

The CEYLON'S CATHOLIC WEEKLY Messenger

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Ceylon's entire Hierarchy issues first public statement clarifying Catholic position

Catholic Schools cannot fall in line with Government Scheme

Catholic Press workers meet the Cardinal

(from a "Messenger" reporter)

A QUARTER to forenoon on Friday, workers of the Catholic Press, over one hundred strong, stormed Archbishop's House, Borella.

Cardinal Leaves Ceylon

(from a "Messenger" correspondent)

AT 2-30 LAST FRIDAY AFTERNOON, HIS EMINENCE CARDINAL AGAGIANIAN, ACCOMPANIED BY HIS EXCELLENCY THE APOSTOLIC DELEGATE, LEFT CEYLON BY AIR FOR MADRAS. HE RECEIVED A ROUSING SEND-OFF BY THE BISHOPS OF CEYLON, A LARGE GROUP OF PRIESTS, RELIGIOUS, LAITY AND SCHOOL-CHILDREN WHO HAD GATHERED AT THE AIRPORT. PROMINENT AMONG THEM WERE THE CHILDREN OF THE CONVENT OF OUR LADY OF VICTORIES, MORATUWA.

That morning, His Eminence the Cardinal had paid a courtesy call on the Hon'ble Mrs. Sirima Bandaranaike, Prime Minister, and shortly after was accorded a civic reception by the Colombo Municipal Council.

At the airport, the Cardinal greeted the vast crowd that had gathered to see him off, and with a final gesture entered the plane. His Excellency the Apostolic Delegate, Mgr. Borgna and Mgr. Lally followed him.

On a strictly unscheduled visit, the entire editorial staffs of the *Messenger* and of the *Gnanartha Pradipaya*, together with Printer, clerical staff, compositors, machine-minders, book-binders all trooped in eagerly, one by one.

Said one head: "we are determined to see His Eminence Cardinal Agagianian."

Another conjectured: "But will His Eminence have the time to see us?"

Suddenly, the furrowed eye-brows, and the tremors of expectancy and doubt broke into intermittent whispers: "There he comes, His Eminence!"

Smiling broadly, the light of a warm affection shining in his eyes, His Eminence Cardinal Agagianian walked right into the midst of the Catholic Press workers. His Eminence was accompanied by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I.

Addressing the workers, His Eminence Cardinal Agagianian stated that he was very happy to see them.

He stressed the importance of the Printed Word and declared that the work they were engaged in was a blessed apostolate because it was work devoted to God's cause.

His Eminence blessed the workers, and his ring was kissed by every worker present, individually.

Education Minister rejects the minimum asked for

A JOINT STATEMENT ISSUED BY THE ENTIRE CATHOLIC HIERARCHY THIS WEEK, AND NECESSITATED BY A WAVE OF CONTRADICTORY REPORTS CURRENTLY IN CIRCULATION, CLARIFIES THE CATHOLIC ATTITUDE TOWARDS THE GOVERNMENT-MOOTTED TAKE-OVER OF ASSISTED DENOMINATIONAL SCHOOLS. SIGNED BY HIS GRACE THE ARCHBISHOP OF COLOMBO, THE MOST REV. DR. THOMAS COORAY, O.M.I., FOR AND ON BEHALF OF THE CATHOLIC BISHOPS OF CEYLON, THE STATEMENT IS THE FIRST TO LAY BARE COMPLETELY THE FACTS OF THE NEGOTIATIONS PURSUED SO FAR BY CEYLON'S HIERARCHY WITH THE GOVERNMENT.

Any possible confusion and disorder created in the public mind and among Catholics in particular has been adamantly scotched by the Ceylon Hierarchy's statement.

"We have not acted with undue haste. But under the circumstances we cannot see how we can fall in line with such a Government scheme,"

it states, categorically.

That the Minister of Education has ceded practically nothing of the minimum facilities asked for by the Hierarchy in its efforts to maintain the vital religious background in their schools, is exposed in the statement.

The statement goes on to ask:

"Can we deny that here we have not merely an attack on the privileges of some religious groups but an attack on fundamental human rights of citizens of Ceylon very little in keeping with a truly democratic regime?"

We reproduce below the full text of the statement.

FULL STATEMENT OF THE HIERARCHY

TO prevent misunderstandings among our Catholics (and also the general public) it has become necessary for us to make a statement regarding our attitude to the proposed take-over of the Assisted denominational schools. We say it has become necessary, because contradictory reports are being circulated about us. On the one hand we are accused of unduly opposing the Government; on the other hand, those who are most closely touched by the take-over, have blamed us for over-mildness. Our continued silence may lead to confusion and even disorder.

When the intentions of the Government for a very drastic take-over of all Assisted Denominational Schools became known, our first reaction was one of deep pain of mind, because we were being threatened in a matter that touched us most intimately—our children, their moral and reli-

gious education. We did make a public statement to express our concern and our grief, that to all unbiased minds appeared a very mild statement. Some even thought it was too mild.

Since then we have taken time to think the matter over calmly and carefully. We have been battling, as it were, between conflicting currents of our sense of responsibility—our duty to safeguard the future of our dear children, and our great desire to work harmoniously with the public authorities. As a proof of our sincere desire to find a suitable solution we may mention that during the past month the full Conference of all the Bishops of Ceylon met on four occasions and, in addition to that, a sub-committee of the same Conference, several times.

At the very first Conference, a

telegram was sent to the Hon'ble the Prime Minister who was then at Nuwara Eliya, in these terms:

"Catholics much perturbed by news of drastic take-over of Assisted Schools without giving opportunity of explaining particular difficulties. Trusting in your justice towards minorities, Catholic Bishops earnestly request early interview."

An interview was agreed upon. But at the last moment, the Bishops who had assembled for the purpose were referred to the Minister of Education. As no appointment had been made with the said Minister, the interview had to be deferred *sine die*.

Main Points

The Bishops' Conference thought it more appropriate to entrust the negotiations with the Minister of Education to the Catholic Board of Education. The Catholic Board of Education, accordingly, forwarded to the Minister a tentative plan for a satisfactory settlement of the present school problem. It was to be a basis for further discussions. The main points of the proposals were the following:

1. That all Grade I and II schools should be allowed to remain private without State aid, but with the liberty to charge fees. That the Government should assist the poorer children actually on the roll, to complete their studies.
2. That Grade III schools, including also, Primary, Post-Primary, and Rural Schools where the poorer children usually study, should also be allowed to go private without Government aid. We even offered to make an effort to run them without fees, if nothing else was permitted to us.
3. We went still further. We were even prepared to make our school buildings, premises, etc., available for the use of the State provided we would have an effective voice in the School administration and discipline.

This was the least we would need to maintain a religious background
(Continued on page 6)



(left): Cardinal Agagianian signing the Visitors' Book at the Civic Reception held in his honour at the Town Hall. In the picture is Colombo's Mayor, Mr. M. H. Mohamed. (below): His Eminence laying the foundation stone for the new Seminary building at Ampitiya.

Photos by Fr. E. Muttupulle O.M.I.,



The new educational policy—3

PRACTICE in OTHER COUNTRIES

THE Republic of India, in spite of the racial, religious and caste feuds prevalent within her territory, not only admits such partnerships as described above, but guarantees it, together with the rights of minorities, in her Constitution as among the fundamental rights of her citizens.

