woman and to be that, she must be a mother.

The deeper depths in these evils are perhaps unknown to many a shirking wife. Some have various ideas regarding child birth. There are others, who wish to help uplift society and help reform the position of woman in the world of today. To gain these ends, they have to keep away from their homes and their children; as such they have no time to devote to their own homes and their own children. Home life and children necessarily become an encumbrance. Their social engagements and entertainments leave them with no time for the greater realities of life, for the emergencies which must be faced in having a family with children. They dread childbirth and the responsibilities that naturally

follow. If these ladies would only live a natural life, conserving their strength and vigour, they would be healthier with each little one they gave birth to.

Due to these practices, which are certainly unnatural, unholy and unwomanly, many are the mothers and children with dwarfed souls and diseased bodies. Medical authorities assert that the root cause of many diseases in women in many instances is premature labour, unnatural abortion and use of contraceptives and pills. Cancer, nervousness, melancholia, hysteria, irritable heart, neurasthenia, neuralgia, are only a few of these diseases. Misery, dissatisfaction, discord, dissension and divorce are likely to follow.

If these facts were disclosed to would-be Family Planners, they would be appalled and they would turn back.

Marriage and Motherhood are one. A family may be limited only by self control, not by birth control. This is the correct attitude of husband and wife, before God.

Julian Senanayake.

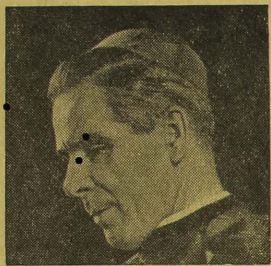
Colombo 9.

BISHOP SHEEN SPEAKS

SELF

DOUBT is valid and necessary provided one doubts the right things. Too few ever doubt themselves; too many believe in themselves, when they are not objects worthy of belief. The fable of Narcissus is an example

of such self complacency. One day Narcissus who had resisted all the charms of others, came to a crystal clear pool. He stooped to drink, saw there his own image, thought it to be a water spirit living in the water. He gazed and admired the hair, the eyes, the contour of the face; in a word, he fell in love with himself. He sought a kiss, but the charmer made no return of affection. Not being able to break the fascination, he pined away and died. But he did believe in himself.



totle, when he sought to explain the motion of the planets and the evolution of the universe, got back to some First Mover. Thomas Aquinas following him by 1600 years, applied the same argument to the problem of self-confidence and argued that just as a planet which is moveable could not get into motion without God, so neither can a man become more than man without some extra-human energy being supplied by God. Self-confidence cannot make a man lift himself by the hairs of his head; so neither can values or ideals make a man really worth anything unless that ideal or that value is possessed with a dynamism from heaven.

Myself

The problem of personal development is, therefore, not that of giving expression to the latent and hidden forces within us, for what fat man does not have the ideal to diet, and yet he reduces not. The real task for moral personality is transforming itself through a contact with Divinity. A human being can no more live on his own fat, regardless of how much he has, than he can live on the moral capital of his ideals. Simply because they are his ideals, they are earth-bound and weak. This does not mean that the Divine does all the work and we do nothing after the contact has been made. Not even the earth will give forth fruits without cultivation. The greater the co-operation, the higher the spiritual development.

God

The initiative must come from the outside, from above, from the Eternal. Then our moral endeavours can be realized, but only because they are responses to contacts with the Divine. "Without Me you can do nothing," does not mean that a man cannot breathe, or eat or lift his hand, though in a certain sense this is true. If Divine physical assistance were removed from us for but a second, we would lapse back into the nothingness from whence we came. But the text rather means that a man cannot become more than man, cannot have a truth for his mind above that which reason knows, and a love for his heart above that which emotions bestow without the eternal supplying the energy and doing it freely or gratuitously, so that the power is called "Grace" because gratis.

It is very interesting that the greatest of all the Greek thinkers, Aris-

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A Bishop's Silver Jubilee

IT isn't often we are privileged to record a Bishop celebrating twenty-five years of service in the episcopate. This instance is unique for Ceylon, for the Rt. Rev. Dr. N. M. Laudadio S.J. is the first in the long line of Bishops in this country to be able to celebrate the Silver Jubilee of his consecration.

Dr. Laudadio is the second Bishop to occupy the episcopal seat of Galle since the establishment of the Hierarchy in Ceylon in 1893. The first Bishop was Dr. Joseph Van Reeth, S.J., who died on 11th September, 1923. Then followed an interregnum of 11 years lasting till 1934 during which the then Bishop of Trincomalee, Dr. G. Robichez, S.J., administered the Galle Diocese. Dr. Laud-

dio then took over. The news of his election to the episcopal seat of Galle was received on 10th June, 1934, and the Papal Bull on 2nd August, 1934. The Consecration took place on 30th September, 1934, on the open grounds of St. Aloysius' College, Galle. The Consecrating Bishop was the Most Rev. Dr. P. Marque, O.M.I., Archbishop of Colombo, and the assisting Bishops, the

Right Rev. Dr. G. Robichez, S.J., and Right Rev. Dr. B. Beckmeyer, O.S.B., Bishop of Kandy.

WAR SERVICE

The new Bishop was just over 43 years of age when he was appointed. He was born at Noicatero in the Province of Bari in Italy on 12th April, 1891. He entered the Society of Jesus, in the Province of Naples, on 4th November, 1904, and was ordained Priest at Naples on 26th July 1921. The 17 years interval between his becoming a Jesuit in 1904 and being ordained a Priest in 1921 ran a normal course but were also disturbed by the event of World War I from 1914 to 1918. Young Laudadio took his Novitiate and Juniorate in his stride, doing remarkably well as a religious and in his studies especially in the 3 years' course of Science and Philosophy which he went through in the French Scholasticate of Jersey, Channel Islands.

Then the call came to join the Colours in the Italian Army. He served 4 years in the Stretcher-Bearer Corps learning, no doubt, experiences other than he had been used to in the quiet religious atmosphere of the past 9 years, yet proving himself as dutiful and devoted a soldier as he had been a religious. The war over, he resumed his studies and had the happiness of being ordained a Priest in 1921.

INTERVENING YEARS

The Mission of Galle was in charge of the Belgian Jesuits. Their commitments in Bengal and the Congo, however, made it difficult for them to recruit the necessary personnel and the authorities decided to relieve the Belgian Province and to call the Neapolitan Province to the rescue. The first batch of Italian Missionaries arrived in Ceylon on 5th November, 1924, and Father Laudadio was one of the pioneers. It seems there was surprise at this choice. Young Laudadio, they



His Lordship the Rt. Rev. Dr. N. M. Laudadio S.J., Bishop of Galle.

thought, was marked out for greater things at home. He was of course, but Providence had arranged for a different scene of labours and achievements.

For 10 years, from 1924 to 1934, Father Laudadio served in various Mission stations of the Diocese, getting acquainted with the language, customs, character and needs of the people in both rural and urban areas. His last field was the important Mission of Ratnapura where he was Parish Priest from 1929 to 1934.

As mentioned already, the news of the election of Dr. Laudadio as Bishop of Galle was released on 10th April, 1934, the Papal Bull was received on 2nd August, 1934, and the Episcopal Consecration took place on 30th September, 1934. Twenty-five years have passed and we celebrate on 25th October, 1959, Dr. Laudadio's Episcopal Silver Jubilee. *Ad Multos Annos!*

HIS DIOCESE

The Galle Diocese comprises

the Southern and Sabaragamuwa Provinces. The population is mostly Sinhalese but a good deal of work, especially in the Sabaragamuwa Province, is done among the estate Tamil labourers scattered in the numerous tea and rubber plantations. There are 17 Parishes with resident priests; diocesan and religious are in charge of these parishes which minister to 24,556 Catholics in 45 churches and 55 chapels. There are 8 schools for boys, 12 for girls and 35 mixed schools with a student population of 10,824 boys and 10,100 girls.

Two Homes for the Aged and several orphanages and creches and a Dispensary are important institutions. Schools for girls are run by the Rev. Sisters of Charity and the Sisters of the Holy Angels. Two preparatory Seminaries, one for future diocesan priests and the other for aspiring Jesuits are flourishing establishments.

May God bless the Galle Diocese and our beloved Pastor!

Strands of the Story 213

DID A RILL RUN BY THE TOMB?

THE Mahaweli Ganga ties a bow round Kandy; it is a broad ribbon around the clues we have gathered from maps and papers in our search for Fr. Vaz's Tomb. Its place is assured in our story and fast enough it has won the pleasing title of "silver thread" among the strands.

Quite unexpectedly, there comes a suggestion from Wahacotte that, without disputing the Mahaweli's right to the blue ribbon, claims a tiny place for a humble rill.

The source is a brochure on Wahacotte published by Fr. S. J. S. Rodrigo on 29th July 1914 and we are indebted to the present Guardian of the Shrine for the passage that concerns us. It runs as follows:

"About that period, the self-denying missionary, Rev. Fr. Jose Vaz of saintly memory, was a close prisoner of the Kandyan courts under the suspicion of a spy; at last he was released and allowed to exercise his religious functions. Moreover permission was granted by the King to build a chapel at Kandy itself.

This chapel is supposed to have been built at the foot of a mountain by the side of a spring or small brook, and was also his last resting place."

Examining this interesting passage, we make the following points:

(i) With Rev. Fr. Sebastian, O.S.B., of Wahacotte who submits the quotation, we have to recognise that Fr. S. J. S. Rodrigo, as otherwise proved a man of culture and scholarship, was not concerned on this occasion to give the authority or sources of his information.

(ii) Checking the paragraph against the authoritative documents of Fr. Vaz's life, we immediately realise that, writing for the general devotee of the Wahacotte Shrine, Fr. S. J. S. Rodrigo (parish priest of Nuwara Eliya at the time) compresses history into a few lines. He does not stop to tell us that, availing himself of the Kandyan King's favour, Fr. Joseph Vaz built a church once, but had to rebuild it on a different site later on. On the face of Fr. Rodrigo's account we must conclude that he quite omits the first church and fixes his attention on the second, for he winds up by saying that this "was also his last resting place."

(iii) It is only on this assumption that we can take Fr. Rodrigo's description of the site as having a bearing on our quest of the Tomb.

In this case, what importance must we attach to the assertion that the church (and so the Tomb) was "at the foot of a mountain,

by the side of a spring or small brook?"

That the church was on an elevation — somewhere up a hill or, as Fr. Rodrigo says, "at the foot of a mountain" is a very tempting deduction for those who put two and two together of what is textually recorded. We have only to refer our readers to the position as stated by G. I. O.M. and Fr. Justin Perera.

As to the "spring or small brook," this is as far as we recollect the first time such a claim has been made.

However, it fits in well enough with the rest of our clues. It is not extraordinary that there should have been a rill or streamlet down at the foot of a hill, especially with the marshy ground around the Lake in its vicinity and the Mahaweli itself making a loop around the area.

The interesting thing would be to hear from our Knight on the spot, "V.M.A.", whether there are still such streamlets anywhere in the stretch between Hantane-Wace Park or Hantane-Boy Scout H.Q.

A reply in the negative should not discourage us or make us reject the Fr. Rodrigo "tradition" altogether. For, after all, we know that the area that concerns us most in Kandy has been the most altered by successive bulldozings in war and in peace-time planning.

In this connection we would thank any of our Knights or Readers to determine for us to what extent it can be proved that the following places are on land reclaimed from the marshes or on the contrary levelled from mounds (or, as Fr. Rodrigo says, mountains): Boganobra Jail; Kandy Police Barracks; Boys Scout H.Q.

These are all places "South-West" of the original lake and therefore possible sites of Father's church and tomb. If we can find out from the records or remembrances of their tenants whether they were mound or marsh before the present buildings were put up on them, we would be able to progress. "Marsh" would mean "not here"; "mound" would make a harder problem for us, for it would say "here perhaps in those days, but what has happened since."

In the dilemma, we can only urge all our friends and readers to pray earnestly that the Tomb may still be where it was and where under God's signal mercy we may, with the help of scientific teams acting as His instruments, recover it as soon as possible.

For day by day it seems clearer that the next step — the turning point — in the Story must needs be the discovery of Father Vaz's tomb.

BEATIFICATION FUND

on 13 October 1959

Priests' Project (celebration gratis for intentions received by the Postulator), Colombo 1. Total 161.

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Ratnapura Remembers

TWENTY-FIVE YEARS AGO, AS PARISH PRIEST OF RATNAPURA, BISHOP LAUDADIO COULD HAVE BEEN SEEN GOING ABOUT DOING GOOD. DURING HIS FOUR AND HALF YEARS STAY THERE, HE ENDEARED HIMSELF TO ALL HIS PARISHIONERS AND ALSO TO NON-CATHOLICS WITH HIS AFFABILITY AND HIS READINESS TO BE OF SERVICE TO THEM ALL, AT ALL TIMES, REGARDLESS OF WHAT IT COST HIM.

Whenever he went out for a walk in the evening he also made it a point not to pass a Catholic home without stepping in for a word of enquiry or of encouragement and advice. When he was called to the bedside of a dying Catholic, he administered the Last Sacraments, then went down on his knees and prayed, pleading for God's mercy on the soul about to appear before the judgment seat of the Almighty. If one of his parishioners died far away from home, he would still attend the funeral and remain behind as long as possible to console the bereaved. After blessing alms in a Catholic home he would stay and help the inmates to distribute such alms to the poor.

On being elected

Fr. Laudadio came to Ratnapura as Parish Priest on 3 December 1929, and left this Parish as Bishop-elect of Galle on 28 May 1934. As he was being conducted in a procession of cars from Ratnapura to Galle, he stopped at a

by C. A. S.

wayside village close to the sea and went into a small house. After some time he came out. It was only then that the others who accompanied him learnt that he had stopped to see a teacher of one of his schools who was bed-ridden. Even in the hour of his exaltation and his need to press on to arrive on schedule at the various receptions to be held in his honour en route, his compassion for the poor, the needy and the sick, drew him away from a course planned out for him, as a magnet would a needle. "Blessed are the poor in spirit."

