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## HOUSE OF REPRESENTATIVES DISCUSSES SCHOOLS ISSUE

# THE TAKE-OVER "CONTRARY TO Mr. BANDARANAIKE'S POLICY"

### 1000-strong group in Penitential Day

(from our correspondent)

AT Dehigahapitiya and Parakaduwa, almost a thousand men, women and children observed a very moving and touching penitential day last Sunday. This unique day reached its climax with Holy Mass at Parakaduwa in the evening.

They had come from various neighbouring parishes—from Kegalle, Hanwella, Gurugalla, Mapota, Eheliyagoda, Avissawella and Dehigapitiya—ready to undertake a nine-mile penitential walk to Parakaduwa. But the programme for the day had been altered and they spent the entire day in prayer, complete silence, and penance (their only meal consisting of bread, plantains and tea).

By 3 p.m., the large group from Dehigahapitiya went on to Parakaduwa and joined up an even larger group which had gathered there from Rakwana, Ratnapura, Kuruwita and Higgashena, for the same purpose of reparation. There, the Divine Sacrifice of the Mass was offered on an improvised altar, and the almost 1,000-strong group of the faithful concluded their truly wonderful day of penance and prayer.

### It's a Communist Move says Mr. Dahanayake

(by a "Messenger" reporter)

THE GOVERNMENT'S DECISION TO TAKE OVER THE ASSISTED SCHOOLS WAS STRONGLY CRITICISED IN THE HOUSE OF REPRESENTATIVES WHEN THE BUDGET DEBATE OPENED EARLIER THIS WEEK.

The main points of attack were that—

- it was directly contrary to the policy of the late Mr. S. W. R. D. Bandaranaike;
- that it was Communist inspired;
- that it did not have as its aim better education but that it was "an act of vindictiveness against the Catholics";
- that not only the Catholics but the education of all children would suffer as a result of this policy.

The man most vehement and articulate in his protest was Mr. W. Dahanayake, M.P. for Galle, ex-Prime Minister and ex-Minister of

Education in the late Mr. Bandaranaike's government.

Mr. Dahanayake was adding to what he had already said on this question at a public meeting in Beruwela. At this meeting he reminded the people that the late Mr. Bandaranaike had stated that if the schools were to be taken over by the State, only those schools which came in voluntarily into the scheme would be taken over.

Today Mrs. Bandaranaike and her Cabinet were paying only lip service to the policies of the late Mr. Bandaranaike, Mr. Dahanayake said. He added that Mrs. Bandaranaike and her Cabinet were now being guided by the policies of the Communists who had a long-term plan to establish Communism in Ceylon.

Speaking in Parliament Mr. Dahanayake quoted another statement of the late Mr. Bandaranaike which had a great significance in this context. Mr. Bandaranaike had stated in March 1958 when he had addressed a meeting of the All-Ceylon United Bhikkus Congress at Borella: "While I try to safeguard the rights of Buddhism, I cannot aim a death blow at others. We should not do violence to the conscientious objections of Catholics and other religionists."

### "Shifting policy"

Mr. Dahanayake further referred to the "shifting policy" of the Government with regard to the schools issue. He pointed out that while the S.L.F.P. Secretary, the present Minister of Finance, had stated before the elections that two committees would be appointed to examine the content of education and the schools take over respectively, they had stated a different thing after the elections. Mr. Dahanayake again pointed out another disparity between the statement in the Throne Speech on education and the subsequent communiqué of the Minister of Education which ran contrary to the Throne Speech and reduced that policy statement to a "scrap of paper."

He also pointed out that the referendum promised by the Government would also amount to this type of contradiction. The Government promised the freedom to stay out of the State scheme by word but made it nearly impossible to do so in fact, he explained.

HE WARNED THE BUDDHISTS OF THE COUNTRY THAT ALTHOUGH APPARENTLY THE CATHOLICS WOULD SUFFER OWING TO THE TAKE-OVER OF SCHOOLS, ULTIMATELY ALL WOULD SUFFER.

### Archbishop at Kotahena School says—

## Schools are no Financial Asset to us

(by a "Messenger" reporter)

THE long ceremony you have witnessed just now would show you that these buildings are sacred. But the children who study here are more sacred to us. They are the treasure of the Church. If people rob us of them God will not bless them," said the Most Rev. Dr. Thomas Cooray, O.M.I., Archbishop of Colombo, when he blessed the new building of St. Lucia's School, Kotahena, last Friday.

The Archbishop added that the Church did not run schools for business purposes, as some people were prone to think.

"The schools are in no way a financial asset to the Church," said he. "To put up this new building which cost about two hundred thousand rupees, the Church had to sell several houses and we still owe over fifty thousand rupees to other institutions," explained His Grace.

The Church was ready to join in a national system of education, but education, he declared, included the moral formation of the children.

Rev. Bro. Norbert, the Principal of the school, thanked His Grace for his generosity towards the school. Mr. H. E. Perera spoke on behalf of the staff.

A social and variety entertainment followed.

## Bishop blesses Galle's Minor Seminary

(from our Galle correspondent)

DESPITE a pelting shower of rain, a large gathering of the faithful was present when His Lordship the Bishop of Galle, the Rt. Rev. Dr. N. M. Laudadio, S.J., blessed and laid the foundation stone of Galle's Minor Seminary atop the hill at Minidhorukande, in Kalegana, on 30 September.

Coincidentally, it was also the 26th

anniversary of the Consecration of His Lordship the Bishop of Galle.

Also present at the ceremonies were the Vicar-General, Mgr. T. N. Alles, the Rector of St. Aloysius' College, Fr. Pogany, Rector of the Jesuit Seminary at Loyola Hapugaha, Fr. Jannacone, S.J., and the Rector and Spiritual Director of the Seminary respectively, Frs. G. Wijeratne and De Mattia, S.J.

Addressing the assembly, His Lordship declared that no less important as the up-and-coming seminary was the building up of a holy and zealous priesthood.

In charge of the present building operations of St. Francis Xavier's Minor Seminary is one of its first students, Fr. Stephen Perera.



DARK grows the greying hour over  
hearth and home, o'er land and sea  
While Mary gathers all her children  
round her well-loved Rosary,  
Shall we in Lanka fail her as the  
storm-clouds now lean o'er this isle?  
Say not it's dark while yet we  
live to see the triumph of her smile.

Harrison Peiris.

## FAMILY DAY AT TEWATTE

is on Thursday the 13th (and not on the 16th  
as erroneously announced on page 3).

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# Buddhist Congress & Assisted Schools

IT is stated that the All-Ceylon Buddhist Congress has urged the Prime Minister to take over all assisted schools by January 1st, 1960, and to refrain from granting any assistance to schools or teachers who opt not to join the proposed unified national scheme of education. Further, the Congress has asked that the Government should implement the recommendations of the Buddhist Commission in regard to raising the status of the Bhikkus, the administration of Buddhist Temporalities, Pirivena Education and the restoration of all valuables removed from the temples. How splendid!

In other words, what the Buddhist Commission wants is that schools of other Religious denominations be taken over by the State, while the Government should continue to give all help and assistance to Pirivenas and other kindred Buddhist Institutions. To quote from the Report of the Buddhist Committee of inquiry, appointed by the Buddhist Congress: "The cost of Pirivena Education should be met by funds paid to the Buddhist Sasana Council by the Government as compensation for temple lands forcibly seized by the British Government" (p. 122). So the Buddhist Congress is keen and wants compensation for Buddhist Temple lands. We admire their sense of justice and fair play. In this connection does it not occur to the Buddhist Congress that to allow schools of other denominations, built on their lands and with their money and labour, to be taken over without compensation, would be an iniquitous act of vandalism and expropriation unthinkable in a democratic country?

We are not against the Government granting State aid to the Pirivenas and the Pirivena Universities, directly or through the Sasana Councils. But then, is it just and proper for the majority community to have everything and give nothing to the minorities?

Hence elementary justice demands that the Government should help other religious denominations in regard to the Education of their children. The Buddhist Commission rightly points out: "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 this moral education" (p. 66). That is why evidently the Buddhist Commission had recommended in its report as follows: "In addition to pirivena education, it was a view widely held that Training Colleges should be set up where bhikkus would be instructed in Dhamma and its exposition. The funds for the establishment of such Colleges should be provided by the State as compensation through the Buddha Sasana Council" (p. 122).

Just as the Buddhists, citizens of other denominations also have their rights. Let there be justice and fair-play.

W. A. C. Fernando.

Marawila.

## Mr. Mettananda — a Catholic?

I CAN at last establish what I have long suspected, that Mr. Mettananda is a Catholic, and that all his literary effusions are another instance of those unscrupulous means the Catholic Church encourages her children to use, in order to camouflage their activities.

I suspected this the day the daily papers announced that on a point he was in perfect agreement with His Grace, the Archbishop of Colombo. From that day in spite of his rebuffed fervour to cover up that instinctive betrayal of his real self, I have been able to see through the veil and see the real Mr. Mettananda.

That Mr. Mettananda is a disguised Catholic is plain from the following reasons:

1. We have very reliable evidence to show that he is not a Buddhist.

Not long ago no less a person than the late Mr. Bandaranaike said of him that he does not know even the A.B.C. of Buddhism.

A cursory glance at any of his interminable letters to the Editor is enough to show that he has an abundance of Dithi-Upadana, the clinging to False Views which should be absent in a true Buddhist.

2. He takes it upon himself to reply to His Grace, the Archbishop of Colombo. Now the Archbishop addressed only Catholics in his circulars. So the one who replied to him must be a Catholic.

3. This is confirmed by the open confession of Mr. Mettananda: "I have a host of Catholic friends and relatives" (Cfr. C.D.N. 19-9-60) and by the fact that he was a teacher in a Catholic school.

## LETTERS

4. He shows acquaintance with Catholic literature—at least second or third hand.

He knows at least one para from St. Alphonsus Ligouri's Moral Theology which he has quoted from 31-8-58; he seems to know the name of the Encyclical "Sapientiae Humanae" and even some sentences from Canon Law.

5. No Catholic, according to Mr. Mettananda, is allowed to think. Mr. Mettananda, is obliged to write so much that he has nothing to think. Therefore he must be a Catholic.

H. M. T. Ariyaratne.

Katugastota.

II

THAT dormant volcano in the person of Mr. L. H. Mettananda has erupted once again, leaving a trail of abuse and falsehoods, and generally sowing the seeds of class hatred and dissension, so characteristic of this maitriya-loving personality.

A well-reasoned and cogent reply has already been given, but I would like to ask Mr. Mettananda three simple questions:

1. Whom do you represent? Is it the genuine Buddhist or is it a small coterie of fanatics?

2. Does this demand for the taking over of assisted denominational schools have even the saving grace of a united demand from Buddhists themselves?

3. 'Like father, like son' is a trite saying; could we not alter it and say 'brothers are alike'?

Cecil Jayawardena.

Dehiwala.

## Cross & Chain

WHEN we see a person wearing round his neck a cross hanging from a chain, we silently whisper "God be praised, God bless him." The wearer is unaware of the number of people praying for him for the splendid manifestation of his faith. He unconsciously is publicly professing his religion and exhibiting the Inevitable Standard to be seen by all while many these days are even afraid to call themselves Catholics or ashamed to make the sign of the cross in public at the time of the Angelus or when sitting down for meals at an hotel. The wearer of the cross is doing a tremendous propaganda for God and it gives us immense pleasure to see such people in growing numbers on the streets today. They express their faith that Christ has been their Saviour and that it is the sign of their redemption from sin.

The cross is the emblem of Christianity. Catholics instinctively turn to it in time of need or danger; they trace it on their forehead, breast and shoulders in the prayer called the Sign of the Cross. It was Christianity alone that made the cross a symbol of hope, faith and love because Jesus Christ was crucified on it to save us from our sins. The cross has become the Christian's glory all through the centuries. When persecuted Christians huddled in the catacombs, buried their dead in secrecy, they traced the sign of the cross on the last resting place of martyred Christians.

If a person wearing a cross meets

with an accident and has fallen by the wayside, be sure it will attract the nearest Catholic to stand by as a help and send for the nearest priest to administer the last sacraments. St. Cyril of Jerusalem, who lived in the 3rd century, said: "Let us wear the cross boldly and courageously. When the demons see it, they are reminded of the crucified; they take to flight, they hide themselves and leave us."

When death at last comes, to us, we die with the cross in our hands asserting by our last act that we die united to our Master. Allegiance to Christ is a thing not easily bought nor lightly surrendered. Having joined ourselves to Christ, we should be glad to show outwardly that we are Christians. The cross expresses most appropriately what we believe in our hearts. The complexity of modern living brings with it a host of dangers to our Faith. Moreover,

a cross sits better round the neck than any other fancy ornament. Why not start wearing one today and receive a bouquet of blessings from all those who pass you on the streets. Of course you would certainly have it blessed before you wear it, for it is a sacramental.

W. L. S. C.

Kolonnawa.

## Fiction vs Truth

IT has been brought to my notice that on page 3 of the *Buddha Perumana* dated 24-9-60, an entirely garbled version was given of the meeting held at Maris Stella College, Negombo, on Friday, 9th September 1960, at which Rev. Fr. P. Schram, O.M.I., spoke to a gathering of teachers of the leading Catholic schools in Negombo.

What actually happened was this. Rev. Fr. Schram, on invitation, addressed the meeting on Modern Trends and Christianity. His object throughout the talk was to get the teachers of the District to get together to discuss problems of common interest and, as Chaplain of the C.W.M., he naturally indicated the formation of groups where they meet with Christ in their midst, to see judge and act, on every problem, as Christ would have us see, judge and act, and through this process build up a strong Faith to face up to the trials and turmoils of modern times.

At question time when the schools issue came up, all that he said was that Catholics opposed the schools take-over, because our schools are so necessary to give the Faith to our children. And defining a Catholic school, he said it was one in which there is systematic instruction, and a Catholic atmosphere where secular subjects are taught from a Catholic perspective, and where there are religious exercises. He wound up by once again stressing the need for Catholic teachers to acquaint themselves of the proper values involved in the different issues in a now fast changing social pattern.

T. L. Peris.

## Gethsemane

I AM grateful for your kindness in arranging for a review of my essay *Gethsemane* and publishing the review in your issue of September 17. I am grateful also to the reviewer, D. F., for the friendly and indulgent tone of what he has written.

But I am baffled in all my attempts to find what possible ground there is for his assertion: "The author's interpretation would seem to fall back on purely chronological sense to be attributed to the word 'hour'..."

If I have understood D. F. aright, he is thinking here of the word "hour" as uttered by Jesus in the passage quoted in John XII, 27. In the essay taken as a whole, or in any single passage of it, what is there that could lead one to suppose that its author had taken this word in that context to signify anything other than what D. F. aptly describes as "the culminating point of the Messianic life of Christ?"

Colombo.

A. C. S.

(We have sent this letter to our reviewer, and publish his reply below. — EDITOR).

II

YOUR correspondent takes umbrage at a certain statement I made in the review of his brochure "Gethsemane" in the *Catholic Messenger* of 17 September. In the course of that review I stated that the author reads the word "hour" which occurs in the Gethsemane prayer of Christ ("He prayed that if it were possible the hour might pass from him")—Mark 14, 35) in a purely chronological sense.

I concede that Mr. Seneviratne's thesis does not demand that we read "hour" as a period of sixty minutes; his whole explanation does however move on the chronological plane as he himself says clearly:—

"The manner of His death, He (Christ) knew. But the timing of the future event—what right has even the most saintly scholar or the most scholarly saint to assert that Christ in His life on earth knew this, before it had been revealed to Him from the Source?"—p. 3.

The author's contention is that Christ prayed in the Garden for the time of His passion to be hastened. This "could not but have been painful to the Father," p. 4; but "this was His labour: He wrestled in prayer for this. This it was that troubled His soul and wrung from His body the sweat that struck the physician in Luke..."—p. 4.

By forcing Satan to combat before he was fully prepared, Christ compelled him to advance to doom; just as Scipio scored a victory over Hannibal at Zama by striking first with a forced march, thus taking the Carthaginian unawares.