30 (1): "All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice."

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion and language."

During the year 1948-1949, the Indian Government spent Rs. 71,589,568 on schools managed by Government, Rs. 95,795,074 on schools managed by Municipal Boards, and Rs. 93,716,955 on schools under private management. In Pakistan, grants are given to private schools, as maintenance grants, building grants and even extraordinary equipment grants. In school year 1952-1953, there were 5,985 government primary schools, with a total enrolment of 451,648, and 697 secondary schools with an attendance of 178,143 pupils; during the same year there were 8,668 private elementary schools with 768,359 pupils, and 1,541 secondary schools with 540,595 pupils.

If India and Pakistan do not think that it is harmful to the nation or an infringement of the rights of the State to allow all minorities, based on religion or language, to conduct and administer their own schools with State aid, is it reasonable to refuse the same rights to the minorities of Ceylon. The legislators and administrators of those countries, after having sacrificed much for their national independence, planned for national solidarity by safeguarding the rights of minorities. All citizens, therefore, feel secure and encouraged to bend their energies for the intellectual, moral and economic upliftment of their homeland.

Five years ago the International Office of Education published the results of its survey on public funds for private schools in 58 countries. According to this survey, in 5 countries the help given to private schools covers almost the entire expenditure; in 17 countries help is given to such schools as comply with certain requisites specified in the laws and regulations relating to education; in 9 countries assistance is given for specific educational projects; in 18 countries only those private institutions whose educational work has special importance are helped with grants, but all schools participate in travelling facilities, health services and free distribution of food extended to school children. Those states which are under Communist domination, have no private schools at all. It is, therefore, evident that State

monopoly in education is not the common practice in democratic countries, but only in dictatorships.

Since America has often been mentioned as a pattern for us in educational policy, it is useful to add a few words here on the American system. The U.S.A. allows private schools, even Universities by denominational bodies, but does not give grants for their maintenance. It does, however, assist private schools, specially at

Catholic leaders continued their fight, until, in 1951, Government agreed to place at the disposal of Parents' Associations (P.T.A.'s) trimestrial allocations per child from 6 to 14 years of age regularly attending non-government schools. Other concessions followed. In Italy, although Government schools alone are maintained from public funds, the Catholics are not much worried, because almost all the pupils are Catholics and the Church has the freedom to attend

State schools are supposed to foster? Children will grow up in an atmosphere of religious contention and disunity, before they can understand tolerance and brotherly love.

Another question is: Can the ordinary lay teacher also teach religion? Religion, like any other subject, needs training and practice. It is, therefore, not enough to possess a text-book of Buddhism, or Hinduism, or Christianity, or Islam to teach any of these religions. The training courses of teachers should provide for this subject no less than for geography, history or mathematics. Religion is more difficult to teach than any other subject, because there is more in it to be done than to be known; therefore, it requires careful preparation and practice. In State schools it is not possible to give such a training, even if the Clergy are invited to conduct the classes in religion. For one thing, the time allotted to religion is inadequate; for another, the influence of the Clergy will be limited to the class room. How can teachers trained under such conditions, without the set up to take a deep draught of their religion and imbibe it in practice, ever undertake to teach it to their pupils? One might say that the Clergy would be allowed to teach religion in the State schools, but again it would be a matter of a few doses of religion without the religious atmosphere, a lesson in religion, an intellectual exercise without the training of the will to practise it, without the practical aids to mould the child's character.

It is often said that religion is caught, not taught, which is a telling way of saying that example is better than precept. This does not, however, mean that teaching may be dispensed with. All men, at any age, are drawn to virtue by example more than by theory, and children are more impressed by what they see than by what they hear. But as they grow older they are less carried away by what others do; they want to reason their beliefs and practices out for themselves. At this stage religion cannot be caught; it must be patiently and systematically taught. And this has to be confirmed and strengthened by a steady practice in the school as well as the home; by repeated acts virtuous habits have to be formed, and the inducement has to be provided by good example and environment. Hence, the denominational school, where everything is maintained in harmony and religion permeates the very life of the teachers and pupils alike, is the only logical kind of school. In them there is a definite religious atmosphere, which no State school can offer, since

the State school has no religion, definite or indefinite. In such an atmosphere religion will flourish, and religion brings humility; and

Continued on page 4

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

the elementary level and high school levels in many other ways. For instance, school buildings, and, in some States, even school lands are exempted from taxation; attendance or truancy officers serve both public and private schools; medical and dental services, free text-books, school lunch and free transportation are made available to private schools as well. In some places, where the local community is overwhelmingly Catholic, the local Boards of Education have accepted the local Catholic school as the school of the community. The attitude of the U.S.A. government towards private schools is due to the fact that the Church and State do not merge. It has no State religion; it does not support any religion in a privileged position, but leaves every citizen free to practise the religion he chooses. The Catholics are not satisfied with this situation; they claim State-aid for their schools, because it is unjust to ask them to maintain with their taxes a national system of education, which in conscience they cannot make use of. Rather than send their children to the State schools, they prefer to build and maintain their own schools at their cost.

In France, after the occupation by the German Armies in 1940, the Vichy Government, to prevent the closing of many elementary schools, began distributing subsidies to them, even though they were conducted by religious bodies. After the Allied victory, the Leftists opposed all legislation favouring Catholics, and the subsidies were withdrawn. But, the

to all their spiritual needs, and discipline.

Religious Instruction in State Schools

In the new education scheme, Government has made provision to give each child instruction in his religion; it has even gone further than that by making religion a compulsory subject. Religion, therefore, will be taught in State schools, let us say, two or three times a week. It will be taught as other subjects, say mathematics, history or geography, and, probably, with less attention. In a geography class, children of different races and religions will come together. But, in a religion class, the division will be according to their creeds. This distinction will not escape the notice of the children, who, through sheer curiosity, will inquire from their friends what they held and what they practised. Armed with this information, they will go home and discuss things with their parents and others. Back at school, further investigations and, perhaps, discussions will start, ending in more emphasis on their divergent views. Groups will be formed, with a leader in each. The division thus begun will not end there, and, a harsh word dropped inadvertently in the canteen may be challenged at the campus. The trouble then begins; the teachers will intervene, with each teacher standing up for his own religion. The school then becomes a bear garden. What will happen to school harmony and national unity, which

First Communion for Children Prepared by Parents Only

ON the fourth day of the International Eucharistic Congress at Munich, about 100 children between the ages of three and eight received their first Holy Communion in the Cathedral from His Eminence Joseph Cardinal Wendel, Archbishop of Munich.

ALL THE CHILDREN HAD BEEN PREPARED FOR RECEPTION OF THE SACRAMENT BY THEIR PARENTS ONLY.

Parents accompanied their children to the Communion rail and received Communion with them.

One father and mother brought three children of pre-school age to the communion rail. Another couple went to the rail with six children.

Cardinal Wendel told the children: "This is your big day at the International Eucharistic Congress."

"It is the privilege and the honourable right of parents to prepare their children for first Holy Communion," he told the parents. He also recommended early Communion for children.

The Cathedral of Our Lady was filled to overflowing before Cardinal Wendel began celebrating Pontifical High Mass. The children, dressed in their best Sunday clothes instead of the customary white, followed the Mass with special picture prayer books. Each picture was accompanied by a few simple words.