Neither the first Bishop of Galle, the late Dr. Van Reeth, nor the late Dr. Robichez, who administered the Diocese during a long interregnum, spoke Sinhalese. So, when Dr. Laudadio on arrival in Galle as the Bishop-elect address-

ed, from the Cathedral steps, the large gathering assembled, in fluent Sinhalese, an old Sinhalese Catholic of Galle was evidently so pleasantly surprised that he was heard to exclaim: "Menna apay ekkene!" — here's one of us.

Continued on page 4

RADIO LOG

OCT. 24 and 25: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese).

OCT. 25: 9-00 to 9-30 a.m. CATHOLIC HALF HOUR (Sinhalese). 10-00 to 10-30 a.m. CATHOLIC HALF HOUR (Tamil). 7-00 to 7-30 p.m. CATHOLIC HOUR PROGRAMME (English).

OCT. 31 to NOV. 2: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — A Jesuthasan, Esq.

NOV. 1: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

NOV. 2 to 8: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY — Rev. Fr. J. Jayasuriya.

The Brothers of the Christian Schools and Technical Education

FROM ITS VERY ORIGIN THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS (DE LA SALLE BROTHERS) HAS HAD, AS ONE OF ITS SPECIAL AIMS, THE EDUCATION OF THE SONS OF WORKING CLASSES BY PROVIDING INSTITUTIONS FOR THEIR PROFESSIONAL AND TECHNICAL TRAINING.

No doubt the first schools founded by St. John Baptist de la Salle, at Reims, in 1680 were ordinary popular schools where children were taught Reading, Writing, Arithmetic and Religion. Yet even from that early time diversity was shown in the educational initiative launched by the founder of the De la Salle Brothers.

THE FIRST SCHOOLS

In the first school whose charge he accepted we find a special weaving section for woollen goods. Ten years later he instituted special Sunday courses for young men who were already busy the whole week long, earning a living. These Sunday classes may well be regarded as a first attempt at providing special classes for workers as they are organised today in some towns. These courses included lessons in Reading, Writing, Arithmetic, Catechism; and also special lectures of a more professional nature meant to better fit those workers for their various jobs. Perhaps no other example in this field of technical training in the classroom had been witnessed before.

VOCATIONAL TRAINING

Shortly after, in 1706, he organised a typical institution imparting what we would call today a "classical education," as well as a specialised one to better fit the sons of the working classes for their professional jobs. This is the first example of these important institutions which the Brothers were to establish in most of the important towns: Boarding Schools, Commercial Institutions, Naval Schools preparing trained personnel for the Merchant Navy, and so on. During the 18th and 19th centuries the Brothers' schools of these various types became numerous in

France and even abroad.

It is worth noting that the first Missionary School opened by the Brothers — St. Victor's College at Fort Royal, Martinique — in 1777 was an Institution for scientific and practical training.

Thus already in that famous century of Philosophers and Encyclopaedists whose doctrine tended to deviate more and more from the 'practical,' not to say from the divine, the Brothers contributed not a little to develop in the minds of the popular classes a taste for the sciences and the study of practical subjects best suited to local needs and present-day progress.

IN FRANCE

This expansion of the Brothers' Technical Schools continued unhindered particularly in France until the French Revolution. The Order was nearly annihilated by that storm. But the survivors soon organised themselves and — in the midst of extreme set-backs and opposition — fought for the right to run their free schools, and soon the Brothers had not only re-established important centres of popular and secondary education, but had also launched on several new developments.

In 1904 most of the French Brothers had to leave their country where Free Masonry had brought to power a governing body fully opposed to schools run by religious bodies. Yet some of the Brothers' schools, most of them technical schools and agricultural institutions, survived.

For a long time the Government gave no aid whatever to denominational schools in France. In spite of this many of the technical schools built for themselves a name worthy of admiration. It became very soon enviable to call oneself an old boy of the St. Joseph's Agricultural School of Beauvais, or a past pupil of the technical centre known as E.C.A.M. of Lyons so successfully conducted

by the De La Salle Brothers.

TECHNICAL BIAS

In the meantime Art Schools, Technical Schools, Agricultural Centres, Schools for the Blind, Approved Schools, etc., had been opened by the Brothers in America, Belgium, England, Switzerland, Germany and in far distant places such as Madagascar, Belgian Congo, South America, etc.

But the Brothers' stronghold in Technical and Agricultural education in modern times became again France. A very providential fact had led to the wonderful development of professional schools in that country. For a law was passed which was to benefit to the full all those who wished to run well equipped technical schools. The Brothers took full advantage of that opportunity.

Thus the Brothers technical and agricultural schools were soon extremely well equipped in France. Many secondary schools changed over to technical education or opened technical sections. In the meantime the Superiors of the Order had given further directions for the technical formation of the Brothers.

TODAY

At the moment over 1,200 different technical subjects are taught in the various training centres of the Brothers in France.

But the monopoly of technical education by the Brothers is not held by that country only. The Brothers teach 600,000 students in 66 different countries and in nearly every country they have very prosperous technical schools.

Here in Ceylon no bold attempt had been made by them in that field for the simple reason that there was little demand for it so far. Now that the Government and the people in general feel that the nation must develop its industries, the Brothers have decided on a technical centre initiated at De Mazenod College and near-by, where several technical subjects, including agriculture, will soon be taught in most congenial surroundings. At first their efforts were to be on a small and rather timid scale; but confronted by the great need of such a technical centre, and also encouraged by so many messages of goodwill and congratulations on their readiness to launch this new venture, they have decided to plan bigger and provide as many facilities as the support that is forthcoming will allow.



Sunday, 25 October: XXIIIrd Sunday after Pentecost. Feast of Christ the King. White.

Monday, 26 October: Feria. Mass of the Sunday. Green. 2nd prayer of St. Evaristus.

Tuesday, 27 October: Feria. Mass of the Sunday. Green.

Wednesday, 28 October: Ss. Simon and Jude, Apostles. Red. Omit prayer prescribed. Creed. Preface of Apostles.

Thursday, 29 October: Feria. Mass as on Sunday. Green.

Friday, 30 October: Feria. Mass as on Sunday. Green.

Saturday, 31 October: Mass of Our Lady. White. Preface of B.V.M.

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 OCTOBER

GENERAL: That popular missions may become more frequent and more fruitful.

MISSIONARY: That all Christians may fully realize and carry out their duties towards the missions.

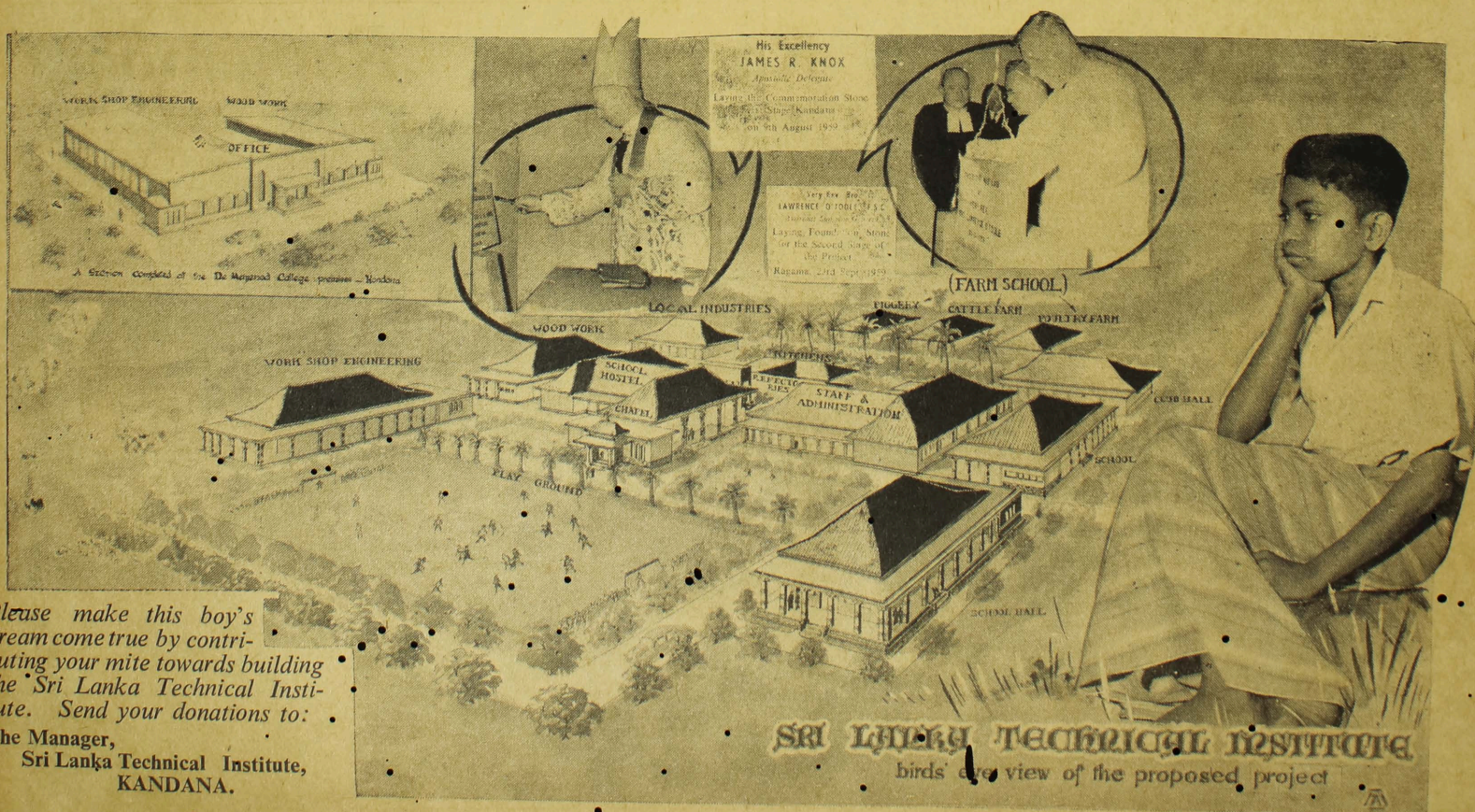
Ratnapura Remembers

Continued from page 3

As the procession of eleven beflagged cars, with the Bishop-elect in the last car, speeded along the Panadura road on the way to Galle in 1934, a little girl in a roadside house had been counting the cars. She shouted to her mother: "Mother, mother, ten cars passed by, but still no bride!" When this was conveyed to the Bishop at the Bentota rest-house, where he was entertained to lunch, he was highly amused, and said: "The little girl must have been rather shocked to see a bearded bride in the last car." It may be that his sense of humour sustained even the late redoubtable Fr. Melpignano (R.I.P.) when years later, he and the Bishop got lost on

Moon Plains off Nuwara Eliya, and they had to spend a whole night there.

On this memorable occasion of his Episcopal Silver Jubilee, Dr. Laudadio's labours as Curate, Parish Priest and Bishop shine as brilliantly as stars in a murky sky, evoking the love and admiration of his spiritual children. The sad knowledge that he continues his labours so manfully in an atmosphere of political and financial stress, and with the additional handicap of the infirmities of his age, must urge all to rally round him and show their appreciation of his long and selfless services in a tangible way.



SRI LANKA TECHNICAL INSTITUTE

birds eye view of the proposed project

Arab Envoy accredited to Vatican

VATICAN CITY — THE FIRST AMBASSADOR OF THE NEW UNITED ARAB REPUBLIC TO THE HOLY SEE PRESENTED HIS CREDENTIALS TO HIS HOLINESS THE POPE RECENTLY. HE BECAME THE 34TH AMBASSADOR TO BE ACCREDITED TO THE HOLY SEE.

In addition to full ambassadors, 11 other sovereignties maintain legations at the Holy See. The U.A.R. established in 1958, raised its legation to the rank of an embassy on July 25, the same day

that the Chinese (Formosa) ambassador presented his credentials to the Pope.

34 EMBASSIES

Countries maintaining ambassadors at the Vatican are El Salvador, Austria, Uruguay, Lebanon, Panama, Dominican Republic, Luxembourg, Chile, France, Paraguay, Ireland, Costa Rica, Ecuador, Belgium, Honduras, Germany, Spain, Iran, Philippines, Peru, Colombia, The Netherlands, Italy, Portugal, Venezuela, Japan, Guatemala, Haiti, Bolivia, Argentina, Brazil, China and the U.A.R.

Countries maintaining legations are: San Marino, Nicaragua, Pakistan, Indonesia, Liberia, Finland, Great Britain, Monaco, Ethiopia and India.

In addition the Sovereign Order of the Knights of Malta has the status of sovereignty in respect to the Holy See and several Catholic nations.

TURKEY THE NEXT?

During the recent visit to the Vatican of President Celal Bayar of Turkey, it was widely reported that Turkey will be the next nation to establish diplomatic relations with the Holy See, but to date there has been no official announcement of negotiations.

Two diplomatic missions at the Holy See today are not ranked as being fully representative. These are the embassy of Poland and the legation of Lithuania.

Both of these missions were accredited during the reign of Pope Pius XII but, because of the fact that their governments have become Communist, they were un-

Arms — 'Can we trust Russia'?

"NO country will agree to disarmament unless it first obtains those guarantees of security which make armaments unnecessary," says the *Osservatore Romano*.

"But what guarantee of security can there be if there is no certainty that pacts will be respected?" it asks.

"According to Lenin's teaching, Communism considers moral whatever helps, and only what helps, to carry out its programme.

"What value for the Communists is the principle that the foundation of international order is the respect of agreements?"