The objection an exegete would have to this theory is the simple one that it is not grounded on the texts themselves. The passages in the Synoptics which refer to the Gethsemane prayer (Mt. 26, 39-46, Mc. 14, 34-36, Lk. 22, 42, cf. Heb. 5, 7) speak of the passing away or the transfer of the hour and chalice of the Passion. The Greek texts use *para-erchomai* and *para-phero* for "passing away." None of the N. T. Lexica I consulted (Arndt and Gingrich, Zorell, Schmol-

ler, Analytical Greek Lexicon) interpret these words as an advance in time. Thus Arndt and Gingrich give for "para-erchomai"—pass without touching; for "para-phero"—take away, remove.

As such, even though Mr. Seneviratne's theory sounds plausible, it does not seem to be warranted by the texts.

There is also one or other theological difficulty lurking in the theory, like the "pain" of God the Father; and again can one say that Christ did not know the exact time for the Passion fixed by the eternal decree of the Father?

While respecting A. C. S. for his original piece of thinking on this problem, as a technical theologian I must beg to differ. I would commend the solution of St. Thomas Aquinas to the author as extremely profound.

D. F.

## Catholic Schools & Free Education

THOSE who are in favour of the taking over of assisted schools usually make this accusation that leading Catholic schools did not admit free scholars in the past. This is neither fair nor just. For instance, St. Joseph's College, which is the leading Catholic educational institution, had been admitting hundreds of students without charging any fees up to the time of introduction of free education. Further, it has gone to the extent of even providing books and free meals to these free scholars.

What is said of St. Joseph's College is also true of St. Benedict's and many other leading Catholic schools. St. Benedict's College in the past always used to have three hundred or four hundred free scholars—about 20 per cent. of the whole amount—who were given books and meals free. As an old boy who knows the College well and who had been a boarder for several years I make this statement without any fear of contradiction.

Long before government thought of giving free education, our Catholic schools had been imparting free education to hundreds, nay thousands of boys and girls whose parents were unable to pay fees.

Francis Nethisinha.

Colombo.

## Khrushchëv on God By Frank Coniff

National Editor, The Hearst Newspapers

"WE ARE ATHEISTS. CERTAINLY WE USE THE NAME OF GOD AS IN 'GOD'S TRUTH,' BUT IT IS ONLY A HABIT. WE COULD JUST AS EASILY SAY 'I GIVE YOU MY WORD.' 'WE ARE ATHEISTS, BUT WE HAVE A TOLERANT ATTITUDE TOWARDS ALL PEOPLE.'"

William Randolph Hearst, Jr., Bob Considine, and I talked with Nikita Khrushchev for nearly four hours at Communist party headquarters in Moscow.

NOW here was the Boss himself, openly mouthing his denial of God, reviling organized religion with a diatribe as uninformed as it was venomous. Intellectuals who have flirted with the far left must have been jarred by the low mental content of Khrushchev's blast.

It was no spur-of-the-moment whim which impelled Bob Considine to direct a barbed query at the world's No. 1 Communist. Rather, it had been a stratagem carefully worked out in the skull sessions which precede these important Kremlin interviews. The time might be ripe, we reasoned, to smoke Khrushchev out on the subject.

Mr. Hearst pointed out that there had never been a great country or civilization which hadn't believed in God, "or some kind of a Supreme Being."

THE Boss of the whole Communist world shrugged and said contemptuously: "Let them believe what they want. It doesn't prevent us from co-existing."

That is the intrinsic difference between us, Hearst said. "When we give our word we think it is a pledge to God, but in your case the pledge remains on paper only. I hope there can be a common meeting ground between us on this some day."

THIS one stung. A dull brick

colour crept upward from Khrushchev's bull-like neck and slowly mottled the oval face.

Khrushchev ripped out a denunciation of priests throwing holy water on weapons, priests who helped enslave colonial peoples, of priests who "left the Gospel for the people and took the riches for themselves." Gone was the aplomb of a world statesman. In its stead was pure, unalloyed hatred.

WE were stunned by the vehemence of the man. Three hours of a monotone recital had not prepared us for this sudden flare of emotion.

But Nikita Sergeevich Khrushchev felt better. A lot better. He had vanquished "God" just as any self-respecting Communist ought to do. The buoyancy returned to his voice, and again he was the genial Communist overlord being patient with three Americans who stubbornly insisted on believing in the old truths, the ancient values, the God who will not be mocked.

"IS that enough?" he asked us.

It was indeed. For ten more minutes we chatted idly. But the high point of our interview had been reached and passed. In the violence of his outburst against God and all His manifestations, Nikita Khrushchev revealed, wittingly or no, the last adversary and that last battle-ground on the Communist master chart for worldwide supremacy.

BELIEVERS the world over can be grateful to Nikita Khrushchev for his shameless candour when Bob Considine raised the question of God in the world headquarters of the Communist party in Moscow, Russia. (Pau- list Feature Service).





# BRINGING THEM IN...

AN ELDERLY PARISH PRIEST OF A SUBURBAN CHURCH ONCE SAID IN DISAPPOINTMENT: "FATHER, I HAVE DONE SO MUCH FOR THIS PARISH, BUT THE YOUNG FOLK ARE STILL STANDING OUTSIDE OF A SUNDAY MORNING, EITHER READING THE PAPERS OR GETTING READY TO LEAVE." HIS ANXIETY WAS REAL; HIS DESIRE TO DO BETTER, SO THAT THE MASS WOULD BE MADE MORE ATTRACTIVE, EQUALLY STRONG.

EVERY PARISH PRIEST WHO READS THIS, EVERY LAY PERSON WHO IS AN APOSTLE, MUST NECESSARILY COME BACK TO THIS ONE TRUTH: IT IS THE MASS (LIVED) THAT MATTERS. OUR DISCOURAGED PASTOR WAS ONLY REVEALING THE GENUINE ANXIETY OF EVERY PASTOR, OF EVERY PRIEST WHO IS IN CHARGE OF SOULS. ALL PRIESTS WOULD WANT TO SEE SO MANY COME TO CHURCH ON SUNDAY SO THAT THEY WOULD BECOME EVENTUALLY, MONDAY-CATHOLICS, MEANING THAT THEIR LIVES, FROM MONDAY TO MONDAY, WOULD BE CHARGED WITH THE MESSAGE AND MEANING OF THEIR SUNDAY MASS.

But perhaps we could try to make the Mass more appealing, more attractive to the young, so that when these youths grow older and form families they would give to their children the greatest heritage: a love for Holy Mass, lived and understood. There is so much potential in the Mass for making it what it really is: a social gathering of the brothers of Christ, under the Fatherhood of God, to take part in the Redemptive act of Christ our Elder Brother, given for us again and again. One is strongly reminded of the words of a French philosopher: Love has but one word, which it always says but never repeats. Such, we should accept, is the daily recurrence of the Mass.

## Let's start NOW!

We must start now. Start together. How many priests we have met who are eager to revive the dropping liturgical spirit of their parishes, but who await the word "go?" Some parishes have forged ahead; others will soon follow, for we still have to meet the priest "who is just not keen" on liturgical life for his parish, or wary about its pastoral power.

For an effective beginning we must love the past and its methods but have courage to discard those methods we regard as being effete. To take an example: I once overheard a priest saying that we must keep the sense of mystery of the Mass, and therefore, as far as possible say it in a soft voice, so that no one would know what's going on. This is wrong method, worse theology. The Roman synod of recent times emphasized: "Priests should say Mass in a fairly loud voice when not forbidden by the rubrics." Or again, to repeat to the people that Christ goes from Herod to Pilate and back to the Sanhedrin in the symbolical movements of the priest at the altar is unwise because the faithful will fail to see the glorious aspect of the Mass in which we say at least three times: "Tum beata passio..." and then add: *Thy glorious resurrection and ascension*. One term of the miracle is bread, the other term is the Living Glorified, Resurrected Body of Christ, the Son of the Living God. It is such incorrect thought that retards any correspondence between zealous theory and practice.

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## Pastoral mystique

To solve the discrepancy between theory and practice, would it not be of interest to develop a pastoral mystique of the Mass. I mean we should all—priest and people, especially

—by  
**Fr. Michael Rodrigo O.M.I.**

the Catholic Action units and Praesidia and all the co-operative what-have-you of urban and rural parishes—realise day in and day out that it is around the altar that the greatest lessons of Christianity are learnt. Was it perhaps the saintly Cure of Ars who said: "The Host can make you wiser than a hundred books." Cardinal Lercaro made no mistake when he changed around the altar

Here, too, direct participation demands the use of Latin.

- This degree adds: the *Gloria; Credo; Sanctus-Benedictus; Agnus Dei*. This must be done in Latin, and with the celebrant. If the vernacular is to be used, either these prayers must be said at a different time from that of their recitation by the celebrant, or they must not be a verbatim translation of the Mass-prayers. The Apostles' Creed, for example, could be recited by the people in the vernacular, while the celebrant recites the Nicene Creed in Latin.
- This last degree adds: the *Proper* of the Mass (*Introit, Gradual, Offertory, and Communion*). This form is best reserved for more cultured and better-instructed groups, the supposition being that the ordi-

nary congregations would not know Latin well enough to be able to participate in a worthy manner.

## Language and Song

To keep on the side of realism, one must avow that since all four degrees demand some use of Latin, the ordinary people will not find it easy to

when the faithful sing the entry-hymn: "Come let us worship the Lord," they could be standing as a sign of greeting to the priest—God's greatest gift to man—now coming to perpetuate the sacrifice of Christ, that Tremendous Lover. So too, when he leaves the altar, while the final hymn is being sung. Two other instances which indicate a standing posture would be—as is done today in hundreds of European and English Churches—the Preface which is the herald of the Greatest Prayer of the Church (the Canon), and the *Pater Noster* (Our Father), which is the prayer Christ Himself taught us. In this a spontaneous uniformity is needed. It is far from nice to see stragglers getting up late, or half the community kneeling at their private devotions during the essentially social and collective act which is the Mass. One is reminded of the French pastor who, on seeing some indifferent members of the congregation, tardy in standing up for the Preface, said: "All will stand please, except the infirm and the aged." No one sat, from then on.

## Sacred silence

But here we come up against a legitimate objection: if religion is, in the ultimate analysis, a strictly personal affair between my God and me, and if Mass is the highest form of religious worship, how does this square up with the social aspect of the Mass, especially with the aspect just mentioned, that of collective words, gestures, and postures of

**It is the Mass that matters... There is so much potential in the Mass for making what it really is: a social gathering of the brothers of Christ, under the Fatherhood of God, to take part in the Redemptive act of Christ... One is strongly reminded of the words of a French philosopher: Love has but one word which it always says but never repeats. Such is the daily recurrence of the Mass.**

from end to centre in some of his churches in order to gather his flock about the Eucharistic table. He then went out into the highways of the richer folk, and the byways of the poorer factory workers inviting some of the reddest of the red of Bologna to the Eucharistic banquet. His perseverance won them from a mere 32 per cent. on Easter Communion in the first year to over eighty per cent, five years later. Once they came around the altar, he told them of their Christian living, of capital and labour and its harmonious blending, of charity and justice. Thus did Cardinal Lercaro use the Sacrament in its Sacrifice in order to bring about Pope Pius XII's cherished goal when he launched the movement for a Better World, in February 1952: "We must change the savage into the human, the human into the divine." Giacomo Cardinal Lercaro, the liturgical cardinal, has shown the way, as an eminent pastor-of-his-flock.

## Dialogue Mass

In former times, before the now famous *September Instruction* (1958), Dialogue Mass was a luxury. Few priests had the time or the chance to ask permission of the Bishop, for they also felt perhaps that it was "such an outlandish thing." Yet, even after the epoch-making *Instruction* which allows priests to have Dialogue Mass without express reference to the Bishop, Dialogue Mass is still a luxury. There are four types, or rather degrees of Dialogue Mass envisaged (cf. p. 31, of the *September Instruction*, 3 September 1958):—

- Simple answers: *Amen, Et cum spiritu tuo; Deo gratias; Gloria tibi; Laus tibi, Christe; habemus ad Dominum; Dignum et justum est; sed libera nos a malo*. These responses, since they are a direct participation in the Mass, are to be made in Latin.
- Further, the faithful make the responses which the rubrics prescribe for the server: *Prayers at the foot; alternating of Kyrie and Christe; the Suscepit; the Communion-Confiteor* and the *Dominus non sum dignus*, said with the priest before the distribution of Communion.

even the first method; with some training, however, it might be possible. Schools and other institutions could perhaps try the second and third degrees, and seminaries may on occasion try all four, so that their priests may be trained for the ministry, but one wonders if there be no difficulty in the schools, with the general letting down of standards in the classics; will the pupils of today enter the "Latin" aspect of the Latin rite with as much zest as did their forbears, say twenty years ago, in the colleges.

The problem seems to solve itself when one aligns ends and means. Dialogue Mass is only one way of greater participation at the august Sacrifice, albeit the nearest and the closest, especially the last degree. For the faithful, there can be a blend of the first degree and appropriate psalms, hymns and canticles highlighting the current part of the Mass. We have met choirs eager to drop the "Tota Pulchra es O Maria" and the "Look down O Mother Mary" from the Offertory, only if they get a suitable substitute, and what greater substitute could be offered them than a hymn which suggests and describes our own offering of ourselves to Christ who is soon to offer Himself for us. Psalms like "How can we repay the Lord" (Ps. 115, Gelineau/Howell), "We lift our eyes to the Lord" (Ps. 122), "O Lord with wondrous mystery," "Let all mortal flesh keep silence," and similar hymns could be used as Offertory chants. Similarly the Entry hymn, the Communion hymn and the Final hymn could be made means of meaningful participation in the Sacrifice taking place at the altar. Children would lead the youth, and they in turn would lead the elders. Participation will become a reality.

## Bodily participation

Man is both body and soul. If the soul pours itself out in song and thus takes part in the sacrifice of prayer and praise as expressing its innermost sentiments of raising up of mind and heart, the body too has its role to play. Words, gestures, postures are so many ways of telling God with our body that we are His creatures and that we love Him. Mass, as the highest act of worship commands our bodily participation;

the body. To put it on a practical level: how can I worship in the "turmoil" of singing and processions, and standing at Mass?

Although it would be difficult to give an adequate answer, yet there are some elements of an answer in the September decree. According to it, and in consonance with the decree on Music, the Church is anxious to

## REMEMBER!

16th OCTOBER

IS

**FAMILY DAY**

keep the mystery aspect of the Mass from the Consecration till the *Pater* (Our Father). This "Sacred silence" that is suggested is so emphasized that the *Sanctus* (formerly left over as the *Benedictus*) after the Consecration, is asked to be sung before the Consecration. This would mean that no hymn should be sung after the Consecration. What of those regions where the loud invocation: "My Lord and My God" is sung all to a man? Although this is an excellent prayer and a still more excellent custom, I wonder if it is necessary to go one better than Holy Mother Church by keeping this prayer when she wants the loud recitation of it dropped. When the faithful realise its origin and its historical abuse (and we will keep them informed), who will want to say it out aloud? Long before Trent codified the Mass prayers, there were some northern dioceses in Europe, which had the strange custom of elevating the Host. The elevation really started in France around the year 1190. Within 25 years so much store had been set by the elevation that people who watched the Host raised aloft had already made a spiritual Communion in their hearts. This ocular-Communion, accompanied with shouts (later in Germany) of "Raise it higher," "Still higher, we can't see," made great inroads on physical Communion. Few approached the Holy Table, having been satisfied with the salutation (later changed into "My Lord and My God") and the ocular-Communion. In 1215, the Lateran Council IV had to decree that the faithful should receive Communion at least once a year and that at Easter or thereabouts.

## Personal and Social aspects

We need less ocular-Communion and more real Communion to emphasize the personal aspect of the Mass, though not at the expense of the social. The observing of silence from the Consecration onwards could further help the more contemplative to make their personal prayer. The apparent contradiction mentioned

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## FATIMA WORLD DAY 1960

NIGHT OF REPARATION

HALF-HOUR TURNS

Tewatta 12 Oct. 6 p.m. — 13 Oct. 9 a.m.