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VAZIAN HIS EMINENCE

JUST how far will the fulfilment of our dreams be affected by the recent visit of His Eminence the Cardinal Prefect of Propaganda Fide (20-23rd September 1960) it is hard to forecast except in as far as the fulfilment calls for something on our part.

In the fatherly, earnest words from the depth of his heart that Cardinal Agagianian poured out in various addresses (at the Cathedral on 20th, to the Religious and then to the priests on 21st) the main and constant idea was the hope and prayer that his "humble passage would be the occasion for each to rededicate himself to the work of Love to which Caritas Christi, the loving choice and call of Our Blessed Lord *spurs and urges* each one according to his place in the Church of God.

Though not addressed under this particular title we Vazists wish to take that to heart in our special commitment as workers for Father Vaz's Cause of Beatification as well as in the assignment we share with all the Apostles of Ceylon in this decisive Hour of Faith.

"Apostles of Ceylon"—that was the only designation His Eminence agreed to give the assembled priests in Bonjean Hall on Wednesday, 21st—whatever their country of origin, their diocese or Religious Institute. The priesthood knows "no foreigners." His Eminence affirmed and even the priests chosen from among "the lovely children of the soil" could not consider themselves adequately as anything other than Apostles of the land.

In that simple, single, sincere vision of things by which he is *Eminently Vazian*, the dear holy Cardinal would have every Catholic see himself in the same understanding of grace an apostle of Ceylon.

This, then, is the first and definite result of His Eminence's "humble passage" and heartfelt exhortations that, whereas hitherto "Ap-

to our own present case. And now in classic Vazian cheekiness before those same qualified Representatives of Holy Father and the Church that in Eliachim, "high-priest of the Lord who went about . . . saying: know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of God," we are prepared to see a dim and distant figure of both of them today, but the only Judith from whose hand we want the salvation of our land is *Mary*, Queen of Lanka. Our protestation of it was the "Ave Maris Stella" that 20th evening that never before did our Cathedral congregation sing with such zest and in such unison.

His Eminence, we are sure, will reply with the sacred text: "So shall it be, if you persevere in this work which you have begun."

"Continue to be Apostles of Ceylon"; this is the watchword he has left us while we hear the seconds of a time bomb tick. Continue. Carry on—undeterred by threats, unconcerned about tomorrow's possible trials. Carry on—in love,

Father Vaz Feature

ostle of Ceylon" designated Father Vaz, it must henceforward be the title of every Catholic in Ceylon—Bishop, priest or baby: a title taken seriously as a vocation from God.

Told to us in so many words by His Eminence the Cardinal Prefect of Mission-lands, it can now be called an express mandate of Holy Church.

Would it be impertinent or merely charming for us to return the compliment and in appreciation of his heart-warming visit declare His Eminence—vazistically—"Apostle of Ceylon."

Our Lord is good to allow us such luxuries of Catholic joy and splendour when by the clock one would say "it is zero hour for the Cadjan Curtain." But that is precisely the big thing achieved by His Eminence's visit. "Don't be surprised as if this were anything strange" he told us with St. Peter. Someone had mentioned "anxiety."

Are we departing from the strict historical treatment of things we have bound ourselves to in these papers, in saying anxiety has melted, brows have relaxed? At the Cardinal's visit *grave heads have grown gay again* with the incorrigible cheerfulness of the Faith that made St. Thomas More say to his executioner as they reached the steps of the scaffold: "Lend me a hand up, my good man. As to coming down I can manage that alone."

We have not come to the "steps" yet; but the humour, the carefree calm courage and jolly cheekiness of the Ceylon version of "the Christians to the lions!" is already consigned in the phrase (consecrated as it was coined, and coined when things are dark enough for the catacombs): our "Cadjan Curtain"—the authentically Ceylonese fence of coconut palm thatch to make a triptych with the Iron and Bamboo stockade.

And now with the dear good Cardinal we press joined hands to our heart and wish and pray: *it shall not be so*. For our children's sake—for the sake of their mothers—for the sake of the frail, for the sake of our holy things (that they be not profaned).

For the visit, the presence of His Eminence and the Apostolic Delegate, has conferred a sanction, a sanctity and an efficacy of Chapter 4 of the *Book of Judith* as applying

Educational Policy

Continued from page 3

humility brings brotherly love and tolerance.

"Development of intelligence" wrote Layman Abbot, the American journalist, "without a concurrent development of the moral nature does not suffice. As has often been pointed out, intelligent wickedness is more dangerous than wickedness that is unintelligent; the devil knows enough; sending him to school will not make a better devil of him; knowing how to make dynamite without also knowing what are the rights of property and the rights of life do not make the pupil a safer member of society; skill in speech, unaccompanied with conscience gives only the product of modern civilization—an educated demagogue."

Nicolo Tommaso (1802-1874) wrote: "When literary, social, domestic and religious education do not go hand in hand, man is unhappy and helpless. The school if not a temple, is a den."

(To be continued)

RADIO LOG

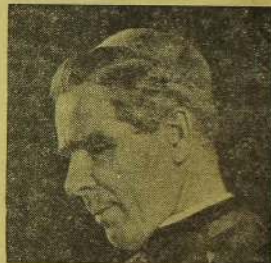
- OCT. 2: 10-00 to 10-05 a.m. Talk (English) — Rev. Fr. Claude Lawrence, O.M.I.
- OCT. 3 to 9: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Edmund Fernando.
- OCT. 9: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).
- OCT. 16: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.
- OCT. 17 to 23: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Bro. Nicholas.
- OCT. 23: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

lovingly. Differences of Religious costumes, of Dioceses, of homeland sink in the sea of the Apostolate that is only Love in every holy form and gesture. Grow in love and knowledge of Our Lord . . . and teach, bring it to others. "If any man love not Our Lord Jesus Christ, let him be anathema."

BISHOP SHEEN SPEAKS

Inner Fortress

THE modern soul fears nothing as much as pain. This is only a negative way of pointing out how much the primacy of comfort dominates our thinking. Ease, release from work, cutting corners, escape from responsibility, laying down on the job, and "making the fast buck" have become an almost unconscious part of the psychology of the modern person. That is why there has been such an unwillingness to consider the next generation: "Why should we be mindful of posterity? What has posterity ever done for us?" The fear of over-populating the world is a comfortable stick with which to protect the individual from considering anything else except his individual existence.



ardless of what may happen on the outside. When Our Blessed Lord went into the Garden of Gethsamene, His prayer was not that His Will, but "the Father's Will be done." The measure of the faith we have in the Inner Presence of Divinity in the soul, is the measure of light in darkness and strength in moments of trial. Those who have been to the top of the Alps witness that they have seen rain fall under them, but not one drop ever falls on them. Those who have God as their protection have an inner tower that is never depressed by adversity nor inflated by pride in moments of success and prosperity.

Modern man

And yet, on the other hand, nothing is more certain than pain. It is paradoxical that our generation which seeks the most ease is the one which has the most mental tensions. It is not only true that psychoanalysts did not exist in previous generations; it is also true that they would have starved in those days. As the entrance door of comfortable living became enlarged, our door-step became crowded with the mental misfits of our civilization. Like the glass buildings of modern architecture, we built them in order that we might have more light in our offices, and then immediately rush to cover up the glass with heavy curtains to keep out the bright light. We wanted luxury and ease, and now are so ashamed of it that we have to hide it.

