

The MESSANGER

CEYLON'S CATHOLIC WEEKLY

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Catechetical Seminar for Ceylon

THE MESSANGER IS RELIABLY INFORMED THAT CATHOLIC TEACHERS IN CEYLON WILL SHORTLY HAVE THE PRIVILEGE OF A CATECHETICAL SEMINAR CONDUCTED BY ONE OF THE WORLD'S SPECIALISTS IN THE ART OF TEACHING CHRISTIAN DOCTRINE.

Rev. Fr. J. Hofinger, S.J., of the Institute of Missionary Apologetics, Manila, will conduct the Seminar in English at Aquinas University College, from 12th to the 27th November.

The course of 30 lectures on the art of teaching Christian Doctrine will be held from 4 p.m. to 6 p.m., and will be based on a text-book composed by the lecturer and published under the same title by St. Paul's Publications, Medows Street, Bombay 1. It would be advisable for each participant to have a copy.

ALL CATHOLIC TEACHERS ARE INVITED TO FOLLOW THE COURSE. Those intending to participate should contact Mr. Horace Perera, Aquinas University College, Colombo 8.

Aquinas — 39 graduates

(from a "Messenger" correspondent)

ACCORDING to results of the London University Examinations for 1960 just released, Aquinas University College has gathered more laurels; the Institute has produced 39 new Graduates in Arts, Science and Economics for the year, making a total of 123 Graduates since its inception in 1955.

The record of progressive successes obtained is notable: 1 graduate in 1955, 6 in 1956, 21 in 1957, 25 in 1958 and 32 last year.

(Full results appear on page 8).

India's President Prasad throws reception in honour of entire Hierarchy

7-year plan for Medical College gets under way

INDIA'S President, Rajendra Prasad, threw a reception last week to the entire Body of the Indian Hierarchy who were earlier in attendance at the Third Quinquennial Meeting of the Catholic Bishops' Conference of India held at New Delhi.

Presided over by Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, the five-day plenary conference held every five years, was attended by 70 prelates from 71 ecclesiastical units.

Pin-pointing the visible progress of the Church in India and its increasing prestige, His Holiness Pope John XXIII in a special autographed letter to Cardinal Gracias and the Indian Hierarchy, written on the eve of the sessions, conveyed his intense pleasure.

The Pope clearly affirmed that "even if it is a minority," the Church had a contribution to make towards the real prosperity and progress in India. Catholics could thus take

Continued on page 7

★ Police interrogations of private citizens cause grave concern in the land

CAMPAIGN TO STRIKE AT CEYLON CITIZEN'S RIGHTS has BEGUN?

Recent trends are a negation of freedom

THE MESSANGER IS RELIABLY INFORMED OF POLICE INTERROGATIONS, THREATS, TELEPHONE TAPPINGS, LETTER CENSORSHIP, ETC., WHICH ARE CAUSING GRAVE CONCERN TO MANY FREEDOM-LOVING, LAW-ABIDING CITIZENS OF THIS COUNTRY.

That these are not stray instances but very probably the beginnings of a systematized assault on the rights of the individual citizen seems to be generally indicated in the specific instances which we cite below:

1. Certain teachers of Assisted Schools who spoke out vehemently against the schools' take-over at protest meetings, have been summoned to Police Stations for interrogations.

2. Certain other citizens of some standing, who hold views contrary to those of the Government, have also been subjected to similar interrogations.

3. A distinguished visitor to the country, who is still with us, has been subjected to quite a lot of interrogation by the C.I.D. His passport has been carefully scrutinized, and the distinguished visitor himself, has had to present himself at the Police Station on two occasions for interrogation. A Vatican spy of course!

The Sri Lanka Freedom Party which came into power three months ago on a solemn pledge to safeguard the freedom of the country, now seems to be countenancing actions which are the absolute negation of the very freedom of the individual which is at the core of every democratic State.

When the Education Minister summoned the heads of the Police to discuss educational matters, it seemed completely strange indeed. Here was the Minister who was disinclined to discuss the schools' take-over with the educationists of the land, doing so with a mighty show of strength,

Continued on page 7

At Tewatte a nation bowed down in prayer...

(by a "Messenger" reporter)

THEY CAME IN THEIR THOUSANDS. ALL THROUGH THE NIGHT THEY KEPT POURING IN; AND AS THE NIGHT LENGTHENED, ONE HAD AN OVER-POWERING SENSE OF A NATION ON ITS KNEES. WHEN HIS GRACE THE ARCHBISHOP CELEBRATED MASS AT 1 A.M. IT WAS INDEED A FITTING CLIMAX — BUT THE ADORATION AND THE PRAYING WERE NOT OVER.

It was the offering of prayer by the Archdiocese which reached its climax at Tewatte's shrine last Wednesday night — a fitting and touching climax to days of prayer and penance. Busloads, cartloads and carloads of the faithful arrived from the various parishes for their respective turns of adoration — and the response to the call of the Metropolitan was

truly wonderful.

At the 1 a.m. Mass and again at the 9 a.m. Mass, marriage vows were renewed — for October 13th was Family Day this year.

Tewatte's night-long vigil before the Eucharist was a climax and a starting-point, for a period of an even more intense campaign of prayer for the Church in Ceylon.

OPEN-AIR STATIONS OF THE CROSS

For our Schools



Layman's College in Rome?

THE laity all over the world are being asked to contribute to the founding in Rome of a college where laymen, especially from Africa and Asia, can do higher studies.

The suggestion has been made by Cardinal Tardini, the Vatican Secretary of State, as part of a scheme to mark the 80th birthday of the Pope on November 25.

DEHIWELA Parish sparked off a very touching and appealing form of prayer for the Schools last Sunday, when open-air Stations of the Cross were conducted in English and Sinhalese. Commencing at 6-30 p.m., in two different places, the devotions were conducted in a very picturesque setting, with large crowds attending. The sermons at each Station, which were orientated to the specific need of the hour, were followed with rapt attention by the large congregation.

REMEMBER
MISSION SUNDAY
is on
OCTOBER 23rd

Bombay's New Seminary

(from our correspondent)

IN the presence of two Cardinals, and a large number of Archbishops and Bishops from India, Pakistan, Burma and Ceylon, His Eminence Cardinal Agagianian inaugurated Bombay's "Castle on the Hill" — the huge Diocesan Seminary which had just been completed. Among the visiting prelates was Colombo's Archbishop, His Grace the Most Rev. Dr. Thomas Cooray, O.M.I.

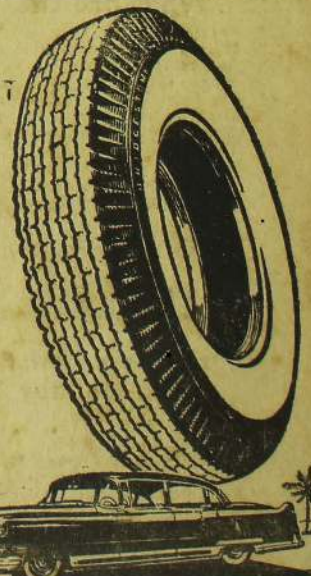
Calling upon Cardinal Agagianian to inaugurate the Seminary, the Archbishop of Bombay, His Eminence Cardinal Gracias, delivered a brilliant address in his own inimitable style, in the course of which he had the following touching reference to Ceylon:

"The presence of the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, is indeed in a class

apart. When the Church in Ceylon, under heavy clouds and darkening skies, is passing through a crisis, His Grace's presence is a clear reminder to us of the implications of our membership in the Mystical Body of Christ: if one member suffers, all suffer. But the trial may witness the emergence of another Joseph Vaz or the resurgence

Continued on page 7

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The Falsehoods of Mr. Mettananda

IN the *Daily News* of the 6th October, Mr. Mettananda has replied to the Catholic Bishops with a letter apparently full of facts and figures. First, he has made some interesting remarks in regard to fundamental religious rights. He says with reference to the take-over of assisted schools: "The State insists on religious instruction, appropriate to the religion to which the parent of the child belongs. Can this be called a violation of the right of liberty of conscience?" But the same Mr. Mettananda has endorsed the following statement in the Buddhist Commission Report: "It is essential that those who run Buddhist schools and those who teach in them should be genuine Buddhists, not Buddhists in name only. Buddhist education requires a mode of teaching, a curriculum and a system of discipline inspired by the Dhamma. It is not directed towards the gratification of the senses. Its main instrument is the truly Buddhist teacher. No Buddhist education is worthy of the name which does not instill into its recipient certain moral principles which mould his character and guide him through life. A few minutes set apart for Pansil each morning or the practice of lighting lamps on Poya days is nothing but the outward show of Buddhist education. A child educated in a Buddhist school should in the first place have a firmly developed moral sense. His intellectual development must give place to his moral education" (P. 66). It is clear, therefore, that according to the Buddhist Commission Report and Mr. Mettananda also that fundamental religious rights imply a complete Buddhist education and not mere Buddhist instruction in State schools. The same principle should prevail in regard to Catholic schools also.

Secondly, Mr. Mettananda is alarmed at Pope Gregory XVI denying the right of liberty of conscience to everybody. Evidently, it should be so, since lunatics, maniacs and people of unsound mind cannot be given the right to do as they like. If for instance madmen are allowed to act according to their consciences, consequences could be disastrous. So much for Pope Gregory. Then he

points out that Pope Pius IX had condemned the following proposition: "Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason." It is condemned, because, such a statement could be made to mean that a man can become a law unto himself regardless of all moral rectitude. What is condemned is absolute subjectivism which does not rest on the moral law. Then, Mr. Mettananda makes the astounding assertion: "We also know that in the name of free exercise of one's religion, the Roman Catholic Church has

to the erudite Mr. Mettananda that in all Grade I Schools the Government spends the same amount on each child, irrespective of religious differences. Why does Mr. Mettananda attempt to mislead people by suppressing the truth? If the average spent on a Buddhist child appears to be very much lower than the amount spent on a Catholic child, it is because the Catholics have more higher grade schools. It is left to the Buddhists to increase the number of such schools and get their dues. Mr. Mettananda goes on to speak of fundamental social rights and

dhists, Christians, Hindus and Muslims, while on the other side are also members of the same four major religions.

To us Catholics, the education of our children in a Catholic atmosphere is a matter of conscience. To others too it should be so in regard to their own children. Hence, although the parents of non-Catholic children attending Catholic schools have never protested against their children being taught in these schools, there are others who do so. No one can object to this legitimate desire of non-Catholics. It is to foster such a desire in the Buddhists that the American Buddhist the late Col. Olcott, came to Ceylon and succeeded in establishing Buddhist educational institutions, resulting, with the passage of time, in a network of excellent Buddhist schools all over the island, and which today, are second to none of the State or other denominational schools.

It would appear that those who advocate the take-over are oblivious of the achievements of generations of ardent Buddhists who have set up schools of their own, and also of the eminent position the Buddhist schools hold at present. Some Buddhists, in their one and only desire to deal a death-blow to Catholic schools, would rather bring ruin to their own Buddhist schools in a general holocaust of all assisted denominational schools. Are they not following the example of that foolish man who is said to have cut his nose to spite his face? And there are the Communists here, ever ready to fan the flame of this inordinate desire, urged as they are by their masters in Russia, who raped Catholic Hungary in the West, and the others in China who raped Buddhist Tibet in the East.

In this context something more sinister is being done. A vicious atmosphere, particularly hostile to the Catholics, is being engendered by some people who should know better than to bring desolation to our people who have lived hitherto in peace and amity. The majority of the Catholics are Sinhalese. These Sinhalese Catholics have their Sinhalese Buddhist relations and their Sinhalese Buddhist friends. It is an unpardonable crime to set brother against brother and sister against sister.

Ours appears to be a land of short memories. That is why the selfless labours of such Christians as the late Sir James Peiris, and Messrs. E. W. Perera, E. J. Samarawickrema, E. T. de Silva, and A. A. Wickremasinghe (to mention only a few of them) for independence for Ceylon, and justice and fair play for her people in a colonial regime are forgotten today. Some of these Christian Sinhalese even risked their lives for their Buddhist brothers, whose leaders were then languishing in the jails of our country which was then in the grip of martial law proclaimed by an alien government in the hour of its panic. However, to the joy of our people and to the confusion of those who governed us then, these brave Sinhalese Christians served their country in general, and their Sinhalese Buddhist brethren in particular with such telling effect.

May we then appeal to our lady Prime Minister and to the members of her Cabinet to ponder a while on this sense of patriotism which the Christians have always evinced and of their faithfulness to their people whatever their religion may be, and also on the great services the Christian denominational schools have rendered and are rendering today with such acceptance to all and stay their hand from pulling down this "noble edifice" of denominational education which has graced our land for so long.