TIME	GROUPS	LANGUAGE
6-00 p.m.	St. Peter's Negombo, Wellapaliya, Wadduwa, Kamaragoda.	Sinhalese
6-30 p.m.	Pannipitiya, Kotte, Horana.	English
7-00 p.m.	Badalgama, Bolawalana S.H. Ladies, Enderamulla, Willorawatte.	Sinhalese
7-30 p.m.	Negombo (Grand Street).	Tamil
8-00 p.m.	Legion St. John's & Children of Mary, Uswetakeiyawa, S.H. Grandpass, Rajagiriya, Kadalana, Kandawala.	Sinhalese
8-30 p.m.	Colpetty, Nugegoda, Dematagoda, Rajagiriya, Negombo.	English
9-00 p.m.	Wattala, Batigama, Palagature, Maggona.	Sinhalese
9-30 p.m.	Palagature, Welihena.	Tamil
10-00 p.m.	Ragama (Legion M & W, St. Joseph's), Gampaha, Hanwell, Kimbulapitiya.	Sinhalese
10-30 p.m.	Dehiwala, Bambalapitiya, Borella, Maradana, Gampaha.	English
11-00 p.m.	Tudella, Pamunugama, Kurukulawa.	Sinhalese
11-30 p.m.	Amparai, Kandana.	Sinhalese
12-00 p.m.	Negombo (Grand Street).	Tamil
12-30 a.m.	Moratuwa.	Sinhalese
1-00 a.m.	Holy Mass. (His Grace the Archbishop)	—
1-30 a.m.	Kelaniya.	Sinhalese
2-00 a.m.	Maggona (2). Tewatta, Midellawita.	Sinhalese
3-00 a.m.	Kandana	—
3-30 a.m.	do.	—
4-00 a.m.	Block Rosary Group (Mrs. Offen)	English
4-30 a.m.	Kandana	—
5-00 a.m.	do.	—
5-30 a.m.	do.	—
6-00 a.m.	do.	—
6-30 a.m.	Dehiagatha.	Sinhalese
7-00 a.m.	St. James Mutwal, Timbrigasyaya, Negombo	English
7-30 a.m.	Grand Street Negombo.	Tamil
8-00 a.m.	Dalupota, Tarala, Dunagaha, Seeduwa.	Sinhalese
8-30 a.m.	Peruwala, Burulapitiya.	Sinhalese
9-00 a.m.	Family Day Mass (H. G. the Archbishop)	—



## 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.

## BISHOP SHEEN SPEAKS

### WHY WE ARE TIRED

**WHY** are so many people tired? Is it because they are physically exhausted, or because they are mentally exhausted? Are they burdened with fatigue or from stagnation? It is commonly assumed that everyone has a certain reservoir of power, with a meter attached, just as the gasoline gauge runs down as we drive the car, so too our energy and power decline as we use it. This indeed is true, and to deny it would be to fly in the face of one of the elementary laws of physics.

#### • The reasons

But the answer is not quite that simple. Our modern world is troubled less with physical exhaustion than it is with nerve fatigue. The loss is not only in the physical order, but also in the psychic. The reasons are the following:

1. Most people have no goal or purpose in life. If there is no reason for living, there is not much use in living. The want of an over-all destiny, beyond that of the daily round of pleasures and work, marrying and giving in marriage, is the basic cause of boredom. Nothing bores like economic and material security. Because one is on a road that leads nowhere and on a ship that has no port, and on a plane that has no landing field, to escape the fatigue resulting therefrom, there is left nothing but the longing for play, protection and indulgence.

2. A second reason for fatigue is the weakness of the will. Since life has no target, then what is the use of picking up bows and arrows? Without certitude of destiny, there can be no determination about the means to attain it. If no one believes there is a sun in the heavens, no one has the will to lift up the blinds.

#### • Mental factor of fatigue

A distinguished English psychiatrist has shown the mental factor of fatigue resulting from loss of ideals and faith. The mind having become tired, the body follows suit. One argument he gives is from hypnotism, where there is a communication of an idea to another. In their normal condition, men under experimentation were able to lift a weight of 101 pounds. When, under hypnotism, they were told that they were very weak, they could lift only 29 pounds. One of them, a prize fighter, said his arm felt like that of a baby. When, however, they were influenced under hypnotism to believe that they were strong, their average weight lifting amounted to 142 pounds.

It is our Vazistic duty to hail with quiet enthusiasm the 30th September Declaration of our Bishops that the State project of "take over" being in plain terms equivalent to the destruction of Catholic Education, it can never meet with our acceptance.

What if it is enforced — by iron rule, with a mailed fist? Then in conscience — before the bar of History and of world opinion where it is still unfettered — we are victims.

Well and good for ourselves; but we cannot — even reluctantly yielding to "force majeure" — accept the holocaust of our children's souls and the enslavement of the Gospel. What then? His Grace the Archbishop's Circular indicates the only way of countering the triple conspiracy so shrewdly hatched, so powerfully engineered, moving so inexorably towards the calamitous consummation.

We must turn to Mary — with the Rosary.



The stimulus of a great inspiration increased their physical powers by about 50 per cent.

The other experiment was to have a man flex his finger with a weight attached, until he was too exhausted to do so any more. If, however, the nerve to the finger was stimulated by an electric current, without giving time for the fatigue to pass off, the finger continued to flex. In other words, the fatigue did not originate in the finger, muscle, or nerve, but in the will.

#### • Escapism fails

Granted, however, the reality of physical fatigue, it is important to stress the psychological factor of fatigue in minds that know not why they are here, or where they are going. Where there is a sense of calling, or vocation, or a deep passionate love of a cause, fatigue does not come so quickly. It is far more boring to sit next to a dull person for an hour than to spend three hours in the company of a brilliant and interesting conversationalist. Where there is physical fatigue, there must be rest; but where there is mental fatigue, for the reasons mentioned above, there must not be escapism from discovering the meaning of life. Dr. J. Arthur Hadfield, drawing upon his psychiatric experience puts it: "Speaking as a student of psychiatry who, as such, has not concern with theology, I am convinced that the Christian religion is one of the most valuable and potent influences that we possess for producing that harmony and peace of mind, and that confidence of soul which is needed to bring health and power to a large proportion of nervous patients. In some cases, I have attempted to cure nervous patients with suggestions of quietness and confidence, but without success until I have linked these suggestions on to faith in the power of God which is the substance of the Christian's confidence and hope. Then the patient has become strong." (Copyright ... Reproduction in whole or in part forbidden).

## Strands of the Story 258

### A-N-A-T-H-E-M-A-T-I-Z-O

This is Her battle, even more than ours.

Men may sneer behind their viziers of power and might; but Satan who works the ropes will scowl. The Rosary has always proved a spanner in the works, most of all when the agencies of Evil have a name in "M."

### Father Vaz Feature

The strength of our appeal to Mary lies in a two-fold recognition and proclamation:

(a) of our utter helplessness;

(b) of the Satanic origin, nature and mechanism of the Evil that threatens us.

In true Vazian spirit we must confess not only our helplessness but our personal unworthiness of Heaven's extraordinary intervention. But our Cause is holy and deserving — most holy and most deserving for its champions God's rights in the souls of defenceless, innocent children.

Equally; however much in Christian charity we make allowance for the

sincere good intentions of the individuals opposing us, for the Evil conspiracy they are willy-nilly serving we have only one word — the ANATHEMA of supreme Ecclesiastical reprobation. And on the lips of even such a gentle long-suffering saint as the barefooted, Canji-fed, Fr. Vaz, that word of Reprobation keeps all its Scriptural, Fatimistic, sense of Woe by which, frightened at the immediate prospect, but over-awed by the mysterious plan of God's Mercy, we (like St. Paul) acquiesce in the drastic remedy that such be "delivered to Satan for the destruction of the flesh, that the spirit may be saved" (1 Cor. V. 5).

#### SECRETARIATE WORK

Despatched to Fr. Postulator (Rome) on 17 September per Bro. Kingsley Silva of Propaganda College:

(i) Memoir of Thomas van Rhee (1697);

(ii) Diary of Gerrit de Heere (1697);

(iii) Robert Knox: Historical Relation of Ceylon.

(iv) Fr. Gnana Prakasar: XXV years Catholic Progress.

#### BEATIFICATION HUND

Mr. Noel Stave: Rs. 5.

### Bringing them in

Continued from page 3

earlier, viz., between personal prayer and collective would cease to be.

Important as is personal prayer we still must feel with the Church: *sensire cum Ecclesia*. Great liturgists, however, insist that there is no opposition between liturgical piety and ascetical piety. Psychologists of the stature of Willibald Demal, O.S.B., corroborate these assertions. As the foremost priest-psychologist today, Demal (*Pastoral Psychology*, 1955) holds that "in communal celebration of Mass, no particular regard can be taken of individual diversities, since the peculiarities of individuals must be sacrificed to the community and its collective intention. But it is of the essence of the Church and the Catholic spirit to grant as far as possible every possible freedom to souls, if such freedom fosters the individual's God-given dispositions and capabilities. Asceticism and liturgy are not in opposition but mutually complementary."

#### Togetherness

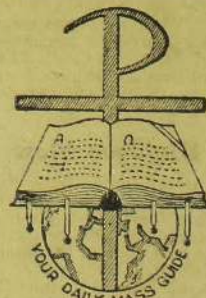
It is your Mass and ours. It is the highest social and personal act of worship we can offer to God, together. First comes the Mass, then the building of churches, transepts, aisles, naves, embellishments. Once the faithful know this, they will know why they build bigger and better churches: only the best is good enough for Our Blessed Lord. Then even the poorest of the poor will know what it is to give gladly to buy the best vestments, the best ceilings, the best church-linen, the best ornaments, the best ciboria and chalices, the richest that our poor money can afford to buy. Why on earth do we have to pay the worker a living wage, to better his condition, arrange that he get his due, his four square meals a day, and eventually his plot of land and home? It is certainly not because we subscribe to the Marxian theory that full happiness is here below. It is because we want him to prepare, as it behoves a person — the most perfect thing in the whole universe — towards his final goal: "we have not here a lasting city, but look for one that is to come." Charity and Justice kiss at the Mass. Social and individual problems find their solutions there: surely not on the drab Sunday Mass heard from the church door with paper in hand and a peek at the latest news when the great deathless Redemptive act of Christ is going on, but with the Sunday Mass lived throughout the week. Did not the early Christians have three processions to show their social unity at the Mass: they came in procession singing the *Invroit*, together; they came to the Table at the Offertory, to offer their humble gifts, produce of their blood, tears, toil and sweat, and that together; they came to receive the Lord of heaven, together at the Communion, singing to Him in Thanksgiving and Desire. And what we have today as a shortened

"*Ite, Missa est*" (Go the Mass ended) was formerly: "Go, carry the Sunday Mass and its lesson into your lives," or something to that effect.

#### Liturgy not lethargy

With such thoughts to guide us we need not make a desperate effort of a Mayday to reinstate the Mass in the eyes of the people. The Offertory procession on such an occasion would be only an infinitesimal expression of the social and pastoral togetherness that the Mass implies, of the dominion it has over man and the cosmos.

Let us listen to the priest when next he says: "*Dominus Vobiscum*." Answering it, let us meditate on what it really means. It is not a pious wish: May the Lord be with you. It means much more: The Lord IS with you; Head and Members — we are all here, the entire mystical Body present at the Mass. How then, listening to this inner voice, can we be inactive members of such a Body that was slain for us, that laid itself down for our salvation? How then can we confuse liturgy with lethargy?



Sunday, 9 October: XVIII Sunday after Pentecost. Green. Creed. Preface of the Trinity.

Monday, 10 October: St. Francis Borgia. White.

Tuesday, 11 October: Maternity of the Blessed Virgin. White. Creed. Preface of B.V.M.

Wednesday, 12 October: Feria. Mass of previous Sunday. Green.

Thursday, 13 October: St. Edward. White.

Friday, 14 October: St. Callistus. Red.

Saturday, 15 October: St. Teresa. White.

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

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

## RADIO LOG

OCT. 8 and 9: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Edmund Fernando.

OCT. 9: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

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 OR THE DAY (Sinhalese) — Rev. Bro. Nicholas.

OCT. 23: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

#### ORDER NISI

#### IN THE DISTRICT COURT OF NEGOMBO

No. 3929 Testamentary Jurisdiction. In the matter of the Last Will and Testament of Wanasinghe Aratchige Don Siyoni of Gallegedera, in the District of Negombo. — Deceased. Don Nirolois Wanasinghe of Gallegedera, Dewalapola. — Petitioner.

1. Malnadelage Lusanona of Gallegedera.

2. Dona Emee Nona of Doranagoda, Udugampola. — Respondents.

This action coming on for disposal before C. Thanabalasingham, Esquire, District Judge of Negombo on this the 7th day of November, 1958 in the presence of Mr. P. J. Marshall, Fernando, Proctor on the part of the Petitioner abovenamed and the affidavit of the said Petitioner dated the 7th day of November 1958, the affidavit of the attesting witnesses dated the 27th and 28th day of October 1958 and the Petition dated the 7th day of November, 1958 having been considered.

It is ordered that the Last Will and Testament of the deceased abovenamed dated 24th September, 1956, the original of which has been produced and is now filed for record, be appointed the Executor of the Last Will and Testament and the said Petitioner be and he is hereby declared entitled to have Probate of the said Last Will and Testament issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 16th day of January, 1959 show sufficient cause to the satisfaction of this court to the contrary.

Given under my hand on this 7th day of November, 1958.

Sgd. C. Thanabalasingham, District Judge.

16-1-59. Time for showing cause against this Order Nisi is extended for 13th March 1959.

Sgd. C. Thanabalasingham, District Judge.

13-3-59. Time for showing cause against this Order Nisi is extended for 29th May 1959.

Sgd. C. Thanabalasingham, District Judge.

29-5-59. Time for showing cause against this Order Nisi is extended for 17th July 1959.

Sgd. C. Thanabalasingham, District Judge.

17-7-59. Time for showing cause against this Order Nisi is extended for 11th September 1959.

Sgd. T. P. C. Carron, Acting District Judge.

11-9-59. Time for showing cause against this Order Nisi is extended for 20th November 1959.

Sgd. C. Thanabalasingham, District Judge.

20-11-59. Time for showing cause against this Order Nisi is extended for 12th February 1960.

Sgd. C. Thanabalasingham, District Judge.

12-2-60. Time for showing cause against this Order Nisi is extended for 29th April 1960.

Sgd. N. Edirisinghe, District Judge.

29-4-60. Time for showing cause against this Order Nisi is extended for 1st July 1960.

Sgd. N. Edirisinghe, District Judge.

1-7-60. Time for showing cause against this Order Nisi is extended for 9th September 1960.

Sgd. N. Edirisinghe, District Judge.

9-9-60. Time for showing cause against this Order Nisi is extended for 28th October 1960.

Sgd. N. Edirisinghe, District Judge.



## THE NEW EDUCATIONAL POLICY - 4

## OUR EDUCATIONAL TRADITIONS.

LOOKING back on the educational ideals of India and Ceylon in the past, we find that education was never dissociated from religion. According to the *Vishnu-Shruti* or Institutes of Vishnu, the student dwelt with his guru; he recited daily his morning and evening prayers, and, twice a day, performed the religious acts of sprinkling the ground round the altar and putting fuel on the fire. He respected his teacher and served him. "Let a student never grieve that man from whom he has obtained worldly knowledge, sacred knowledge or knowledge of the Supreme Spirit. He who fills his ears with holy truths, who frees him from all pain and confers immortality upon him, that man let the student consider as his father and mother." (XXX, 43, 47).

After the Buddhist and Jaina reforms there grew up a monastic system of education, where large bodies of teachers and pupils lived together in a kind of community. These institutions which imparted elementary education to boys soon came to be distinguished from higher centres of Buddhist learning, which grew up, as in Europe, in monasteries and resembled universities. The Buddhist viharas and sangamas developed through internal cohesion to the kind of educational cities, represented by Nalanda and Takshasila. All through education was influenced by religion, and given in a religious atmosphere. Kings, nobles and wealthy men encouraged and supported educational effort, but did not control it.