Without faith

Every now and then, there is an Age of Troubles, whether it be that of war or famine or calamity. Our tragedy is not so much that we have tensions, anxieties, unhappiness and dreads of missiles; it is rather that we have no inner fortress into which we can go to find refuge.

The man without faith has nowhere to retreat; he has no inner defences once the outer walls are besieged. In fact, it is because there is so much filth and mud accumulated in the blocked rivers of his mind that he despairs from retreating into the hell within. He may build up a temporary wall, but at the blast of a siren, or a sleepless night, or a dread of cancer, even that—like the walls of Jericho—come tumbling down.

How different is the soul that has built for itself a sanctuary within, where his strength is God, re-

God-fearing

Fellow creatures, the psychology of self-help, and a friendly drink serve in a moment of sunshine, but in the midst of conflict and anguish, we cannot lean on creatures; we find that like sharp sticks, they pierce our hands. The bow that is drawn beyond its compass, breaks asunder. In the Garden of Gethsamene of the individual soul, it will also be found true that those on whom we depend, fall asleep during our agony. They cannot "watch one hour" or struggle.

But when our faith is in Christ Who took the worst that this world had to offer and conquered it by rising from the dead, then we have the assurance that evil can never be truly victorious again. Other religions do well for the bright days when we go to the bank with our deposits. But when the sky is dark at high noon, it takes a religion which began with defeat to give us strength and courage. This is the inner fortress of the happy soul, wherein even pain can become consecrated, and where one can take the tangled skeins of a seemingly wrecked and ruined life, and weave out of them the tapestry of saintliness and holiness. (Copyright . . . Reproduction in whole or in part forbidden).



- Sunday, 2 October: XVII Sunday after Pentecost. Green. Creed. Preface of Trinity.
- Monday, 3 October: St. Therese of the Child Jesus, Patron of the Missions. White. Omit prayer prescribed. Creed.
- Tuesday, 4 October: St. Francis. White.
- Wednesday, 5 October: Feria. Mass of previous Sunday. Green. 2nd prayer of Sts. Placid and Companions.
- Thursday, 6 October: St. Bruno. White.
- Friday, 7 October: Most Holy Rosary. White. Creed. Preface of B. V. M. or Mass of First Friday.
- Saturday, 8 October: St. Bridget. White.
- Sunday, 9 October: XVIII Sunday after Pentecost. Green. Creed. Preface of the Trinity.

(Unless otherwise stated, the prayer prescribed—in the Archdiocese, "against persecutors of the Church"—is always said).

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.

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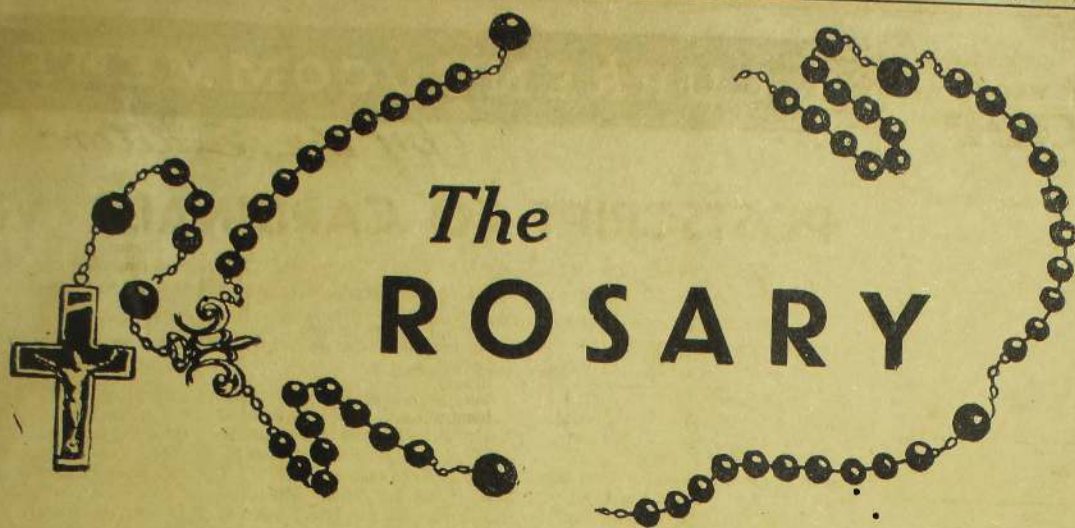
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The Church is indisputably built on rock but the Keys of the Kingdom are today in Mary's hands. The celestial combination lock is worked out on the rosary.

The rosary is a most wonderful prayer. It opens your heart to Mary, hers to yours, and the gates of heaven simultaneously and automatically.

You have all heard of the pearl of great price. There are other pearls well beyond price. I am sure Mr. Louis Kornitzer, the authority on oyster treasures, will not question my word. They are to be discovered on the rosary coated from the core with a nacreous patina of Aves, warm and love-lusted.

The God of delicacy and delight, the Artist of the orchid and the snowflake, the tropical bird and the coral fish, is not lyricised but on the rosary.

There is more rapture in one Hail Mary well said than goes into the slow wonder of a sonnet. And, come to think of it, the finest sonnet sequence to one really worthy of it, is the rosary.

God made Mary

God did not make Heaven: He made man. God did not make the rosary: He made Mary. One and the other made heaven with God on the rosary.

If time is ever at your mercy to kill or spare—show mercy, tell it off in part of a rosary at least.

Milton says: They also serve who only stand and wait. Quite. But I would put a rosary in their hands.

The guy who said nothing succeeds like success had obviously not heard of the rosary, or of Fr. Peyton either.

The rosary can be your success story with healthy repercussions hereafter.

How to Win Friends and Influence People, if it does not actually refer to the Block Rosary, by the very sound of it, suggests a promising new enterprise on the rosary.

Apart from its sweetness, the rosary is an excellent emollient for the fretted spirit. Jangled nerves are soothed by it. Peptic ulcers of high octane living heal under its magical influence. It slows the tempo and relieves the tensions of life. It collects the fragments of us that have adhered to unpaid bills, the office desk, teen-age problems at home, and the competitive neighbour, into a whole man at the end of the day. The complete man is one collected and recollected on the rosary.

At the end of the day

Tranquillity at the end of the day and strength to meet the onus of a new one are both to be found in the fine art of relaxing on a rosary. The only recognizable danger to the remedy of the rosary is the psychiatrist. He may run out of patients. But the guy is cute. He has quietly appropriated the rosary as part of his stock in trade and now sedulously prescribes it.

The therapeutic value of the rosary is too well recognized to need undue expansion. There are increases where the rosary has been startlingly successful when the tetracyclines, the sulphas and the entire range of medical and surgical skills have failed. This is a result of following the Peytonic prescription faithfully to the letter. The q.s. at the end of the prescription which usually refers to water, in this instance pertains to a mustard seed. You may have and add more but the required minimum of Faith is a mustard seed.

grave. *I have heard it remarked that children are sweet. So is the home where children abound and are linked one with another in the unity of the family braced about by a rosary.*

Some say the rosary begins with a cross. I always thought it nice to begin where Christ ended. It makes the Resurrection inevitable.

If you think the rosary begins at home, I may say, I always thought the ideal home founded on the rosary.

Le Corbusier said: A house is a machine to live in. If so the motive force, central heating and lighting are provided by the rosary. It is the rosary that converts an impersonal thing like a house into a warm living thing like home.