Ratanapura. C. A. Senanayake.

LETTERS

organized the Catholic Action Movement to infiltrate surreptitiously into all services of the State and reduce democracy to a farce. Can you call such free exercise of one's religion a fundamental human right?"

Everyone knows that the public services are controlled by responsible men. There are public examinations and selections are made by various public Boards and Commissions. Hence, one should like to know what is surreptitious about it? If there are clever Catholic doctors, lawyers and other professionals, it is because they have been painstaking, diligent and assiduous. We still have to see a man who has become a doctor or a lawyer surreptitiously. According to Mr. Mettananda's arguments, it would seem that Buddhists in high places, also, have acquired such posts surreptitiously. What a base and baseless assertion?

Further, Mr. Mettananda has adduced statistics to prove that undue State-aid has been given to Roman Catholics. To prove this, he resorts to the age-old argument of "suppresso veri et suggestio falsi", i.e., suppression of the truth and then creating a false impression. If, according to the figures quoted by Mr. Mettananda, 109,000 Roman Catholic children have 31 Grade I Schools, while 1,209,000 Buddhist children have only twenty-five such schools, it is solely due to the fact that Catholics have spent more money and energy to put up adequate buildings and provide playing fields, etc. Surely, Mr. Mettananda does not want us to believe that the Catholic schools were upgraded by the Catholic Bishops. Instead, the Bishops have spent every cent their dioceses could afford for their Schools; consequently, the Department of Education has had to upgrade them. If the Buddhists also had spent more on buildings and playing fields, they too should have been able to have many more Grade I Schools. For this shortage, the Catholics cannot be blamed. Again, Mr. Mettananda has handled figures very cleverly and proved that the per capita expenditure on education, at present, is as follows:

Roman Catholic ..	Rs. 118/-
Christian ..	Rs. 107/-
Buddhist ..	Rs. 64/-
Hindu ..	Rs. 64/-
Muslim ..	Rs. 81/-
State ..	Rs. 90/-

It is a pity, that it has not occurred

quotes Article 17 of the Declaration of Human Rights. "Everyone has the right to own property alone as well as in association with others. No one shall be arbitrarily deprived of his property." Yet he tries to maintain that assisted school buildings could be taken over without compensation. Surely, it is high time that Mr. Mettananda revised his notions of law and justice, instead of trying to contend that Article 17 of the Declaration of Human Rights refers only "to personal property and not to school buildings and premises."

It is very unfortunate that Mr. Mettananda has failed to observe that the said article speaks of the right to own property in association. This is exactly the position in regard to the property of assisted schools. People of various denominations have contributed or donated money for a specific purpose, viz., Catholic, Buddhist or Hindu education. The property, so acquired, is not considered Public or State property. According to all systems of law, such property is considered to be private property belonging to such Corporations, Boards, Trusts or Foundations. Now according to the arbitrary laws and canons laid down by Mr. Mettananda, property of such Boards, etc., become public or State property. No one, except Mr. Mettananda and others of his ilk, is prepared to grant this. Everyone knows that not a cent out of State funds has been spent for the purchase of lands and putting up buildings for assisted schools. Yet Mr. Mettananda is trying to prove that assisted schools and premises could be taken over rather should be taken over without compensation. On what principles and under which law could such an iniquitous act of vandalism be perpetrated? Let Mr. Mettananda answer.

W. Benedict Fonseka.

Katuneriya.

Schools

NEVER before in the history of our country have her peoples been so divided as they are now on this question of the take-over of the assisted denominational schools by the State. From Pt. Pedro to Dondra, Sri Lanka is rife in two. Here is not a question of one community disagreeing with another. Here, on one side, vehemently opposing the nationalisation of schools, are Bud-

to obstruct this school of thought. A democracy has to recognize that a majority can become a tyranny which may ruthlessly destroy the rights of the minorities.

It is frequently desirable that decisions in a democracy be made on a broader basis than approved by a simple majority. A democratic society must be a peaceful society, if it is to be of service and to survive.

Unity and not uniformity is the Rule of Democracy.

It is well and advisable for the democratic government we enjoy today, to listen to the appeals of the parents and the voice of the people in this issue of the assisted schools take-over.

Colombo 9.

III

CONTROVERSY should naturally be expected in an important matter like the take-over of assisted schools.

There are two schools of thought. One for, and the other against.

The Catholic position is too well known. For them the education of their children with a religious background is a "sine qua non."

Precisely because of this reason Catholics from all over the country give vent to their feelings in such an unequivocal fashion; because they are fully aware of the impending danger if their schools are taken by the government. Many non-Catholics too share the same opinion and are up against the government move.

The recent weighty pronouncements by the ex-minister of education, Mr. W. Dahanayake, who is also the present M.P. for Galle, are no doubt timely and are to the point. They are also very illuminating.

The zeal and tenacity with which he defends the laudable work done in the assisted schools are worthy of all praise.

W. L. P. Seneviratne.

Kalutara South.

The Education Minister's appeal

IT is stated that the Minister of Education has urged various organisations to desist from holding meetings in support of the assisted schools take-over. Perhaps the Minister wants to create the impression that, in case he urges his henchmen, he can get countless meetings organised to support his policy regarding the schools. In this connection, the Minister should bear in mind that mere numerical majority, in or outside Parliament, in his favour, does not make right what is actually wrong and unjust. A Government pledged to carry out the policies of the late Mr. Bandaranaike should, to say the least, be democratic. Under a democratic Government, all citizens, irrespective of religious and racial differences, enjoy fundamental civic, political and social rights. Hence, there is no question of maintaining that just because the Minister can command a greater number of meetings in his favour, he can run rough shod over the rights of the thousands of parents who are entitled to State assistance to educate their children in accordance with their religious beliefs.

Further, at Matale, he had recently declared: that Catholics should support the take-over; "at least for the sake of the poor children of this country." Let the Minister remember that Catholics know their obligations towards the poor. The charitable and educational institutions of the Church speak for themselves.

Nattandiya.

II

THE Minister of Education is reported to have made an appeal to Catholics to co-operate with the Government "at least for the sake of the future children."

I wonder whether this Minister and his colleagues in the Government are aware that the Catholic community of this Island feels hurt and sorry — a more appropriate word would be insulted — that the Prime Minister of this country has refused to meet our Bishops in deputation to discuss the take-over of our schools.

On this important question, it is good for all our friends: Buddhists, Hindus, Muslims and even Protestants to know that we Catholics — clergy and laity — are of one mind: we are against the take-over of our schools by the State.

We Catholics are not lepers or outcasts. We are lawful citizens of this country and have a right to a just share of its revenue. We have done no wrong to forfeit this claim. Hence our just demand to run our schools for our children and our promise to conform our schools to any national system or pattern that may be formulated.

Colombo 15. Joseph Gajjanayake.

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What are the HUMAN RIGHTS !

- * The right to life.
- * The right of all to education, including the right of parents to choose that their children's education is in conformity with their own belief.
- * The right to liberty and security of person.
- * The right to freedom from torture or from inhuman or degrading treatment.
- * The right to fair trial.
- * The right to respect for private and family life, home and correspondence.
- * The right to freedom of thought, conscience and religion.
- * The right to marry and found a family.
- * The right to freedom of peaceful assembly and association, including the right to form and join trade unions.
- * The right to free elections by secret ballot.
- * The right to peaceful enjoyment of possessions.
- * The right to protection against retroactive laws.
- * The right to free speech and free expression, including freedom of the press.
- * The right to freedom from slavery or servitude.

Extracted from the information book of the European Convention on Human rights distributed in 1958 at Brussels Exhibition, where Mr. D. M. Hettyarachchi, the Organiser-Director of Pilgrimways, conducted Pilgrimways 1958 European Holiday Tour.

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Mission appeal of His Excellency the Most Reverend Peter Sigismondi for Mission Sunday, 1960.



• 23 October

MAKE THE WORLD'S FRONTIERS

THE EVENTS THAT TOOK PLACE IN MISSION TERRITORIES DURING THE PAST YEAR GIVE THE TRADITIONAL MESSAGE OF MISSION SUNDAY A TIMELINESS THAT COMMANDS, MORE THAN EVER, THE ATTENTION AND DEDICATION OF ALL CHRISTIANS WHO ARE WORTHY OF THE NAME. IT IS ALWAYS IN A CHANGING WORLD THAT THE CHURCH UNTIRINGLY CARRIES OUT HER WORK OF EVANGELIZATION.

Now, however, the hour in which changes are taking place with dizzying rapidity has struck for the world. In the face of these changes the Church feels the need to mobilize all the living forces of her Faithful in prayer and generosity.

Many young Christian communities have entered a decisive epoch in which delays, omissions and errors of procedure could have distressing

distances are getting smaller and in which the rise of conflicts of divergent interests and the invasion of subversive ideological influences

in union and in peace and, if necessary, witnesses unto heroism, of charity and forgiveness. You can easily understand how, in these difficult times, our young Christian communities, whose members are generally in the minority need the active sympathy of all of

their brothers in the faith. It will not escape you how urgent it is for them and for their Bishops to have the reinforcement of mission-

... THE FRONTIERS OF GOD'S KINGDOM

consequences for many generations. These young Christian communities are so rich in promise! This year, by calling upon Prelates born in Asia and Africa to become members of the Sacred College of Cardinals and by increasing the already conspicuous number of native Bishops, the Holy Father has given them a new proof of His confidence in them.

But how fast their difficulties and needs increase in a world in which

threaten to distort the normal process of desirable developments!

It is in these circumstances that the new Christian communities must show that the Church knows how, by purifying them, to recapitulate all the cultures, all the mentalities and all the noble expressions of humanity in herself and by herself in Christ. It is in countries that are feverishly seeking their national souls that the members of the newly formed Christian groups must show themselves to be efficacious artificers of progress,

any priests, Brothers and Sisters, as well as of Christian laymen, who in all humility and selfless charity place their abilities and devotion at the service of the missions.

Pray ardently for an increase in missionary vocations in your countries and for an increase of sacerdotal and religious vocations in mission countries.

With an increased contribution of your generosity, help the Pontifical Mission Societies to carry out the assignment that has been given to them by the Holy Father and confirmed in His recent missionary Encyclical; namely, to create centres of doctrinal, spiritual and social training that will permit the faithful of mission countries to assume the responsibilities that await them.

Let us not forget that in giving we receive. The task of the Church cannot be absolved except in the united and complementary testimony of the faithful scattered throughout the different nations.

It was with a strong and practical desire for a rapid realization of such a testimony that the lamented Cardinal Peter Fumasoni Biondi went to his eternal reward leaving the immediate direction of the missionary apostolate in other capable hands.

The date for the opening of the Second Vatican Council is coming closer. As we think of that our hearts are filled with hope.

What more beautiful preparation for that solemn meeting could there be than a great missionary surge that will incite Christians of the whole world to work with unanimous impulse to make the frontiers of the world the frontiers of the Kingdom of God?

✠ Peter Sigismondi, Secretary of the S.C. de Propaganda Fide.

RADIO LOG

- OCT. 15, 16 and 17: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — Mrs. A. Ponrajah
- OCT. 16: 10-00* to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.
- OCT. 17 to 23: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Bro. Nicholas.
- OCT. 23: 9-30 to 10-00 a.m. CATHOLIC HALF HOUR (Tamil). 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).
- OCT. 30: 6-30 to 7-00 p.m. CATHOLIC HALF HOUR (Sinhalese).

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WHEN the sickle falls
And good corn's cut
To let the cockle grow,
Give me, O Lord, the strength
To face the hammer blow.

The foe is armed
The foe means harm
No friend have I but Thee
The dark betrayal, when it comes,
O Lord! succour me.

When peace and plenty reigned
I glorified Thy Name,
But fear assails me now,
And surrender is shame
So teach me, Lord, to brace our
Gethsemane.

H. M. F.

No Paratroopers in Religious Houses—Congo Archbishop

THE Archbishop Felix Sealais, C.I.C.M., Archbishop of Leopoldville, has issued a brief pastoral letter denying under oath the "false allegations" made in a press conference by Premier Patrice Lumumba of the Republic of the Congo that Congolese security forces had discovered Belgian paracommandos and three officers were hiding in a room at the Sacred Heart Convent in Leopoldville.

The following is the text of the Archbishop's pastoral:

"My dear Christians,
"You have heard on the national radio these past few days that paratroopers have been found in the religious houses of Leopoldville. Some say that they are still hidden in the missions, and even that some of them are dressed as priests.