"The truth is that when God is denied, the moral laws also fail. Legal and illegal become words.

"Any action, no matter how far from Divine and Natural Law, cannot only be justified, but it can rise to the rank of an exemplary action.

"The morality of the class struggle,

able to present proper credentials to the present Pope. Both missions still maintain their offices, but not with the full status formerly accredited to their chiefs.

EGYPT'S REQUEST

Egypt was the first Moslem country to establish diplomatic relations with the Holy See. Following an official request from the Cairo government, Pope Pius XII on August 23, 1947, appointed Msgr. Arthur Hughes as Apostolic Internuncio to Egypt. At the same time Egypt sent its Minister Plenipotentiary to the Holy See.

In 1953, Syria, another Moslem country, also established diplomatic relations with the Vatican. When the two nations joined to form the U.A.R., the two legations were united into one.

the morality of materialism is, in short, immorality raised to a system. "Without God, man could not end up anywhere else."

Irabodagama Honours St. Elizabeth

(from a "Messenger" correspondent)

THE little cadjan thatched church of St. Elizabeth at Muthugalayagama in the Mission of Irabodagama was the scene of a large congregation which had assembled to celebrate the annual feast of St. Elizabeth.

With the assistance of priests from the neighbouring missions the Parish Priest of Irabodagama, Rev. Fr. Rex Dias, was able to attend to the spiritual needs of the pilgrims and conduct the celebrations in a fitting manner. With the co-operation of generous parishioners he had arranged transport facilities for pilgrims and also a stall where pilgrims could have a meal at a negligible cost.

The Parish Priest is making a courageous effort against odds inevitable in an isolated place like Muthugalayagama, to put up a suitable church the foundation of which has already been laid. It certainly affords a unique opportunity for clients of St. Elizabeth, the Queen Saint, to show their love and gratitude. She is also a patroness of Christian families.

SEA BREEZES and TEA TALKS!

ONE day recently two smiling and energetic young girls waved good-bye to their home-town and hiked down South on a happy assignment. Against the salty tang of the strong-blowing sea breezes off Kalutara they buckled down to business. They were MANO PAIVA of Y.C.S.-St. Bridget's, Colombo, and JENEVI MADAWELA of Y.C.S.-Good Shepherd's, Kotahena.

Also getting down strictly to the planned programme and joining them were PAT PERIES, one-time Ceylon's Y.C.W. representative to U.N.E.S.C.O., PATRICIA JANSZ, Y.C.S. National Secretary and JAYANTHA HAPUARACHI of Y.C.S.-St. Anthony's, Wattala.

Simultaneously, with the whiff of the salt sea-breezes, floated the heavenly aroma of refreshing, good Ceylon tea.

Enlivening discussions ensued. Topics that sparked off jets of conversation were "How to find friends?" "How to understand friends?" "The unchanging friends: Christ and the Priest in the Confessional."

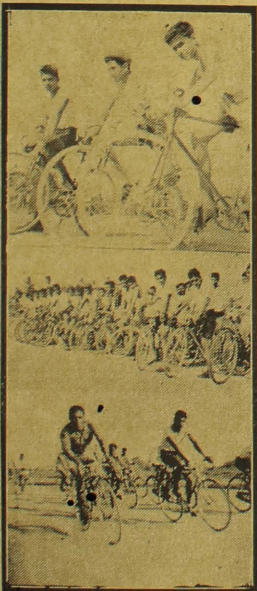
Warming up the discussions was an illuminating talk on "Tour De France" delivered by Y.C.W. International's RENE DELIL-KRUSE.

Also present were guests A. T. ARYARATNE and KENNETH AB-EYEWICKRAMA from the Nalanda "Sramadara" camp and scores of other gay campers.

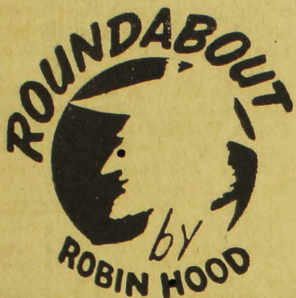
Those desirous of getting to know details of delightful camping holidays may contact Y.C.S., St. Sebastian's College, Moratuwa or National Secretary, Y.C.S. Headquarters, 3, Maliban Street, Colombo 11.

FLYING wheelers again!

REMEMBER FLYING WHEELERS of Moratuwa (Robinhood's ROUNDABOUT 10 October 1959)?



Today, ROBINHOOD brings you pictures from their first 3-day Camp. Top picture shows GOD-FREY MENDIS, TREVOR DE



SILVA, HILARY LIVERA: three very enthusiastic members.

Second picture shows some of the participants in the Bicycle Race which created a sensational interest.

Third picture shows GAMINI COORAY (left), President of the MORATUWA FLYING WHEELERS.

LAURELS for him

SUCCESS has come the way of EDWARD DE SILVA, newly elected Associate Member of the American Institute of Management, who is also an Associate Member of the I.C.I.M. (England). He is just at present engaged in the task of developing a programme for the introduction of Management Studies in this country.

An Old Boy of St. Anthony's College, Kandy, and St. Joseph's College, Bandarawela, Mr. DE SILVA is an active lay apostolate worker who has been largely responsible for the distribution of Christopher News Notes in Ceylon. He has also introduced various prayer leaflets, especially on the devotion to the Sacred Heart.

MEMORY resurrected

EVERY now and then the old familiar faces (and not a few promising young faces too!) keep vanishing into the land from whose bourne no traveller ever returns.

Some faces — like ships that cross in the night — pass into a long dark stillness. Others ripple in the pools of memory, unvanishing.

Memory has, however, seldom been so beautifully resurrected as in a recent 10-page booklet titled "In Memoriam — MICHAEL CHARLES CRUZ — Obiit 9 August 1959."

Well-printed at the Nadaraja Press, Colombo, sober and chaste, it is a tribute in the classic mould interspersed with informative and illuminating flashes of "a man, a father and teacher."

Out of a number of very quotable quotes from it, ROBINHOOD selects one: "He was one of those rare teachers who clearly recognized that to know a pupil really, one has got to know his uniqueness and not what he has in common with other pupils. To MICHAEL CRUZ the teacher-pupil relationship was a relationship of love, and to him to love someone was to say to the beloved: 'you shall not die'."

This tribute from a son to a father, chiselled out by Dr. HILARY CRUZ of the University of Ceylon, in ROBINHOOD'S opinion, is a beautiful work of art wrought verily like a Grecian urn.

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SATURDAY, 24th OCTOBER 1959

The Bishop's Jubilee — and a lesson

It is seldom that a Bishop rules a Diocese for twenty-five continuous years; it is seldom, in fact, that we are privileged to have before us the symbol of such a life of sacrifice and dedication. And yet, it is precisely this which Catholic Ceylon has before her eyes this week — for, tomorrow, at Galle, the official celebrations honouring His Lordship the Rt. Rev. Dr. N. M. Laudadio, S.J., are due to take place. It is, of course, in the fitness of things that the entire hierarchy of Ceylon will be present for the occasion; it is also most significant that a large concourse of priests, religious and laity, not only of the Diocese of Galle, but of the whole of Catholic Ceylon, will be there to do honour to a great Bishop, a great priest of God and a great religious.

Bishop Laudadio's twenty-five years as Bishop of Galle have been years of great events — for it has been, in many ways, a period of transition. We, for our part, prefer to look at these twenty-five years as a period of shining dedication to a cause at a tremendous cost. We join the whole of Ceylon in offering to His Lordship, in our own way, our humble and loyal wishes and prayers — but we know full well that His Lordship will be the first to agree with us if we look further, and behind Bishop Laudadio, see the vast ranks of valiant, generous, selfless, uncalculating, often heroic men and women, who in the past centuries of Ceylon's Catholic life, have left hearth and home, and come out to this dear land of ours as missionaries.

We are what we are — everyone of us Catholics of Ceylon — due to godly men and women like Bishop Laudadio; the Church in Ceylon is what she is, due to such shining lives of sacrifice; our churches, our schools, our charitable and sacred institutions, our entire work of evangelisation, everything in fact, has to be traced back to the dedication and the sacrifice of missionaries who not only then, but still today, continue to give the wonderful testimony of their lives of sacrifice and generosity. These are facts which must be remembered; and they must be remembered always — for, without that testimony of our gratitude, we will not be living the lives of charity which God expects of us. We repeat: the Church in Ceylon is bounden in a thousand ways to the missionaries from abroad not only in the past, but in the present as well; we Catholics of Ceylon have to bow before them in gratitude and in love, not only for what they have achieved in the past, but for what they still continue giving without counting the cost.

If there is one message which our paper has always striven to give the Catholics of Ceylon, it is the message of catholicity and universality, the "Sensus Ecclesiae" (sense of the Church), which is the very keynote of the Faith to which we have the privilege to belong. That is why, on every important occasion, we take our readers back to the fundamentals — the loyalty to Rome and the Holy See, the broad wide Christian outlook in which there is no such person (for us, there can be no such person) as a foreign missionary, and the constant battle against narrow forms of nationalism which place a false stress on a Church which must be "national." Let us not be mistaken. We are second to none in emphasising the need for making the Church as appealing as possible to local conditions, and therefore for the adaptation that is required; we have spoken repeatedly with emphasis of the crying need for an indigenous clergy. And yet, we must say with all the force at our command — as we have said frequently before — that the Church of Christ is universal and Catholic; that in the Church of Christ, there is neither Jew, Greek nor Gentile; and that, therefore, in the Church of Christ, there is no such person as a "foreign missionary." This is the language of those who would divide us; this is the device used by those who have tried, with a certain success, to divide the laity from the clergy in other lands. But there as here, thank God, there have been the vast majority who have known to think and act in terms of the Christ-like love which only knows to see the minister of Christ, the one who gives without counting the cost, the missionary — priest or nun — who has given so generously, as to come to our land and bring us the good tidings of the gospel.

Maybe this is a strange note to strike on the occasion of a Bishop's Jubilee. But we do so with set purpose — for, it is our deep conviction that this is one of those beliefs that Catholics need to have deeply impressed in their lives. That is why when a few weeks ago, we wrote on the occasion of the consecration of the new Bishop of Kandy, we stressed the theme of the Rock of Peter, and the necessity of unflinching loyalty to our Bishops, without which, we then said, there can be no Christianity which is of Christ. Today, we go along the same path, and take our readers further — for, as we thank God for Bishop Laudadio, as we thank God for all that the Bishop has done, as we offer His Lordship our own respectful wishes from Ceylon's Catholic paper, we are calling upon our readers to look beyond His Lordship the Jubilarian: and behind him we see the serried ranks of many hundreds of missionaries, heroic men and women, who without a thought of the sacrifice that it involved, came to this land, worked for us, lived for us, and many of whom died for us, out of the love they bore for Christ. And looking beyond Bishop Laudadio, we go right back — and our mind flies across the years, past the Jesuit and Oblate missionaries, past the Benedictines right back to the Oratorians. And thanking God for all of them and so many others, we think likewise of all the female religious congregations who have given to our country in terms of generosity and sacrifice and dedication, in a manner which only God can ever repay.

There are those who have tried most desperately to divide the Church in other lands; and in their williness and hatred against the Church, they have concocted the diabolical plan of attempting to whip up enthusiasm for what they have themselves termed the "national Church," in which they have no place for Rome, no place for missionary help, no place for "foreign missionaries." There too are those who have been trying to sow these terrible seeds of dissension in our own land, for it is in their interests to divide the Church which is Catholic. Writing barely one week after Mission Sunday (that unique day when space shrinks, and there comes to the Catholic a vivid consciousness of his "togetherness" in the vast family of Christ, irrespective of race, nation or colour), writing on the eve of the official celebrations in honour of the Bishop of Galle,

Towards a Renewal of the Church's Liturgy

Last week the *Messenger* carried a preliminary survey of the International Congress on the Liturgy held in Holland last month and specially reported for this paper. Fr. Michael Dumortier continues his assignment and gives his comments on the proceedings:

ALTOGETHER sixteen reports were given to the congressionists in session. On the question of a renewal of the liturgy, Mgr. Tarcisius Van Valenberg, Consultant to the Propaganda in Rome, stated:

"We missionaries have the function not only to preach the kingdom of God but to BRING it. We have to dispense the treasures of a new life to the people, the life of sons of God. The supernatural light and the supernatural strength of the faithful comes to them first and mainly through the sacraments."

The work of salvation begun by the Incarnation of Christ and His Redemption is prolonged by the sacraments where the faithful can fully and consciously encounter the God who saves him.

"All real Catholic missionary activity begins with the preaching of the Faith; but its final aim is the establishment, the development, the bringing to perfection of a New Family of God on Earth, thanks above all to the life given in the sacraments."

"Our obligation as missionaries is not fully carried out by a merely intellectual introduction to a virtuous life, but in the ideal living of the sacramental life of the new family of God" (Hofinger: *Worship, the Life of the Missions*, p. 29).

Salvation comes to any individual Catholic from a personal encounter with the Saviour, a knowledge of His will, an identification of one's thoughts, desires and actions with His. Such a personal encounter cannot be effected by one's individual study, meditation and prayer as in the case of so many non-Catholic Christians and God-seekers in other religions.

PERSONAL ENCOUNTER

A personal encounter with the divinity is effected mainly by being introduced into His mystery, the mystery of the inner life of God. Christian life is a process of divinization. Such a personal introduction into the wonders of a new life and a new world must come from God Himself. And He gives Himself all in the sacraments.

There is no question of seeking God on one's own terms, out of individual devotion or ambition, because the spiritual aim of many Christians is too often to make use of God rather than serve Him. Many seek God in the measure they expect something from Him. They seldom or never

ask themselves whether the divinity expects something from them.

Here we touch an important point in the attitude of the faithful towards God.