Beyond the grave

There is nothing like the rosary to hold the family together. Its adhesive powers hold good beyond the

By **VERNON LAWRENTSZ**

In the communion of saints, we forestall the last trump, and our dear departed are contacted again at the roll of a bead.

All things worth keeping like friendships or the wonderful people who chance into our lives splendour it a moment and fly to incandescence another are best preserved and lavendered on the rosary. No one need be forgot-

ten. No experience is too trivial nor disaster too great that will not stand recounting on the rosary either for thanksgiving or sympathetic assistance from above.

That loved one you are so worried about—the devil may have set a price on his head—but God needs him more and the ransom is entirely in your hands, payable in terms of the lost.

The lost and strayed are those who have no one to grapple them to their souls, not with hoops of steel, but with loops of the rosary. Charity begins when you round them up on the rosary.

When lovely woman stoops to folly the art that can soothe her melancholy, reclaim, or salvage her, is to be found on the rosary.

The rosary is the prayer specifically requested by the Blessed Virgin Mary. It is her own prayer, the prayer of her choice. If you know anything

about women, you will never attempt a substitute for the desire of their hearts. The ersatz never replaces. Rather it is an irritant like foreign matter in a wound. It can only create pain. If Mary has asked for the rosary, and she is a woman, nothing but the rosary can satisfy her.

On the principle of returning the things that are Caesar's to Caesar, I would return the things that are the Queen's to the Queen. And as it is a matter of love, and not taxation, I would throw in that penance she required as a complement to the rosary.

Maryland close to Fairyland

The restriction FOR ADULTS ONLY does not apply to the rosary. Children who have been taught it correctly relish it as such as mature men and women. Maryland has always been next door to Fairyland, easily bridged on the span of a rosary.

Phantasy and fact mix gloriously in childhood. The facts globulate and bead together on the rosary. Every decade has its story, and a good story for children is one that is capable of infinite repetition.

If you really know anything about Mary, you can refuse her nothing. Giving has its pleasures as much as, or sometimes even more than, receiving. If you would sample the luxuries of giving, try a gift on Mary in the form of a rosary; and if you would be choice in your offering, tag on a small penance or a mortification.

Roget's thesaurus may not list it, but if you can take a thing or two from me, I assure you there is no better synonym for a display of love than the rosary.

If you persist in the habit of the rosary, Mary may grant you the privilege of your signature across her

(Continued on page 11)

From a whisper to a tidal wave!

HIS EMINENCE CARDINAL AGAGIANIAN, Prefect of the Congregation of the Propagation of the Faith, Ceylon's distinguished

A Cardinal in Lewella

ROBIN Hood's Kandyan spies report that the Hill Capital's welcome to CARDINAL AGAGIANIAN wasn't second to Colombo's!

One of the numerous visits paid by His Eminence whilst in Kandy was to the Fatima Retreat House in Lewella, which figures very often in "Roundabout."

His Eminence Cardinal Agagianian was visibly impressed by the progress made and commented: "this is a wonderful work, this is the solid kind of work we need for our priests and lay Catholics."



visitor of last week, will ordain him. Rev. Fr. ANTHONY PAUL FERNANDO will be attached to the diocese of Chilaw.

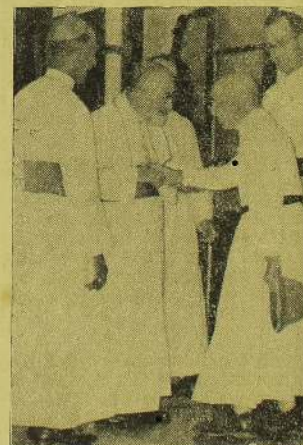
Marriage Refresher?

WANT to refresh your marriage? More and more Catholic husbands and wives in Ceylon are reaping handsome benefits from the series of Cana Conferences now set in motion and earning wide acclaim throughout every strata of society.

Attendances and statistics, enquiries and responses all indicate that those husbands and wives who attend Cana Conferences receive a deeper insight into God's plan for their marriage.

Don't miss the lectures, discussions and prayers at the next Cana Conference scheduled for Sunday 9 October from 5 to 6-30 p.m., at Holy Family Convent, Bambalapatiya.

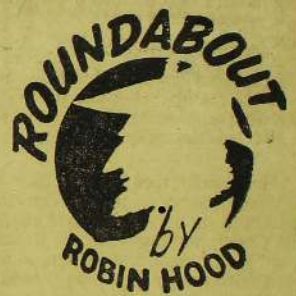
Stimulating talks to husbands and wives have been arranged for the evening. The speakers are Rev. Frs. ALEX RANASINGHE, MANIK MUTTUKUMARU and V. PERNIOLA, S.J.



The two pioneer recent Jubilarians, Rev. Frs. DUPONT and BERREWAERTS featured earlier in the *Messenger*, together with Rev. Fr. R. VAN AUSTEN were seen in a brisk chat with the Cardinal.

Patron Saint of gardeners

READER ROSE FERNANDO from Lunawa who says she was delighted with the Floral Show (see *Roundabout*, 20 August) comes up with a question: who is the Patron Saint of Gardeners? Generally, the Patron Saint of Gardeners is St. FIACRE who is



depicted in Art with a shovel. St. Fiacre's shrine in Seine-et-Marne (France) is still a place of pilgrimage.

According to that erudite scholar and historian in our midst—Mr. JOHN M. SENEVERATNE, M.B.E.—people also invoke (other than St. Fiacre) Saints AGNES, DOROTHY, PHOCAS, GERTRUDE OF NIVELLES and URBAN I as "Patron Saint of gardeners."

Reader ROSE FERNANDO is referred to Mr. JOHN M. SENEVERATNE's monumental book "Patron Saints and Other Heavenly helpers in human troubles" for all information on the subject.

Still going strong!

SHORTLY entering upon its fourth year of existence, the Patrician Movement in Wattala shows vigorous signs of going stronger in the years ahead.

Its 36th Meeting was held on Sunday, 18 September, at St. Anne's Church Mission House. Subject for discussion was "Our Catholic Heritage."

The group has grown from its initial 13 members to 60 plus!

Guild Bulletin

THE Catholic Guild Bulletin issued by the GOVERNMENT STORES DEPT., Colombo makes its regular welcome appearance.

The Ceylon's Catholic Weekly
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SATURDAY, 1st October, 1960

The badge of our faith

AS the storm-clouds seem to be gathering thick around us, we commence the month of October—the month dedicated to Mary's Rosary. How often has the Rosary not proved to be the badge of our faith, and the strength that kept the faithful together, strong in the faith, in times of travail! One thinks of the spread of Islam in Europe, and the part the rosary played; one thinks of the Albigenian heresy working its havoc, and the role of the rosary as the rallying point of Catholics; and one thinks of our own dear land as well, when for almost 150 years during a bloody persecution of the Faith, and 32 years without a priest to minister to the spiritual needs of the faithful, they still kept strong in the faith that never died. Then too, it was Mary and her Rosary.

Being heirs to such a tradition, children of such a heroic Faith, we cannot do better than think of our own devotion to this badge of our Faith, as we commence the month of October. For, who knows whether once again it will be the Rosary that will keep us linked together, faithful to the God of Love in the Eucharist?