In Ceylon, education and learning centred round the *pirivena* and *vihara*, where Buddhist monks lived and taught. Their main concern was the practice of religion, and it was also considered their bounden duty to propagate the teachings of their revered Master. During the very early times, the *Dhamma* must have been imparted to the pupil monks only; but, as time went on, and the monks led a more settled life, the portals of the *vihara* were thrown open to lay pupils as well. Thus the temple became the village school, and, many of them later grew to be famous centres of learning, where resided distinguished scholars (cf. *Society in Mediaeval Ceylon* by Ariyapala, pp. 269 ff).

We get a glimpse of educational theory in ancient Ceylon in the *Attanagalu Vamsa* (13th century), the first two chapters of which describe the boyhood and education of Prince Sangabodhi under his maternal uncle, Nanda Maha Thera. At the end of his schooling, the monk gave him a final exhortation. "Venerable Prince," he said, "you have now mastered Buddhism; you are acquainted with all other arts and sciences; you have perfected yourself in all the varied accomplishments of a *pandit*, namely, learning, teaching, assimilating and retain-

ing; you are, indeed, born of family descended from the proud *Khattiya* race; you are endowed with the fascinations of a youthful constitution; you are matchless in beauty, and you are gifted with preternatural strength. These (latter) qualities are great and powerful incentives to evil. Every one of them, by itself, is a source of sin. But how much more do they tend to it when they are all united in one person? The serene wisdom (of man), though it is laved in the waters of science, is polluted. Exertion of all beings

others, and that no one receive a fee for permission to teach." Just as in the Aryan-Buddhist system, Catholic education began and developed around a religious teacher and in monasteries. When the Catholic Missionaries arrived in Ceylon, they, following the Catholic tradition, did not begin by opening schools, but by preaching. When by their preaching they had made converts, they built schools for their converts. For these schools they received financial assistance from Government. But, according to the

system was introduced in 1870, after an exhaustive inquiry by a Sub-Committee of the Legislative Council. This system safeguarded at the same time (a) the liberty of conscience guaranteed by the Constitution, (b) the right of parents to choose the kind of education that shall be given to their children, and (c) the duty of the State to assist education without any discrimination based on race, caste or creed. These three principles are based on fundamental rights included in the Universal Declaration of Human Rights.

Art. 18: Every one has the right to freedom of thought, conscience, and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Art. 26 (3): Parents have the prior right to choose the kind of education that shall be given to their children.

(I) Everyone has the right to education. Education shall be free, at least, in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be equally accessible to all on the basis of merit.

We have already seen how the Constitution of India has provided for the safeguarding of these rights. In fact, in all the countries which assist private schools with public funds, these rights are fully admitted.

For the complete operation of the Denominational system of schools, it is necessary that full liberty be granted to the Management of the school to employ, dismiss, transfer or discontinue teachers on moral and religious grounds, without let or hindrance from the

Department of Education except on purely educational grounds, leaving the contractual agreement between the Manager and teacher to the same safeguards as between any other employer and employee and to any sanctions of the Department that will not violate the integrity of the Manager's control.

This system enabled all religious bodies to erect schools but left the parents free to choose any of them or any other, according to their wishes. All such schools received grants according to the number of children to whom secular instruction was imparted. It is, in fact, the only system that tallies with our traditional and venerated ideals of education.

## Changing Circumstances

The introduction of the Grant-in-Aid system resulted in a rapid increase in the number of schools, especially *svabasha* schools. The following table will make it clear.

Government Schools:

	1870	1880	1890	1900	1905
	156	369	436	500	554

Aided Schools:

	1870	1880	1890	1900	1905
	229	833	984	1,328	1,582

Out of the 1,582 aided schools, the Buddhist Theosophical Society had 14 English and 141 *svabasha* schools; the Catholics had 42 English schools and 350 *svabasha* schools; the Muslim and private schools came to 23 English and 150 *svabasha* schools. The Protestant Missionaries had 95 English and 715 *svabasha* schools. No Hindu schools are mentioned in the Administration Reports (Education, Science and Art) of 1905.

When the above figures are examined in relation to population, we find that the Buddhists, forming 60 per cent. of the population, had 155 schools; the Hindus, 23 per cent. of the population, probably had none; the Catholics,

(Continued on page 11)

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

is effected for their happiness; but there is no happiness except in virtue (*dhamma*). Be ye, therefore, endowed with virtue."

The Western system of education introduced to Ceylon was the Catholic system. It arose out of the need for the religious instruction of children as well as of adults. These catechetical schools were already flourishing in many parts of the Mediterranean countries in the middle of the second century. They were succeeded by parochial schools, which grew around the parish house, and Cathedral schools under the direction of the Bishop or the Cathedral chapter.

When monastic Orders began to be founded, the monks kept up schools, some of which developed into the great Universities of Europe. By and by, the establishment and maintenance of schools by the Church was made a matter of express canonical enactments. The Third Council of Lateran (1179) laid down "that every Cathedral church have a teacher, who is to teach poor scholars and

Catholic, as well as Buddhist tradition, and the custom of Catholic Europe, the schools and all other educational institutions were managed, directed and controlled, not by the State, but by Religious bodies.

The Catholic system, however, did not endure long; nor did it influence the subsequent educational policy of the Island; before it had time to take root it was swept clean away by the Dutch when they supplanted the Portuguese in Ceylon in the middle of the 17th century. The Dutch system, on the other hand, gained such a hold on Ceylon that we might be said to be still tackling the problem bequeathed by it to posterity. The Dutch introduced to education in Ceylon two entirely new elements: proselytism through schools and State control of education. Their system was followed by the British, until, as a result of the powerful advocacy of the cause of religious education by Mgr. Christopher Earnest Bonjean, O.M.I., the deonomination-

## Ceylon Legionary blazes new trail in Africa



The Ceylon Legionary is seen with His Excellency the Most Rev. Mgr. G. M. Perelli, the Apostolic Delegate for East and West Africa. (See story below)

IN Nairobi, Kenya, of British East Africa, now toiling in Christ's cause and after Mary's own heart is a young Ceylonese, JOE PILENDAM. Does the name strike a familiar chord, somewhere?

You're right! Way back six years ago, in 1954, JOE PILENDAM left this island. At the time he was a flaming Legionary being Vice-President of Colombo's Junior Curia.

In February 1959 news was flashed that this young Ceylonese had been appointed, by the Legion's World Council at Dublin, Legionary Envoy to Kenya and Uganda.

According to Robin Hood's spies overseas, the Ceylon Legionary in Africa bids fair to follow closely in the footsteps of EDEL QUINN herself, whose cause for Beatification is now proceeding apace.

No less a person than His Excellency MGR. SUENENS himself had commented on the excellent work done by JOE PILENDAM to *Messenger's* Editor, FR. MANIK MUTTUKUMARU, when he was recently in Munich. In fact, our Ceylonese Legionary's missionary is blazing a trail of legionary and

ruly Christian fervour in the vast territory entrusted to him.

JOE PILENDAM (see pictures) recently toured Germany accompanied by Dr. HANS MERKT, now famed as the organiser of "Operation Silver Seagull."

lege, Colombo, on Saturday, 22 October.

Enlivening entertainment in the realm of music, song and dance is promised at the show which is sponsored by the Junior Kotahena



Cardinal Rugambwa is seen chatting with Mr. Joe Pilendam. Also seen is the Archbishop of Uganda, the Most Rev. Cabana.

Catholic Young Men's Association.

The Legion of Mary has made a great impact in Nairobi and the work of this Ceylonese should serve as a shining example to the Legionaries here.

## Music, song and dance

JERRY CRAKE, NIHAL FONSEKA and THE JAY BROTHERS are among the popular artistes billed to appear in a show labelled "Fascination" to be presented at St. Benedict's Col-

Robin Hood understands that the show is scheduled for 6-30 p.m. and tickets are rated Rs. 3/-, 2/- and 1/-.

## Guild Bulletin

ISSUED by the GOV'T. STORES DEPT., COLOM-



BO, the 4-page Catholic Guild Bulletin for October has made its presence felt.

"News, views and interviews" are welcomed, for its betterment.

## Everyone's Madonna

MR. M. A. FERNANDO, Shell Agent for Nattandiya, has done it again! This time he has distributed free two beautifully printed booklets on Our Lady of Perpetual Succour.

They are "Novena of Love to Perpetual Help" by FR. A. S. STRASSBURGER, C.S.S.R. and "Everyone's Madonna" by FR. STEPHEN MCKENNA, C.S.S.R.

I cannot guarantee your copies but you may contact (for your free copy) — MR. M. A. FERNANDO, Shell Agent, Nattandiya.

## Recent arrival

REV. FR. A. MATHURANAYAGAM, O.M.I., arrived here from England on Friday, 23 September, and has assumed duties as Rector of St. Joseph's College, Anuradhapura.

He has obtained his Diploma in Education in London.

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# The Messenger

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SATURDAY, 8th October, 1960

## Red Advocates of Catholic Concerns

OUR local "Comrades" have actually begun championing the cause of the Catholic Church! The height of impertinence has been reached in their latest intrigue—the attempt to mislead the Catholic man-in-the-street with the fatuous talk of a Sinhala National Church! For us, this has not come as a surprise at all. For, as we glimpsed the Red Tide creeping slowly over Ceylon, we warned our readers over two years ago that there would be a tide in the affairs of these Red men, when they would begin to speak openly against the so-called "foreign missionaries" as being unwanted intruders in our country, and when they would rush to their own conclusion that the times demanded a "national Church." We did not have to be prophets to predict that. We did not need some uncanny powers of looking into the future to know that in the scheme of conquest that the Reds have for every land, this has always been an intrinsic and indispensable phase in the struggle. For, there is just this one thing about the Communist attack: there is a monotonous sameness about it from the point of view of technique.

What we anticipated two years ago (or more) has now come to pass. The local agents of Communism here have been speaking openly of the supposed nefarious activities of those whom they have labelled "foreign missionaries"; they have carried on a campaign to poison the minds of Catholics and others against these so-called "foreign missionaries" who toil and work in Ceylon; and they—the agents of anti-religion—have gone to the extent of arrogating to themselves the right of speaking (as they imagine) in the name of the "Catholics of Ceylon," in asking that the Church should rid herself of these foreign agents. They have gone one step further in their usual plan: they have begun to demand a "Sinhala national Catholic Church."

We have wondered how naive people could be. Surely cannot the Communists themselves see the absurdity of the situation when they, the arch-enemies of religion, pose as the champions of Catholicism pure and unadulterated? Cannot they see that they have absolutely no right nor the flimsiest pretext to speak in the name of the Catholics—the very Church they have tried to destroy wherever they have gone, and whom they strive to destroy here as well? The chief opponents of the Church are setting themselves up in business, according to their well-tried technique, of pretending to be the very men who are most interested in preserving the true face of Catholicism!

Will Catholics—that is, men and women who believe in God in the way that HE HAS SHOWN—believe the propaganda line of the Marxists? Will they swallow the Marxist bait about "foreign missionaries" and a "Sinhala national Catholic Church"? The answer is there for the "Comrades" to see, if only they will visit our churches, and see the faith and the love and the loyalty of our people; if only they will visit our convents and our orphanages and creches and other social institutions, and see the gratitude welling up in the hearts and the faces of those whom society had thrown on the rubbish-heap, but whom the apostles of God's Love took over and cared for. If the Comrades see all this and more, they will know that our Catholics of Ceylon know no distinction whatever; they will know that our Catholics of Ceylon see only a missionary of Christ, be he or she a Ceylonese or French or Italian; and they will know something that may be foreign to them, but something which is a living fact for us—namely, that there is no such person as a "foreign missionary" in the family of the Church.

Of course, one weekly tried, in its usual way, to impute to us things which we had never said. We are supposed to have stated recently that whatever patriotism or love of country we have is "strictly subordinate to the over-riding interests of the Vatican." We would like to know when and where we made any such statement—for we had fondly hoped that there were depths in dishonesty which even the "Comrades" could not pass.

Be that as it may, it is time that we stated clearly and unequivocally where we as Catholics stand. Even if such language may seem strange to the men who today criticise us, we must say it quite frankly that the Catholic Church in Ceylon has, is, and will always be bound to the men and women who have left their lands and come here to work for and with us. This shining galaxy of missionaries are the men and women who have made us Catholics of Ceylon what we are; it is they who struggled and sacrificed; it is they who bore the burden and the heat of the day; it is they who, in years gone by, tramped the jungles of Ceylon on long missionary journeys, taking with them the love of God to people who had never known it before; it is they who, irrespective of race and creed, brought the works of mercy and charity to the under-privileged; it is they who laboured and built the Church in Ceylon, without ever counting the cost or the toil; and it is they who achieved so much from which not only the children of the Faith but those of other faiths too benefitted very generously. Who could, for instance, forget the French missionary Archbishop Bonjean who was a pioneer in the campaign for Swabasha education? Who could forget the Goan Father Goncalves who made an unrivalled contribution to Sinhalese and Tamil literature? Who could forget the French missionary Fr. Le Goc whose name is still revered in the minds and hearts of generations of Buddhists, Hindus and Christians for the good he did to them personally and to the land in general? Who is there in good faith who could ignore men such as these—and there are hundreds of others, priests, brothers and nuns, who have struggled on unheard of and unsung, and who have sowed and planted, where today we reap?

That, however, is not all. The real corner stone and the reason why the Catholic embraces the missionary to his heart—whether he be of his own kith and kin, or from abroad—is that the Gospel-worker, the Pastor and his auxiliaries, present themselves not in the name of their own personality with their cultural background and home associations, but on the strength of a Divine mandate. They come in the name of the God of Love, and in His name are they received by the people; they come, as missionaries indeed—messengers of a prophet and a message which they give to the people. That is why, in receiving a missionary, nationality, background, home and hearth all disappear into nothingness; that too is why, no Catholic who has understood his Faith, will ever see in a missionary anything but a missionary of God and a messenger of love.

This Catholic mentality rooted in firm principles of Divine Faith is of course beyond the grasp of the Red minds. Marxist ideas, fads and fancies are indeed so FOREIGN to it, that a bare sense of the ludicrous should prevent Reds from posing as apostles and exponents of Catholic orthodoxy.

For us, the so-called "foreign missionary" is at home in the household of the faith; for us, he or she is a symbol of the faith that is Catholic; for us, he or she is our brother or sister in the Church that is one, holy, Catholic and apostolic; and therefore, for us, there can never be this narrow sectionalism and extremist nationalism which the "Comrades" are so desperately trying to produce. That is why we reject with all the force at our command these self-appointed champions of the Catholic Church; we reject their plans for a "national Church" (a contradiction of the very concept of the Catholic Church), and their attempts to create prejudice in our minds against the missionaries from abroad—for in these missionaries, we see heroic men and women who have braved and given everything in a wondrous gesture of love and generosity, in the service of Christ in this land of their adoption.

## CURRENT / COMMENT

by the Editor

## Education Minister appeals to Catholics

THE repeated appeal of Mr. Badiudin Mahmud, Minister of Education, to Catholics to co-operate with him in the major task of forging his "national system of education" points clearly to one fact—that the Minister is genuinely eager to create that atmosphere of harmony so conducive to and necessary in the really urgent task of framing an educational system suited to our country. But it also points clearly to yet another fact—that the Minister has still not understood either the position taken up by us Catholics, or the reasons behind our continued opposition to the national system of education as he conjectures it.

While we do most gladly appreciate the Minister's eagerness to avoid any friction which after all only serves to dissipate energies that could more usefully be harnessed to the national effort of educating the nation's children, we must indeed say that we had ourselves appealed to the government on more than one occasion to refrain from measures that tended to divide and to break up; we ourselves had appealed to government to give us that peace and security which were so essential if all of us were to go ahead undisturbed with the work of education. But what did we get in return? The rigid and unyielding decision by a steam-roller majority (so we are told) to take away from us our most priceless possession—our children.

Mr. Mahmud's latest appeal to Catholics at Matale is to see eye to eye with him and co-operate in the take-over "at least for the sake of the future children."

It is most heartening to hear such words coming from the man who is entrusted with the education of the land. It had originally seemed to us that government had ignored the two most important factors in the whole question—the children and the parents. First came the plan for the take-over. Some weeks later, we were relieved to hear the Minister giving parents something of their rightful place (though we still cannot see how in the matter of rights with regard to children, he could place teachers on the same level with parents); and now, after a few more weeks, we hear the refreshing words of the Minister "for the sake of the children."