"As Archbishop of Leopoldville, I solemnly protest against these false allegations which are of a nature to

cast suspicion on the Church. I call God as my witness that there is not one single paratrooper in the missions or the religious houses of Leopoldville.

"The Church is here to spread the Gospel of Christ, to spread everywhere His doctrine of love and fraternal charity. With Christ the Church condemns everything which leads to violence and hatred. She wishes thus to be faithful to the mis-

THE VATICAN COUNCIL
Expert opinion on aim and prospects

HIS EMINENCE CARDINAL MONTINI, ARCHBISHOP OF MILAN, MGR. JOHN VODOPIVEC OF THE URBAN COLLEGE OF PROPAGANDA, FATHER CHARLES BOYER, S.J., OF THE GREGORIAN UNIVERSITY, AND MGR. PERICLE, SECRETARY-GENERAL OF THE CENTRAL PREPARATORY COMMISSION OF THE COUNCIL, FOUR OF THE BEST QUALIFIED EXPERTS IN THE WORLD, TOOK PART IN THE UNIVERSITY OF MILAN SUMMER-SCHOOL DISCUSSION HELD RECENTLY AT MENDOLA ON THE PURPOSE AND PROSPECTS OF VATICAN COUNCIL II.

Cardinal Montini said that by spontaneously summoning the Council, His Holiness Pope John XXIII had disposed effectively of two hoary accusations: that Ecumenical Councils are imposed upon the Pope and secondly that in consequence of the definition of Papal Infallibility no further Ecumenical Councils would be called.

The council, he said, will, no doubt deal with much that was left unfinished when the First Vatican Council was adjourned in 1870 because of the invasion of Rome by Italian nationalists; but it will also deal with other matters.

Among the chief things to be dealt with is the reunification of Christians. "The Council reaffirms decisively a new course toward peace and unity, a course that is not concerned with polemics, excommunications, or quarrels, but with the deliberate intention of reaching conciliation, to use the expression used by Pope John XXIII in his first encyclical: 'Ad Petri Cathedram'."

Another fundamental problem to be faced by the Church, the Cardinal said, is the moral crisis overtaking the world today. "The illusion of earthly hopes must be countered by the hymn of Christian hopes. The reign of atheism and of selfishness must be countered by the reign of God and of love.

"In a progressing, searching, suffering world, which is moving unwittingly away from Christ, the voice of pastors must not change the direction of the hard-won and generous paths,

of human dignity, of brotherhood, of unity, and of peace. But, with unflinching accents capable of vibrating in human hearts, it must say: Turn and look; Christ is there."

Mgr. Vodopivec, and Father Boyer, spoke of the position of the Orthodox and Protestant Churches in relation to the council.

Both acknowledged the favourable reactions of many non-Catholic religious leaders to the convocation of a council. But both also expressed the conviction that theological and dogmatic differences are still such as to preclude reasonable hopes of a rapid easy reunification of Christians.

Both, finally, hope that the responses from non-Catholic religious groups, if not positive, will at least be more respectful and more charitable than in the past.

Mgr. Vodopivec reminded his hearers that the Orthodox deny the primacy of the popes and acknowledge only the first seven ecumenical councils as authoritative. "The se-paration," he said, "appears all the more serious since Orthodox themselves, in an honest interpretation of the Gospel and of tradition, already recognize the uniate nature of the Church founded by Christ."

Protestants, Father Boyer said, are faced with even greater problems. The Lutheran concept of the Bible, interpreted by the individual guided by the Holy Ghost, as the sole authority, is absolutely irreconcilable with Catholic theology.

The convocation of the council, however, has "reached circles which in recent times have felt greater de-

sires for unity, which they admit to be the will of God."

"Also, though the Second Vatican Council will be able to be held only within the Catholic Church, yet, as the Pope said, it will be such a manifestation of unity and charity that it will constitute for the separated brothers the most solemn and persuasive invitation to heal the ancient divisions with Rome."

Mgr. Felice, announced that special correspondents will be accredited to the secretariat of the council and will

HONOUR OUR LORD
REIGNING IN THE EUCHARIST
BEGINNING

Friday, October 28th

AT

St. Philip Neri's Church

Weekly half hour devotion to

CHRIST THE KING

EVERY FRIDAY
TWO SESSIONS

11-45 p.m.
4-45 p.m.

Strands of the Story 259

DOUBLE-DUTCH for the DEVIL

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 in the hour of persecution the faithful may be strengthened to an unconquerable spirit through the intercession of the Blessed Virgin Mary.

MISSIONARY: That there may be more catechists, and better qualified, in the Missions.

In his unknown grave Father Vaz's bones have stirred. His spirit is with us; but how he must long to stand before us today in flesh and blood to express his horror of the very idea of a National (schismatic) "Church."

The idea comes, of course, from the rank outsider — from the deadliest enemy of God, the Church and the people. Vazian to the core and to the finger-tips, every Catholic of Ceylon shudders at the suggestion; but Fr. Vaz would have us do more. We must tremble at the thought that elsewhere brain-washing (through press propaganda as well as through police questioning) has so succeeded in blurring the real issues that the Regime has (apparently) found "patriotic" pastors and people to support a "Church" outside the Church.

Brain-washing is a subtle process. There's the Devil in its cunning step-by-step suggestion. The only way of resisting it is to anathematize the thing as a whole, from the start and to counter each insidious

suggestion with a bold, outright affirmation of the Faith.

"Don't discuss with the Devil!" is a common-places of the Spiritual Combat. Stronger souls may, in the damning terms of Scripture and the Ritual, fire in his face the command: Begone. But for most of us the safer way is to pretend not to hear and mumble to ourselves our devout Act of Faith.

In this particular instance we must wear out the Devil and weary his

appears in the feature "Judgments and Prophecies"; readers (even Red) can take it on its real value. It runs:

"In the general sense of seeking the common good, of serving the ends of justice and charity, Religion should make men good citizens; in the sense that Religion teaches men a legitimate love for their native land, it makes them patriots.

But Religion does not make men patriots in any narrow or nationalistic sense.

Religion does not make men defenders of the status quo or of any particular form of government.

Indeed, in the eyes of a nationalistic patriotism, it makes men suspect, for religious men should be the troubled conscience of their society who say Nay when other men want to hear Aye."

We cannot help feeling that "Judgment and Prophecy" for once at least would receive Fr. Vaz's complete approval with the injunction to all of us in familiar Gospel terms:

"Seek ye first the Kingdom of God and its justice."

For us Vazists and in the present crisis it is absolutely no question of setting out with a "Jatika Kaekuma." Our goad, our spur must be uniquely Love of God. "Caritas Christi urget nos" All the rest (including the native tone and touch) will come to us by itself,

Father Vaz Feature

agents with the monotony of the syllabic words: *Sane-tus; Cre-do; Kyrie.*

They will be all the more tiresome to the Devil (and wear him out sooner) for appearing quite beside the point. Say it in Church Latin and Greek and he will get all the more disgusted.

Don't discuss with the Devil. Most of all, don't do it in the vernacular. The mother-tongue is for God and our brethren — for those to whom we wish to open our hearts. Mumble in Latin is the best way of turning your back on foul and infamous suggestions.

Where there is any need for a frontal attack, where driving to the point can serve any useful purpose, the handling of the Sword of Spirit can be left to our Captains — those with the Charismata (heavenly gifts) of Doctors and Prophets and Pastors.

Mention of prophets brings us to an extract from the "Commonweal" quoted by "Time" magazine on 12 September 1955 — just old and foreign enough to be clearly not a "write-up" for the occasion. It



Sunday, 16 October: XIX Sunday after Pentecost. Green. Creed. Preface of the Trinity.

Monday, 17 October: St. Margaret Mary Alacoque. White.

Tuesday, 18 October: St. Luke. Red. Creed. Preface of the Apostles.

Wednesday, 19 October: St. Peter of Alcantara. White.

Thursday, 20 October: St. John Cantius. White.

Friday, 21 October: Feria. Mass of previous Sunday. Green. 2nd prayer of St. Hilary.

Saturday, 22 October: Mass of the Blessed Virgin. White.

Sunday, 23 October: XX Sunday after Pentecost. Green. Creed. Preface of the Trinity. TODAY IS MISSION SUNDAY.

Unless otherwise stated, the prayer prescribed — Archdiocese: against the persecutions of the Church — is always said.

on top and in the bargain. The "kaekuma" for it can be kept in our hearts — nursed in silence.

BISHOP SHEEN SPEAKS

Does Prayer Help?

DOES prayer help? Help me do better in business? Satisfy my egotistic ambitions? Give me more self-confidence? Make the curve of production shoot up like a rocket? Get me in the movies so that I may be seen by everyone? Turn me into a beautiful model at 100 dollars a day?



Prayer of this kind, if its purpose is the glorification of our ego, or else the undue satisfaction of our appetites, is of no avail. As St. James explained: "You pray, and what you ask for is denied you, because you ask for it with ill intent; you would squander it on your pleasures." There is a tremendous amount of hokum written about prayer in which God is asked to be a kind of silent partner in our buying and selling and our stock market speculations — as if He had no other function than to enrich us materially and to do our will. God is asked to join us in our service and greed. When a young man came to Our Lord and prayed Him to interfere in his behalf in a law-suit, that his brother might divide an inheritance, Our Lord told him not to be greedy. It is not that God has no concern for our comfort, but He has none for our comfort only.

Petition

Prayer is good but not when we pray for the wrong things, such as a boy of ten asking for a shotgun. Horace tells the story of a robber who prayed to the goddess Laverna: "Fair Laverna, give me a prosperous robbery, a rich prey and a secret escape."

Wrong concepts of prayer arise because it is thought of solely in terms of petition. But first a word about petition. Petition is an important element in prayer. In fact, thousands of favours are hanging from heaven on silken cords, and prayer is the sword that cuts them. There are two kinds of favours in a family: favours which all the children receive, whether they ask for them or not, such as food, clothing, and shelter. Other favours are conditioned upon the asking or special pleading, such as a doll, a movie, a picnic, a catcher's glove, etc. So too, in relation to the Heavenly Father, many favours are granted whether we ask or not, for the Heavenly Father "maketh the sun to shine upon the just and the unjust." But there are other favours which are conditional: "Ask and you shall receive; seek and you shall find; knock and it shall be opened to you."

Analogy

True prayer is more than a petition; it is not so much a seeking

of the gift as it is the seeking of the Giver; it is not a one way street, but a boulevard; not a monologue, but a dialogue; not a gratification of our own will, but a desire to make our will one with God's Will; it is not a begging of an Advocate to do what the clients want Him to do, but rather a loving assurance of doing what the Advocate wants.

Prayer has its closest analogy in the intimate companionship of heart with heart in human friendships; it may take some time to develop such a fellowship; but in the end it is unailing. Such a communion, or the lifting of the heart and mind to God, does not come at the beginning of the prayer; but the mark of true prayer is the reluctance to stop, as the disciples were reluctant to leave the Lord after they met and talked with Him on the road to Emmaus.

Communion

In the prayer of communion, the ear is more important than the tongue. We learned the language we speak through listening; so too knowledge comes from listening. He who does all the talking in prayer is not praying. Scripture says: "Speak Lord, for Thy servant heareth" not "Listen Lord for Thy servant speaketh." There eventually comes an experience when, through contact with Divine Power, one hardly ever expresses any wish except to do the Will of God. God never is a means to the self-realization of our egotistic ambitions; rather we become the means of glorifying and loving Him.

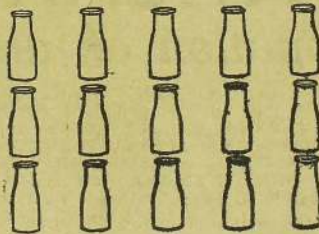
Once this communion has been established, one has an overwhelming sense of power that all things that are for the advancement of good, will be done; gloominess disappears even in trial; the gladness of a wedding feast of Cana possesses the soul. Inspiration is given to others; the sick are consoled; the hardened are softened, and even the nation is bettered, for a nation is saved more through men of prayer than through politicians. (Copyright . . . Reproduction in whole or in part forbidden).

Prepare for MISSION SUNDAY 23 OCTOBER

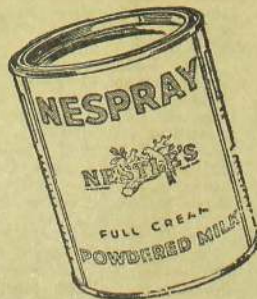
PURE, SAFE MILK FOR ALL PURPOSES



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NESPRA Y FULL CREAM POWDERED MILK

A NESTLE PRODUCT

Distinguished Catholic visitor

now in Lanka



blessing in his native States.