Paul Claudel insists that the Rosary, as no other prayer, assists man to realize the Presence of God in this world. In fact, every Marian manifestation in the world revolves round the rosary. Lourdes can be looked upon as a touching Rosary pageant, "a symbolic visualisation of its nature and spirit, a divine pantomime which is admirably suited for simple people." As for Fatima, we know it is essentially a Rosary apparition.

At Fatima, Our Lady indicated the Rosary as an effective means to bring modern men back to Christ, for she knew that the root-cause of the waywardness of the world is its forgetfulness of Christ. Men no longer made Christ the centre of their lives; men no longer made Him their inspiration and their life. To awaken man to his Christo-centric mission in life, to help him in a conscious imitation of Christ, Our Lady offers the world the Rosary. For the Rosary is the epitome of Christ's life; it is the daily reawakening within us of the message of Christ; it is, as Pope Pius IX so succinctly said, "an abbreviated Gospel."

No wonder then that in their encyclical letters, recent Popes have the same message, as that of Our Lady at Fatima. They insist that the world is in its present horrible condition because men have turned away from Christ, and they offer the Rosary as an effective remedy. Thus Pius X, in his first encyclical written on the feast of the Rosary in 1903, spoke of "a falling away from and forsaking God," and gave one answer to it all: "to restore all things in Christ." In this work of restoration, he placed special confidence in Our Lady of the Rosary. Pius XI was even more explicit, when he recommended the Rosary as "a powerful weapon to put the demons to flight, to preserve the integrity of life, to acquire virtue more easily, and in a word to attain real peace among men." And as for Pope Pius XII, his memory is still so fragrant with us, that we recall only too well the unique place he always gave Mary and her Rosary.

One thing then is obvious—the Popes are insistent that the world is running away from Christ; they are just as insistent in the cure; live the Rosary. Pope Leo XIII, in particular, was most outspoken, and repeatedly he came back to the theme of the Rosary. He saw clearly the need for a rebirth of Christian life, and so, year after year, he pleaded with men to be devoted to the Rosary, for "the spirit of prayer and the practice of Christian life are best attained through the devotion of the Rosary of Mary." Since the Rosary "is admirably suited to our times, easy to practise, and fruitful in results," the great Pope knew that it would aid the spiritually sick "to return by penance to grace and the fruitful fulfilment of all their duties."

Pope Leo was one of those Popes with a gigantic vision—and the chief part of that vision was the tragic undermining of society; and in that vision which he was determined to make Christian, Mary's rosary played a very large part, for, as he himself wrote, "the Rosary, if devoutly used, is bound to benefit not only the individual but society at large."

It is with thoughts such as these that we should enter the month of October. Here in Ceylon, we are having our own share of troubles. On the one hand, the sacred institution of marriage is being progressively dragged down; on the other, much that we have cherished and built up on the blood, toil, tears, sweat and sacrifice of generations of Catholics is being threatened with extinction. The entire missionary effort of years is being brought into jeopardy, while our Catholic children, our most precious possessions, are to be snatched from our care. Why, then, in our own perturbed and difficult times of Marxism and other forces opposed to the Church, should not the Rosary be able to achieve results no less wonderful than in the days gone by? Why should not the Rosary, that rallying-point of our own forbears in the faith here in Ceylon, strengthen us as it strengthened them?

If every Catholic home in Ceylon were to become a rosary-home with this month of October, we would have gone far towards providing the answer to the crisis of today. If every Catholic in Ceylon were to become a fervent pray-er of the Rosary with this month of October, there is nothing that we need fear.

CURRENT COMMENT*by the Editor***POSTSCRIPT TO CARDINAL'S VISIT**

THE strident voice of Communism in Ceylon is annoyed. Twisting and turning the truth in true Marxist style, this weekly paper keeping in toe with the Marxist line everywhere else, is infuriated that the Cardinal should have said that the Church has been fighting evil for the past 2,000 years; it seems even more outraged at the words of His Eminence the Cardinal: "Nations will pass, only the Church is eternal!"

For their benefit and for that of others who may still be doubtful, we repeat what the Cardinal said—"The Church is eternal!" For, we have the assurance of God on our side, and just as the Church has stood the test of time these 2,000 years, she will still be alive when Marxism is dead.

There were others before today's prophets of doom who spoke gleefully of a Church that was petering out; but in the end, it was they who fizzled out! There were others who rubbed their hands with joy when by slander, calumny and sheer force, they imagined that they had hounded the Church out of existence; but when they least expected it, new life throbbed within the Church, and she emerged as vigorous as ever. Surely, it is time that even our Communist friends realised that there is no death to the undying; that the Church may be pushed here and there, but never off the face of the earth; and that there is only one institution on earth than can never perish.

Of course all this will still more infuriate our Communist friends—for in their heyday of today's anti-Catholic campaign, they would hate to realise that they will ultimately go the way of others; but we just had to say it, whether it provokes them to a fresh outburst or not.

And just by way of a postscript, we hope our Communist readers will pardon us the freedom to quote a fragment of a long tribute from the Protestant Macaulay who was himself rather a hard critic of the Church:

"... The Church saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigour

when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's." Nero, Caligula, Hitler, Mussolini and Stalin are all gone; but the Church they tried to destroy remains. And it will continue to remain whatever our Communist friends may say.

Tragi-comedy

HOW low can people stoop, and how ridiculous can they then become? If not for the tragic element underlying it all, we would be provoked to hold our sides with laughter.

The local Communist paper has reproduced faithfully and with loyalty what another Communist paper said elsewhere almost a month ago—and echoing the Master's Voice our local "Comrades" report that priests, monks and nuns in civilian garb mixed with Soviet Olympic Athletes in Rome for the purpose of persuading them to defect! According to them, there was even a centre for receiving defectors—and what is more, even the Pope kept a watchful eye on the Soviet athletes with the hope of finding some suitable captive!

Our answer: this is the kind of piffle that makes the world laugh! Do the Communists of the world imagine that we really indulge in such tactics—the kind of thing in which they, quite obviously, are past-masters?

As a recent eye-witness I have personally seen and can vouch for a skirmish on the border of the Iron Curtain, when refugees from Red tyranny into Western Germany were ambushed and beaten up by Communist police in disguise; I am personally aware of the existence of spies in a certain European country who, under pretext of being highly religious, make it their one concern to inveigle unsuspecting individuals, into the Red snare. It is not strange that men who resort to such tactics and believe in such a

code of conduct and such a standard of morals, should attempt to stain the minds of others with the plots, conspiracies, schemes and subversion that fill up their own.

We have, however, a question to ask: Is it only a coincidence that what Moscow Press and Radio said four weeks ago, what Moscow paper *Trud* said shortly after, and what a Communist daily in a European country faithfully repeated soon after, should now be equally faithfully and loyally relayed by our local Comrades? Who are the agents of a foreign power? Who really are the blind puppets that are made to jerk at the beck and call of Moscow?

A call for honesty

EVEN from those who lay no claims to honesty and are prepared to make use of any tactics to secure their objective, we have a right to demand that certain norms be observed in controversy. And that is just what we are asking of our Communist friends.

For some months now, they have kept repeating the wholly false myth of a Catholic priest being "Citizen Punchisingho" in a Sunday paper. Even if it were so, there would be no crime; but the point is that it certainly is NOT so. But they keep repeating their lie as often as they wish.