It is for the sake of our Catho-

lic children that we have disagreed with government all along on the question of the take-over; it is for their sake, that we still refuse to be partners in a system geared to making them mere cogs in a wheel; it is for their sake that we perform cannot see eye to eye with the Education Minister in his scheme; and it is for the sake of these self same children whom the Church treasures, that the Catholic Bishops said last week that they could not go any further, and could not fall in line with the government's plans.

Having pleaded for harmony in the educational field for the past few years, we realise fully its indispensable role. BUT WE CANNOT HAVE HARMONY AT THE PRICE OF PRINCIPLE, WHEN CATHOLIC CHILDREN ARE FORCIBLY DENIED THEIR RIGHT OF A CATHOLIC EDUCATION. HOW COULD WE CO-OPERATE WHEN ALL THAT WE HOLD SACRED IS AT STAKE?

### • Mr. Bandaranaike

It seems to have become almost part of the stock-in-trade of today's Ministers to invoke the name of their venerated leader, the late Mr. Bandaranaike. The Education Minister's appeal to Catholics to co-operate with him is made in the late Mr. Bandaranaike's name. The Prime Minister herself in her latest message to the nation, pledged herself anew to carry out the policies for which he stood. And so it goes on...

But have they ever paused to ask themselves whether Mr. Ban-

daranaiké did indeed espouse the cause of the schools' take-over of which they are now such fiery crusaders? Has Mr. Badiudin, faithful disciple of the late leader that he was, asked himself whether the late Prime Minister intended to take over Assisted Schools by force, as he himself is now determined to do? Has Mrs. Bandaranaike really convinced herself that her late husband wanted the forcible thrusting of the take-over down unwilling and protesting throats in the way that her government is now doing?

We have the recorded evidence of Mr. Bandaranaike's declarations to the contrary; we have the statement of his own Education Minister, Mr. W. Dahana-yake to the contrary; we have the evidence of the same Education Minister to whom Mr. Bandaranaike entrusted the education of the country, to say that six months before his death, Mr. Bandaranaike dictated a Cabinet decision to the effect that schools would be taken over provided they were given over by denominational bodies; and we have the present Education Minister's version of the same decision, that denominational or private schools were to be taken over "in consultation with their managers."

Whom then is the present government trying to deceive when it speaks of carrying out Mr. Bandaranaike's policy? It is now, through the Minister of Education, foisting on the country a system of education that bears many of the hall marks of Marxism but shows not a vestige of democracy. And all the time, these same persons call themselves faithful and loyal followers of their great master!

## OUR LADY of SCHOOLS

AT all times a pleasing title. For, what could contribute better to turning school into a home away from home than opening one of its windows on to the sunshine of the Blessed Mother's smile?

In our actual circumstances however, the title brings such a ray of hope. It is so good, we are almost afraid of it.

Reasons can be found, of course. If Mary is Queen of the Universe, this earth's poor workshops of learning are also corners of Her domain. If all graces come to us through Her, so do the gifts of heart and mind that establish the good-humoured give and take between pupils and teachers that turns schools (as the truant sees them) from a necessary evil into a blessing in disguise.

There still remains the doubt: would we be quitting the well-beaten path of established devotions by making for this new and unusual title?

This is just where a certain little leaflet from Montreal was waiting for us.

The title is not so new; it is far from unusual. It dates from at least 1894; from the French in which it was first coined it has undergone translation into English, Italian, Spanish, Portuguese, Japanese, Chinese and several African languages.

Best of all, it has received the sanction of two great Popes particularly close to us: St. Pius the Tenth and Pope Pius the Twelfth.

One made it an act of warm personal devotion to autograph the new pictures with his blessing (28 November 1905). The other, in 1947, by official deed gave Mary by this title to Quebec Province and then in 1952 to the whole of Canada as Patroness and Protectress of Catholic Schools.

Canada in fact plays the decisive part in the history of the devotion, for if France has the honour of the initiative (through Abbe Guyot), the credit goes to Canada for having saved the idea from extinction with its originator and for working it up to the international status it holds today.

Canada, we may remark, was all cut out for such a providential role. It had the enthusiasm of a new nation, the sensitiveness to beauty of a land that by all accounts is a very poem of Nature. With its French and Irish blood it had Faith and piety in its veins, while as part of the American continent it had the mind and the means for the exploiting of every technical advance.

MORE THAN THAT, WHAT HAS GIVEN A HISTORY TO "OUR LADY OF SCHOOLS" (IS MORE THAN CANADIAN PROGRESSIVENESS) IS QUEBEC'S BATTLE FOR THE SUR-

VIVAL OF CATHOLIC SCHOOLS THREATENED AT THE TIME BY THE GOVERNMENT'S ONE-SIDED POLICY OF THE OFFICIAL LANGUAGE. IT WAS A GRIM BATTLE; FOR, WHILE THE ODDS WERE HUMANLY AGAINST THEM, FRENCH-SPEAKING CANADIANS WERE CONSCIOUS THEY WERE FIGHTING FOR THEIR FAITH AND FAMILY TRADITIONS. OUR LADY'S VICTORY WAS SO COMPLETE THAT IT NEEDS AN EFFORT TODAY TO IMAGINE THE MATTER EVER HUNG IN THE BALANCE.

Gratitude goes a long way in Canada's effort ever since to propagate devotion to the Schools' Madonna. Love and loyalty make them alert. They watch the horizon and wherever Catholic schools in a country seem threatened with the tempest they themselves have emerged from victoriously through Mary's help, they are promptly on the scene with the story, the symbol and the title of "OUR LADY OF SCHOOLS" as the rallying call, the tried and trusty answer.

No! We are wrong. Long before Montreal briefs us on the warrior devotion, it espouses our Cause by a Mass in the international chapel on its own.

Continued on page 7



## OFFICIAL

Diocesan Clergy  
Retreat

THE Annual Retreat for the Diocesan Clergy (for those who have not yet made their Annual Retreat this year) will take place at Archbishop's House from 16th to 22nd October. The Fathers taking part in this Retreat should be at Archbishop's House at 5-30 p.m., on Sunday, 16th inst. Rev. Fr. Connolly, C.S.S.R. will be the Preacher.

The Oratio Imperata during the period of Retreat will be "Deus cui omni cor patet" pro re gravi simpliciter, in place of the one now in use.

Vicar-General.

## Parents' Day

The Reverend Fathers are kindly advised to inform the Faithful that Parents' Day will be celebrated at Tewatte on the 13th October (Vide Circular No. 133).

Vicar-General.

## Koralawella Centenary

(from MITHRA DE SILVA)

THE Church of St. Michael's at Koralawella, Moratuwa, celebrated its centenary on the 28th and 29th September, with due grandeur and solemnity. His Lordship Rt. Rev. Dr. D. B. Regno, O.S.B., officiated.

The celebrations commenced with the hoisting of the flagstaff on the 18th, followed by the Novenas and a Spiritual Retreat preached by the Rev. Fr. Mark Anthony, S.J.

The highlights of the celebrations was a magnificent pageantry of St. Michael. On the 28th evening the new statue of St. Michael, erected on a richly decorated chariot, was blessed by the Rt. Rev. Dr. D. B. Regno, O.S.B. That ceremony was a flash-back to 1644 when the Jesuits dedicated the town of Moratuwa to the patronage of St. Michael. After the blessing the procession wended its way to St. Michael's at Koralawella. A fleet of six scooters, a hundred cyclists and more than

fifty cars carrying the papal and the national flags preceded the chariot of St. Michael.

On the 29th, the festival morn, the church of St. Michael was thronged with devotees. At 8-30 a.m. His Lordship sang Pontifical High Mass. Rt. Rev. Mgr. Michael Perera, Vicar-General of the Chilaw Diocese, preached a very impressive sermon. The choir under the baton of Fr. Crevacore provided splendid singing.

After Mass there was a mammoth procession along the gaily decorated streets of Koralawella.

The climax to the celebrations was the blessing of the large gathering by His Lordship with the statue of St. Michael.

Kandy Catholic Association  
Celebrates Jubilee

(from our correspondent)

THE RARE PRIVILEGE OF HAVING TWO BISHOPS AND A VISITING ABBOT-GENERAL AT THE SILVER JUBILEE CELEBRATIONS OF THE KANDY CATHOLIC ASSOCIATION RECENTLY MADE THE EVENT ALL THE MORE MEMORABLE.

His Lordship the Rt. Rev. Mgr. Leo Nanayakkara, O.S.B., Bishop of Kandy, the Rt. Rev. Mgr. D. B. Regno, O.S.B., Bishop of Bagai, and the Rt. Rev. D. Leo Cornelli O.S.B., Abbot-General of the Sylvestro-Benedictines, graced the occasion with their presence.

The occasion was all the more unique in that the Vicar-General, Very Rev. Fr. D. D. Barsenbach, O.S.B., was also celebrating the Silver Jubilee of his Sacerdotal Ordination. The first President of the Kandy Catholic Association, Dr. A. W. R. Joachim, and a few of the past Presidents and Life Members also graced this occasion.

The President, Mr. Hugh de Silva, welcomed the chief guests and paid a special tribute to the monks of the Benedictine Order for their selfless hard work in the cause of the Church and Catholic education.

He then referred to the Silver Jubilarian, Fr. Barsenbach, and spoke in glowing terms of his wonderful qualities for humility, kindness and devotion to duty, no matter whatever the odds.

Fr. Barsenbach thanked the President for the kind references made about him and also for the gifts and he in turn congratulated the Association on the occasion of its 25th anniversary.

Addressing the Association,

● THREE-PRONGED SPIRITUAL DRIVE TO COUNTERACT  
TODAY'S GRAVE AND IMPENDING CRISIS

## A PLAN FOR ACTION

An official communique issued this week from Archbishop's House outlines in detail the observance in connection with the Prayers for Schools, Fatima Day and Family Day respectively. The full text appears below:

IN the context of the grave spiritual crisis facing us locally and our brethren throughout the world, deep significance must be attached to the Fatima and Family Day observances outlined in Circulars No. 130, 133, and the Consecration of our schools to Our Lady of Schools referred to in the Letter to Children appearing elsewhere in this paper.

For the convenience of Parish Priests and those in charge of Institutions the main points of the programme are repeated.

● Prayers for  
Schools

## ● Fatima Day

## ● Family Day

## 1 During the Month of October:

(a) Every family will make it a point to recite daily the Family Rosary;

(b) The devotion of the Block Rosary shall be observed at least once a week, wherever possible, as indicated in our previous Circulars. These two devotions are to remain as permanent features in parish life and not merely a passing phase;

(c) Processions with the recitation or the singing of the Rosary shall be organised by the Pastors in the various Parishes and Institutions.

2 October 12-13 will be observed as a special day of prayer and supplication at our National Sanctuary of Tewatte as you were informed earlier. The 13th will also be observed at Tewatte as Parents' Day and the marriage vows will be renewed after the Mass at 1 a.m. and again after the Mass at 9 a.m.

A roster of half-hour turns has been compiled and published elsewhere in this paper. It is hoped that those parishes that have not been able to make an official reservation on this list will nevertheless be represented at some time or other by as many persons as possible travelling up on their own at their Pastors' exhortation.

For the convenience of Adoration Groups, Holy Mass will be offered at the Grotto at intervals from 2 a.m. The Priests providing these Masses may binate in their parish church if the needs of the Faithful require it.

In preparation for this date, a triduum of prayer shall be held in all the parishes and institutions on the 10th, 11th and 12th October. We leave it to the discretion of the Pastors to organise special devotions, but exposition of the Blessed Sacrament with Benediction should be a special feature. Exposition is permitted daily, the duration being left to the discretion of the Pastor. But the essential features of the Triduum shall be the following:

- (i) Each and every one of our Faithful shall make their peace with God by a good confession;
- (ii) They will receive Holy Communion at least once;
- (iii) They shall observe the 12th as a day of expiation by observing a special Fast (by those who are of age) and Abstinence.

(iv) The programme given in our Circular No. 130, p. 3, 1 for the 12-13 July, may be repeated on 12-13 October. (Cir. 130 p. 3-5):—

"I. That the 12-13th July be observed in all our parishes and communities as a special day of prayer and penance in reparation for our sins and for the welfare of our country.

Permission is hereby granted for the Exposition of the Blessed Sacrament throughout the night (6 p.m. to 6 a.m.) or a part of it, closing with Benediction. Where

Archbishop's Letter  
to Children

No. 17

Archbishop's House,  
Colombo 8,  
1st October, 1960.



My dear Children,

Many weeks and months have slipped away since my last letter to you. It is not that you have been forgotten. Especially during the past month you have been constantly in our thoughts. Your future has been our concern during the long hours of the day and deep into the silent night, at our work, at our prayers, because we sense deep perils to your Faith in the times ahead.

At a time like this what shall we tell you? You must pledge great loyalty to your Faith, to your God. This loyalty must be manifested by a deep spirit of obedience, love and affection to your parents at home; by a strong personal effort to behave well and to study your religious lessons, your catechism at school; by a deep attachment to your religious duties, Sunday Mass, frequent Confession and Communion and family prayer.

Such a pledge, faithfully carried out is the greatest consolation you can give your Archbishop who is very much concerned about you, and the greatest offering you can make to Jesus our Saviour and His Immaculate Mother who love you so much. I am sure I can count on each and every one of you.

That you may receive grace and strength from above to carry out your pledge, we have decided to consecrate you in a very special manner to Mary Our Mother under her title of "Our Lady of Schools."

Here is the Act of Consecration that you will all recite together before the picture or image of Our Divine Mother in all your Schools on Saturday, the 22nd of this month.

"O Our Lady of Schools, we acclaim you as our Patroness, our Mother and our Queen.

To you we solemnly consecrate our School.

Be the Queen of our hearts; fill them with divine charity.

Be the Queen of our studies; may they make us grow in the science of salvation as well as in the love of truth.

Be the Queen of our games, of our leisure hours, that they may contribute to our corporal and spiritual growth.

Ask Jesus, your Divine Son, to spread His reign of grace, of peace and of light on all the teachers and students of this country and of the whole world, for the welfare of the Church and our native land, here below, and the possession of the eternal glory of Heaven. Amen."

My dear children, prepare yourselves generously for this Consecration by a Novena in your Schools, starting on Thursday, October 13th. That Thursday happens to be also the anniversary of the final Fatima apparition. During the Novena you must also go to Confession and receive Communion frequently. It will be extremely good if all of you could receive Communion on the 22nd as well.

Mary will be your protectress in this vale of tears.

May She be also one day the Cause of your joy in the beautiful Paradise of Her Divine Son, where a special place is prepared for all those who are faithful and loyal unto death.

With my affectionate blessing,

I remain,

My dear children,

Yours devotedly in Xt. and M.I.,

✠ THOMAS COORAY, O.M.I.,

Archbishop of Colombo.

this is not possible, there shall be at least one Holy Hour of such Exposition, with Benediction, in every parish and community.

The following programme of exercises is recommended:

- (i) Inaugural Procession of Penance (at least round the church as on Candlemas day);
- (ii) Solemn Exposition of the Blessed Sacrament (by about 6 p.m.);
- (iii) Thereafter (and even if Exposition has not been possible) uninterrupted recitation of the Rosary (by groups in turn) from 6 p.m. till midnight;
- (iv) Holy Hour from midnight (12th) to 1 a.m. (13th);
- (v) At 1 a.m. Holy Mass (before the Blessed Sacrament exposed, if the Adoration is to continue);
- (vi) Thereafter, till 6 a.m. (13th) continued "Chain Rosary" (as far as possible before the Blessed Sacrament exposed);
- (vii) At the closing Benediction, there shall be the renewal of the Consecration of the world and particularly of Russia to the Immaculate Heart of Mary.

3 On Saturday, 22nd of October all our Schools shall be consecrated to Our Lady of Schools. This Consecration shall be preceded by a Novena beginning on the 13th of the month. Vide Letter to Children appearing on this page.

4 The Family Rosary and Block Rosary will continue to be said in a special manner for the intention of our children and our schools until December 8th. On that day shall be held a special mass pilgrimage to Tewatte with evening Mass as a grand climax and finale to these Marian Devotions.