The large number of Ceylonese who have met him here have found him quietly unobtrusive, a gentle spirit radiating peace and friendliness.

He is expected to be in the island for two months more during which he will come to know his monks here better, and get acquainted with their problems and works.

A reader's bright idea

ROBIN Hood, always on the alert for new suggestions geared to 20th century living, felt his heart go pitter-pat-pit-pat when reader MRS. ELLEN SILVA of Kotahena came up with this bright idea.

Writes Mrs. ELLEN SILVA: "When I was in Bombay I found that there was an open air Mass for children in the convent garden just adjoining the Cathedral. My daughter, three years old, attended it. The adults have a separate Mass.

"It was very striking. One of the teachers stood in front of the mike uttering aloud the prayers of the priest, and the children in a chorus answered the prayers of the altar boy. The sermon was equally memorable.

"The adults' Mass and the children's Mass were over at the same time and both parents and children met outside the church and left for their homes together."

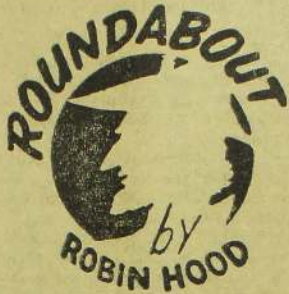
This reader expresses the hope that our Convents and Colleges in Colombo would give a start in this direction and in time extend it to other parts of the island. It could be held, she suggests, on occasions like New Year's Day, Easter Sunday and Christmas Day.

Robin Hood's FLASH: "I hope this will catch the eye of parish priests and principals of Catholic schools."

Robin Hood's PROMISE: "Whoever starts it (and why not for Christmas?) will get maximum coverage in 'Roundabout.'"

High blood pressure

A LOCAL journalist tells me that when Fleet Street's Daily Telegraph recently blossomed into



huge 28-page editions, it proportionately increased journalistic blood-pressure!

What has all that got to do with the Messenger, you ask me?

That's just the question! Information recently and secretly tapped by old Robin Hood indicates that the Messenger will in all probability have welcome changes and expansions in the near future — and all this at fifteen cents!

Robin Hood's observation: "will this shoot up a proportionate increase in local blood-pressures too, especially of our (true-blue?) blood-red 'Comrades'?"

Recent arrival

RECENT arrival from Rome FR. MARCUS FERNANDO (Roundabout 17 September) is seen (see picture below) on board the SS. "Asia," on his arrival, surrounded by a welcoming group which includes his parents and Fr. EDWIN FERNANDO.



The second picture (right) shows FR. MARCUS FERNANDO going in procession for his first Mass at Grand Street, Negombo, recently.



NOW happily sojourning in our midst is head of the Sylvestrines, 48-year-old Abbot-General LEO CORNELLI whose presence here has greatly heartened the members of his Congregation.

The Abbot-General has already travelled far and wide to get first-hand glimpses of the splendid work carried on by his Congregation.

Born in Kansas, U.S.A., he was ordained in Rome after completion of studies at the Gregorian. For almost twenty-five years as a priest he worked in Detroit.

He was also Master of Novices in the Congregation's Novitiate House in U.S.A.

Three years ago he was elected Major Superior of the Congregation in the States.

In September 1959 he was elected Abbot-General in succession to Abbot HILDEBRAND GREGORY who held office for twenty years.

The new Abbot-General LEO CORNELLI received his abbatial

Golden Wedding

JAFFNA will be the scene of a golden wedding celebration on Monday, the 17th instant.

Mr. and Mrs. REGIS RAJAKARIAR of "Ariya Lodge," Jaffna, who are the happy jubilarians, will no doubt be surrounded by many of their friends and relatives when the Mass of Thanksgiving is offered at Our Lady of Refuge Church, at 6 a.m.

A unique feature will be the presence, among others, of their two priest-sons — Fr. Anton Rajakariar of Jaffna Diocese, and Fr. Joseph Rajakariar of Bangalore Archdiocese.

Readers of the Messenger will surely accompany the jubilarians with their prayers — for Mr. Rajakariar, notwithstanding his years, is one of Jaffna's most regular and faithful crusaders of the printed word, an ardent apostle of the Messenger. A truly worthy example for younger men to emulate!

CHURCH IN POLAND FACES SEVERE TRIAL

REDS TRY "BRIBING"

the CLERGY

All-out war is on

A DESPERATE BID TO STAMP OUT THE CHURCH IN A NEW ALL-OUT ASSAULT IS NOW BEING WAGED, ACCORDING TO REPORTS RECENTLY RECEIVED FROM POLAND. ONE OF THE NEFARIOUS MOVES IN THIS DIRECTION IS THE OFFER OF FINANCIAL AID TO POLISH CLERGY BY PRO-GOVERNMENT PRIESTS, IT IS KNOWN.

Bishop Swirski has labelled this offer as an attempt to buy silence:

"This means that there exists a 'circle of priests' not approved by any bishop which has the purpose of extending material aid to priests. It also means that the 'circle' has at its disposal important funds whose source is unknown to us."

Meanwhile, increasing pressure has been brought to bear on schools. Among the weapons the Communists have been utilizing in its efforts to crush the influence of the Church throughout the land are the following:

● TAXES have been increased on every source of Church income.

Seminaries, for instance, have

been ordered to pay alleged arrears of taxes which they simply cannot pay without going bankrupt.

Already two seminaries — at Gorzow and Slupsk — have been closed.

FEES GRABBED

About 60 per cent. of the fees for christening, weddings, funerals and the like have now to be handed over to the State.

Special taxes have also to be paid by clergy occupying a house larger than that laid down by the government as "dwelling space" for one person.

● SCHOOLS are also under attack.

Under "co-existence," agreement was reached for religion to be taught in schools as an extra subject.

In the school year which has just started priests who teach religion have not yet received permission to do so.

Up to last year parents had to apply for their release from religious classes.

Now parents who want their children to have religious lessons have to apply.

Some parents are afraid to do so.

● HIGHER EDUCATION is also being attacked.

Dialectical and historical materialism is obligatory in seminaries under the control of inspectors appointed by the regime.

The Catholic University of Lublin — the only Catholic university behind the Iron Curtain — is also being subjected to impossible tax demands.

Latest reports indicate that the Communists are preparing to secularise the university and put it under the full control of the party and government.

The Pope refers to "this dangerous hour"

AGAINST A BACKGROUND OF A WORLD AGAIN IN CRISIS, A POPE JOHN HAS MADE A SPECIAL APPEAL FOR CHRISTIANS TO PRAY FOR PEACE DURING OCTOBER.

The Pope's appeal, made known through a letter to Cardinal Micaela, Vicar-General of Rome, said: "We do not labour under illusions. As has happened many, many times before — for there is nothing new under the sun — the hour through which the world is now passing is indeed grave and dangerous."

There is, said Pope John, "a general disregard for life, mania for power, the subtle but obstinate introduction of error which determines the structure of systems for the social life of the masses on a

theoretical basis and with an anti-Christian spirit nurtured by counterfeits of truth."

The Pope said he follows closely "the many men of good will and the heads of State put in high places by Providence." He blessed these men of good will who "in the government of peoples and nations bear the gravest responsibilities in national and international assemblies that they might devote themselves decisively to the safeguarding of justice and liberty."

'National Church' in Cuba?

A PRO-CASTRO Cuban priest who is generally regarded as preparing the way for a Cuban "national Church" has stated that a good Christian must be a supporter of Dr. Castro's revolution, since all this was doing was to put Christ's teaching into action.

He is Fr. German Lence, who was speaking after an open-air Mass celebrated in Cienfuegos.

Fr. Lence added that he had received a reprimand from the Church authorities, but that in the last instance he was responsible to God alone for his action. He described all forms of capital as dishonest, since he claimed capital was in every case composed exclusively of wages robbed from the workers.

Catholics in Cuba are now without any effective means of reaching the general public, following the recent suppression by Dr. Castro's Government of a Catholic television programme and a Catholic wireless programme.

Since 70 per cent. of the Cuban population are illiterate, radio and television are the chief means of reaching the public.

This week a circular by Archbishop Perez of Santiago, saying that devotees of Marx and Lenin are trying to read the fruits of the revolution, was being distributed throughout the country.

● PRESS "attacks on the clergy are increasing. They are being accused of ill-treating children in their schools and of living immoral lives.

And the anti-Vatican campaign is booming more vitriolic.

The Pope himself announces

ANOTHER CARDINAL DIES

Cardinal Fietta, who was Papal Nuncio in the Argentine during the initial anti-Church campaign of ex-President Perron, died last Saturday in his home town of Ivrea in northern Italy. He would have been 77 next month.

The announcement of the Cardinal's death came not through the usual official Vatican offices, but was made by the Pope himself when speaking to a general audience of 7,000 people. Pope John led the pilgrims in prayer for the Cardinal whom, he said, "because of his service to the Church, rich in many merits, is now in the glory of God."

Cardinal Fietta had a long career in the Vatican diplomatic service, preceded by 16 years of Diocesan work in Sardinia in 1905. In 1925 he became secretary to the Papal Nunciature in Central America, in 1925 he became charge d'affaires, and a year later was made Archbishop and Internuncio.

He then served successively as Nuncio to Haiti, and the Dominican Republic, before going in 1936 as Papal Nuncio to the Argentine. He became Papal Nuncio to Italy in 1953, a post which he held until receiving the Red Hat from Pope John in 1958.

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SATURDAY, 15th October, 1960

Education Minister in Sir Galahad's Role

CEYLON'S Education Minister, the Hon. Mr. Badiudin Mahmud spoke a mouthful in Parliament earlier this week, when in an outburst of self-justification and self-praise, that had a faintly comic ring about it, he exclaimed for the whole world to hear:

"... my strength is as the strength of ten because my heart is pure, and my intentions are honest and my outlook is national!"

Wonderful indeed! Now we know — if we were not aware of it before — the inner source of Mr. Mahmud's strength; now we know what keeps him going so energetically, a crusader bent on his one objective of providing the nation with a "national system of education"; now we know too how he is able to rough-ride so nonchalantly over the convictions and the rights of a section of the nation that has laboured so much, and struggled and built up at a time when others were dreaming. A modern Sir Galahad, if ever we had one — the pride and the gem of Sri Lanka!

It is not our intention to take up the points raised by the Education Minister in his speech, but we cannot refrain from making a few observations on some aspects of his address.

Our readers will remember that our opinion all along has been that, on the matter of education, the persons most concerned are the parents themselves. We are consoled, in fact happy, to find the Minister reiterating this same view. For, if we were to judge from the hurry and haste and secrecy, we could not help forming the impression that the children and the parents were being left out in the cold in a matter which concerned them most intimately. It is now for the Minister and the Cabinet to translate their belief into practice. They speak of a "national system of education"; the Minister speaks of salvaging the educational system from the mess it has got into at the hands of "vested interests;" and in the same breath, they speak loftily of parental rights. If this were so, why is it, we ask, that the parents are not to have a say in this "national system"? Why is it that the entire matter is being shrouded in such secrecy, as though an attempt were being made to spring a surprise on everybody!

Our readers will also remember that in this entire controversy, we have always stressed that on a matter of such far-reaching importance as the education of the nation's children, the advice of eminent educationists is an absolute necessity. After all, no man or woman becomes an authority on the education of the land, merely because he or she is installed as a Minister in a "People's Government". But what has happened? The Education Minister called up the heads of the Police and discussed education; but he will not call up educationists to discuss education! And to complete the picture, he makes some kind of a defence of his attitude in the course of his parliamentary speech, when he says that it has already been studied by educationists who have, without fear or prejudice, expressed their considered opinion both inside and outside the House. Who, we may ask, are these specialists? According to the Education Minister they are the first Member for Colombo South, who spoke out his mind 15 years ago, the Member for Galle who followed suit in 1947, and a "responsible body of Buddhist leaders" who expressed their view in 1956. "With such clear and strong views expressed on this subject why should this Government appoint a Committee to investigate?" asked Mr. Mahmud.

What a strange and bitter caricature of justice, indeed! Here is the Education Minister of the Sri Lanka Freedom Party Government claiming that no justifiable exigency would be served by a Commission of educational experts going into the entire question of the take-over, because it has already been effectively done. By whom? And all he seems capable of producing is the evidence of his opponent, the U.N.P. Member for Colombo South; his adversary, the L.P.P. Member for Galle (who has since become a stout defender of Assisted Schools); and the Report of a "responsible body of Buddhist leaders," which has not been accepted even by the entire body of Buddhists in this land! And so the game of hide and seek goes on — playing with the education of the land, refusing to have it examined by those who have made education their life-task, and making a show of force by calling up the Police instead of educationists!