Some weeks ago, they put out the canard about Mgr. Rottolli, a transit passenger through Ceylon. We have given the facts, denied every single one of their allegations, and asked them to desist from their base campaign. Is it too much to expect from them proof of their earlier false and imaginary allegations—or else, an apology for their false campaign which they carried out on every imaginable platform ranging from the floor of Parliament down to their Party paper?

Surely our Communist critics are not strangers to the code of decent conduct that most men try to observe?

HIERARCHY'S STATEMENT — from page 1

for the religious training of our pupils.

4. At the same time we were also prepared to hand over to the government without any conditions all those schools where neither a sufficient number of Catholic pupils nor some other serious reasons justified their continuation in terms of section 3 above.

Subsequently, a delegation consisting of two Catholic Lawyers, one being the Secretary of the Catholic Union of Ceylon, waited on the Minister. A full discussion ensued. The Minister was not prepared to concede any of these proposals. He had, however, previously announced that Grade I and II schools would be permitted to become private, but only if no fees were charged beyond what the parents were desirous of paying, and if 75 per cent. of the parents and the teachers voted in favour of such a proposal. We do not see therefore how we can accept the Minister's policy.

Reasonable adjustments

We maintain that we are completely in favour of a national system of education where national culture, national needs, national development and other national aspirations are given their rightful place. We are also prepared to co-operate with any reasonable readjustment of the existing school arrangements, that the

State may consider necessary. But we are not prepared to accept as a sound system of national education, a system that places in jeopardy the sound moral education of the pupils.

A sound moral education has always been closely linked up with religion; but if religion is to have an effective influence on moral education, that education must be carried out not according to the whims and fancies of anyone you like (be it even the State) but according to the tenets of the particular religion. Now according to our religious tenets, religious education is not merely instruction or tuition, it is training in a way of life that cannot be realised without a religious atmosphere. In a State school open to all religions our Catholic children cannot have that religious atmosphere.

For, to any unbiased mind it is evident that there cannot be several religious atmospheres in the same institution. Such is especially the case in Ceylon where there are various religions differing among themselves even in very fundamental points. There can only be confusion. Accordingly in the case of those who hold that a religious atmosphere is necessary for religious training, there is no choice but to stand for distinct institutions, with their particular homogenous religious atmosphere. It is mainly for this reason that we are opposed

to a State monopoly of education.

The Catholic Board of Education has asked the minimum necessary to maintain such a religious background. They could not have asked for less. The Minister has ceded practically nothing.

WE HAVE NOT ACTED WITH UNDUE HASTE, BUT UNDER THE CIRCUMSTANCES WE CANNOT SEE HOW WE CAN FALL IN LINE WITH SUCH A GOVERNMENT SCHEME. THE GOVERNMENT MAY FORCE US, BUT IT HAS NOT PERSUADED US.

AND IF IT DOES FORCE US, WE CANNOT SEE HOW IT WILL NOT BE VIOLATING SEVERAL FUNDAMENTAL HUMAN RIGHTS:

1. Fundamental religious rights:
(a) The right of liberty of conscience. What liberty is there if we cannot educate our children in their Faith according to our religious convictions; if we are denied the right of having even private schools without government aid? Nowhere in the world has this been done except in totalitarian countries.

(b) The right of the free exercise of one's religion. If even Church, Convent or Temple premises meant for

(Continued on page 7)

CIRCULAR No. 133.



PRAYER FOR SCHOOLS

Archbishop's House,
Colombo 8,
28th September, 1960.

**To the Clergy and Faithful of
The Archdiocese of Colombo**

Dear Reverend Fathers and
Dearly Beloved Brethren,

The devotion of the Holy Rosary is so dear to you and its efficacy is so well known to you that we do not think it necessary to elaborate on the subject. It was the Rosary that saved Europe from the Albigensian heresy. It was when the members of the Sodality of the Holy Rosary were holding solemn processions in Rome and reciting the Rosary that great victories were won and Christendom saved during the Pontificates of Pius V and Clement XI. At Lourdes the Divine Mother of God appeared in person with the Rosary in her hands and at Fatima she proclaimed herself as the Lady of the Rosary.

Accordingly it is with much confidence that we come to you at the beginning of this month of the Holy Rosary and enjoin you to have recourse to the Holy Rosary as a very efficacious means of Divine aid and Divine protection during these distressing times. We place you, your dear children and their education, the future of the Church in Ceylon under the protection of Mary, Our Lady of Lanka. In order the better to plead for Divine Mercy through Mary's intercession we also have thought it proper to have recourse to other acts of prayer and piety during these days, the main intention being the educational future of our dear children.

Accordingly we ordain as follows:

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 Tewatta, as you were informed earlier. The 13th will also be observed at Tewatta 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.

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 12th-13th July, may be repeated on 12th-13th October.

3. On Saturday, 22nd 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. Details will be supplied in due course.
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 Tewatta with evening Mass as a grand climax and finale to these Marian Devotions.

May Our Lady of Lanka be our life, our sweetness and our hope.

We remain,
Dear Reverend Fathers and
Dearly Beloved Brethren,
Yours devotedly in Jesus and Mary,
✠ THOMAS COORAY, O.M.I.,
Archbishop of Colombo.

Hierarchy's Statement (Continued from page 6)

religious purposes and considered by people as holy places, are taken over by the Government for purposes not completely in keeping with the religion concerned and against the wishes of the adherents of that religion, is there no interference with the free exercise of one's religion?

2. Fundamental parental rights:

The parents should have a choice according to their conscience in the type of education that is to be given to their children. But in the system proposed, the State forces its choice on the parents.

3. Fundamental Social and Individual rights:

Neither social groups nor individuals can enjoy any real liberty if they are completely dependent on others (be it even the State) for their material needs. In other words, to safeguard liberty both social groups and individuals need at least a reasonable measure of material

goods, and the right to own them is called the right of private property. It is a fundamental right necessary to safeguard human dignity and human liberty.

In the present instance it is question of a very reasonable measure of material goods, i.e., school buildings and premises acquired for the special needs of a religious group. Their purpose was certainly not the creation of State schools but the establishment of Catholic schools for Catholic education. We fail to understand how the State can take these properties over by force without violating another fundamental human right.

Not that our primary concern is with buildings and lands. Our primary concern is with our children. But for the Catholic education of our children, these buildings and premises are necessary. If the children are the soul of the system, the buildings and the premises, etc., may be called

The late Fr. J. H. Mazoyer O.M.I.

NOBODY receiving the warm handshake and cheery greeting of Kotahena's Grand Old Man, Fr. Henry Mazoyer, on the feast of the Assumption would have thought that at the very next Pontifical occasion (Cardinal Agagianian's Benediction on 20th September) the familiar figure would be missing from the prie-dieu near the Sacristy which was the discreet corner from which the former "Bishop" of Laos regularly attended every ceremony at which His Grace the Archbishop officiated.

There is a whole biography tucked away in that "marginal attendance" and since Father Mazoyer's death (on 16th September) has placed us under the sad necessity of making a life sketch that, within the narrow compass of a newspaper column, will give at least a glimpse of the inner man, we willingly seize that detail as a pilot point.