To live a Catholic life is not merely to practise the virtues and submit to some obligations. It is first to submit to a design of God.

God's will of redemption is not to give everyone an individual passport to Heaven but to draw everyone out of sin into His own family, to reassemble His children into a people, so that Heaven may already be established on earth.

In the work of salvation it is God's will that matters, not ours. Father Hofinger asks: "Was the winning of souls the final aim of Christ in His work of evangelization?" and he answers: "Obviously not. Even above the salvation of men, the glory of His heavenly Father was His guide. If He was

Christian worship is therefore, in itself, the end of all missionary activity, rightly understood" (ibidem).

MUTE SPECTATORS TODAY

Unfortunately the liturgy of the Church is such nowadays that the faithful, instead of taking part actively and directly in the worship of God in the various sacraments, as presupposed in the consecration and special powers they receive at baptism, have, as Pope Pius XI rightly said, become "mute spectators."

The various reports read out at Nijmegen and the discussions that followed have shown the way to a renewal of the liturgy that will ensure a better participation of the laity, each according to the genius of his own culture.

Father Dumortier reporting from Nijmegen, Holland, on the International Study Week on Missions and the Liturgy.

concerned with the salvation of souls, it was, finally, for the love of the Father. For His sake the children of wrath were to be . . . refashioned into loving and obedient children. Considered in this light, was not the missionary work of Christ a work of worship, carried out above all in His sacrifice on the cross? And does not its completion demand that He include those whom He has redeemed . . . and cause them to participate actively in it?" (ibidem p. 30).

That is why the liturgy takes such an important place in our considerations on the salvation of a Christian. Like Christ Himself the missionary strives to gather together the new people of God . . . and to form by the celebration of the liturgy those who will adore the Father, in spirit and in truth, as the Father desires. But the homage paid to God's sovereignty, the total gift of self to the Heavenly Father, the ideal adoration of the children of God attain their culminating point on earth in Christian worship, precisely when the Christian community with Christ and by Christ offers itself to the Father in heaven.

I would like to quote a full page of Father Hofinger's book where the general problem that faces the liturgy is well illustrated in the particular case of the Roman Mass.

"The celebrating priest cannot fulfil the part of the people by juridically representing them (by merely offering in their name), any more than in the human body the heart can breathe for the lungs."

Father Hofinger shows at length how in former times Christian worship was the thanksgiving of the Christian community, using a language, symbols, and rites understood by them according to the genius and customs particular to each community which gathered around Christ, and presented by Him to the Father thus enabling them to offer to the Father fitting worship.

MIDDLE AGES

But the new Christian mentality in the Middle Ages turned its regard primarily to the "mysterium tremendum" ('the mystery of the presence of Christ on the altar'), to which we should respond with feelings of fear, of sinfulness and unworthiness. The fact that religious fear became more and more prevalent in these times is admitted by all historians. Notice the part played in this development by the emphasis placed on the divinity of Christ in preference to His function as Mediator, and also the part played by the worldliness of the times which increased the individual's awareness of his own unworthiness. The results of this new attitude were manifested particularly in the infrequency of Communion. There grew a loss of fervour among the Christians and ignorance of the close relationship between the Mass and Communion. At the same time the language ceased to be understood, the offertory rite degenerated, the people more and more had to yield their "speaking part" to the priest, the assistants and a choir of clerics.

During this period the Christian congregation was less and less considered the subject of Christian worship.

Continued on page 12

what answer can we give? It is the answer of our lives, the answer of the "Catholic thing" which rejects completely and absolutely any such narrow, acrimonious, division-complex which is utterly un-Christian. We castigate it as absolutely devoid of the least love of Christ, as a total contradiction of all that Christ came to teach and to give. To our way of thinking, — and we know, to the Catholic way of thinking — there is no such person as a "foreign missionary." For, in the Mystical Body of Christ, there is no "foreigner"; there is only such an individual as a missionary, a man or woman who is full of the love of God; a man or woman who wants to give his life in the service of God; a man or woman who does not count the cost. And in this vision of things, every Ceylonese Catholic will, of necessity, bow with gratitude before every priest, brother or nun, who is from abroad, for his or her life of dedication has been fraught with an even greater sacrifice and a greater giving.

These are the thoughts that fill us on the occasion of Bishop Laudadio's Jubilee; these too are the thoughts that we would wish our readers to reflect upon; for we dare say, the life that Bishop Laudadio has lived in our own land — first as a priest, then as a Bishop — has been one continuous testimony of the true life of the valiant missionary of Christ.

When all the Bishops of Ceylon gather at tomorrow's Pontifical Mass at Galle, when priests and religious and laity from all parts of Ceylon pack the Cathedral tomorrow, we hope and we pray that everyone of them will see in the Jubilarian the symbol of the Church that is Catholic; that they will all see in Bishop Laudadio the missionary who has given his life for the land of his love; that they will all see in His Lordship the Pastor of souls, the "sacerdos magnus" whose life has been a beacon of hope and of sacrifice; and that, felicitating him, thanking God for him, their minds will wander further over the centuries, and be full likewise of gratitude to God for all the heroic and valiant men and women, thanks to whom we have the faith, and because of whom, we are what we are.

MARADANA SANCTUARY INAUGURATES FATIMA DEVOTIONS

**A mammoth procession
climaxes celebrations**

— from Harrison Peiris —

ONE DAY LAST WEEK IN SPRAWLING, THICKLY-POPULATED MARADANA, LARGE NUMBERS OF DEVOTED CATHOLICS MUSTERED STRONG. SIDE-STEPPING ACROSS INNUMERABLE BY-WAYS AND ALLEYS THAT CRISS-CROSSED THE BROAD TERRITORY, THEY STOOD PRIMED UP AND VIGILANTLY TENSE AND JUBILANT WITH EXPECTATION AT THE NEW SANCTUARY OF OUR LADY OF FATIMA, OFF DEAN'S ROAD.

Signal call resonantly vibrating for the rallying of the assembly of the faithful was the evening's momentous initiation of the Inaugural Novena to Our Lady of Fatima by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., at 5 p.m.

COINCIDENCE

It was 17 October 1959. Coincidentally, the feast of St. Margaret Mary, recipient of the Revelations of the Sacred Heart of Jesus.

The Catholic Choral Society, under the efficient baton of Rev. Fr. Ignatius Perera, accompanied by Dr. Earle de Fonseka, provided devotional music that was stirringly memorable, and adding an ineffable sweetness to the Novena.

SIGNIFICANT

Delivering the Sermonette to the hushed crowd of devotees

gathered, the Most Rev. Dr. Thomas Cooray, O.M.I., dwelt vividly on the timely pulse and deep significance of the Fatima devotions in the context of world events. His Grace pin-pointed in a sharp clarity of detail the Lady who has often changed the course and current of history.

And from a thousand throats went up into the evening's purpling skies the melodiously sweet refrain:

"O Lady of Fatima, hail!
Immaculate Mother of grace!
Oh pray for us, help us today
Thou hope of the human race."

Immediately after the Inaugural Novena, followed Pontifical Vespers by the Most Rev. Dr. Thomas Cooray, O.M.I., assisted by Very Rev. Fr. Peter Selmer and Rev. Frs. Basil Weerasingha and Fabian Fernando.

Over thirty priests were present at the Inaugural Novena. At the termination of Pontifical Vespers, the Blessing and Imposition of the Miraculous Medal took place.



On Sunday, 18 October 1959, the Feast of Our Lady of Fatima, Pontifical High Mass was sung at the Sanctuary by the Rt. Rev. Dr. Bernard Regno, O.S.B., Titular Bishop of Bagai, in the presence of hundreds of devotees.

Dwelling at length on the devotion to the Most Holy Rosary, His Lordship declared that "the power of the Rosary was the power of God Himself." The Rosary had been bequeathed to the children of the Earth by the Mother of God, herself.

FIFTEEN PROMISES

His Lordship enumerated the

SCHOOL FRONT

**Results of the Diocesan
Religious Knowledge
Examination held in 1958
for the Tamil Schools**

1. Bambalapitiya Tamil Mixed School was adjudged the best school and was awarded the Challenge Shield.

2. Class Prizes: V Std. not awarded; VI Std. Bambalapitiya; VII Std. not awarded; VIII Std. not awarded; S.S.C. Prep. St. Anne's, Hill Street; S.S.C. Negombo Girls'.

3. The pupils who won prizes: V Std. 1st Maria Linette Croos, Welihena; 2nd Salome Celine Fernando, Negombo Girls'. VI Std. 1st G. Bernadette, Bambalapitiya; 2nd Franklyn, Bambalapitiya. VII Std. 1st Joseph Selwyn Croos, Diyalagoda; 2nd Rose Pushpa Rancee, Slave Island. VIII Std. 1st S. Rosamma, Toppu Girls'; 2nd Benitus Fernando Pinge, Diyalagoda. S.S.C. Prep. 1st Juliana, St. Anne's; 2nd Mary V. Nimaladevi, Negombo Girls'. S.S.C. 1st Santiago Patrick, Bamba-

lapitiya; 2nd A. Irudai Mary, Welihena.

Fr. A. de Sarany
Secretary.

Diocesan Religious Knowledge Examination 1959

To the Principals of all the Schools in the Archdiocese.

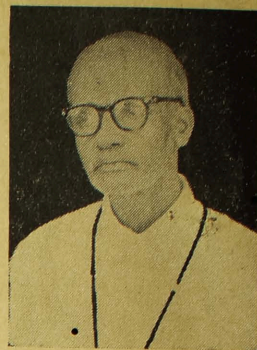
This Examination will be held on Friday, 27th November 1959, at 9 a.m.

Head Teachers of Sinhalese and Tamil schools are requested to send, to the address given below, the number of Catholic children in each class from V Std. to S.S.C.

The Principals of English schools are requested to send to us the number of Catholic children in each medium of VI and VII Stds. These particulars should reach me before the end of this month.

Fr. A. de Sarany,
St. Lucia's Cathedral,
Kotahena.

THE LATE BRO. S. MARIAMPILLAI



REV. Brother S. Mariampillai of the Society of Brothers of St. Joseph passed away at the Batticaloa Civil Hospital after a brief illness.

He hailed from Sillalai, Jaffna, and during his 46 years of Religious life, spent mostly in Mannar and Batticaloa in a true missionary and selfless spirit, he impressed and edified the people as a devoted servant and child of Mary, and according to his lifelong desire, died on the feast of Our Lady of Mercy, on 24th September, at 10 a.m.

The last rites were performed by His Lordship Dr. Ignatius Glennie, S.J., in St. Mary's Church, Batticaloa, and by Rt. Rev. Mgr. Jerome D'Sa, Vicar-General, at the graveside in the presence of a large concourse of Clergy, Religious, men, women and children. R.I.P.

Fifteen Promises made by Our Lady to those who were faithful to the Rosary. His Lordship prefixed his sermon with an appeal for Mission Sunday support.

The Catholic Choral Society once again provided devotional music.

A mammoth procession in the evening climaxed the celebrations, with Benediction of the Blessed Sacrament.

The entire route of the procession was richly decorated with coconut palms and blue and white streamers.

BRITISH Lancastrium Flooring

Highest Grade British Linoleum
"Squares" in Floral Patterns with border

2 by 3 yds.	..	..	22 50
2 1/2 by 3 yds.	..	..	27 50
3 by 3 yds.	..	..	37 50
3 by 4 yds.	..	..	48 00

Plastic Tabling

53 ins. wide 2/75 and 3/90 yd.

Plastic Curtains

Floral or checked patterns 48 ins wide 2/65, 2/90 and 3/75 yd. Do. Plain 2/- and 2/50 yd.

British Oilcloth

Leather grain. White, black, maroon and green. 53 ins. 7/25 yd.

**F. X. Pereira
& Sons Ltd.**

COLOMBO.

ALTAR BREADS

The Poor Clares can now supply Altar Breads. Orders can be despatched by post.

Apply:

CONVENT OF MARY IMMACULATE
Poor Clares Colettines
Tewatte, Ragama.

★ Over
criss-cross-
ed alleys —
a vision in
white.

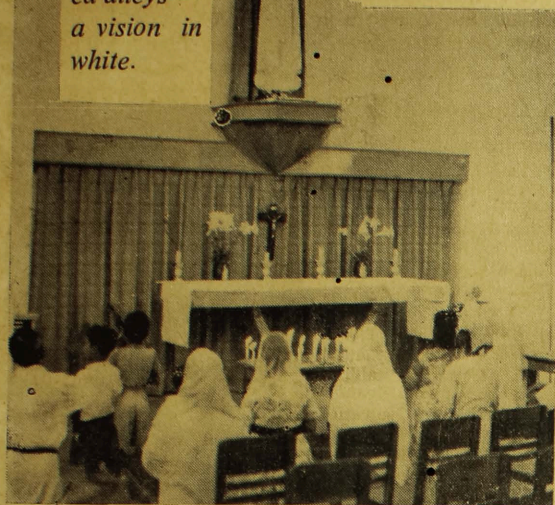


Photo
by
Fr. John
Haber-
stroh
O.M.I.

Guildsmen at Madhu

(from a "Messenger" correspondent)

A MOTLEY crowd of people were gathered together in the Fort Railway Station on Saturday around 8-30 p.m. Blue circular badges dangling in front of them would have told any onlooker their story. They all had one purpose and destination in their several hearts: it was the 7th Annual Pilgrimage to Madhu sponsored by the Central Council of Catholic Guilds.

From the moment the pilgrims entrained, the three reserved compartments were echoing and re-echoing with 'Hail Marys' and other hymns to Our Lady.

On reaching Madhu they spent no time in making their way to the houses allocated them by the administrator.

The programme commenced with Holy Mass offered on Sunday by Rev. Fr. Rocco, S.J., who accompanied the guildsmen.