Our Lady of  
Schools

Continued from page 6

And so the list of victories grows; banners from new countries come to mount guard around the Altar of Our Lady. Kerala was but yesterday. There too the answer worked.

Who dares say No for Ceylon today?



BOOK PAGE

• A Spiritual Autobiography

# He submitted to the Faith after 35 years ministry in the Church of England

ON 19 May 1956, Edward Charles Rich, Canon of Peterborough Cathedral, after 35 years in the ministry of the Church of England, made his submission to the Catholic Faith.

The full story of his quest for truth and the consequent surrendering of the convictions of a life-time are laid bare for the first time in **SEEKING THE CITY** sub-titled *A Spiritual Autobiography* by Edward Charles Rich (Burns and Oates) and available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 13/50.

## Essence of the Faith

FATHER Maurice Zundel's "IN SEARCH OF THE UNKNOWN GOD" (Thomas Nelson and Sons), available at St. Michael's Bookshop, Jampettah Street, Colombo 13 at Rs. 13/50, is the orthodox book treated in an orthodox way. Although Fr. Zundel follows a question and answer method, this catechetical work of his is unique.

It is unique because he presents even the most abstract doctrines in a strikingly original form. This little work should help many Catholics to appreciate their Faith better and to live it more fully.

Though the work does not pretend to make a comprehensive theological exposition of the subjects treated it brings to light the essence and full significance of the faith we treasure and believe.

K. P.

## FOR PRIESTS

• Mission Spirituality by Bernard J. Kelly, C.S.S.P. (M. H. Gill and Sons, Ltd.). Available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 11.25.

THIS book by Fr. Bernard J. Kelly is chiefly intended for foreign missionaries but since a missionary

This is an important book as much for its content of subject matter as also for the honesty, courage and determination with which it has been written.

All who are in any way concerned with Christian Unity, the most urgent and vital problem facing the Church today, cannot afford to ignore this book.

The author traces his life from early boyhood days. Looking back, he recounts one of his earliest impressions at school: "of the burning

## HERE'S ADVENTURE FOR THE YOUNG!

ONE of the most dramatic periods in the religious history of the world—the 13th century—provides the setting for another Vision Book for teen-agers: **ST. LOUIS AND THE LAST CRUSADE** by Margaret Ann Hubbard (Burns and Oates), available locally from St. Michael's Bookshop, Colombo 13 for Rs. 9/35.

In religion the 13th century was one of dramatic growth. St. Dominic had just given the world the Rosary. Francis of Assisi had taught his simple way of salvation. St. Clare was a famed name. As against this in Germany appeared Frederick II who defiantly opposed the Pope. Heresy

of St. Joan of Arc which another teacher once gave us. I shall never forget his telling us how that saint breathed her last at the stake with the name of Jesus on her lips. For the first time I understood something of the heroism of real supernatural sanctity before which everything else in life paled."

He also admits the great fascination exerted on him by Newman.

The concluding sentence in this book is also the significant key to it: "For now I believe, not because of the word of authority, but because I have seen for myself and know."

H. P.

was rife.

The time was ripe for a saint-king in France. And Louis IX, the last Crusader, marched into religious history and caught the imagination of the world.

The author begins her story of the boy Louis with a dramatic impact and continues it right throughout with the clash and clangour of drama.

A boy's heart will not fail to respond to this story so vividly told. And which girl's heart will not light up with warmth at the sight of Adventure?

The story of St. Louis and the last Crusade is very good reading for those in the age group of 9 to 15 particularly. Older children and adults too will find much in it to thrill them and inspire them.

H. P.

## FOUR SAINTS

THE Lives of Sts. Bernadette, John Bosco, Brigid and Ignatius Loyola are knit into four readable and frankly moving stories. There's less than 1/2 hour of pleasant, useful and entertaining spiritual reading in "SAINTS OF FOUR NATIONS" by Olive Mary Scanlan (Clonmore and Reynolds) and available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for 5 sh.

• Our Lady of the Annunciation by Mother Marie Des Douleurs (Clonmore and Reynolds) available locally at St. Michael's Bookshop, Jampettah Street, Colombo 13 for 2 sh.

THIS little pamphlet is a translation from the French. The original author is Mother Marie de Douleurs, foundress of the Congregations of the Sisters of Jesus Crucified.

These 32 pages provide plenty of matter for reflection and all lovers of Our Lady would certainly find it helpful and useful to nourish their own Marian devotion.

K. P.

## CANON LAW

What is Canon Law? by Rene Metz (Burns and Oates). Available at St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 5/60.

THIS is the 19th volume in that instructive educative series known as the Faith and Fact Books.

It is a pity that many, many even of our good Catholics know pretty little about Canon Law—the legislation of the Church. This valuable and enlightening little volume presents to the layman a fund of information on a topic which is often veiled in mystery.

It offers an illuminating "general outline of the law of the Church as it is today."

The author could have written at greater length about the history of these Church-laws but he has purposely left over the historical aspect to be able to concentrate on the laws of the Church as it is today.

Without the use of complicated terminology and abstract phrases the author has afforded the reader a valuable study on the laws of the Church

K. P.

## A BOOK FOR ALL EDUCATIONISTS

FRANCIS H. Drinkwater's "TELLING THE GOOD NEWS" (Burns and Oates), available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 16/50, is a collection of essays, articles, "preces," as the author himself calls it. Most of them have appeared in the big Catholic monthlies and reviews like *Tablet*, *Downside Review*, *Liturg*, *Herald* and the like.

Though the topics discussed are divergent yet all of them have some catechetical bearing.

## What is an Angel?

• What is an Angel? by Pie Raymond Regamey, O.P. (Burns and Oates). Available at St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 5/60.

IF there's anything you do not know about angels you could safely find it in this book by Pie Raymond Regamey, O.P.

It is a comprehensive study on angels. Whether angels exist, their intrinsic make-up, their functions, their part in world order, our friendship with them, these are all clearly discussed within the cover of this instructive work.

This is the 47th book in the Faith and Fact of series—a series published by Burns and Oates to present to the lay and clerical reader a deeper understanding and appreciation of his Faith. The complete series will include one hundred and fifty books, each book written by a specialist in his subject.

K. P.

## APPARITIONS OF OUR LADY

THE Apparitions of Our Lady have commanded almost universal attention and the number of books on them is legion. But a recent book that is completely different in its approach and which is totally free from the clichés and triteness of the merely pious literature is Louis Lochet's **APPARITIONS OF OUR**

Instructive and interesting, everyone concerned with catechetical instruction and good reading will enjoy this collection.

The author's reflections are backed by a vast experience and a first-hand knowledge of current problems and contingencies. The author's views are enlightening and presented in his usual clear and straight-forward style.

Here's a work for all educationists and specially for the Catholic educationist.

Be it his eulogy on Dr. Montessori or his views on teaching religion through Drama, the social aspect of penance or the Galileo case or the delicate subject of conscience, Francis Drinkwater treats his subject with a simplicity quite characteristic of him. This collection is really interesting reading.

K. P.

## FATIMA

• The Wonders of Fatima by Rev. J. A. Shields, M.A., D.C.L. (Clonmore and Reynolds) and available at St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 5/00.



THIS is Father Shields' second book on Fatima. In this he speaks less of the apparitions and more of things associated with Fatima and the apparitions.

The message of Fatima—and the response of the world to Our Lady's pleadings are briefly detailed.

The author builds a beautiful word-picture of the place and its surroundings in his last chapter titled "The Pilgrimage to Fatima." Those who have read Fr. Shields' first little work on Fatima will read this with delight and those who cover this will be tempted to read his first work too.

K. P.

## PRAYER

ROMANO Guardini's "Prayers from Theology" (Herder and Herder), available at St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 5/60, helps one to discover a new aspect of the significance and form of prayer.

Prayer should not always be the expression of our need but the holy service that we owe Our Lord, and that is necessary for our soul.

Hence Romano Guardini has arranged a series of short, simple prayers in which a soul speaks to God in the serious tones of truth and with the heartfelt accents of love.

These 25 prayers are inexpressibly simple and easily understood. This is, therefore, an ideal book not only for congregational use but also for private devotions.

The author says in his Introduction, "... not only the heart but also the mind must pray. Knowledge itself shall lead on into prayer, when truth becomes love."

This book will undoubtedly lead us to acquire that knowledge and that truth.

K. P.



OUR LADY OF BEAURAING

LADY sub-titled *Their Place in the Life of the Church* and available locally from The Catholic Book Depot, St. Philip Neri's, Colombo for Rs. 10/50. The publishers are Herder-Nelson.

Starting with Lourdes the author, a well-known theologian, shows that the Apparitions are neither strange nor inexplicable, but that they are providential and highly significant stages in the development of the Catholic Church.

This is no scholarly work which will appeal only to theologians; it is the work of a pilgrim whose sole aim is to help other fellow pilgrims to glimpse the truth behind Our Blessed Mother's apparition on earth. As such it has universal appeal.

H. P.



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K. P.

## Meditations

• SITIO (Meditations for Priests) by Rev. Giuseppe Tomaselli (locally available at the Catholic Book Depot, Pettah, at Rs. 1/50)

THIS is a 124-page handy little book for which no word of praise would be too much. At its price, we have hardly come across a better, more useful, better produced book of priestly meditations.

G.

## 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.



# SCHOOLS MAG

Vol. 3 No. 35  
8 Oct. 1960

## Teen-agers' opinion on the Schools' take-over

### WHAT WE CAN DO ABOUT IT.

READERS of the Schools-Mag are, I am sure, quite aware of the peril that is ahead of us. Within a few months, our dear schools will be snatched away from us, and that will mark the deterioration of our future. Being educated in a convent for the last thirteen years, I feel that this drastic action is a blow to us all.

How many times have our good nuns advised us, guided us and directed us not only in history and geography lessons but also in our moral education? How many times have they not pulled us up, and given us timely advice, when we tended to behave badly!

They have taught us our prayers, and widened our knowledge of God.

Religious knowledge had always been the most important subject on our time-table. Our beautiful chapel, where we pay our daily visits to the Blessed Sacrament, First Fridays and Masses on great Feasts, Holy Hours, Corpus Christi celebrations, and our various Catholic societies... these have

the fundamentals of Democracy. But the take-over of our schools by the State is an act that strikes at the rights of our dear parents to give their offspring a religious education.

The government is concerned only with the secular education, but not with the development of our character, which is more important to Catholics, as well as the children of other religions.

Though their intention is to give us a national system of education, still no one knows what would happen to us once the sobering control of the Catholic hierarchy is taken away from us. There is every indication that

# Flash

All the Catholic Schools in the island will be consecrated to Our Lady of the Schools on Saturday, 22nd October. A Novena will herald the consecration.

Read the Archbishop's Letter to Children on page 7 of the MESSENGER.

## Appeal to Schools-Mag Members

Dear members,

You are well aware that as a community we Catholics may have to face very difficult times. The future of our Church, our schools and traditions are in grave peril.

We know that our parents are bound in conscience to provide a truly Catholic education for us. But if the State is to take over the schools, as it proposes to do, then it will be a deadly blow to our freedom of worship.

Yet, so long as we have the spiritual weapon of prayer, we must not lose courage. Let us, therefore, begin to storm heaven and implore God to enlighten and guide our lawful authorities so that justice may prevail. At the same time let us turn confidently to our Heavenly Mother who is the source of all consolation and the help of Christians.

This appeal is an invitation to intensify prayer in this critical hour. In a special manner please ask your parents to recite daily that powerful prayer to Our Lady, the "Memorare," as well as one "Our Father," "Hail Mary" and "Glory be..." after the family rosary.

By placing implicit trust in Divine Providence and by continuing our supplications fervently, we may be sure that our prayers will be heard.

Our Lady of Lanka pray for us!

Maris Stella College,  
Negombo.

MELVYN DE COSTA.

## By Therese Fernandopulle

(Ave Maria Convent, Negombo)

been provided for us not by the government, but by our superiors. But what would happen to all these if the government takes over our schools?

The truly religious atmosphere which we still have the privilege of enjoying will be completely eradicated.

Religious freedom is one of

the religious atmosphere in which we are being brought up will be wiped out.

It is evident that this system will also break the strong religious influence in the country, and destroy the traditional unity between Catholics and non-Catholics. The result will be that the children of various religions will be placed in a very embarrassing situation.

Many of our non-Catholic friends have preferred to attend Catholic schools. The reason is that a better discipline prevails in our schools. The government promises an hour of religious instruction daily. But what our great leaders need to realise is that Religion must be practised and not learned from books.

The situation we are faced with is a challenge to our faith. It is utterly foolish for us to wait on and see what would happen. However, we children cannot dabble in politics and it is useless for us to criticise the government.

Still we, can help our parents and superiors in a greater way. "Prayer and Sacrifice" is the only weapon which we can resort to at this moment of distress. We are all familiar with the saying "Faith can move mountains." I

Continued on page 10

## WE ARE AGAINST IT!

THE government insists on carrying out their undemocratic step—the take-over of

by **Felicia Davidson**

schools, despite the heavy criticism. The government has declared that it is the wish of the people. This is not so. In the first place, their policy in regard to the schools was not clearly stated before the election. Besides, those parties which stated they will take over schools, were rejected by the people.

The government's idea of the schools take-over, to establish

a national system of education is not clear. The main idea behind the take-over is the destruction of religion, and of the Catholic faith, in particular, I think.

If the schools which are our only treasure are taken away from us, we can say that this government is an enemy of the Catholic Church.

St. Joseph's Convent,  
Grandpass.

"WHEN does the library open? the voice on the phone enquired.

"At nine a.m." came the reply.

"And what's the idea of calling me in the middle of the night?"

"Not till 9 a.m.?" responded the disappointed voice.

"No, not till 9 a.m." said the other.

"Why do you want to get in before 9 a.m.?"

"Who wants to get in? I want to get out."

SHARMA, Mel and Kal decided to have a cup of coffee. Just as they reached a restaurant it started to rain. Sharma said to Mel, "Go home and get the umbrella."

"I'll go if you promise not to drink my coffee," replied Mel.

"We won't," the other two promised.

Two years later Sharma said to Kai: "Well, I guess Mel isn't coming back, so we might as well drink his coffee." Just then a voice called from outside the door. "If you do I won't go."

Sent by Melani Gomes.

Sriyani Rosemarie Ameresekere (Ratnapura), Bernadette Ludowyke (Dehiwela).

12th October: Roma De Silva (Colombo 9), Nasan B. Manikerasager (Colombo 15), Cynthia Marie Candappa (Hendala), M. Hemantha Perera (Kolonnawa).

13th October: C. Anandaraaj Joseph (Jaffna), Gillian Alexis Smith (Matale), Maureen H. Leonidas and Maurice C. Leonidas (Dehiwela).

14th October: Alan Tambinayagam (Mt. Lavinia).

## Birthdays

8th—14th OCT.

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

8th October: Cedric Patrick Jansz (Dehiwela).

9th October: Anthony Dennis Casie Chitty (Kotahena), Shereen Bastianpulle (Colombo 15), Pushpa Amarasinghe (Kandy), Rienzie Benedict (Hendala), D. Shirley Ranjit Perera (Hendala).

10th October: Francis Steelman (Colombo 13), Rukmal Jacinth Dias Jayasinghe (Matale), Gerard Wijewickrema Goonewardena (Grandpass), Frankie Irugalbandara (Ja-Ela), Indrani Sampayo (Kotahena), Valerie Barbara Kroon (Kotahena), Joyce F. de Silva (Moratuwa).

11th October: Stanislaus Francis Chrysanthia Jayatilaka (Galle), Dolores Van Reyk (Nugegoda).

## BIRTHDAY REQUESTS COUPON

For publication of Birthdays falling between 22nd and 28th October (inclusive) in the issue of the 22nd October.

Closing Date: 19th October.

Name.....

Address.....

Birthday.....

Membership No.....

Signature.....

## Letter to Mary

Dear Mother in Heaven,

I am writing this letter to you because I know that only you can help all of us out of this difficulty!

These days very often I hear my father, mother and big brother saying that our schools will be NATIONALIZED. I do not know the meaning of that word. But my brother said that it looked like all the schools would be taken over by the Government. Even then I do not clearly understand it. But I know that if the schools are given over to the government we will not get a chance of saying hello, to our Mother Superior, or to say a "Hail Mary" after and before each class, we will not be able to run to Mother Rectress when we want to go home early or to ask for some lollies or holy pictures.