There are two other points which the Minister raised, which we would wish to advert to. Some managements, he said, have stated that large sums of money are being spent by them on their schools. Why then, the Minister asks, cannot they maintain free education in these schools without reducing the size of their facilities? Surely, the Education Minister is not so naive as all that! Surely he knows full well that just because today there are managements — and we are speaking of schools under the Catholic management — in which large sums of money are indeed being spent on the schools, it does not by any means follow that those same sums would ever be commensurate with the amount needed for running the school. But the entire question is not what we can or cannot do; it is a question of rights and principles. Do we as citizens and taxpayers have a right to a part of this revenue, or are we to be treated as poor relations to be cast aside with inferior rights in a democracy? But let the Minister know — and let his colleagues know — that we have indeed spent huge sums of money at immense sacrifice on the schools that we have built upon the blood, toil, tears and sweat of generations of Catholics. Let them also know, that money is still being spent on our schools, even at immense sacrifice. Anyone who denies this, is, we fear to say, motivated by motives other than justice and fairplay.

The other point we wish to refer to was the series of questions he directs at the Member for Galle with regard to malpractices in Assisted Schools. We have never claimed that our schools were flawless, and if there were any serious defects we would have been the first to rectify them. But at the same time, we can proudly say that the testimony of a generation has been that in our schools there have been moral formation and rectitude superior to that found in certain other places. The Education Minister's references to moral turpitude is, we think, in bad taste and worse faith — for, in actual fact, such lapses have been the rarest occurrence in our schools, whereas they have been not-so-rare elsewhere.

Is our local Sir Galahad now engaged in the task of besmirching the fair name of our schools? It will be a vain and futile crusade, as the numbers of non-Catholics who still seek admission to our schools, continue so manifestly to testify.

CURRENT COMMENT

by the Editor

The Ceylon Navy and the mental aberrations of Mr. Mettananda

MR. Mettananda's recent allegations against the Catholic Church, and in particular against Catholic Action, are a species of highly explosive dynamite. Indeed he has made a depth charge that is aimed at the very bona fides of Ceylon's Navy. We have, of course, treated this matter, in so far as it concerned us, with the contempt that it deserved. But if Mr. M. (of whom the late Mr. Bandaranaike once said that he did not know "even the ABC of Buddhism") expects himself to be taken seriously, then it is time that the Government either looked into the alleged ill-doings of its Navy, or took to task this past-master in mud-slinging, innuendo and falsehood.

We refer to the statement made by him in one of his now typically Mettanandian outbursts in the national Press. Says Mr. Mettananda:

"The Roman Catholic Rear Admiral of the Ceylon Navy, escorted by about 300 Roman Catholic officers and men in two ships called at the ports of Catholic dominated S.E.A.T.O. powers in the course of a well-timed goodwill visit." (Daily News, 4 September 1960).

What a mouthful even for the sensationally ebullient Mr. M!

Let us examine a little more critically Mr. M's strange processes of mental reasoning.

At the thunderingly rapturous welcome given to the Navy boys on the "Parakrama" and "Mahasena" last Friday, present at the Queen Elizabeth Quay were friends, well-wishers, and government officials. The Rear-Admiral himself, in their presence, congratulated his boys on having created local naval history.

Applying Mr. M's "insinuations," on this particular naval episode and stepping it up to its logical conclusion, does this not imply that the Queen Elizabeth Quay was completely commandeered last Friday by agents of subversion, with the government fully cognizant of such subversion by Catholic Actionists?

Else how account for the mysterious attitude of the government's sheer nonchalance as silent passive onlookers of this event?

By the same process of Mr. M's reasoning does this not lead to the grotesque situation in which the government itself is conniving at the secret plans of "Catholic Action" with Ministers and M.Ps. all belonging to this "terrible" brood?

The whole thing, it strikes us, is too funny for words. It borders on the ludicrous.

As we stated earlier it is time government looked into the alleged misdoings of the Ceylon Navy or took to immediate task the mental aberrations of Mr. Mettananda, the self-appointed champion of the Buddhist cause who takes himself so seriously nowadays!

Aftermath of the Cardinal's visit

JUST as we had expected (vide Current Comment, 1 October), reflections and insinuations on the Cardinal's visit to Ceylon continue to be splashed in a certain section of the Press that delights in playing up the words "reactionary" (in reference to all who disagree with them), and "progressive" (referring to all who agree).

"Increased politicalisation of the Roman Catholic hierarchy" is supposed to be one result of the Cardinal's visit; "political fire and thunder" from the Catholic journals is cited as another. The nadir of absurdity is plumbed when they list the third result: that a showdown is in the offing before the personnel of the Police and Armed forces is changed by the government!

If not for the sizzling dynamite

that these men with strange imaginations keep throwing over the country, one would have been tempted to dismiss them as old wives' tales. But the trouble is that the seeds of discord are being sown, wild rumours are spread, feelings are being roused, hatred caused — all, obviously motivated with one purpose: the old, old story of "Carthago delenda est." The Church must go at all costs.

We deny forthwith every single one of the charges in this most recent tirade. We go further: if the slightest veneer of proof could be advanced in establishing their case, we shall be happy to consider the latest "intrigues" for which we are supposed to be responsible!

The firm stand that the Catholic Bishops have taken on the question of the schools' take-over, has been stated very clearly in their last statement, in the course of which they affirm that they have been driven into a position from which there is no returning. Is this the "increased politicalisation?" As for the Catholic journals, none would be happier than we if we could restrict ourselves to the purely spiritual and its bearing on the daily life of the Catholic. But again the trouble is that there is no dearth of the mischief-makers in our midst who revel in mud-slinging! Some of these charges at least have sometimes to be met. And as for the imminent "showdown," it is just as fantastic as anything from the old Arabian Nights!

Catholic Schools in other lands

QUITE a lot of talk has been aired about the position of Catholic education in other countries — and, in fact, this line of argument has been used even by men in high position, to prop up their otherwise indefensible case for the taking-over of the Assisted Schools.

The Catholic Church, they say in effect, has willingly accepted the "nationalisation of education" in other lands; but quite illogically and inconsistently, the Church is opposed to the same policy here. They cite the instances of France, Italy and America, and fondly imagine that they have proved their case. What really are the facts of the propaganda line which has been used even in official statements?

Just because a situation exists in another land, does it mean that the Church has accepted it with a willing embrace? In point of actual fact, the Church has been far from happy about the situation of the Schools in some other lands as well, where too the freedom of the individual has been curtailed, and the rights of parents trampled on. In France, for instance, the Church has carried on a long struggle to right an injustice that had been foisted on the people by an anti-religious and anti-Catholic government; the struggle went on, until quite recently, the injustice has been remedied, and State-aid for Catholic schools has been restored.

As for Italy, there too, the take-over of the Catholic schools was

effected by an anti-religious government, and after protracted opposition from the Church, a *modus vivendi* has been worked out — a mere compromise, about which the Church has never been fully enthusiastic. But even in this compromise, the right to have private schools has not been disputed, anyway.

The case of America is similar. The dual system of State and Catholic schools exist side by side, and Catholic schools do receive some recognition and assistance by way of exemption from taxes, etc. But the whole point is that private schools are allowed, and that, it is not a system which has been accepted by the Church with joy.

It may be good for those who cite the case of other lands, to be more sure of their facts. In reality what has been happening in Ceylon today is that the State, in the name of "progress," is rushing to build up an edifice that others before them raised elsewhere in the years gone by — but which, today, they themselves are modifying or demolishing, because they have found it unsuitable.

Actually then, in Ceylon, the clocks are being put back — to the point from which others have long since advanced!

Vice in the City

IT must have come as a rude shock to many who prefer to lull themselves into complacency, to read in a Sunday paper recently of the shocking dimensions of the vice racket in the City of Colombo.

We feel confident that there would be innumerable voluntary organisations willing to give every assistance to those who are prepared to grapple systematically with this problem which is fast becoming a "running sore." May we hope, that a courageous and sustained effort will now be forthcoming to save the country from the depths of moral depravity?

REV. BROTHER DOMENICO TUFI, O.M.I.

HAVING laboured as a hidden missionary in this island for 52 years, Oblate co-adjutor Brother Domenico Tufi died on the 14th of September, at Maggona.

He was a mechanic and was well known as clock-repairer at Maggona. Bro. Tufi, who was an Italian, was born on 30-10-1884.

He received his habit at Roviano, Italy, on 15-8-1904.

He made his perpetual oblation at Jaffna on 15-8-1910.

Incidentally this year is the 50th anniversary of his perpetual oblation.

He came to Ceylon in 1908 and was stationed at Jaffna for 3 years. From 1912 he worked at Maggona.

May he rest in peace. (Contribution by Oblate Study Club Archives Scholasticate, Ampitiya.)

THE NEW EDUCATIONAL POLICY - 5

Non-Catholic Children in Our Schools

THE Buddhists and the Hindus could not have been satisfied with such a situation; on the one hand they had too few schools, and on the other their religious loyalties were endangered. Whether it was through their fault or not, the fact had to be faced that no solution of the education problem would likely be satisfactory, which did not fairly recognize the needs of the great majority of the population. It should have been realised that, with the growth of democratic ideas among the people, the majority would wield much influence in the affairs of the country, and, therefore, it was in the interests of everybody that they be contented. The enforcement of a conscience clause, while protecting the religion of the child attending a school of another denomination, did not, however, assure to him an education in the environment of his own religion, a consummation to be wished in the denominational system. The Buddhists and the Hindus, just as the Catholics, longed to have schools of their own, where their children could receive an education in their particular religious surroundings and, as they could not remedy the deficiency themselves, and, as the State could not, under the existing system, step in to cure the evil, the malaise persisted, with occasional eruptions of dissatisfaction, a fertile ground for political exploitation.

nor's project; he failed, but he succeeded in undermining the denominational system to a great extent. Even he did not contemplate taking over all assisted schools, lock, stock and barrel; all he wanted was to withdraw State support from denominational schools, being fully aware that the majority of them would perish from want. They failed because the people of this country are religious-minded and feel convinced that State monopoly in education cannot give their children a "complete" education, for which the religious background is indispensable (Cf. S.P. XXIV, 1943, p. 27).

It is often urged that religious background can refer only to the religion of the child (cf. ib.). This is true. Then why do we admit non-Catholic children to our schools? Because the parents want it (and the child is theirs), and the State compels us. In a memorial presented by the Catholic Union of Ceylon in 1919 to "His Excellency, the President and the Members of the Legislative Council of Ceylon," it was suggested "that the acceptance by a Catholic school of a child belonging to another denomination or no denomination be not made compulsory, where within the area there is a Government school or a school belonging to such child's denomination." But the Government rejected the suggestion and laid it down as a law that no applicant for admission to a school can be refused admission on account of his religion (cf. Ordinance I of 1920, sect. 13; Ordinance No. 31 of 1939, sect. 28).

And, now, we are blamed and penalised for admitting non-Catholics into our schools! We are accused of doing so with the sinister intention of perverting them! Even under the British colonial

regime when conditions were very favourable for Christianity, such motives were not imputed to us by any authoritative body or commission but, rather, it was proclaimed from the house tops that "the Roman Catholic schools alone do not insist on all their pupils taking the subject (reli-

control is that whenever any section of the community desires the education of their children conducted under the supervision of the denomination to which the children belong, the State shall grant the necessary facilities".

schools; 41.10 per cent. (or 90,642 pupils) attend Hindu schools; 9.90 per cent. (or 21,884 pupils) attend Catholic schools; and 20.50 per cent. (or 45,345 pupils) attend other Christian schools.

Of Catholic school-going children, 4.40 per cent. (or 7,367 pupils) attend Government schools; 93 per cent. (or 155,401 pupils) attend Catholic schools; 0.70 per cent. (or 1,178 pupils) attend Buddhist schools; and, the rest attend Hindu and Protestant schools.

Out of 1,061,383 pupils in Government schools 906,542 are Buddhists; 59,746 are Hindus and 85,347 are Muslims; the rest, 9,748, belong to other denominations. In the present context, therefore, Government schools in Sinhalese areas are practically Buddhist schools, and, in Tamil areas, Hindu schools. In the Government Muslim schools, almost all the pupils are Muslims. Moreover, in schools under Buddhist management 98.30 per cent. are Buddhist children; under Hindu management 97.40 per cent. are Hindu children, and, under Muslim management 93.10 per cent.