During the rest of the time the spiritual exercises worked to schedule, with conferences given by Fr. Rocco, holy hours, Rosaries, confessions and Benediction.

The man with an ever obliging disposition, the General Secretary, Mr. Oscar Perera, along with other Group Leaders of departmental guilds rendered all possible assistance to the pilgrims throughout their stay in Madhu.

It was spiritually refreshing to draw away from the workaday world of hard wooden desks, chairs and office routine and turn to the quiet things of life, spend-

ing a few days in moments of prayer and recollection.

Indeed, one could not have thought of a more conducive environment than Madhu, where everything around was "quiet as a nun."

The most enchanting and unforgettable event on the programme was the candle-light procession to the Grotto of Our Lady of Lourdes, with unbroken Aves suffusing the sylvan surroundings of Madhu.

The pilgrimage over, the guildsmen started on their way home on Wednesday, wiser and happier, for they had learnt in a couple of days what would have taken them a lifetime to grasp.

For, the cardinal truth that emerged out of the pilgrimage and soul-stirring sermons of Fr. Rocco is that the soul of man is not made for the noise and strife of the world but for silent meditation.

The life of man which is verily a preparation to heaven is to be nourished with the contemplation of God.

NOW SHOWING

at **CENTRAL MARADANA**

DAILY 5.00 & 9.30 P.M.

EXTRA SHOW SUNDAYS & HOLIDAYS AT 10.00 a.m.



CECIL B. DEMILLE'S

PRODUCTION

**THE TEN
COMMANDMENTS**

CHARLTON HESTON · YUL BRYNNER · ANNE BAXTER · EDWARD G. ROBINSON · YVONNE DE CARLO · DEBRA PAGE

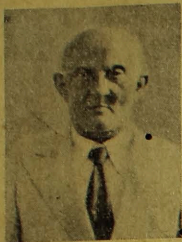
Admission Rates: BAL. 3.75, FIRST CLASS 2.50
SECOND CLASS 1.50, GALLERY -/75

N.B. Advance cash bookings now open for Balcony Seats only!

● Schools please contact Manager for special shows at reduced rates!

Classified ADS

IN MEMORIAM

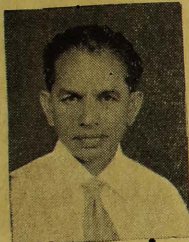


H. Richard de Zoysa
(Died 25th October, 1958)

"Eternal rest grant unto him, O Lord,
And let perpetual light shine upon him.
May he rest in peace. Amen."
A Requiem High Mass will be sung at St. James' Church, Mutwal, on Monday, 26th October, 1959, at 6.15 a.m.

Kind prayers and presence of friends and relations are earnestly solicited.

(Fondly remembered by his sorrowing wife and children).
863, Blomendhal Road, Mutwal. 890



Alexander Aloysius Molligoda

Born 17-12-1908

Died, 8-7-1959

Absolve, we beseech Thee, O Lord, the soul of thy servant Alexander Aloysius from every bond of sin; that he may be raised up in the glory of the resurrection and live amongst thy saints and elect through Christ Our Lord. Amen.

R. I. P.

Of your charity please pray for the repose of his soul.

There will be a Requiem High Mass at Parakaduwa Church on 31st October, 1959 at 7 a.m. Friends and relations please accept this intimation.

Inserted by his sorrowing wife and children.

Parakaduwa. 831

2nd ANNIVERSARY



Mr. Aloysius de Silva
Died 25th October 1957

A Requiem Mass will be said on 26th October, 1959 at 6.15 a.m. at St. Mary's Church, Mattakkuliya. Friends and relations are kindly requested to pray for the repose of his soul.

Fondly remembered by his wife and children.

176, Church Road, Mattakkuliya. 873



A. C. M. Gooneratne
(Merwin)

Born: 20.6.33

Died: 20.6.59

We mourn for you in silence
No eye can see us weep
But what the parting cost us
No one knows how deep.

Fondly remembered and sadly missed by your parents and sisters.

"Rock Vit,"
Bolawalana,
Negombo. 902

Mrs. Beatrice Pieries
(Beta)

Died: October 25th 1958

Twelve months have vanished so swiftly and sadly
Since you left us so suddenly
To a kingdom of rest with no worries and pain
God bless you dearest Mama till we meet again.

Fondly remembered by her loving children and grandchildren.

84, Princess Gate, Colombo 12. 903

Mrs. Gaitan Gomez
(Soundaramal Gomez)

Called to rest on 29th October 1958.

"Eternal rest give unto her, O Lord, and let perpetual light shine upon her."

Fondly remembered by her husband, sons, daughters-in-law and grandson. 912

5th ANNIVERSARY

A. Gabriel Fernando

Sweet Jesus grant him eternal rest.

Fondly remembered by his loving wife, children and grandchildren.

The Retreat,
Chilaw. 911

D. M. J. Corea

A Requiem High Mass will be sung at All Saints' Church, Borella, on Monday the 26th inst. at 6.30 a.m. for the repose of his soul. 920

THANKSGIVINGS

SINCERE thanks to Our Lady of Perpetual Succour for giving me a safe delivery and making baby well. C. Noyabr. 921

GRATEFUL thanks to Jesus and Lady of Perpetual Succour, St. Jude and St. Gerard Major for a safe confinement. Grateful Client. 922

OUR grateful thanks to St. Jude and St. James for favours received. Joseph T. 889

FOR SALE

DECORATIVE, Wooden, Gothic Altar, Regulation size. 96" x 39". Broad Table. Rs. 750/- Apply No. 888, c/o Catholic Messenger Press, Colombo 8.

MY grateful thanks to Our Lady of Perpetual Succour, St. John Bosco, Sr. Alphonsa, Father Damien for favours received and my most sincere thanks to St. Sebastian for cure of asthma. 908 Client.

ST. PATRICK'S COLLEGE, JAFFNA

ADMISSIONS FOR 1960

ENTRANCE tests for the Primary and Secondary sections on Saturday 14-11-59 at 9.30 a.m.

Applications should be made on forms available at the College Office before 7-11-59. 914

RECTOR.

MILK FOODS

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

MEDICAL

PUROL Medicated Powder and Ointment—the unfailing remedy for Eczema, Prickly Heat, and Tropical Skin Ailments. Available at all Chemists and the Importers Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

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

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

ASTHMA! Catarrh! Tonsillitis!
Why suffer all your life?
Swiss Treatment cures Permanently! No injections! No operations! Free information! Visit: Medical Clinic, 42nd Lane, Wellawatta.

FEAST OF ST. JUDE

Solemn Novena 23-31 October

Every evening: 6 p.m. novenas with sermon

Masses: Week days: 6.15 a.m.

Saturdays: 7.30 a.m.

Sunday 25th: Low Mass 7.30 a.m.

High Mass 9 a.m.

sponsored by Chetty Community

Wednesday 28th: Low Mass 6.30 a.m.

Evening High Mass: 6 p.m.

Saturday 31st: Solemn Vespers 6 p.m.

Sunday, Nov. 1st: SOLEMNITY High Mass 9 a.m.

Low Masses: 5, 6, 7, 11 a.m.

Procession with relic of St. Jude.

Send your petitions to:

The Carmelite Fathers
ST. JUDE'S CHURCH

INDIGOLLA — GAMPANA W.P. 858

MARIS STELLA COLLEGE

O.B.A.

ANNUAL REUNION OF OLD BOYS AND PUBLIC DINNER

TO

REV. BRO. NIZIER and REV. BRO. STANISLAUS

On Sunday, 1st November 1959.

Programme

6-45 a.m. Holy Mass followed by Breakfast.

9-00 a.m. Annual General Meeting. (Notice of Resolutions should reach the Secretary on or before 25-10-59)

10-30 a.m. Games.

8-00 p.m. Public Dinner in recognition of the services to Maris Stella College by Rev. Bro. Nizier and Rev. Bro. Stanislaus.

Chairman: Sir Albert F. Peries, M.B.E.

Venue: College Hall. Dress: Evening or Lounge. Rate: Rs. 10/- per head (same rate for guests and Ladies).

Dinner Tickets are available from the Members of the Organizing Committee, from the College or from the undersigned till 29-10-59. Lunch packets will be supplied to those taking part in games at 1/50 each provided orders are placed before 30-10-59.

L. C. Samarakoon, Hon'y. Secretary.

O. B. A.

216, Colombo Road, Negombo.

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 18990/T.

In the matter of the Last Will and Testament of Peter Gnanapragasam also known as Aloysius Peter of No. 96, Wasala Road, Kotahena, Colombo. — Deceased.

Grace Alexandra Gnanapragasam, widow of the late Peter Gnanapragasam also known as Aloysius Peter also of No. 96, Wasala Road, Kotahena, Colombo. — Petitioner.

AND

1. Mary Margaret Gnanapragasam now Revd. Sister Annabel of Carmel Convent, Ampitiya;

2. Revd. Father Vincent Gnanapragasam, S.J. of St. Michael's College, Batticaloa;

3. Celestina Flora Manuel nee Gnanapragasam of Kurunegala;

4. Dr. John Baptist Gnanapragasam of Castle Street, Borella, Colombo;

5. Violet Francis nee Gnanapragasam of Singapore;.....

6. Ignatius Gnanapragasam;

7. Callista Jeyarajah nee Gnanapragasam;

8. Thomas Gnanapragasam;

9. Claude Gnanapragasam;

10. Julia Ada Gnanapragasam;

11. Raymond Gnanapragasam;

12. Emerencia Gnanapragasam;

13. Regno Gnanapragasam;

14. Rohini Gnanapragasam;

15. Peter Canisius Gnanapragasam;

16. Angelo Mathias Arulsekaram Gnanapragasam, the 10th to 16th minor respondents all of No. 96, Wasala Road, Kotahena, Colombo, appearing by their guardian-ad-litem;

17. Chellam Peter Saverimuttu of No. 17, 55th Lane, Wellawatte, Colombo. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 24th day of September 1959, in the presence of Mr. L. G. Motha, Proctor on the part of the petitioner and the affidavit of the petitioner, dated 23rd September 1959, and the affidavit of the Notary dated 23rd September 1959, having been read:

It is ordered that the 17th respondent abovenamed be and he is hereby declared appointed Guardian-ad-litem over the 10th to 16th minor respondents abovenamed.

And it is further ordered that the Last Will and Testament bearing No. 1498, made by the deceased abovenamed on the 7th day of March 1956, and attested by Mr. L. G. Motha, of Colombo, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner is the Executrix named therein, and that she is entitled to have Probate thereof issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 10th day of December 1959, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. V. Sivasupramaniam,

Acting District Judge.

This 24th day of September 1959. 892

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF NEGOMBO.

No. 3948 Testamentary

In the matter of the Last Will and Testament of Samaraweera Patanabandige Appu Singho. — Deceased Samaraweera Patanabandige Merlin Silva of Kudapaduwa. — Petitioner.

This matter coming on for final disposal before T. P. C. Carron, Esquire, Acting District Judge of Negombo, on the 28th day of August 1959 in the presence of Mr. P. J. Loos, Proctor, on the part of the Petitioner abovenamed and the Affidavit of the Petitioner dated the 17th day of February 1959, his petition dated 5th March 1959, the affidavit of the attesting Notary and the witnesses dated 16th February 1959, having been read.

It is ordered that the Last Will and Testament No. 1898 dated 14th July 1956 made by Samaraweera Patanabandige Appu Singho the deceased abovenamed and attested by Garvin de Silva, Notary Public, the original of which has been produced and now deposited in Court be and the same is hereby declared proved and it is further ordered that the petitioner abovenamed is the Executor named in the said Last Will and he is hereby declared entitled to have Probate thereof issued to him accordingly.

Sgd. C. Thanabasingham,

District Judge.

This 28th day of August 1959. 847

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 18995/T

In the matter of the Intestate Estate of St. Elmo Egerton Livera of 31, Layards Road, Colombo. Victor Stanley Livera of No. 4, De Fonseka Place, Colombo. — Petitioner.

Vs.

1. Hester Claribel Livera of 29, Ropley Avenue, Balwyn, E. 8 Melbourne, Australia.

2. Esme Clare Metzeling of 29, Ropley Avenue, Balwyn, E. 8 Melbourne, Australia.

3. Merrill St. Clair Livera of 9, Porter Road, Balwyn, E. 8 Melbourne, Australia.

4. Joseph Bonifacio Misso of 29, Ropley Avenue, Balwyn, E. 8 Melbourne, Australia. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 29th day of September 1959, in the presence of Messrs. Abraham, proctors on the part of the petitioner and the affidavit of the petitioner dated 25th September 1959, having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as brother and heir of the deceased abovenamed to have Letters of Administration to the estate of the said deceased, issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 10th day of December 1959, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. V. Sivasupramaniam,

Acting District Judge.

This 29th day of September 1959. 885

AUCTION SALE

At the request of Mr. K. Kathamuthu Servai of "Indra Stores" No. 427A Hettipola Road, Kuliya-pitiya, I shall sell by Public Auction the unredeemed jewellery pawned from 1-10-57 to 31-10-58 on Wednesday the 25th November 1959 at 9 a.m. Full details on catalogue:—

B. A. POWELL,

Negombo. 917.

300th Novena OF OUR LADY OF PERPETUAL SUCCOUR

BOLAWALANA: 28.10.1959

Preparatory Triduum 25, 26, 27

October

28th Oct: 6.30 High Mass for

the Novenas

5.00 p.m. Novena presided by

Vicar General

Parish Priest,

Bolawalana, Negombo.

CHARITY FETE

for the poor of

Bambalapitiya & Thimbirigasyaya

Organised by

THE LADIES OF CHARITY

BAMBALAPITIYA

SATURDAY, 31st

OCTOBER

from 4 p.m. onwards

at

St. Mary's School

Premises

and the

Parish Hall, Lauries

Road.