What will happen to our Holy Angel meeting or the Crusader meetings? Dear Mother if all these are lost, how can we say that the government is giving us a good and a Catholic education? We will be very sorry to lose these, but Mother, I know that you are always watching over us, and guiding us safely towards our goal.

Dear Mother, our Prime Minister is also a fair lady. You can move her heart. She will hear you, Mother. Mother in Heaven please keep all your children, and their schools safe under your care.

G. D. Petronella Warnakula.

Convent of Our Lady of Victories,  
Moratuwa.

## ABBOT GENERAL'S VISIT

Noel C. Emmanuel reporting from Matale

RT. Rev. Leo Connelly, O.S.B., visiting Abbot-General of the Benedictines, was given a warm welcome by the Principal staff and pupils of St. Thomas' College on 21, September.

The Rector welcomed the Abbot and traced a brief account of the activities of the College and its progress after the College was given in charge of the Benedictines.

Three speeches by three boys of the College expressing their gratitude and loyalty to His Lordship in the three languages were delivered next. A number of presents were given to His Lordship as souvenirs by the boys of the College.

His Lordship's address followed the presentations. In his address he thanked the Principal for the progress the College had made during the past 2 years, and he told them not to be worried about the future of the schools.

After His Lordship's address followed a short Variety Entertainment organised by Mr. J. B. Madasekera. The Papal Anthem

and the National anthem wound up the morning sessions.

At 12-30 p.m. a lunch was given by the Rector of the College to the members of the staff at which His Lordship the Abbot was present. The Rector and Messrs. C. Robinson, T. W. A. Gunawardene, S. Arunasalam, W. B. Kaduwela and M. V. Noel De Silva spoke.

On Friday His Lordship offered Mass which all the Catholic boys and girls attended.

His Lordship together with the Rector of the College also went round all the classes.

## A Prayer for our schools

● Fendla Fernando recommends this prayer for Schools-Mag members.

DEAR Lord Jesus, our beloved Master, whose teaching has enlightened mankind, whose divine example has inspired the Church to gather around her with maternal care the little ones and to nurture them in knowledge and holy wisdom, bestow evermore Thy blessings upon our schools that through them a devout generation may grow up, which will bring honour to Thy spouse, the Church, and be a credit to our country. May the children fostered in these schools consecrated to Thy name, cling faithfully to Thee, Who art the Way, the Truth and the Life; and thus be safeguarded against the false wisdom of the world. Lead them to the vision of Thy Heavenly Father in union with the angels and saints, who livest and reignest, world without end. Amen.

Librarian: What is the title of the book you are looking for?  
Customer: I am not sure, but I know it begins with "THE."

Sent by Raneer Joseph Carmel Hill Convent, Amptiya.

Next week

MORE TEEN-AGE VIEW-POINTS ON THE SCHOOLS TAKE-OVER

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# Schools Mag



## The three prayers after Consecration

By  
Uncle  
Ashley

My dear children,

If you have thumbed your missals diligently, you would have noticed that the Priest says three beautiful prayers. In the first prayer "Unde et Memores..." we offer God's own gifts — this Pure,

Holy and Immaculate victim.

This oblation is pure but the sacrifices of the Jews of the old law were impure and corrupt.

This oblation is Holy for Christ is holy.

This oblation is immaculate because Christ is the Sinless Victim who takes away the sins of the world.

In the second prayer "In-fra quae propitio" the priest

asks God to accept our sacrifice as He did the gifts of Abel, Abraham and Melchisedech.

In the third prayer "Supplices te rogamus" we beseech God to command these gifts be borne to God's altar.

God bless you all. Always in Jesus and Mary.

**UNCLE ASHLEY**

(Next week: MEMENTO FOR THE DEAD.)

comes to that, really. Not that she is bad. Pat is genuinely good. She's a child of Mary, though, perhaps, a bit of an indifferent one: she's honest and scrupulously decent; and she'd never think of missing Mass (I grant you she may be a bit late now and then). That way she's good.

But if the truth be told, that's almost as far as her religion goes. She is satisfied with the minimum. So maybe, I made a bit of a faux-pas in bringing up this matter of the Sodality?

And yet Pat gives hours in the week to her make-up!

Now no one — least of all, the writer — has anything against helping Nature along. If Mother Nature has favoured you less than the others in the way of looks, by all means give her a hand!

## SCOUT WEEK

★ Bede Jayawardena reporting from Diyalagoda

DIYALAGODA Scouts observed the Scout Week according to the official programme drawn up by the Head Quarters. The week opened with the Reunion Day when there was a Tamasha between the present and past scouts.

Special attention was made on Jamboree held periodically in Sunday in observing the Religious various parts of the World.

Day. Sunday Mass, Benediction in the evening, preceded by Way of the Cross were chief items for Scouts' Sunday.

### BROTHERHOOD DAY

The Brotherhood Day fell on the Bandaranaike Memorial Day. Two minutes silence was observed in remembering that great

patron of the scouts. There was a talk to the Scouts by the Group Scout Master about the great brotherhood of scouts, with special reference to the World

### GOOD TURN

They did a big "Good Turn" on the Good Turn Day by repairing a worn and broken public highway in the locality for which kind act the users of the road said a big "Thank You."

The week's activities were wound up with the Census-taking and the planting of commemorative fruit trees in their respective gardens.

## Members

3639. Srilal Perera (Ratnapura).

3640. Ronald Pereira (Colombo 10).

3641. Priyankara Rupasingha (Chilaw).

3642. Mary Shirani Fernando (Negombo).

3643. Monroe De Silva (Wattala).

3644.

3651. Inban Mudiappah Pillai (Chunnakam).

3652. Perpetua Gnanasegaram (Wattala).

3653. Lucy Roche (Colombo 13).

3654. Edward Jerome Vauginster (Kelaniya).

3655. H. R. P. Meedeniya (Meedeniya).

3656. S. S. Warnakula (Borella).

3657. Michael Ranjane Ranasinghe (Veyangoda).

3658. Anne Mihis Rupasingha (Chilaw).

3659. Lourdes Marie Fernando-pulle (Kochchikade).

3660. Bernadette Ratnam (Ratnapura).

3661. Maxwell W. Costa (Kandana).

3662. G. D. Robert Carlo (Kandy).

3663. M. B. Perera (Kegalle).

3664. Aloma Jayawardana (Wellampitiya).

3665. Sherine Serasinghe (Colombo 9).

3666. Marie Perera (Moratuwa).

3667. Melody Anne Caspers (Peradeniya).

3668. Catherine Kusuma Mendis (Mutwal).

3669. Frances Olivia Batcho (Kurugedala).

3670. Rosemarie Clare Rodrigo (Dehiwala).

3671. Clarence Joseph Hilary Silva (Mutwal).

3672. Anne Pullenayagam (Borella).

3673. J. Joseph Manoharan Fernandopulle

3674. Nihal L. Navaratne (Talangama South).

3675. Audrey Fernando (Colombo).

3676. L. A. Xavier (Negombo).

3677. Rita Ferdinandusz (Colpetty).

3678. Melvis Mellawaratchy (Negombo).

3679. Marie Mulholand (Dehiwala).

3680. Olivia M. Silva (Wattala).

3681. Indira Fernando (Wattala).

3682. Marshall W. Silva (Wattala).

3683. Herman Rodrigo (Kelaniya).

3684. Llewellyn Stephen Peris (Moratuwa).

3685. Gerard Ellankoon (Nawalapitiya).

3686. Mary Josephine Zacharias (Wellimannatota).

3687. Priyanthi Fernando (Averilawatta Road).

3688. O. Ranjith Fonseka (Divulapitiya).

3689. Chrysanthi De Mel (Ratnapura).

3690. John Andrew Dep (Colombo 8).

3691. Therese Ursula Pereira (Kotahena).

3692. Marie Therese Mendis (Mutwal).

3693. R. Sebastian Ranasinghe (Colombo 8).

3694. Victoria Ranasinghe (Nugegoda).

3695. Valerie Martinez (Bambalapitiya).

3696. Brian Martinez (Bambalapitiya).

3697. Yvonne C. Gomez (Dehiwala).

3698. Beverley Fernando (Bambalapitiya).

699. Christopher Derek Arndt (Colombo 6).

3700. Nihal Christopher Jayatunge (Kelaniya).

(To be continued).

NAMES OF PRIZE-WINNERS IN OUR RECENT COMPETITION will appear Next Week

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## What Really Matters

THE other day I asked Patricia why she hadn't been to her sodality duties last month. She apologised and said that she really had meant to go but, somehow, she hadn't been able to find time. I happen to know that Pat employs quite a deal of time at her dressing-table, but, to all appearances, she has no time for God.

Of course she would be indignant if you put the situation to her as bluntly as that; but it

comes to that, really. Not that she is bad. Pat is genuinely good. She's a child of Mary, though, perhaps, a bit of an indifferent one: she's honest and scrupulously decent; and she'd never think of missing Mass (I grant you she may be a bit late now and then). That way she's good.

But if the truth be told, that's almost as far as her religion goes. She is satisfied with the minimum. So maybe, I made a bit of a faux-pas in bringing up this matter of the Sodality?

### Nature

And yet Pat gives hours in the week to her make-up!

Now no one — least of all, the writer — has anything against helping Nature along. If Mother Nature has favoured you less than the others in the way of looks, by all means give her a hand!

I have a sneaking suspicion that God did not make all of us physical beauties in order to let us have the satisfaction of putting on that last personal touch.

We always feel smug about our own handiwork! It matters little to us that our contribution is superficial enough to wash

luntary plainness in the supernatural life of our soul is shameful. It shows disgraceful lack of appreciation and lamentable inversion of values.

### Big mistake

That is where Patricia makes the big mistake. She is good in her own way but she lays emphasis on the wrong things.

Spiritually she is alive but she's not beautiful. Nor does she seem to worry over the fact. She could be really spiritually beautiful — with a beauty, too, that is not merely plastered on, but goes to the very root of the soul.

Hours for beauty and none for God! I wonder is it really true that time cannot be spared? It's perfectly true that you can be a good Catholic without being a member of a Sodality.

You can get to Heaven without it. But there is a point worth considering. You can walk from Dublin to Rome. But would you?

### Soul's beauty

It's a puzzle to all thinking men and women how unreasonable we can be. Like Pat, for example, we manage to waste hours — legitimate hours, of course — on useless nonsense and protest that we cannot spare a minute for anything else, even though that something else is what really matters.

Like her we squirm self-consciously in our God-given face because we find it plain, but are perfectly satisfied with an even plainer spiritual physiognomy. Spiritually we are born plain but God does not intend we should remain at that.

He counts very much on our adding that personal touch that completes our soul's beauty. If a plain face — when it's our own, I mean — weighs us down, a plain soul (again our own) should positively stir us to deepest shame.

You can take face-cosmetics or leave them; but you have no choice with soul make-up. Vo-

Would you prefer to tramp it whilst a car or train or plane were at your command to take you? You can go through life without make-up, but would you?

Yes, you can get to Heaven without a Sodality, but why walk when there is a lift at your disposal? Why get there as plain as when you were born when you can become so beautiful?

It's the little extras that make for beauty, for comfort, for ease. The little time taken out from wasted hours of many days could add up to such a splendid spiritual total.

It is a great pity that Patricia does not open her eyes and look in the spiritual mirror more critically. Hours spent at this mirror would not be wasted.

## The Guardian Angel

ON October 2nd Holy Mother the Church celebrated the feast of all our guardian angels. On the very day of our conception, God has assigned to each one of us a guardian.

Each guardian angel receives from Almighty God the profound

### By Philomena Soris

duties of safeguarding us from worldly perils and sin.

As we need mothers to look after us, likewise we need a spiritual guardian to see to the welfare of our immortal souls.

The guardian angels are like channels between God and us. They intercede with God on our behalf to grant us the fortitude and strength with which to overcome and resist the Devil's power, and restore in our souls calm and peace.

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# Classified ADS.

## IN MEMORIAM 13th ANNIVERSARY



Mary Violet Peiris

Born: 13.2.26. Married: 12.6.47. Died: 8.10.47.

"Have patience Finian. Trust in God. The day I see you happy I die in peace." Viola.

"For nothing is lasting under the sun, where all is vanity and affliction of spirit. Oh, how wise is he who thus judgeth! Grant that I may prudently avoid him that flattereth me, and patiently bear with him that contradiceth me." 1mt. Chr.

Eternal rest grant unto her, O Lord,  
And let perpetual light shine upon her.

May she rest in peace. Amen.  
J. Finian Peiris.

574, Galle Road, Colombo 3.  
1346

## 7th ANNIVERSARY

Of your charity  
Please pray for repose of  
the soul of



Mr. W. P. J. Senewiratne

Died 8th October, 1953.  
Fondly remembered by his  
sorrowing wife and children.

"Stella-Maris,"  
Imbulgoda Estate,  
Imbulgoda.  
1347

## FIRST ANNIVERSARY



Saverimuttu Augustine

Called to rest on 12th October, 1960  
Eternal rest grant unto him, O  
Lord,  
And let perpetual light shine upon  
him.

May he rest in peace.  
Inserted by his sorrowing wife,  
children and loved ones.

28, Convent Road,  
Jaffna.  
1339

Francis A. B. Navaratne

Born: 7th August 1910  
Died: 6th October 1954

Sweet Jesus grant unto his soul  
eternal rest.

Inserted by his sorrowing widow  
and children.

"Chesney,"  
Rajakadaluwa.  
1333



R. D. Alfred

Died: 10th Oct. 1959

Eternal rest give unto him, O  
Lord,  
And let perpetual light shine upon  
him.

May he rest in peace. Amen.

Inserted by his ever-sorrowing  
wife, brother and sister.

221, High Level Road,  
Nugegoda.  
1335



Neville Theodore Pereira

Born: 19th October, 1938

Died: 3rd October, 1957

Sweet are the memories that never  
fade

Of a loving son we could not save  
Yours is the victory of life  
evermore

For us the loss and loneliness of  
life.

Fondly remembered by his sorrowing  
parents, brothers and sisters.

24, Mary's Road,  
Colombo. 4.  
1326

Mr. Manuel Corera

A Requiem High Mass will be  
sung at St. Lucia's Cathedral, Kota-  
hena, at 7 a.m. on the 12th October  
1960, for the repose of the soul of  
the late Mr. Manuel Corera.

R. I. P.

Manavi,  
562/5, New Road,  
Colpetty.  
1332

## FOURTH ANNIVERSARY



Mrs. Catherine Samarasinghe

Died: 10th October, 1956

A Requiem High Mass will be  
sung for the repose of her soul on  
Monday the 10th October 1960, at  
St. Philip Neri's Church, Colombo  
at 6-30 a.m.

Fondly remembered by her loving  
sons, daughters and grand children.

Sinha Medura Walauwa,  
Kelaniya,  
28-9-60.  
1194

## MEDICAL

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tions! No after effects! No pain!  
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tation! Medical Clinic, 42nd  
Lane, Wellawatta.

## Know the facts behind the topic of the hour

Read D. J. B. KURUPPU'S Booklet

"The Schools Take-over"

Price: -/20 cts. per copy.

Available at

CATHOLIC PRESS, Borella.



Bella Rayen

Died 11-9-1960

Requiem High Mass will be sung  
at St. Lucia's Cathedral, Kotahena,  
on Monday the 10th instant at 7 a.m.  
for the repose of her soul.

70, Kelaniganga Mills Road,  
Colombo 15.  
1350

## FOR SALE

A house situated near De Maze-  
nod College and R. C. Church  
now rented out for Rs. 60/-  
with 3/4 of an acre is for sale  
for Rs. 12500/-. Prepared to ac-  
cept Rs. 8500/- initially and the  
balance in instalments. Can occupy  
immediately.