Continued on page 11

by
Rt. Rev. Dr. Edmund Peiris, O.M.I.

gious instruction), though many parents, doubtless regarding it as 'English,' prefer that their children be not exempted" (S.P. XXI, 1912, the Bridge Report, p. 29).

The Present Situation

The denominational system passed through the crucible of severe scrutiny, when the Special Committee on Education examined it. After much discussion, and, in spite of the Chairman, Dr. C. W. W. Kannangara, the Committee came to the following conclusion: "We do admit that there are certain advantages in a State system. But there are disadvantages too. The tendency to encroach on individual liberty is inherent in such a system. There is the possibility of collective aims being unduly stressed and a uniformity of views incompatible with the democratic way of life might result. We do not however think that the system of Government schools in existence at present has suffered from any of these disadvantages. It is difficult to say either from theoretical argument or from the experience of the operation of both the denominational and State system in other countries that one is superior to the other. With certain religious communities it would appear to be a strong conviction that education must be conducted under denominational auspices. We do not believe that in seeking to control education, denominational bodies are influenced by any desire to play the 'high and dangerous game of power politics.' At the same time, for some years there has been a growing body of opinion which has expressed itself strongly in favour of a national system emphasizing quite apart from individual development, equality of opportunity and certain national ideals common to all sections of the population. WE THEREFORE RECOMMEND THAT THE SYSTEM OF DIRECT STATE CONTROL AND DENOMINATIONAL CONTROL SHOULD BE PERMITTED TO EXIST SIDE BY SIDE.

"The main argument for the denominational system has been that education must be imparted against the background of religion. The world is as much in need of religion today as ever before. We see the extent to which power and greed dominate the world and knowledge and science are being prostituted to bring about destruction and devastation. Accordingly in any new educational system we should attach greater importance to moral than to mere intellectual development. It is no less the duty of the State than that of the parent to ensure that the child receives, as far as practicable, a "complete" education, and we are of opinion that a religious background is indispensable to a "complete" education. It is the purpose of denominational control to ensure that this religious background or atmosphere is always present and character-training is given as much emphasis as the training of the mind. Accordingly our next recommendation on the question of denominational

(S.P. XXIV, 1943, pp. 26, 27). According to the figures published by the Director of Education in his Report for the year 1958:

Of Buddhist school-going children, 66.48 per cent. (or 906,542 pupils) attend Government schools; 24.21 per cent. (or 330,201 pupils) attend Buddhist schools; 3.48 per cent. (or 47,569 pupils) attend Catholic schools; and 5.68 per cent. (or 77,605 pupils) attend other Christian schools.

Of Hindu school-going children, 27.10 per cent. (or 59,746 pupils) attend Government

UNIVERSITY OF LONDON DEGREE RESULTS 1960

Aquinas University College List of Passes

AN analysis of the latest results indicate that at the B.A. General Examination the only two candidates who secured Upper Second Division passes were from Aquinas University College. Two of the five Ceylonese candidates who secured Lower Second Division passes were also from this Institute. Of the 37 candidates from Ceylon who secured Third Division passes 11 were from Aquinas.

In the B.Sc. (Economics) Examination 7 candidates from Ceylon secured Second Class Honours (Lower Division) while 14 obtained ordinary passes. Of these

Aquinas has 4 Second Class graduates and 8 graduates with ordinary passes. In the Part I of this Examination Ceylon had 9 passes and 5 of them were from Aquinas.

Aquinas successes in the B.Sc. General Examination have been equally good. In the Examination under the Old Regulations there were 11 Aquinians among the 31 Ceylonese who secured passes, while of the 5 passes under the Revised Regulations one was from Aquinas. 29 Ceylon students obtained passes at the Part I of the Revised Regulations Examination. Of these 18 were Aquinians.

Referred to Part I and permitted to proceed to Part II

B. A. GENERAL

Upper Second Division.

Miss D. R. Dabare
Miss V. D. A. Jayasekera

Lower Second Division.

Miss D. C. P. Brandiganpola
Rev. Bro. Gregory Naziansen

Third Division.

W. Abhayasekhara
A. V. Bastiampillai
L. R. A. de Mel
H. U. Edirisinghe
Miss M. A. T. Fernando
Miss W. J. T. S. Fernando
Miss A. Jayasinghe
Miss S. S. Kannangara
Miss R. E. Nagindra
Rev. Bro. Lawrence
Miss D. P. Hithamu

B. Sc. (ECONOMICS)

Second Class Honours (Lower Division)

R. A. Berenger
H. D. A. H. P. Karunaratna
Miss M. I. T. Panditha Gunewardene
D. St. C. N. Ramanayake

Pass.

G. A. I. K. de Silva
J. C. V. P. S. Goonetilleke
H. G. C. A. T. Jayasekera
P. M. Lakdawalla
F. J. Sagar
T. Seevaratnam
A. H. Sulamen
K. P. B. de Alwis

Passed Part I.

K. A. Chandrasoma
W. A. G. Don Michael
Miss M. H. I. R. Perera
Miss C. V. Pieris
Miss E. M. J. C. Sandrasagra

Referred to Part I but recommended for Second Class Honours (Lower)

N. Wiratunga

B. Sc. (OLD REGULATIONS)

Third Division.

A. T. B. Abayaratne
Miss Rosaline Anthony
J. R. Gunasegaram
K. Malingam
P. Nalindram
K. Navaratnajah
M. L. Gunasiri Perera
B. Suriarachchi
T. R. Tennekoon
K. G. E. S. de Abrew Wijesinghe
S. Sivapathasundaram

B. Sc. (NEW REGULATIONS)

Pass.

M. A. T. de Silva

Passed Part I.

S. T. Alexander
Miss S. L. Ekanayake
C. M. N. Fernandopulle
M. P. A. Gregory
Miss M. K. Gunasekera
Miss P. Y. A. Joseph
G. C. Kulasingham
Miss M. T. V. Lopez
Miss L. Navaratnarajah
M. N. G. C. Perera
Miss R. S. Ratnam
P. Samarajewwa
W. G. M. M. N. Silva
Miss M. M. Singarayar
P. Sugirthasan
T. Thiruganasampanthamoorthy
D. R. White
S. G. S. Wijayawickrame

ROSARY HOMES

... in them is our hope of the future

THE Family Rosary looks not to the past, but to the future. Its one concern is to convince men, women and children that the Rosary has not lost its grace-giving efficacy; it is still the perfect prayer to form the spiritual foundation of stalwart Catholic homes in this new generation.

The problems of modern family life differ only accidentally from those of an earlier day. The solution remains the same; reliance on faith and prayer, family prayer, especially the beautiful prayer of Mary, the daily Rosary said in the home with father, mother and children on their knees together, thanking God for blessings received and begging His constant help and protection.

The hope of the future lies chiefly in the young men and women who will found the families of tomorrow. From these new homes shall come the children who one day will be called to take their places in the front ranks of Christ's legions.

No task in the Church is more important than the spiritual training of this new generation, a training that must begin and continue in the home. The success of that training will be guaranteed if it takes place in a Family Rosary Home, a home blessed and protected by God and Mary.

A MILESTONE IN YOUR LIFE

A milestone is coming up in your life as you pledge yourself to recite the family Rosary. A pledge, of course, is important and you have given it serious thought. But you realize that by taking a pledge you do not, in any sense, bind yourself under pain of sin. The Family Rosary Pledge does not hold you in conscience. But we don't make pledges to break them; we make them with the firm intention of keeping them to the best of our ability.

In the Family Rosary you are asked to unite with your Family in a great

plan to insure your happiness through prayer.

All that God and Mary are asking of you now is a free-will offering of ten minutes a day and a pledge that you may be more clearly aware of the resolution made. This offering which

by
MICHAEL ANSELM BENEDICT

every man, woman and child is capable of giving is the Daily Family Rosary.

HEED HER COMMANDS

If you love your family and wish it to be happy and good; if you love your country and want it to prosper; if you love Mary enough to heed her commands; then say the Rosary every day with your family, or by yourself, if you are alone.

Be proud that you say the Family Rosary. For the good of yourself, your country and the world, make it known that you say it. "Let your light shine before men."

Pope Pius XII said of the Family Rosary: "But it is above all in the bosom of the family that we desire the custom of the Holy Rosary to be everywhere adopted, religiously preserved and ever more intensely practised. In vain is a remedy sought for the wavering fate of civil life, if the family, the principle and foundation of the human community, is not brought back to the norms of the Gospel.

SCHOOLS MAG

Vol. 3 No. 36
15 Oct. 1951

NOW IS THE HOUR

LET us during this month unite ourselves with the Queen of the Holy Rosary, the vietress of all God's battles; and implore for ourselves through the devotion of the Holy Rosary all the graces she so generously bestows. The sands of time are running out quicker than we expected. Now is the hour, when we must pray for peace, peace for ourselves, for our country and for the whole world. Let us plead of our blessed Mother to speed the only peace which will endure, the peace of her divine Son. Thus will the Holy Rosary be the principal weapon of our appeal, this month.

Felicia Pereira.

St. Anthony's Convent,
Kandy.

The Little Way

OUR Lord has told us to become like little children to gain the Kingdom of Heaven, but He also said we must carry our cross to follow Him. The Little Way of Spiritual Childhood is the way of the cross, because it is the way of Love, and the way of Love is the way of Sacrifice.

By

Oreen Leonard

St. Therese's life in Carmel was just that. Her one object in life was to love her sisters in the community as Jesus loved them. She would lay down her life by doing little acts of kindness all day long. St. Therese did not think only of Carmel. She thought of the whole world. She thought of the Catholic churches in every country, and of the missionaries toiling in far-off lands. She did not do great things. She said little prayers and made little sacrifices all the time. She remained a little child, loving, humble and grateful, so that she became the great saint that she is today.

St. Therese's aim was to remain unnoticed; she did not want anyone to notice what she did or suffered. Unknown to anyone, she says, "this was the path I trod for full five years." It is precisely a hidden flower which keeps its perfume for Him alone. In spite of all her sufferings she was always cheerful and full of fun. When some duty kept her away from recreation the sisters would say, "We will have no fun today for Therese is not going to be there."

She wanted to win the whole world to God through the Little Way. The mission field was always in her mind.

St. Therese was given the name of Therese of the Child Jesus, because of her great devotion to the little Jesus of Bethlehem. May she help us to follow in her great devotion to the little Jesus of Bethlehem. May she help us to follow in her Little Way. All Saints' College, Borella.

Thoughts on the Rosary

THE Rosary! Can one even speak enough of this sacred topic so dear to the heart of Mary! It is the most powerful weapon that a Christian can wield. With it we can move our Mother and, through her intercession, Our Lord, to listen to our prayer. It is not a weapon that is harsh or cold but one that is tender and sweet to the heart of Mary.

The fierce battle with Communism is raging fast and covering the world. Mary is fighting for her children. Let us, armed with the Rosary, rally round her. Let us help her to win the world for Christ, by not only saying the Rosary ourselves, but asking our friends and our families to join us. Good Shepherd Convent, Colombo 13.

Answers to Riddles

1. A watchdog.
 2. Because it won't run long without winding.
- Joe: If five little girls have one umbrella and if they huddle under it at once, which one gets wet?
Tom: I give up. Which one?
Joe: Nobody gets wet. It isn't raining.

FIVE HUNDRED OF COLOMBO'S JUNIOR LEGIONARIES HOLD STUDY DAY

★ Cliff Jones reporting from Colombo
FIVE HUNDRED OF COLOMBO'S JUNIOR LEGIONARIES CONSTITUTING FORTY FIVE JUNIOR PRAESIDIA OF THE LEGIO MARIAE HELD THEIR STUDY DAY AT ST. BRIDGET'S CONVENT, COLOMBO, ON 3 OCTOBER.

Proceedings commenced with the recitation of opening prayers and the Rosary.

SCHOOLS TAKE-OVER

The first speaker scheduled for the day, Fr. Manik Muttukumaru, made a sound analysis of the topic of the hour, the schools

take-over. It provided a lively discussion.

The second talk had for its theme: "Getting the Correct Perspective," delivered by Fr. Nereus Fernando. Discussions ensued. Holy Mass concluded the morning sessions. After the recess the third talk,

also by Fr. Nereus Fernando, had for its theme "Falling into Line," followed by another discussion.

Officers of the Junior Curias thereafter submitted their respective Reports.

Benediction and closing prayers wound up the Study Day which, I understand, is the first of a series lined up for the immediate future.

A resolution passed at the assembly made a clear affirmation that the Legionaries would stand united in the event of the government proceeding with the schools take-over.