● FUN for ALL

● GAMES of SKILL

● REFRESHMENTS

● BEER GARDEN

● ICE CREAM, Etc., Etc.

ENTRANCE: Adults 50 cts.

Children 25 cts.

messenger SCHOOLS-MAG

Vol. 2 No. 34 Saturday, 24th October, 1959 FREE

Win Life's Battles with the Rosary

"HAIL Mary, full of grace, the Lord is with thee." Thus do we address Our Lady over and over again, each time we say the Rosary. Each Hail Mary turns into a rose as it floats up to heaven, and each rose forms a garland for our

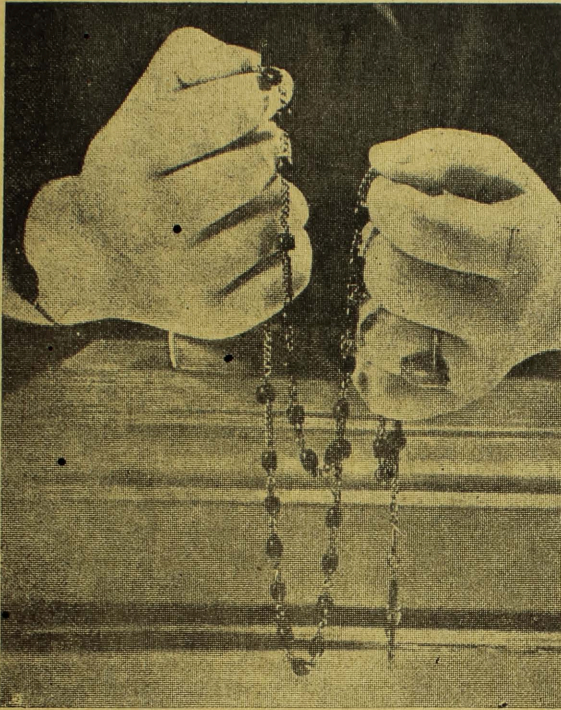
MOYRA BERMAN
All Saints' College, Borella

Blessed Mother. As we recite each mystery, we re-live those lovely scenes of Our Lord's infancy, or we linger with compassion on those awesome scenes of His bitter Passion, or again we are taken up into that land of light, to witness the glory of the Mother and Son.

APPARITIONS

Many a representation of Our Blessed Mother shows her with a rosary entwined in her hands. Every time she appeared on earth, her rosary was with her, each bead slipping through her fingers. She taught Bernadette to say the Rosary, and she urged the children of Fatima to recite the rosary, as that was the means of bringing sinners back to her Immaculate Heart.

If the rosary had the power to win wars and to overcome heresies, how much more powerful will it be in helping us to win the battles of life? During this month let us renew the resolution



of reciting the Family Rosary, and always keep Mary enthroned as the Queen of our hearts and homes.

Birthday Corner

OCT. 24th — 30th

October 24th: Dodwell Debon (Nawalapitiya), Marie Cramer (Kelaniya), Leena Dias (Moratuwa), Herman Joseph (Bambalapitiya), Bertille Anthony (Ragama), Tony Alles (Talangama), Sirisha Perera (Kalutara), Sugritham Fernandopulle (Dankotuwa), Milroy de Waas (Pannipitiya), Florence de Mel (Wattala).

October 25th: W. M. C. Fernando (Puttalam), Priyantha Hettiarachi (Dehiwela), Oswin Anandappa (Colombo 4), Thanamanie Bastianpulle (Kalmunai).

October 26th: Patricia Soris (Ratmalana), G. C. de Mel (Kandy), Ronald Fernandopulle (Colombo 13), Maxwell Abeyratne (Moratuwa), Ranjana Rajakarier (Nugegoda), Austin Francke (Kotte), Srma Perera (Kegalle), Gerard Elankoon (Nawalapitiya).

October 27th: Anton Sugathadasa (Kandy), Bonita Meurling (Maradana), Emile Pullenayagam (Colombo 13), Malika Edirisinghe (Colombo 14).

October 28th: Rienze Pieris (Kegalle), B. Fernando (Dehiwela), Princy Alles (Matugama), Brandon Hubert

Pen-Gems

PEN-GEM winners for the two previous weeks are: ALEXANDER GUNASEKERA of St. Benedict's College, Kotahena (Schools-Mag, 10 October 1959) and SHIRANIE SWAMINATHAN of St. Anthony's School, Colpetty (Schools-Mag, 17 October 1959).

(Colombo), W. C. Anton Silva (Maradana), Princy Rose (Nugegoda), H. Antony de Zilva (Kelaniya), Nimal Menon (Kandy), Lal Wiratunga (Wellawatte), Marie N. Sirimanne (Nugegoda), Rodney Lobo (Kotagala), Maureen W. Costa (Kandana), Derani de Silva (Rajagiriya), Lionel Perera (Wadduwa), Chrysanthi de Mel (Ratnapura).

October 29th: J. B. Fernando (Lindula), Joyce Joseph (Kandy), Marie C. R. Swaris (Kalutara), H. F. R. Cyril Perera (Peradeniya), Harold B. Fernando (Nugegoda), M. Charmaine Raju (Wellawatte), Colman R. M. Perumal (Mutwal), Carmelita Kiel (Puttalam), Ranjani Ferdinandesz (Colombo 15), George Philips (Colombo 5), Cheryl Cumariah (Nawalapitiya), A. Sebastian (Nuwara Eliya), Shiraj Alexis Fernando (Mutwal).

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.



Dear Editor,

Please convey my thanks to all those who have sent me letters of encouragement. In a special way I wish to thank Master Clifford Jones and Mr. T. J. Victor Silva.

Derek De Silva.

(Readers will be delighted with yet another poem from Derek which appears on this page. — Editor).

TALKS WITH Juniors

The Symbolism of Gifts

My dear children,

You have all had the pleasure of both giving and receiving gifts. At all times, in all ages, in all places gift-giving has been considered an expression of mutual friendliness — affection — gratitude. A gift is a tell-tale; a gift speaks silently yet eloquently of the giver's heart, of his affection, his friendship, his esteem for the recipient of the gift. A gift is therefore, a symbol — an universally accepted symbol of friendship, love, esteem, regard, gratitude, sympathy and even repentance, if the friend was grieved.

Man was created by God. His gifts were lavished upon Him. Man always felt a strong sense of dependence on the Almighty. All these sentiments in the human breast demanded expression. How was man to manifest his love for God? His

utter dependence on Him? His friendship? His esteem for the Almighty? His gratitude, his repentance? Well! Man's sentiments found their expression in Sacrifice — in Gift-Giving to God.

This is the true spirit of sacrifice. Sacrifice presupposes the requisite interior dispositions of heart and mind, without which sacrifice is a mockery, a farce, a vain display.

Your sacrifice, your gift to God, therefore, is but a symbol of your love, esteem, honour, admiration, gratitude, and repentance to God, the giver of all good things.

May your Masses remind you of this. Always in Jesus and Mary,

Uncle Ashley

(Next week: SACRIFICES OF OLD).

PAINTING COMPETITION RESULTS

THE first-ever Painting Competition conducted in the Schools-Mag was a resounding success judging from the large number of entries received. Some of the entries were extremely good.

PRIZE-WINNERS

The prize-winners in the two sections are: JOYCE JOSEPH of Good Shepherd Convent, Kandy and DANISTER JOHN KERNER of St. Joseph's College, Colombo 10.

Joyce Joseph's attempt was outstandingly good and she deserves congratulations upon it.

HIGHLY COMMENDED

The following are Highly Com-

mended: FIROUZA SALAY (All Saint's College, Borella); DAWN DE ZILVA and EVANGELINE DE KRETZER (St. Anthony's Girls' English School, Dematagoda); EULA BERNADETTE FERNANDO (Good Shepherd Convent, Kotahena); PAMELA WILLIAMS (St. Anthony's English School, Colpetty); CHRISTINE RODRIGO (Good Shepherd Convent, Nayakakande); NOELINE DAVIDSON (St. Joseph's Convent, Grandpass); JOAN GUNSEKERE (St. Paul's School, Kelaniya) and MARY MACKAY (St. Bernard's Convent, Nawalapitiya).

POPE'S DAY

SPECIAL COMPETITION

TWO prizes of Rs. 10/- and Rs. 5/- will be awarded to the senders of the fully correct or nearly correct answers to be drawn first.

All entries must be clearly marked "Pope's Day Competition" on the left side of the envelope. A Competitor may send in more than one entry provided he or she annexes a competition coupon for each such entry.

Entries addressed to The Editor, Schools-Mag, c/o Catholic Press, Borella, should reach him not later than 12 noon on 30th October 1959.

And now for the questions:

(1) The sedia gestatoria is: (a) the Papal Throne, (b) a title given to the See of Rome, (c) a portable chair for carrying the Pope, (d) the choir stalls of a monastery? Which is correct?

(2) Which Pope established the Congregation of the Propagation of the Faith? (a) Pius X, (b) Leo XIII, (c) Gregory XV, (d) Gregory XIV?

(3) When was Pope John XXIII elected to the Papacy — give the day, month and year.

(4) What was Pope John XXIII prior to his election as Pope?

(5) What important council did Pope John XXIII inaugurate soon after his election?

(6) By what name is the Vatican daily newspaper known?

(7) The Sistine Chapel is in (a) St. Mark's, Venice, (b) Westminster Cathedral, (c) The Vatican, (d) Brompton Oratory, (e) St. Peter's Rome.

(8) In what year was Pope John XXIII (a) born? (b) ordained a priest? (c) made a Cardinal?

POPE'S DAY COMPETITION COUPON

NAME.....

ADDRESS.....

The Consecration

by Derek De Silva

THE sun in splendour dawns on us today
And beams on every face his blessed ray
The Champa's fragrant gold, the Asoka flower
In gilded splendour bloom this glorious hour,
The hills in verdant garb on Kandy smile
The fairest hills in Lanka, fairest isle.
Why glows the eager light in every eye?
Why smiles each face at him who passes by?
Then know: for every soul with joy doth say
A bishop will be bishop made today.
For this the joyful Christian smiles serene
And paints with cheer this woeful sphere terrene
Watch then with me and know the same delight
As I do feel at this fair Christian rite.



Now watch through veering veils of incense seen
The consecrating bishop's rev'rend mien
The appointed bishop doth the Gospel bear
The slave to every chapter written there,
How darts the saintly radiance from his face
In crimson, gold and glorious argent rays!
If Satan at this gathering had been
He would have struck him at the holy scene
With terror bound and hate and gnawing pains
He would have burst his adamant chains!
But hush! behold the splendour, pure, divine,
And list the holy canto argentine,
A litany of saints so sweetly sung
To tie the song-bird's mellifluous tongue
But Kandy! off the wandering thought command
And kneel before thy bishop's blessing hand.

In thy joy Kandy weep oh weep and pray
And bless the bishop consecrate today
May he the crosier wield as well as he,
Who lit the burning night of heathenry:
Who from Ausonia sailed to bless this land
The cross and Bible in his pious hand
Bless him O Lanka the bishop of thy blood
For he shall lead thee to the Almighty God
Rejoice O Lanka hail him everyone
His country's pastor and his country's son!
Now ye O sons of fairest Kandy pray
That he who erstwhile let your wand'ring way
May on some far and joyous glorious day
In Heaven sit bereft of mortal clay.

St. Sylvester's College,
Kandy



Schools-Mag

Continued from page 9

MY TRIP TO ENGLAND

AFTER A VERY EXCITING AND INTERESTING FLIGHT WE REACHED LONDON AIRPORT IN THE NIGHT. THERE I WAS MET BY MY MOTHER. THEN WE BOARDED A BUS AND WENT TO THE FLATS WHERE WE LIVED.

In the morning when I awoke it all seemed strange to me. It was very cold too. After breakfast we went sight-seeing. First we went to see the Law Courts, a very fine building which is about fifty years old.

Whispering Gallery

Next we went to St. Paul's Cathedral. We climbed the wide flight of steps and though the light was dim we could see fine paintings on the walls and ceilings. Then we climbed many steps and reached the Whispering Gallery.

I dared not talk any secrets here because even a whisper could be heard by anyone at the other end of the gallery. From the top of the dome I could see rows upon rows of houses and the River Thames. How small the people appeared?

I was thrilled to see the Tower Bridge which used to open up into the air to let steamers pass through and then come down slowly again.

The next day we went for a ride on the Underground Railway. To reach the station we had to go down an escalator. I thought it would be hot but it was nice and cool.

Flower Girls

At Piccadilly Circus there were lots of happy flower girls with baskets of flowers. We walked up Regent Street and visited some of the best



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NEGOMBO.

893

by
ANIL CABRAAL

shops in the West End. The next place we went to see was Buckingham Palace, the home of the Royal Family when they are in London. We were very lucky because it was time to see the changing of the guards. The guards in their grand uniforms marched up with the band playing.

Those who had been on duty earlier left their places and others took their place. It was a sight which I shall not forget. On our way home we passed the Marble Arch which is about a mile long.

Peter Pan

The next morning we went to Westminster Abbey, where the kings and queens of England have been crowned for years. We also went to Kensington Gardens.

I liked the statue of Peter Pan standing on his pedestal close to the water where ducks were swimming merrily. Our visit to Whipsnade Zoo was very interesting. We fed the lions, bears and monkeys. I enjoyed the elephant ride best of all.

After all this I had to start schooling. My first day in an English school was very strange. But after a few days I got used to it as everybody was kind to me. I like my stay in England very much.

MIRTHQUAKE

THE relatives were all gathered in the lawyer's office eagerly waiting for him to read uncle Tom's will. He read "being of sound mind I have spent all my money."

Sent by Rose Smith.