N. A. Cooray,  
91, Balasuriya Lane,  
Kandana.

1354

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**NEWLY-BUILT** spacious Bun-  
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Housing Scheme, Kotte. Advance  
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A. A. Fernando, Harrison &  
Crofield, Fort, or at 134/1, Kalu-  
bowila Road, Dehiwela. 1345

## THANKSGIVINGS

**M**y belated but most grateful  
thanks to Our Lady of Per-  
petual Succour, St. Jude, St.  
Anthony, Blessed Martin de Porres  
and St. Martha for many favours  
granted. — Hyacinth. 1330

**M**y grateful thanks to the Most  
Sacred Heart of Jesus, Our  
Lady of Perpetual Succour and  
St. Jude for the satisfactory end-  
ing of the litigation which was a  
source of worry for over one year.  
1348 S. T. G.

## BOARD & LODGING

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Colombo 8.

## FEAST OF O. L. OF FATIMA MARADANA — 1960

October 7th to 14th: Novenas, daily.

October 15th: Novena at 5 p.m.

Vespers at 5.30 p.m.

October 16th: Masses: 6, 7.30, 10 a.m.

and 5 p.m.

Procession at 5.30 p.m.

1316 Parish Priest.

# EDUCATIONAL TRADITIONS

Continued from page 5

8.4 per cent. of the population had 392 schools; and the Protestants, though hardly 2 per cent. of the population, had 810 schools. During the Dutch persecution, the Catholics had lost their churches and schools; in the early British days, they were neglected by Government. But, with the introduction of the denominational system, they worked hard and sacrificed much to build up their schools. And thanks to good leadership and efficient organization, they progressed rapidly in education. The Buddhists, however, lacked good leaders as well as organization; added to that was conservatism and the reluctance to use the income of temple lands for educational purposes. If they had improved the pansala schools — there were 1,769 of them in 1883 — to suit the requirements of the time, they could have taken an honoured place in the education field. "In my opinion" wrote the Director of Education in his report for 1887, "with a very little money, and with supervision and conditions exacted before this money were paid over (as in ordinary grant schools), the existing pansala schools might be made very good village schools, in connection with the viharas." (Report, p. 31 D). Dr. Bowes Daly, Commissioner for Buddhist Temporalities, tells us: "A young priest of my acquaintance lately introduced Geography into a Pali college, and announced the stale dogma that the earth was round and not flat. Since then his orthodoxy is questioned and he is regarded as a dangerous man of unsound views." (Final Administration Re-

port of the S. Province, p. 4; G.A. C.S.O. Case No. 015822 of 1893).

Nobody can be blamed for efficiency in managing his affairs, and for using to the full the opportunities offered by the laws of the land, provided, however, that the rights of others are respected. The Commission appointed in 1905 "to inquire into and report on the Education Question", points out a disturbing feature in the education set-up. "In the Roman Catholic Schools it is generally the case that a majority of the children — often a large majority — are Roman Catholics. In the other Christian schools it is generally the case that a large majority of the children are not Christians at all; in fact, cases are not unknown in which every child in a school under Christian management is either a Buddhist or a Sivite. The Roman Catholic schools are the only considerable body of Christian schools of which the main object is to provide an education for the children of their own denomination. The main object of the other schools under Christian management is to convert to Christianity the non-Christian children attending them. There is something anomalous in a system under which funds raised by taxation are used to support a movement for changing the religion of those taxed. It owes its existence to willingness of missionaries to act as pioneers of education at a time when there was no other means of providing for the educational wants of the country, and we believe that all parties are grateful for what they have done." (S.P. XXVIII, 1905, p. 4).

## FATIMA DAY AT KOTAHENA

There will be Holy Mass with singing at St. Lucia's Cathedral on Thursday, the 13th at 6.50 a.m. in honour of Our Lady of Fatima. The preacher will be Rev. Fr. Severinus Fernando. 1342

## THE CEYLON CATHOLIC STUDENTS' FEDERATION

### A GENERAL MEETING

on  
Sunday, 9th October  
at  
St Joseph's College

### Programme

7.00 a.m. Holy Mass  
8.00 a.m. Breakfast  
8.45 a.m. A discussion on "The Schools Take-over" led by Rev. Fr. Justin Perera and Mr. Horace Perera.

N.B. 11.30 a.m. A Meeting of the Central Council.

All Past Federationists are welcome.

Oswin Silva,  
General Secretary. 1344



## Feast of Our Lady of Fatima DIPPITIGODA CHURCH

Vespers 15th October 8 p.m.  
Sunday 16th 6 a.m. Low Mass  
8-30 High Mass

Rev. Fr. Gilbert Perera O.M.I. will  
sing his first High Mass.

Parish Priest,  
Dalugama. 1352

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

### WENNAPPUWA CATHOLICS CLAIM RIGHTS AS CITIZENS

THE CATHOLICS OF WENNAPPUWA RALLIED IN THEIR THOUSANDS UNDER THE LEADERSHIP OF CHEVALIER W. K. JOHN FERNANDO TO PLACE BEFORE THE GOVERNMENT THEIR RIGHTS AND PRIVILEGES IN THE CAUSE OF EDUCATION.

#### GALLE

ONE of the largest crowds at a public meeting in Galle was seen at Galle Town Hall, on Saturday, 1st October, when the residents of Galle assembled there to record their protest over the contemplated compulsory take-over of aided schools.

Mr. E. M. Karunaratne, Proctor, occupied the chair. Muhandiran Wijeratne proposed the protest resolution and Advocate Magdom Ismail seconded it in English.

Mrs. Nissanka, a retired teacher, and Mr. W. Dahanayake spoke in English.

#### SEDAWATTE

AT a largely attended meeting of the parents of the children attending the Sedawatte Mixed School (C) held on the Sedawatte church premises and presided over by Dr. W. U. F. Gunawardena, it was resolved to forward letters to the Prime Minister and the Minister of Education expressing their disapproval of the Government's decision to take over assisted schools.

Mr. Dionis Perera, addressing parents, spoke at length of the people's resentment at the proposed take-over and Mr. Francis Jayamaha, speaking after him, pointed out the valuable service rendered by Catholic schools.

#### DUNAKADENIYA

AT a meeting held recently, Mr. Benjamin Fernando condemned the impending schools take-over. The assembly unanimously passed a resolution to be forwarded to the Government regarding a democratic and just settlement in this vital issue.

#### WATTALA

THE following protest was passed by St. Anthony's College Old Boys' Association:

"We fully appreciate the view that education in this country must be brought in line with national thought, but fail to understand how the taking over of all denominational schools, which are making a tremendous contribution to this country, will result in infusing national trends in the educational policy.

We appeal to the Minister of Education to defer action, until he has given all leading educationalists and religious institutions in the Island the opportunity of meeting and discussing with him a reasonable solution to this all-important problem."

### Abstain from Hasty Measures

—Ratnapura College Old Boys

"ABSTAIN from hasty measures and appoint an impartial commission to go into this question before the proposed decision to take over the schools is implemented," demands a resolution moved by Mr. A. L. G. Wanaguru and seconded by Mr. D. T. de S. Amarasekera at the Annual General Meeting of the Old Boys' Association of St. Aloysius' College, Ratnapura, held on 24 September and presided over by Mr. Upali Rajapakse, Proctor

Mr. W. Thomas Fernando, former Principal of the Teachers' Training College, explained to the gathering that Catholics were not against the Government's National System of Education but that they demanded their rights as citizens of Ceylon. It is their firm belief, he said, that Catholic parents should have the right to educate their children in a Catholic atmosphere.

### Mr. Dahanayake at Beruwela meeting

THE S.L.F.P. government is entrapped in a Communist snare, and this demand for the take-over of the assisted schools and the Press was due to the pressing force of the Communists behind, said Mr. Wijayananda Dahanayake, the former Minister of Education, while addressing a protest meeting of the Catholics, Buddhists and Muslims of the Beruwela Electorate, held at the Beruwela Market Square, on Sunday.

Mr. V. L. Wijemanna, Advocate of Kalutara, presided.

Mr. Dahanayake said that at a time when there were vital problems wanting quick solutions, it was quite strange to see that the S.L.F.P. government was preparing to take over the assisted schools in hot haste.

The present government wanted to follow the policies of the late Mr. Bandaranaike but the late Premier was definitely against the taking over of assisted schools. A cabinet decision, shortly before his death, was to take over the assisted schools only if the managements willingly handed them over, but not by force.

He said that he very much regretted to see that Mrs. Sirima Bandaranaike, within a few months of her becoming the Premier, had forgotten the policies of her husband. She had even forgotten the conditions laid down in her own manifesto, which did not speak of a take-over of assisted schools. And she had ignored the parental privileges she had

enjoyed in having the freedom to educate her children in the school she preferred. Today, it is not the voice of the S.L.F.P. that we hear, but the voice of Moscow blaring from behind. If the schools are taken over according to Communist plans, the schools in the near future shall not be educational centres but Communist centres.

The government had more acute problems to solve than taking over assisted schools, Mr. Dahanayake said. There were 412,000 children between the ages of 5 and 14 years without schools and there were 200,000 unemployed, seeking employment, but this problem remained unsolved. Besides, an extra Rs. 40 million would be required if all Assisted Schools were taken over.

In their election manifesto, nothing was mentioned about the taking over of assisted schools. Mrs. Bandaranaike said nothing about it in her election meeting speeches. The take-over was really an after-thought. If they had

mentioned this, their Party would have lost at least 20 seats. This was a revengeful act against the Catholics. It was very cruel to chastise a minority community, and an undemocratic gesture to deny them their claims.

Speaking at the same meeting, Mr. J. C. W. Munasinghe said that the Roman Catholic Church insisted on a Catholic child receiving a Catholic education because the Church provided the environmental influence necessary to make religion a living force in the child, to grow up in the Catholic way of life.

Tracing the origins of the denominational system of education in Ceylon, Mr. Munasinghe said that it was the effect of this on the country that helped to

### Wellawatte's Protest

DENOMINATIONAL SCHOOLS WERE MORE EFFICIENT THAN GOVERNMENT SCHOOLS IN THE FORMATION OF CHARACTER, SAID MR. A. J. R. VETHAVANAM, RETIRED DIVISIONAL INSPECTOR OF SCHOOLS, AT A LARGELY ATTENDED PUBLIC MEETING HELD LAST SUNDAY ON ST. LAWRENCE'S SCHOOL PREMISES BY RESIDENTS OF COLOMBO SOUTH TO PROTEST AGAINST THE SCHOOLS TAKE-OVER.

The reason for this, said Mr. Vethavanam, was that the management and staff devoted themselves wholeheartedly to mould their charges according to the high moral and spiritual ideals for which their respective religious denominations stood.

So worthy of emulation was this that when it came to establishing the premier Government educational institution in the island, the present Royal College which was then known as the Royal Academy, the Governor of the time invited the Reverend Boake

to model it on the lines of the C.M.S. school in Kotte which at that time was an institution of high academic standing.

Mr. M. M. Goonetilleke, Basnayake Nilame, J.P., who spoke in Sinhalese and Mr. A. Mariadasan, Proctor, who spoke in Tamil, also pointed out, as did Mr. Vethavanam, that according to the Charter of Human Rights issued by the United Nations, parents should be allowed the right to choose the kind of education they wanted for their children.

At the meeting a resolution was unanimously passed which said that since those assembled were firmly of opinion that the proposed take-over while infringing the fundamental right of parents to choose the kind of education to be imparted to their children would result in the deterioration of the standard of education generally, because a monopolistic scheme could not function as efficiently as a dual system of State-aided denominational schools and State schools, all those present earnestly requested the Government to reconsider its decision and, assisted by a board of educational experts, evolve a national system of education within the present dual system in the best interests of the country.

### TEACHERS & PARENTS PROTEST

AT a Mass Meeting held under the auspices of the Chilaw Diocese Catholic Teachers' Union, at St. Joseph's School Hall, Wennappuwa, a vast gathering of teachers expressed their strong protest against the take-over of Assisted Schools.

Mr. U. George Fernando, Secretary of the Chilaw Diocese Catholic Teachers' Union, spoke vehemently and pointed out that although the Minister of Education seemed to give the impression that teachers and various organisations were in full agreement with him, actually it was not so.

It was a pity, he observed that the Minister of Education was not prepared to heed to the voice

of the people. He added that even for a matter like banning Horse Racing, the Government had fixed a time limit. Hence they could not understand the great haste over the schools.

#### STATISTICS

Mr. K. P. F. de Silva, President of the Lanka Jathika Guru Sangamaya, Wennappuwa Branch, asked whether it was just and fair to take over the Assisted Schools and continue to grant State aid to the Pirivenas and Pirivena Universities.

Further, he quoted important and relevant statistics to prove that the take-over had not been endorsed by a vast majority of the people at the last General Election.

### State unable to look after its own schools—Sir Albert Peiris

"THE present Government is trying to take over assisted schools as soon as it has come into power" said Sir Albert Peiris, M.P. for Nattandiya, at a meeting held on the grounds of St. Sebastian's College, Madampe and presided over by Mr. Herath Gunaratna, J.P. "The State which is unable to look after its own schools" said he, "must not take over assisted schools which are well managed."

Speaking at the same meeting, Mr. J. C. W. Munasinghe said that the Roman Catholic Church insisted on a Catholic child receiving a Catholic education because the Church provided the environmental influence necessary to make religion a living force in the child, to grow up in the Catholic way of life.

Tracing the origins of the denominational system of education in Ceylon, Mr. Munasinghe said that it was the effect of this on the country that helped to

make Ceylon known as the Dharmadipa, and it was the alien ruler who destroyed this system and brought about a State system of education. This could only lead to religious disharmony in the schools, which would spread throughout the country and give revolutionaries an opportunity to bring about a revolution.

Finally Mr. Munasinghe declared that the denominational system of education could proudly say that it had produced the first lady Prime Minister in the world.

### Dehiwela's Second Protest

HUNDREDS OF PARENTS OF DEHIWELA AND GALKISSA GATHERED TOGETHER IN THEIR HUNDREDS AT ST. MARY'S CHURCH SQUARE LAST SUNDAY EVENING TO REGISTER THEIR SECOND PROTEST AGAINST THE PROPOSED TAKE-OVER OF ASSISTED SCHOOLS. THE VAST CROWD PRESENT WAS AN INDICATION THAT THE PROTEST WAS AN EMPHATIC ONE.

The meeting was presided over by the President of the Parish Union, Mr. Dantenwill D'Abrera. Speaking in Sinhalese, Mr. C. M. Fernando said that the most stalwart patriots of this country were the products of denominational schools.

Mr. Horace Perera, who next addressed the gathering in English, traced the history of the take-over controversy and stated that the present agitation for the take-over was Marxist inspired.

Mr. Perera reminded the Government that it had a duty not only to satisfy the one million voters that sent them to power but to govern the whole country in such a way that the entire country was benefited.

Mrs. Cyril Jayawardena, a Parishioner who spoke next in Sinhalese, stated that if the schools were taken over it will become a white elephant like the C.T.B. today. She appealed to the Prime Minister, who received her education in a denominational school and was also educating her daughters in the same school, to allow that right to other parents as well.

Mr. Navaz Ibrahim, a Proctor who spoke next in English, said that he was proud though a Muslim to call himself an Old Boy of St. Peter's College, Bambalapitiya.

Mr. Quintus Delikhan the last speaker proposed a resolution which was passed unanimously.

### PARLIAMENT

Continued from page 1

schools, more people had voted for the U.N.P. than for the S.L.F.P. Those who had voted for the U.N.P. were against the take over of schools. Besides, Mr. Fernando pointed out, it had not been the policy of the S.L.F.P. in 1958 to take over the schools. How had it become so in 1960 he asked.

He also referred to the Leftist dictation to the S.L.F.P. government and asked whether the S.L.F.P. was now following the policies of the late Mr. Bandaranaike or of the Communist party and the L.S.S.P.

Mr. V. A. Sugathadasa, M.P. for Colombo North, also stressed that there had not been a word in the S.L.F.P. manifesto regarding the take-over of the schools. He said that this action was being taken by the Government "to teach the Catholics a lesson." He wished to know why if they wished to establish a national system of education they could not get the denominational schools to participate in such a system while retaining their denominational character. They could still be made to conform to the Education Code.

He said that Catholics, Buddhists, Christians and others had voiced their protests. The Ven. Jinananda, Head of Prince College, Kotahena, who managed about 100 schools had wanted the position re-considered.

But, said Mr. Sugathadasa, the Hon. Minister of Education had been adamant—and, he was sorry to use the word, obstinate.