It was a colourful day

★ Celine Corera reporting from Kotahena

GOOD Shepherd Convent, Kotahena, was a place of activity recently. Every girl did her best, to make it a really happy day. Multi-coloured streamers and balloons, made the school grounds look very lively and gay.

given by our girls, in which we thanked them, for having done so much for us and our school, and wished that they would be with us for a long time.

DRILL AND DANCE

It was 29th of September—a great day for two of our Good Shepherd nuns. We were celebrating Rev. Mother John Eude's Silver Jubilee and Rev. Mother Agnes' Golden Jubilee.

There was also a drill display, presented by the girls of the Primary School, which was followed by a country dance done by the girls of the Upper School.

The day began with Holy Mass at 9 a.m., at St. Lucia's Cathedral, at which all the pupils and teachers of the Convent were present.

It all came to an end with the singing of the school song, after which sweets were distributed among the girls, thus bringing the occasion to a happy close.

Then came the important moment when all girls—with their young hearts full of piety, sang out the jubilee song, expressing their gratitude and joy to both the nuns.

After this the crowd of merry girls dispersed happily, having shared in the joy of wishing both the nuns on their jubilee day.

This was followed by speeches

Good Shepherd Convent,
Colombo 13.

Enclosed Retreat for Students

★ W. J. T. Sebastian reporting from Mannar

THE three-day annual enclosed Retreat at St. Xavier's College was a great success.

The Retreatants were divided into groups with a leader for each group. Leaders saw to it that their groups got all the facilities and conducive atmosphere for a good Retreat.

Rev. Fr. S. Arulappah, S.J., of Batticaloa preached. With the renewal of Baptismal Vows the retreat was brought to a close.

Riddles

1. What animal keeps time?
 2. Why is a watch like a river?
- (Answers in last column)

RECIPES

Chocolate Pear Alaska

Ingredients: 1 strip sponge cake, Black Chocolate Ice Cream, 6 halves canned pears, 6 ozs. castor sugar, 6 eggs (whites), a few almonds.

Method: Arrange the sponge cakes in a fire-proof dish, moisten slightly with pear syrup. Cut ice-cream into six slices and put on to the sponge cake, covering with half a pear. Whisk the egg whites until stiff, fold in the sugar, pile over the sweet pink almonds on top, brown for 3 or 4 minutes only in a very hot oven.

Sent by Romany Anandappa.

Good Shepherd Convent,
Kotahena.

★ A VOLCANO IN ERUPTION

Recent eruptions can clearly be seen in this crater of East Africa's most active volcano—Lengai, in Tanganyika—as a Twin Pioneer aircraft flies over. The pilot and his navigator smelt sulphur in the cockpit as they were making a training flight over Natron soda lake in Tanganyika recently. Seeking to locate the source of the odour, Flying Officer Kenneth Hart flew his aircraft over the summit of 9,500 ft. Mount Lengai, which rises from the shore of the lake. Said Master Navigator John Evans afterwards: "We

both saw fresh lava and the base of the crater, and as we passed over a second time a giant bubble appeared to burst." Mount Lengai's last eruption of any magnitude was in 1940-41 when an eyewitness reported seeing huge boulders being thrown up over 40 feet from the base of the crater. As a result of the R.A.F. men's report, an expedition is being organised by 25-year-old geologist Colin Bristow in conjunction with Kenya mountaineers to make a close inspection. Courtesy [U.K.I.S.]



Birthdays

15th—21st OCT.

A happy birthday to the following members who celebrate their birthdays this week.

15th October: Helen Ratnayake (Mt. Lavinia), Cheryl Watts (Kandana), Marie Therese Chandrani Dabrera (Negombo).

16th October: Anton Cadaramanpulle (Negombo).

17th October: Siromi Fernando (Moratuwa), Ranjani B. Peiris (Wattala), Denver Don Paul (Kelaniya), Marion Sharmine Peiris (Kelaniya), Herschel De Kauwe (Kelaniya), Antony Samaranyake (Colombo), Irene P. D. Dias (Moratuwa).

18th October: Luke David (Dehiwela), George Rajeswaren Fernandopulle (Kochchikade), Luke Perera (Moratuwa), Antony Costa (Negombo).

19th October: Oreen Leonard (Kotte), Harindra Fernando (Moratuwa), Joseph Peter Victoria (Kandy), C. Joseph Peter Silva (Kandy), L. Ivor Ranjit De Silva (Negombo), L. G. Devendran Nawardatnam (Kandy), Alastair Tambinayagam (Mt. Lavinia), Annie Corera (Colombo), 5) Anthony N. Perera (Colombo 12).

20th October: Joyce Geraldine de Joodt (Teldeniya), Monica Perera (Borella), Doreen Thambinayagam (Kotahena).

21st October: Iswary Bernadette Seemampillai (Mannar).

BIRTHDAY REQUESTS COUPON

For publication of Birthdays falling between 29th Oct. and 4th November (inclusive) in the issue of the 29th October.

Closing Date: 26th October

Name.....
Address.....
Birthday.....
Membership No.....
Signature.....

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PLASTIC CURTAINING
Floral or contemporary designs. 48 ins. 2/90 yd.

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F. X. Pereira & Sons Ltd.
COLOMBO.

THE BOY WHO WENT UP THE HILL

Schools Mag



THE Children's Story

ONCE upon a time there was a boy who walked along the road in torn clothes and with blistered feet. Hundreds of people passed him every day, but no one thought of stopping to give him a friendly word. So of course he felt very sad and lonely.

answered the boy.
"Why?" she asked.
"Because I am poor and ragged and hungry, and I should like people to bring me presents as they did to the boy in the market-place."
"That reason will do as well as another for a beginning. If you want to learn how to make statues take any material you like here and fashion out of it that which you find in your heart."

The boy, being modest, took up a lump of clay and began to do as the woman had told him. And so absorbed did he become that a year passed by and he thought it was only a day.

At the end of the year

At the end of the year the little girl whom he had met in the market-place came up to the hill top to look for him.

"Did you ever in the days when you walked along the road save a little child from drowning at the risk of your life?" she asked.

"Yes," said the boy.
"Then put aside your work and come with me. The father of that child has been looking for you ever since to reward you and he sends you word that if you will go to him he will give you enough gold and silver to make you rich for life."

But the boy replied: "Gold and silver are not enough for me. I want the love and admiration of all the people."

And he went back to his work, for that which he had found in his heart was much more beautiful than he had seen it at first, and he had destroyed the image of clay and begun another in wood. Another year passed and the little girl came to him again.

"You may lay aside your work now," she said, "for all you have wished for has happened. The man whose child you saved has told the whole town and the people are looking for you everywhere to show you their love and admiration..."

"That is no longer enough for me," said the boy. "What is the love and admiration of one generation? I work so that those who are not yet born may some day know I have lived."

And he went back to his task, for ever more beautiful the image in his heart had become so that wood seemed no longer good enough and he had begun to fashion it in marble. And another year passed and for the third time the little girl returned to him.

"Now you may lay aside your work," she said, "for even your last wish has been fulfilled. Your brave deed has reached the ears of the King and he has had it inscribed on an iron tablet and put up in front of his palace for all the world to read. As long as the iron endures and men have eyes to see, your name will be before them to be praised for evermore."

But the boy seemed scarcely to hear her. "Oh, please go away and let me alone," he cried. "All that is nothing to me. There is only one thing I want—to finish my statue."

And the Dreamer of Beauty smiled to herself, well pleased.

Memento for the dead

By Uncle Ashley



My dear children,

The Holy Sacrifice of the Mass is the sacrifice of the whole Church; the Church Triumphant in Heaven; the Church Militant on earth

and the Church Suffering in Purgatory.

As a mother cannot and will not forget her children, be they alive or dead, so the Church now prays for all her dead too.

Many are the ways of relieving the pains of the suffering souls in purgatory but there is no surer way than by remembering them at the Holy Sacrifice. Listen to what St. Thomas Aquinas, the great Theologian, has to say on the subject: "by no

other oblation can the souls in purgatory be more speedily released than by the sacrifice of the Mass."

God bless you all. Always in Jesus and Mary.

UNCLE ASHLEY

(Next week: "COMMEMORATION OF THE CHURCH MILITANT AND TRIUMPHANT".)

All's Fair!

The priest, who was getting a haircut, came to himself with a start and asked the barber if he had finished the job.

"Yes, Father," said the barber.

"I finished some time ago."

The priest answered: "Then I must have fallen asleep. It was very kind of you not to wake me, and I am grateful to you."

"Don't mention it, Father," said the barber. "It's only a fair return. I fell asleep during your sermon last Sunday."

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

RECIPE

Rambuttan pickle

Ingredients: 100 fresh Rambuttans, 1 chundu mustard (ground in vinegar), 1 oz. dry chillies, 1/2 bottle vinegar, a pip of garlic, small slice of ginger (ground together), salt, sugar to taste.

Method: Mix the mustard and chillies in vinegar and add the salt. Boil for 3 minutes until the salt has dissolved. Add the rambuttan and continue boiling until the liquid thickens. Then add the sugar and remove it from the fire. Bottle when it is cooled.

Sent by Jeanne Silva, St. Anthony's Convent, Mutwal.

Mirthquake

Two fishing tackle salesmen were comparing notes. One reached into his sample case and drew forth a plug, striped, spotted and resplendent with colours. The other man eyed it and said, "Do you sell many of those? I don't think a cat-fish would go for such a contraption."

"Best plug in the line," said the first man with a grin, "you see, I don't sell them to the fish."

Sent by Claude Alexander, Colombo 14.

OBEDIENCE

OBEDIENCE or the habit of doing what we are told to do is one of the hardest things we have to learn. But it is so necessary, that if we do not learn it, we will not be able to succeed in life. Obedience is, therefore, an important part of our training.

Obedience is due from children to their parents, from pupils to their teachers, from servants to their masters, from soldiers to their officers and from subjects to their rulers.

Why should children obey their parents and teachers? Because they are ignorant, and do not know what is best for them. If they are allowed to have their own way, they will hurt themselves and make themselves unhappy and grow up untrained and useless men and women.

Obedience is a kind of co-operation. When a child willingly obeys his mother and father, he is really working with his parents in their efforts to help him and

make him good, happy and useful. A disobedient child is spoiling himself by not allowing wiser people to help him.

Why should a servant obey his master? Because he has promised to do so and is paid to do what his master wants; and if he dis-

obeys, he is a dishonest man who is not keeping to his promise. Why must a soldier obey his officer? Because an army is of no use without discipline. If soldiers in battle do just what they like, they will be defeated and the whole object of the army will be missed.

Why must subjects obey the government? Because if they do not, there will be no law, order or justice and society will break up in confusion causing damage to everyone.



Dear Editor,
The article written by Rev. Fr. Noel Cruz, O.M.I., in the Schools-Mag is most interesting. I read it and "like the good nuns who had their hankies in their mouth" I too with greatest difficulty held my laughter, and passed the page to be read by the rest of our family. The result was a thundering burst of laughter at reading the sentence "The guavas fell through my cassoak and filled the sanctuary." Thus we all of us enjoyed with a spirit of humour the personal experience of Rev. Fr. Noel Cruz when he was just a little altar boy.

Patricia Soris, Convent of the Child Jesus, Ratnapura.

Dear Editor,
Please accept my grateful thanks for publishing my humble letter in the Schools-Mag. I was very proud and happy to read it as I am really hurt and grieved over the taking over of our schools.

Melvyn de Costa

I read the Schools-Mag every week. I like the Altar Boys' section. I am 10 years old. And I am in the 5th Standard. Every day in the morning I serve Mass in the Convent chapel and my mummy and daddy tell me that I am a good boy and that Jesus will love and bless me for serving at Mass.

Emmanuel Expedit Soris, Convent of the Child Jesus, Ratnapura.

A Poignant Sketch by Shanti Velupilla

WHAT a calm and peaceful life I lived. I was quite free from all the worries of other animals. I had a nice kennel to live in. I had plenty to eat and never needed to borrow from others.

Now will you be eager to know who I am. I am only a dog. My name is Gippie. I live in a rich house at Colombo. My master is a Doctor. I was born in a big kennel and I am the youngest in my family. I was very happy there and grew a little bigger. But alas! my great joy was cut short. Some wicked human beings came and caught me with my brothers and sisters. We were put into a lorry and I had to part from my mother.

We were taken to a large town and I felt like a fish out of water. After a time we were taken to a place where many other dogs were kept for sale. The next day a kind gentleman who came to visit us saw me and he bought me. The idea pleased me but I suffered silently as I knew that it would do me good.

He carried me to a very large house and kept me in a kennel. Then he gave me a slice of bread and petted me and again I felt very happy.