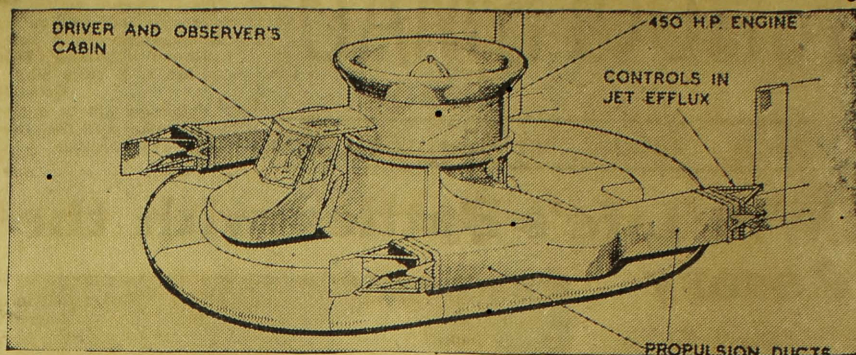
Members' Parade

Nos. 2111 — 2150

2101. Irene Caderamanpulle (Kandana), 2102. Nihal Vilathgamuwa (Anuradhapura), 2103. Nirmaladevi Fernando (Colombo 13), 2104. Nirmalinie Seneviratne (Kelaniya), 2105. Milton Soysa (Bambalapitiya), 2106. Brian Pereira (Ja-Ela), 2107. Egerton Pereira (Ja-Ela), 2108. Antoinette Swaminathan (Nugegoda), 2109. Carmeline P. Gregory (Grandpass), 2110. Peter G. Dias (Mutwal), 2111. Peyyanne Freeman (Warakapoka), 2112. Blaise Lowe (Colombo 15), 2113. Roma De Silva (Colombo 8), 2114. Francis Paul Goonesekera (Kandy), 2115. Pat Perera (Wellawatte), 2116. Charmaine Fernando (Bolawalana), 2117. Merino de Almeida (Maradana), 2118. Clifford Jones (Kotahena), 2119. Manil Mario Perera (Colpetty), 2120. Saritha Vaz (Kotahena), 2121. Cris-
tina de Almeida (Maradana), 2122. Lyn M. Weeratunga (Colombo 5), 2123. Iswari Seemampillai (Mannar), 2124. Rene De Silva (Galle), 2125. Gerard Raja Seneviratne (Kurunegala), 2126. Alistair Solomonson (Colombo 13), 2127. Austin Palle (Colombo 5), 2128. Christopher Wanigasekera (Kandy), 2129. Angela Ratnayake (Kurunegala), 2130. Raneen Munisam (Kotahena), 2131. Peter Vaz (Colombo 4), 2132. Shanti Amerasinghe (Galle), 2133. Therese Paul (Maradana), 2134. Virginia Mignonne Oorloff (Kandy), 2135. Sebastianpulle Frances (Passara), 2136. Ranjit Perera (Moratuwa), 2137. Rita Mallini Leo (Puttalam), 2138. Charmaine Anandappa (Bambalapitiya), 2139. Moyn B. Perera (Kegalle), 2140. Marcelle de Zilva (Mutwal), 2141. Marion Oorloff (Kandy), 2142. Valerie Barbara Kroon (Kotahena), 2143. M. E. Yula Fernando (Negombo), 2144. Antoinette Machado (Wellawatte), 2145. Shanthi Samarasinghe (Borella), 2146. Stella Maureen Perera (Kegalle), 2147. Chandani Perera (Mutwal), 2148. Olivia Pieris (Moratuwa), 2149. Walter Allan Oorloff (Kandy), 2150. Jeanne Don Paul (Wattala).

(To be continued)

SCIENCE YOU can TRAVEL on Scrapbook a CUSHION of AIR!



This Hovercraft invented by Mr. C. S. Cockerell, making use of the air-cushion principle to make it air-borne, made an historic debut when it crossed the English Channel from Calais to Dover in two hours on July 25, 1959, the 50th anniversary of the date on which Blieriot made his first flight across the English Channel. A diagram of the hovercraft, showing the control cabin, propulsion ducts, and the siting to the 450 horse-power engine.

Take time to read — it is the fount of wisdom.
Take time to pray — it is the path of heaven.
Take time to be friendly — it is the road to happiness.
Take time to laugh — it is the music of the soul.

Sent by Onnallie de Zilva.
(Schools-Mag No. 18).

All Saints' College,
Borella.

A BOOK PRIZE EVERY WEEK

The Schools-Mag is in the process of giving away a book prize every week for the writer of the best literary contribution in prose or verse.

Here is a complete list of winners up to date whose PEN-GEMS have won for them book prizes.

1. Orlean Jacobs, St. Joseph's Girls' School, Nugegoda (Schools-Mag No. 1519), 2. Milroy Paes, St. Joseph's College, Colombo (Schools-Mag No. 1932), 3. Nihal Jayawardene, St. Anthony's College, Wattala (Schools-Mag No. 1923), 4. Sherva Elizabeth Silva, St. Mary's Girls' College, Chilaw (Schools-Mag No. 189), 5. S. Ronald D. M. Perera, Maris Stella College, Negombo (Schools-Mag No. 1263), 6. Beryl Berenger, St. Anthony's Convent, Katugastota (Schools-Mag No. 2170), 7. Carmini Ratnam, Good Shepherd Convent, Kotahena (Schools-Mag No. 352), 8. Thecla Pereira, St. Anthony's Convent, Kandy (Schools-Mag No. 308), 9. Mervyn Duncan, Fernando, Maris Stella College, Negombo (Schools-Mag No. 2956), 10. Michael Jackson, St. Joseph's College, Trincomalee (Schools-Mag No. 1291), 11. Fitzroy Jayatilake, St. Peter's College, Colombo (Schools-Mag No. 96), 12. Vasantha Nagendra, Carmel Girls' School, Kalmunai (Schools-Mag No. 2254), 13. Morris Alwines, St. Patrick's College, Jaffna (Schools-Mag No. 137), 14. Felicia Davidson, St. Joseph's Convent, Grandpass (Schools-Mag No. 1770), 15. Paulette Maureen Pereira, St. Bernard's Convent, Nawalapitiya (Schools-Mag No. 1548), 16. Mary Juliana Hakel, All Saints' College, Borella (Schools-Mag No. 703), 17. Bernie Tillekeratne, St. Joseph's Convent, Kegalle (Schools-Mag No. 1265), 18. Bryan Landsberger, St. Joseph's College, Trincomalee (Schools-Mag No. 1786), 19. Clifford Jones, St. Benedict's College, Kotahena (Schools-Mag No. 2118), 20. Mercia Francke, Holy Family Convent, Colombo (Schools-Mag No. 343), 21. Francis William Samuel, A.M.I., Montessori School, Wellawatte (Schools-Mag No. 236), 22. Amrit W. J. Mutukumar, St. Joseph's College, Colombo (Schools-Mag No. 601), 23. M. Shantine Fernando, Ave Maria Convent, Negombo (Schools-Mag No. 2308), 24. Derek De Silva, St. Sylvester's College, Kandy (Schools-Mag No. 3625), 25. Valentine Fernando, St. Mary's College, Negombo (Schools-Mag No. 1794), 26. Ratna Mallawarachy, St. Benedict's College, Kotahena, 27. K. S. J. Claude Fernando, St. Joseph's College, Colombo.

ST. THERESE—Patroness of the Missions

By
Geraldine Kelaart

are not called upon to endure the loneliness of the mission field, but, like St. Therese, we can offer our steps for a missionary, that he may feel less the weariness of his mission.

JUST two years after her canonization, St. Therese was proclaimed Patroness of the Missions by the Holy Father, Pius XI. She was placed alongside with St. Francis Xavier, that gigantic missionary, who endured the severest of apostolic labours.

St. Therese had a short span of life, just twenty-four years. Fifteen of these were spent in the shelter of a simple home, and nine in the still more sheltered seclusion of Carmel. How did she merit this title?

Once, in a burst of fervour she exclaimed — "the spirit of the Crusader burns within me, and I would gladly die on the battle field in defence of the Church... like the prophets and doctors, I would be a light unto souls. I would travel the world over to preach Thy Name, and raise on heathen soil, the glorious standard of the Cross."

She wished to be a priest, an apostle, a martyr and a doctor of the Church. But she realized that these spectacular roles were not for her, so she said, "In the heart, my Mother the Church, I will be love." Here was her mission — that mission, which she fulfilled at the cost of many hidden sacrifices.

Here lies our mission too. We

MARY

WHAT beauty and what meaning
Lies hidden in thy name.
Though many times I hear it,
It never sounds the same.

It often makes me think
Of the radiance on your face,
When the Angel Gabriel said,
"Hail Mary full of grace."

Sometimes I seem to sense,
The joy you must have felt,
When you were crowned in glory
As before your God you knelt.

So, mother dearest, pray for me
Lest from thy path I roam,
Keep me ever close to Jesus
And bring me safely home.

Marietta Edema.
St. Bernard's Convent,
Nawalapitiya.

TO MARY, QUEEN OF THE ROSARY

HAIL! Queen of the Rosary,
Though roses 'neath our feet grow
not,
We offer thee rose-scented garlands —
Our Aves, love-filled, thou'lt spurn not.

Hail Queen! most lovely, most benign,
Guard thou this isle of thy benediction,
And link all hearts and homes therein,
In the love of thy Son and thee.

ROSE SEPA.
All Saint's College,
Borella.

The Little Flower

GOD sent His angels out one day,
To gather Him flowers bright and
gay,
He spied a flower that never could fade,
Holy saint Therese the little maid.

Throughout her life a saint was she
So full of grace and sanctity,
The little actions of her day,
Heavenwards were wafted away.

Great the power of this little flower,
So pray to her at every hour,
Teach us, dear saint, you little way
And lead us to Jesus some day.

Felicia Pereira.
St. Anthony's Convent, Kandy.

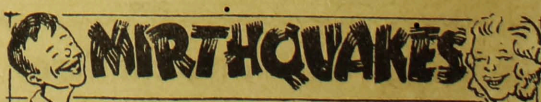
ary labours.

We can offer the tedium of waiting
in a bus queue, for a soul who is
waiting to follow the light of faith.
We can go without a popside at
times, and offer the thirst, to quench
a missionary's thirst to save souls.

When St. Therese was dying, she
asked her sister, Mother Agnes, not
to accept any wreaths for her coffin.
Instead, she was to ask for the money
that would have been spent on them,
to ransom two little Negro children
whom she would protect. Can we
not sacrifice a few sweets, and give
our mite for the missions?

Let us, like St. Therese, realize that
it is only by prayer and sacrifice that
we can be of use to the Church. Let
us like her, strew before Jesus the
flowers of our sacrifices.

All Saint's College,
Borella.



THREE Baptist deacons who struck
up an acquaintance with a
Methodist minister on a golf course
decided to surprise the latter by at-
tending his services. They arrived
later and all the seats were taken.

When the minister saw them enter,
he was pleased and excitedly whispered
to an usher, "Get three chairs for
my Baptist friends."

The usher did not quite understand
and asked the pastor to please repeat

his request. "Give three chairs to the
Baptists!" he whispered again.

The usher still puzzled, but deter-
mined to carry out the request, as he
understood it, stepped to the front,
assumed a pep-squad-leader stance
and left the congregation wide-eyed
with amazement when he yelled,
"All right, everybody! All together!
Three cheers for the Baptists!"

Sent by Isidora Mackay.
St. Bernard's Convent,
Nawalapitiya.

Feminine Forum

★ Mothers of Saints (concluded)

At 60, Mamma Margaret was still working . . .

As a result of an uncle's visit, the farm was divided between Anthony and Margaret and her children. He took his share in cash and left the farm, and John came home. It would be fine to be able to say that all went well — but life was never easy for the Boscós. John had to trudge twelve miles to school until Margaret managed to sell produce and rent lodgings for him. His health had been undermined for a time from too much exertion and not enough rest. And the boy was ridiculed by some for wanting to become a priest, something rather unique in their class. Much that they faced was discouraging. But their faith and their devotion to the Blessed Virgin never faltered.

Seminarian

On October 25, 1835, John received the cassock of a seminarian, and Margaret, her eyes full of happy tears, said to him, "Do not forget, my little John, that honour of the priestly state is not in the habit but in virtue. I gave you to the Most Holy Virgin when you were born, and now I renew the gift. Seek her help in everything."

Six years later, John Bosco was ordained in the private chapel of the Archbishop of Turin. He said his first Mass privately. He said his second Mass in honour of Our Lady in a nearby church. Two days later, he sang the High Mass before all who had befriended him, and returned home with his mother. She must have felt her task was finished, and she could relax now. But how wrong she was!

Priest

John began his priestly duties in Turin. From the beginning his great heart went out first of all to the wretched, the ignorant, and the criminally inclined boys who roamed the poor districts, stealing, cursing, and living like small animals and worse. Within an incredibly short time, he had started an Oratory and playground for youngsters that he gathered together. The world would call them hoodlums. John called them his boys. It was not long until, almost miraculously, he had a band of several hundred lads. And this group, dredged up from the gutters of Turin, was the beginning of one of the greatest apostolates of all time. He rented a big shed to which was attached a small house. He named it the

Pinardi Shed. This was to be a permanent dwelling for his boys, but he found there was one thing lacking from all his plans: a mother's touch.

Mamma

Margaret had been living a pleasant life. Joseph was married, and his little boy was the apple of her eye. She was nearing sixty. Instead of enjoying the evening of her hard life, she received an invitation from her priest-son to leave her peaceful village for the slums of Turin. She was again faced with a difficult decision. Being Margaret, her answer was typical, "It must be God's will."

She became Mamma Margaret to more boys than she was ever able to count.

She knew boys for she had coped with her own. But now she was to watch over hundreds of them, boys contaminated with filth and sin, boys who deafened her with their din. Money was scarce. It

is told that on occasion the bread basket contained only a dozen rolls for 500 hungry lads. Mysteriously, the number increased so that there were more than enough for everyone. It was Divine Providence, Margaret said.

John had fixed up a loft for the abandoned and wayward boys he found, but he came home one evening to find that his mother had tucked up a vagrant boy in a made-up bed in her own kitchen. She said triumphantly, "Your mother has taken a lodger of her own."

Salesians

She was not aware of it, but her small boarder was the first one to be accommodated in the Salesian Oratory in Turin, which now houses hundreds. Before the boy fell asleep, Mamma Margaret said a few words of spiritual comfort to him. It was in this way that a lovely custom originated that prevails in all Salesian Homes to this day, that of saying a few good words to boys after night prayers.

Within three years, Mamma Margaret was cooking, mending, and washing for dozens of boys, with the help of two or three older boys. She worked hard and tirelessly. But when she watched her son during those arduous years, his ardent faith, his selfless love for others, his gift of prophecy, and his performance of what amounted to miracles, she knew dimly that her own son was extraordinary, a holy one.

Death

When she was nearing seventy, she had the joy of knowing that her son's work was firmly established. He had many devoted helpers by this time. Mamma herself was tired, very tired. She was thinking of retiring. And then, illness brought down this indomitable woman and she died within days with her two beloved



RECIPES

Mixed Fried Noodles

Ingredients: 1 lb. of noodles, 1/2 lb. cabbage, 1/4 lb. Bombay onions, 1/4 lb. sprouts, 1/4 lb. carrots, 1/2 lb. lean pork, 1/2 lb. boiled prawns, or any other (boiled) meat, 2 ozs. lard or oil, 4 eggs, 2 stalks of celery, salt and pepper, a small piece of ginger ground, 2 tablespoons soya beans sauce.

Method: Boil noodles in boiling water for ten to twelve minutes adding one tablespoonful of table salt. When cooked, pour into a colander and keep under a running tap to remove the starch. Drain well and leave aside.

Cut up vegetables in thin strips, take the meat and cut into thin strips. Place pan on fire, add oil or lard when hot, fry the pounded ginger, add the meat if raw material is used, add salt and fry for 5 minutes, then add vegetables, fry for another few minutes, add soya bean sauce and mix well.

Then add the noodles and fry for a few more minutes with salt and pepper. Add chopped celery, cover pan and take it down.

Make a plain omelette, cut into thin strips and garnish over the noodles and serve with chili sauce.

Sent by Deanna Berman.



Banana Blancmange

Take the contents of the banana, envelope in a flavoured cornflour and make a blancmange in the usual way, but using 3/4 pint milk and 1 tablespoonful sugar. When cooked, stir in an egg yolk. Beat the egg white with 1 tablespoonful sugar till soft and fold into the blancmange. Pour into a wetted mould, when set, turn out and decorate with tinned glace cherries.

Sent by Rani Morais.



CATHOLIC WEDDINGS

By

Gertrude Gunawardene

ROSARY WAY

A SURE way to life — is my Rosary way,
Along the gravel path I tread,
I am sure of the goal I'm moving to,
Where mysteries shall be unravelled.

The Crucifix I often kiss is a symbol,
Of my Saviour's true love for me.
On each mystery, I meditate long,
To share Our Lady's joys.

Each bead, I gently press to my lips,
Within my heart I feel —
Is a hidden urge, though slow I go —
"Ad Jesum per Mariam."

A crown of roses in Heaven may be mine,
When life's journey's o'er.
For I tread along the Rosary way
'Tis a sure way — to my Heavenly Home.

Mother Mary, our Perpetual aid,
awaits me there
To welcome me with open arms,
She'll lead me, to Her Divine Son
With clasped, in my hands, My Rosary.

Dulcie de S.

sons beside her, Joseph and John.

Two hours later, John offered up Mass for her soul at her favourite church, Our Lady of Consolation. While he prayed that the Blessed Virgin would help him watch over his big family and take the place of Mamma Margaret, he suddenly was possessed of a wish to build a vast church, a basilica, surmounted by a statue of Our Lady. Today, in Turin, one may see Our Lady Help of Christians watching over the Salesian Order, and there is nothing irreverent in believing that something of Mamma Margaret lingers in the air of this beautiful shrine. Mamma Margaret who helped to bring into being a great and beautiful dream.

IN the Feminine Forum the article titled "I went to a wedding," I found interesting. Very many of us forget that marriage is a sacrament, so we deal with it as an ordinary performance. The present form of social invite which has derived from the ancient custom is copied by our Catholics, without paying heed to the dignity of the sacrament of matrimony. By this we not only

VIEWPOINT

treat matrimony as a civil marriage but we neglect our religious rites at a wedding in church. How many of us receive Holy Communion, and hear Mass attentively at a wedding? Not even five per cent, I'm afraid.

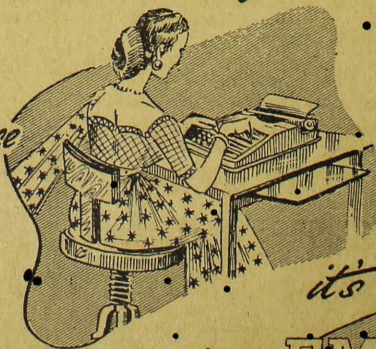
The whole tone of the invite to a Catholic marriage should be sacred even in its choice of words. In this invocatory invite, we should state that it gives us great pleasure in inviting to receive Holy Communion and hear holy Mass. This will no doubt make every Catholic participate at this divine banquet before the so called G.O.H. reception.

What does a bridal couple need to run their years of married life? Is it our presence with our mighty presents? Oh, no. It's our prayers to God invoking His blessings on them. Have we the time and the kindness to pray for the couple before their wedding? No, we busy souls can spare no time. So now on the wedding day, at Mass let us offer Holy Mass, Holy Communion and our prayers for the intentions of the new couple and thus give them a spiritual bouquet which will help them to be married for life, in Jesus Christ, in the holy sacrament of matrimony.

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KANDY BISHOP VISITS HOME-TOWN

(from R. ANTHONY, "Messenger" correspondent)

WHAT is otherwise a drab bridge spanning the lazy waters of the Diya-bubula Oya at the southern entrance to Matala was a scene of life and activity on 10th October. There were gathered together there the City Fathers of Matala headed by the Acting Chairman of the Urban Council, the Chairman and members of the Public Reception Committee, and the Very Rev. Fr. Paul Perera, Parish Priest, who took their place immediately under the huge pandal. One hundred and fifty strong Cadets and Scouts lined the road in perfect straight lines and in dignified pose. Twenty-six Kandyan Dancers stood next, their impatient feet reluctantly kept under control till the Secretary gave the signal. The public and school children took their places and anxiously awaited zero hour.

Sharp at 4 p.m. His Lordship the Rt. Rev. Dr. Leo Nanayakkara, O.S.B., Bishop of Kandy, arrived at the Bridge accompanied by his Vicar-General, Very Rev. Fr. D. D. Barsenbach, O.S.B., and

MODERA'S 75th ANNIVERSARY

(from our correspondent)

THE Diamond Jubilee celebrations of the Confraternity of Our Lady of the Holy Rosary, at St. John's Church, Modera took place on Saturday with the singing of Vespers by the Rev. Fr. De Lisi, O.M.I., Parish Priest. On Sunday, the 4th, a low Mass and a High Mass were said by the Rev. Fr. L. V. Fernando.

A General Meeting was held presided over by the Parish Priest. There was a large gathering of members of all the churches of Mutwal.

The President, Sir S. T. P. Rodrigo, proposed the vote of thanks.

Rev. Fr. Hilarion Rudolph, O.S.B., Principal of St. Anthony's. The Cadets and Scouts smartly sprang to attention.

Very Rev. Fr. Paul Perera greeted His Lordship and introduced to him the Chairman of the Urban Council and the Chairman of the Reception Committee, Messrs. N. L. T. Deen and B. R. G. Wijekoon respectively. His Lordship was then garlanded and an address was read by the Urban Council. His Lordship made his reply and the procession began.

PROCESSION

The half-mile long procession headed by the Papal Flag borne by four Scouts and followed by a motorcade wound its way along Trincomalee, Rose and King Streets and entered the spacious Hall of St. Thomas' College which was tastefully decorated.

When His Lordship had taken his seat on the stage amid tremendous applause, he was garlanded. Address papers were read in Sinhalese by Mr. L. B. de Silva, in Tamil by Mr. C. Kulandavelu and in English by Mr. C. Robinson. The addresses were then presented in a Silver Casket borne by two ebony elephants. Next, the Chairman of the Reception Committee presented to His Lordship a beautiful silver jewel-box which contained within it a gold sovereign and a cheque.

His Lordship replied. Mr. R. Anthony, Secretary of the Reception Committee, then proposed a vote of thanks.

tion Committee, then proposed a vote of thanks.

WELCOME SONG

Immediately after this the Parishioners of Matala, headed by the Parish Priest and accompanied by the Presidents of all the Associations in the parish received the Bishop at the gate and conducted him on "pavada" to a specially arranged dais in front of the church. There, a welcome song composed and conducted by Rev. Fr. Aidan de Silva, O.S.B. was sung by the Convent and College Choirs. Speeches were made by the Parish Priest, by Mr. Wijekoon in English, Mr. M. E. Perera in Sinhalese and Mr. J. Costa in Tamil.

Later His Lordship made his solemn entry into the church and imparted Pontifical Benediction.

Sunday was another busy day. His Lordship said the 7 a.m. Mass. At 10 a.m. he administered Confirmation to nearly 140 children and adults.

That evening the O.B.A. of St. Thomas' entertained the Bishop to a Garden Party.

On Monday, St. Thomas' College received in great pomp and honour her most illustrious alumnus at the College Assembly. He was garlanded and the College rosette was pinned on him. Speeches were made and a beautiful gift was presented to him. Later he posed with the staff for a photograph. The Staff Lunch at the College Luncheon Room ended the programme and to the list of distinguished old boys of the College was added in letters of gold the name of the New Bishop of Kandy.

...and yet they are hostile

A SPEECH by Mr. Gomulka, the Polish Communist Party leader, recently revealed that the continued hostility of the country's Catholic peasantry to the regime is facing the Government with a crisis which may yet force more concessions from it.

Church's Liturgy

Continued from page 6

The liturgy was seen, above all, as being the worship of the whole Church, carried out by the celebrant, in its name. The simple faithful took on more the role of spectators admitted to the heavenly drama.

And so the perfect execution of the ceremonies carried out by the priest in the name of the Church was increasingly emphasised.

"Juridical" representation by the priest took the place of the worship offered by the Christians themselves as living members of Christ. The priest offered in their name. He was even thought to communicate in their name, according to some opinions of the time.

Mass came to be thought of, less as our prayer to the Father

(in the full sense of this prayer and sacrifice offered, both of Christ and us), but more as the coming down of God to us at the consecration, emphasising therefore the role of the celebrant and requiring as our first duty to adore the Host and Chalice at the consecration.

So the central act of Mass was no longer found in our self-donation to the Heavenly Father in union with Christ and the whole Catholic community but rather in the adoration we pay to Christ.

Mass lost its catechetical value. Liturgy ceased to be the classic school of Christian prayer and community worship. Piety became devotional and individualistic. The progressive loss of active participation and its replacement by an attitude of passivity weakened the sense of a living community and of personal co-operation in communal Christian life.

These considerations of Father Hofinger bring us back to our preliminary consideration.

We have to bring the Kingdom of God. His will is that the Christian community be built. His children gathered into a family, a people that goes on expanding to the world, bringing Heaven on earth and uniting all in the unity of a common but diversified worship in the sacraments where the faithful have access to the mysteries of God in rites, symbols and a language which they have a right and a necessity to understand... and live.

PILGRIMAGE TO WAHACOTTE

(from a "Messenger" correspondent)

THE members of Whittall Boustead Catholic Guild together with their families went on a pilgrimage recently to St. Anthony's Shrine, Wahacotte.

Besides a set programme of spiritual exercises, a conference and discussion on the "Social and Civic Responsibilities of Catholic Workers" was conducted at which Rev. Fr. Sebastian presided.



The pilgrims with the Parish Priest of Wahacotte.

Mission Ceremony

Continued from page 1

holy Church has received from its founders the world-embracing commission to turn to all nations in order to lead them together in one single family, and no human power, no difficulty, no impediment can diminish the missionary's zeal which can only be extinguished when Jesus surrenders the Kingdom of God to the Father and has annihilated every dominion, power, and authority.

'WE WILL PRAY'

"Beloved sons and daughters, the image of the Crucified which we have given to each one of you as seal and viaticum for your mission will remind you of the way which you must go in order to make your work complete and wholly fruitful: Christ, nailed to the Cross, killed by fearful torments, stretches out His arms to embrace all men.

"We however will always be with you, as will be the Catholics of the whole world, as much in affliction and in conflict as in the joys that await you. And we pray for you to God and will always pray for you to Him and for the dear ones whom you leave behind in your native land, so that He may send to all the almighty help of His grace."

The opportunity was also taken on the return trip to call on Rt. Rev. Dr. Leo Nanayakkara, O.S.B., Bishop of Kandy, who was quite pleased at meeting the first pilgrim party since his consecration.

A brief halt at the National Seminary, Ampitiya, was a fitting climax to a most fervent and pleasant week-end.

LUNCH HOUR TALKS

THE venue of the Lunch Hour Talks now being given every Tuesday from 12.30 to 1 p.m. and 1.15 to 1.45 p.m. is the L.C.P.A. Hall, in Upper Chatham Street, Colombo.

The next in the series is "Grace and Supernatural Order" by Fr. Rocco, S.J., scheduled for 27 October 1959.

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