My master lived alone in this house. His servants also were very kind to me. Every day my master bathed me

well and brushed me till my coat was very soft. He gave me bones to eat and milk to drink. In the evening we used to go for walks. My master was very kind to me and he loved me very much. I was very faithful to him. I protected him and we lived very happily for six years.

But one day my master got very ill. Suddenly he was taken to the hospital, and he died. Days flew away.

Now I am old. My only happiness is to lie on my master's grave. The servants also do not care for me. I am also very weak now and very near to death.

So I would not go to my kennel again. I shall lay me down here till I die on my master's grave, and my only moments of happiness are when I think of the past.

I AM GIPPIE



Willie: You must have a wonderful memory to keep all that knowledge in your head.

Cecil: Yes, I never forget anything, when it is once in my head.

Willie: Well, pal, how about that ten rupees I lent you some time ago?

Cecil: Ah! that's different. I put that in my pocket.



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● ROUND-UP OF SCHOOLS' TAKE-OVER PROTEST MEETINGS

● Chief Incumbent of Bunnapola Temple states

IT'S CONTRARY TO THE TEACHINGS OF LORD BUDDHA

● Horana

AT a meeting of the Parents' Teachers' Association held at St. Philomena's English School, the Secretary, Mr. A. A. Gomez, sent the following telegram to the Prime Minister protesting against the take-over of Assisted schools: "No Catholic life and training without Catholic schools."

● Marawila

THE take-over was tantamount to a gross violation of parental rights, declared Mr. Manuel Kurera, at a meeting of parents and teachers held at St. Xavier's College, Marawila.

Mr. V. Hettiarachchi enunciating the case for assisted schools strongly urged the parents to fight for their rights.

Mr. W. W. Theobald Fernando moved a resolution of protest, seconded by A. M. Ratnayake.

Rajagiriya

AT a general assembly of the Parents-Teachers' Association of the Rajagiriya Mixed Sinhalese School, presided over by Mr. Zoysa, retired Sanitary Inspector, a protest resolution against the hasty decision to take over the Assisted Schools was passed unanimously.

Messrs. Abeysekera, Robert Liyanage and A. Goonetilleke spoke.

The desire was strongly expressed that the Government make provision for an impartial Commission to go into the entire question before committing itself on an issue which affects thousands of school children so vitally.

● Matale

NEARLY five hundred parents gathered at St. Agnes' Convent to testify to the implicit trust they had in the present management.

They stated that for 75 years the convent had served them and their children.

Their honest opinion, they said, was that no better training for their children other than that obtainable at the convent.

Mr. C. Robinson presided. Messrs. S. Arunasalam, P. Marimuttu, Gunaratne, W. Kanangara and many other non-Catholics signed a Resolution to be forwarded to the Prime Minister.

★

A LARGE number of parents of the pupils of St. Thomas' College, assembled at the College Hall with Mr. P. Muthalagu, Proctor, in the chair.

Messrs. C. Robinson, S. Arunasalam, Balasubramaniam, Manickam Chettiar and many others, expressed their disapproval of the take-over. They requested the Government to appoint a Commission immediately to inquire into all aspects of the take-over instead of taking a leap in the dark.

★

THE steam-roller policy of the government is going to crush the minorities and the liberty of the individual, said Mr. S. Arunasalam at a meeting of the Tamil parents, guardians and well-wishers

"THE take-over is contrary to the beloved teachings of Lord Buddha who had forbidden the forcible possession of the property of others. It would be a calamity if the schools are taken over despite so much protest from the very people who voted the present government into power," declared the Ven. Sri Soranatissa Thero, addressing a mammoth gathering of Catholics and non-Catholics at St. Anne's College, Kurunegalla on 2 October. The Ven. Sri Soranatissa Thero is Chief Incumbent of the Bunnapolla Temple.

Advocating a strong appeal to the assembly to resist the move, at all costs, the speaker stated that the government was slowly paving the road to Communism. "This is the work of the Marxists and Communists. We must resist this drastic measure even if we have to sacrifice our very lives for the sake of the education of our children and for our schools," he added.

Mr. W. W. Premaratne, a Buddhist, said, "I have visited several Central Schools conducted by the Government and to my dismay I have found them to be worse than cattle sheds. There are so many indecent happenings in these schools. It is shame that these schools ever

exist."

Mr. Premaratne added that as a democratic government it should pay compensation for the buildings and land taken over, which would cost them over Rs. 200 million. How was it possible for the government to find this amount of money when they cannot find the money to run their own schools, he asked.

Chevalier C. L. W. Perera also addressed the gathering. He said that in matters of religion Catholics could point to a great number of martyrs who had died for the faith. "We will resist the taking over of the schools by every lawful means at our disposal" he said.

Struggle not against Government but against its Educational Policy

THE PRESENT GOVERNMENT HAS NEITHER A MORAL NOR A LEGAL RIGHT TO TAKE OVER THE DENOMINATIONAL SCHOOLS, SAID MR. S. D. P. VALENTINE SPEAKING AT A LARGELY ATTENDED PUBLIC MEETING HELD ON THE DE MAZENOD COLLEGE GROUNDS, KANDANA, LAST SUNDAY EVENING. A LEADING BUDDHIST EDUCATIONIST, MR. T. D. D. W. SENEVIRATNE, PRESIDED.

Mr. Valentine asked whether the denominational schools were in the past in any way anti-national. On the contrary, he said, the denominational schools most diligently carried out the policies enunciated by the government, despite the controversial nature of such policies.

Mr. D. A. Ramanayake stated that the take-over was purely a Marxist plot to eliminate religion

from the land.

Mr. Telesphore Perera stated that it was wrong to say that only Catholics were against the take-over. He declared that the people's present struggle was not a struggle against the government, but only against its educational policy, which was unjust and unfair.

Mr. S. D. P. Valentine moved a resolution of protest.

MATALE NEWS

from R Anthony

Abbot General's arrival

HIS Lordship the Abbot-General of the Benedictines paid a visit to St. Thomas' College, Matale, recently. At the College assembly he was given presents as souvenirs, articles executed mainly by the boys themselves.

The Rector entertained His Lordship and the staff to lunch at which the staff presented His Lordship with a beautiful souvenir, a silver Ceylon on a teak stand serving as a dinner gong.

Girls' Junior Association

THE 24th Annual General Meeting of the Girls' Junior Catholic Association was held last month. Miss E. Silva presided. His Lordship the Rt. Rev. Dr. Leo Nanayakkara, o.s.b., Bishop of Kandy, was Chief Guest.

Others present were the Parish Priest, Very Rev. Fr. A. Paul Perera, Rev. Fr. Aidan de Silva, o.s.b., Rector of the College, Rev. Mother Mary Agnes, Superior of the Matale Convent, Rev. Mother Mary Dolores, Assistant Superior of the Gampola Convent, Members of the G.J.C.A., Gampola, and representatives of the various

of Assisted Schools in Matale town, held on 18 October.

Mr. P. Muthalagu, Proctor, S.C. presided.

associations in the parish.

Miss Patricia Spittel, Secretary, read the minutes, the Annual Report and the Balance Sheet.

His Lordship referred in brief to the works of Christian charity and Catholic Action among Catholic women in the different countries visited by him during his travels abroad.

The following were elected office-bearers:—

President: Miss E. Silva; Secretary: Miss Rose Weerasinghe; Librarian: Miss Joan Weerasinghe; Treasurer: Miss Shanti Gnana-pragasam.

Legion of Mary

THE Praesidium function of the Legion of Mary was held on the 2nd October representing all of the three praesidia in the parish.

Rev. Fr. Aidan de Silva, o.s.b., and Mr. R. Anthony gave two talks. Benediction of the Most Blessed Sacrament concluded the proceedings.

Golden Jubilee

ON the 8th October Rev. Bro. Francis Xavier, Superior-General of the Franciscan Brothers of Mary, Matale, celebrated his Golden Jubilee of Profession in the Community.

Catholic Undergrads discuss the take-over

OVER one hundred and sixty students participated in a lively discussion recently on the schools' take-over.

Mr. Horace Perera led the discussion. Fr. Justin Perera spoke on Catholic education.

In a resolution passed, the Catholic Students' Federation pledged their full support to the wholesome efforts now being made to defend the schools.

The students also resolved to disseminate widely the position of the Catholic Church which was opposed to the take-over.

They further resolved to equip themselves to make their own contribution to Catholic education in the new set-up whatever it happened to be in the future.

● 8000-STRONG CROWD HEAR M.P. FOR GALLE ISSUE TIMELY WARNING

"INTERNATIONAL Communism was playing a game so subtle that this country wedded to democracy was today, however, faced with the prospect of paying the road to Communism," declared the M.P. for Galle, Mr. Wijananda Dahanayake, at a meeting held last Sunday at the Moratuwa Town Hall.

An estimated gathering of over eight thousand heard Mr. Dahanayake convincingly issue a warning to Buddhists not to be duped by the moves now being made on behalf of International Communism.

Mr. S. Lucian J. Silva, J.P., presided.

RESISTANCE

He urged the people to harness all the resources in their power, to resist the schools' take-over move.

It was no offence in a democra-

tic country to fight for their rights, he said. They should not fear to make any sacrifices. Democracy allows them to do so.

SPEAKERS

Among the other speakers were Rev. M. Sri Jinanda Maha Nayake Thero of Kotahena, Rev. Ratgama Pagnasekera Maha Nayake Thero of Borella, Messrs. Shelton Jayasinghe, M.P., Wattala, D. J. Samarantunga, Ayr. Dr. D. P. L. W. Sirisena, Messrs. S. O. Stenbo, A. P. Fernando, V. T. Silva, Norbert Mawalage, and M. E. Fernando.

- CEYLON'S LEGION-MISSIONARY TO AFRICA, JOE PILENDIRAM, WAS ONE OF OVER 200 "SEAGULLS" WHO FOUND HIS TRAVEL TO THE MUNICH CONGRESS PARK AND ALL EXPENSES MET BY OPERATION SILVER SEAGULL. HERE IS THE AMAZING STORY BEHIND THIS "TRAVEL AGENCY OF LOVE."

Travel Agency of Love

"Operation Silver Seagull"

OPERATION Silver Seagull was a unique and most successful undertaking connected with the recent International Eucharistic Congress held at Munich, Germany.

It was a programme in which parishes and other communities throughout Germany helped to bring guests to the 37th International Eucharistic Congress from mission countries. Through it, 200 bishops, priests and laymen were present at the congress, which took place from July 31 to August 7.

Operation Silver Seagull took its name from the first missionary to benefit by it, Father Severino Alcaman, O.E.M. Cap., a full-blooded Indian of Araucanian stock who works in a remote district of his native Chile. The name Alcaman means Silver Seagull.

The seed of Operation Silver Seagull was planted in the mind of a young college student named Hans Merkt during Nazi days, when German Catholics were denied permission to attend the 1938 Eucharistic Congress in Budapest, Hungary.

Hans Merkt was one of 70,000 German Catholics whose applications for travel permits were refused, but he decided to go at his own risk. He got there and back safely.

That seed began germinating during the 1952 Eucharistic Congress in Barcelona, Spain. Dr. Merkt began thinking that the many Catholics from far corners of the earth who wanted to attend Eucharistic congresses should be given the opportunity to attend.

Dr. Merkt, a deputy now in the State Legislature of Bavaria, southern Germany, began giving lectures throughout West Germany to persuade individual parishes and communities to sponsor Eucharistic pilgrimages from mission lands.

His first success was in the town of Partenkirchen, in the Bavarian Alps. The townspeople agreed to subscribe to a fund for a round-trip air ticket and all incidental expenses in favour of Father "Silver Seagull," who eventually arrived as an honoured guest of the congress.

Due to Dr. Merkt's persistent efforts numerous other parishes and communities throughout West Germany followed suit. Among the guests at the congress for whose trips funds were raised were three Cardinals, one of whom was His Eminence Valerian Cardinal Gracias, Archbishop of Bombay, India. Cardinal Gracias took with him to the congress two little orphaned Indian girls to be adopted by a Munich family who saw them in a television show portraying the life in a Catholic Indian orphanage.

In the course of his operation, which was sometimes called a "travel agency of love," Dr. Merkt "sold," as he puts it, missionaries from South Africa, Japan, South America, Eskimo land and other distant countries.

In many instances the whole population of a village or a town participated in these charitable ventures which stirred the imagination of thousands of Catholic Germans.

The purpose of the venture was to make Catholics all over the globe aware of their membership in a world-wide family, and to give the pilgrims who were "shouted" the trip to Munich memories that will last a life-time and help them spread the faith "as fast as the seagull can fly."