If our interpretation is correct, Fr. Mazoyer's choice of the prie-dieu near the Sacristy was governed by two considerations. With his fine sense of ecclesiastical propriety—sharpened no doubt by reminiscences of the days (not so long ago) when far away in some mountain fastness of exotic Laos he himself was the officiating Prelate—Fr. Mazoyer had a strong conviction that when the Chief Pastor of the Diocese takes the Throne for a solemn ritual, all his men (the Clergy) should be around him—the "Canons" of the Cathedral most of all. To support it, the soldier sense so strong in him, the ways of Court that came so naturally to his princely character (and that he had so many occasions to practise in his dealings with the Royalty of Laos or the high Government officials of French Indo-China), he simply had to be present.

On the other hand, a place in the Sanctuary itself would have been too much for him. Assisting officially in the role his seniority suggested would tax his old age and the infirmities so easily hidden behind his bright smile, portly figure and marshal-like bearing. For one thing it would have meant dressing "in black" (Father Mazoyer was too fine a soldier and too nice a gentleman to flout the Archbishop's known desires and slip into the Sanctuary in white cassock). Now, much as he liked to pass for Ceylonese to the core, the dear old Prefect Apostolic of Laos on returning to the land of his first love, found he had to some degree lost that youthfulness so well tuned to the warmth of her embracing atmosphere.

If he must be in white, he would stay outside the stalls of the Canons and clergy. Besides, would not that corner near the last window give him (quite apart from the breeze) just that atmosphere of retirement from office

and nearness to the people that was the soul's need of this veteran returned from a hundred battles.

If this detail of the prie-dieu by the door is typical of our departed hero, its full significance (we have shown) can be grasped only when we realise that the capital episode in his life was his 18 years' campaigning in Laos as the pioneer head of a mission where nothing existed, in a country of extremely difficult terrain both as regards topography and the psychology, customs and languages of its peoples. Wedged in between Thailand and French Indo-China the tiny Kingdom of Laos was, till the coming of Fr. Mazoyer and his band of Oblate missionaries, almost as closed and as forbidden as Lhasa in Tibet. (Both of course are lands where Buddhism is the official Religion).

How true it is to speak of Father Mazoyer's Gospel ministry here as a campaigning is set still more in vivid relief when we recall that, during those 18 years, Laos was rocked and the Catholic Mission utterly ruined by at least three wars—the hardest and most destructive of all being that of the Japanese invasion (1945-46).

In the course of this last mentioned hostility, "Bishop" Mazoyer was personally singled out for harsh treatment—insults and man-handling—by the army of occupation. Bishop he was indeed for all practical purposes as head of the Mission. He won the purple pastoral cross and ring and was called "Monsieur," but only for his period of office, as he had no episcopal consecration.

As Field-Marshal of the Lord in this difficult campaign, Mgr. Mazoyer was served by two great sources of power; his inborn qualities of leadership and his immense capacity for friendship. One helped the other. Leadership drew much of its clear-sightedness from the intimate knowledge of his men that companionship yielded. Conveyed in the terms and accents of comradeship his decisions and directions lost the incisiveness they would otherwise have had from a man with strong personal convictions and incontestable superiority of experiences over the very young men who formed his mission band.

This is precisely what makes Ceylon the background of Mgr. Mazoyer's field-marshalship. Leadership and companionship were both qualities he had developed in his missionary career as parish priest of Bolawalana (1921-1925), Moratuwa (1925-1932) and Wennappuwa (1933 and 1934).

A full-length biography will make capital of this idea and enter into all the details of the Ceylon experience that was to be the asset and reserve of the Prefect Apostolic of Laos. Keeping within limits of time and



space, we force ourselves to the chronological conclusion that Ceylon that was the decisive feature of his missionary career was also to be its mellow sunset.

By 1952 Laos mission had risen sufficiently from its war ruins to come into the Holy Father's considerations as worthy of a Bishop. Thoughts would naturally turn to the man who had made it and remade it; but by now the pioneer Prefect was nearing 70. We are convinced that Mgr. Mazoyer was the first to insist on the desirability of consecrating a younger man. Objectively, a stage had been reached where a big push forward was indicated and that required a Bishop who could take the physical hardships of mountain and jungle travel in his stride or at least in the saddle. Personally, though still unbroken in spirits ("old soldiers never die"), now that the battle seemed over and peaceful development ahead, Mgr. Mazoyer seems to have let himself be won by lassitude and the dream of a veteran's story-telling at eventide.

That dream naturally took the shape of Ceylon and as the dream became more defined it triumphed.

That is how Father Mazoyer came back to us in March 1952, forty-four years after his first arrival.

It is not true to the Providential pattern of this life of positive achievement and apparent frustration that brave and smiling to the end, but still so sensitive to moral pain, he closed his mortal eyes as revolutions once again rocked his Laos, and Ceylon seemed on the verge of disavowing its oldest and sincerest friends, the Grandpas of the genuine countryside missions.

Ad Multos Annos!

FRIDAY, 30 September, was the anniversary of the consecration of His Lordship the Bishop of Galle, the RT. REV. DR. N. M. LAUDADIO S.J. and Monday, 3 October, is the anniversary of the consecration of His Lordship the Bishop of Kandy, the RT. REV. DR. D. LEO NANAYAKKARA O.S.B. We offer their Lordships our prayerful good wishes on these happy occasions.

Grand Street welcomes new priest
(from Gerard Perera)

PRIESTS and parishioners of Grand Street, Negombo, welcomed the new priest, Rev. Fr. Marcus Fernando, when he paid his first visit after his ordination, on Sunday, 25th September.

its body. The two have to go together.

In the light of all that has been said, can we deny that here we have not merely an attack on the privileges of some religious groups but an attack on fundamental human rights of citizens of Ceylon, very little in keeping with a truly democratic regime?

✠ THOMAS COORAY, O.M.I.,
Archbishop of Colombo.
For and on behalf of the Catholic Bishops of Ceylon.
Colombo,
30th September, 1960.

Jubilee Celebrations at Lewella

(from our correspondent)

ON the 26th September at the Retreat House at Lewella, Kandy, more than sixty priests and religious brothers and representatives of practically every male religious order in the Island together with the Bishop of Kandy and the Bishop of Bagai as well as the Abbot-General of the Sylvestro-Benedictine Monks gathered to congratulate Rev. Fr. Augustine Berrewaerts, S.J., on his seventieth anniversary of being a religious and Fr. Charles Dupont, S.J., on his Sacerdotal Diamond Jubilee.

On Sunday, the 25th, the laymen had gathered to offer their congratulations and be refreshed at the largely attended garden party. But the 26th was exclusively a "priests' day." At eleven o'clock Fr. Dupont offered his Jubilee Mass and Fr. Berrewaerts imparted the Benediction of the Blessed Sacrament during which the *Te Deum* was sung.

On arrival Fr. Marcus Fernando was received by the Parish Priest, Rev. Fr. Fernandopulle, several other priests and hundreds of parishioners.

Fr. Marcus said his first Mass, assisted by Fr. Edwin Fernando. Rev. Frs. Severinus Fernando and Mathias Fernando assisted as Deacon and Sub-Deacon respectively. During Mass Rev. Fr. Sebastian Fernando preached an impressive sermon on the dignity of the Priesthood.

Proceedings wound up with the singing of the *Te Deum* followed by the Benediction of the Most Blessed Sacrament.

After Mass the Parishioners of Grand Street made a presentation and an address to the new priest.

Fr. Marcus imparted his blessing on the assembly.

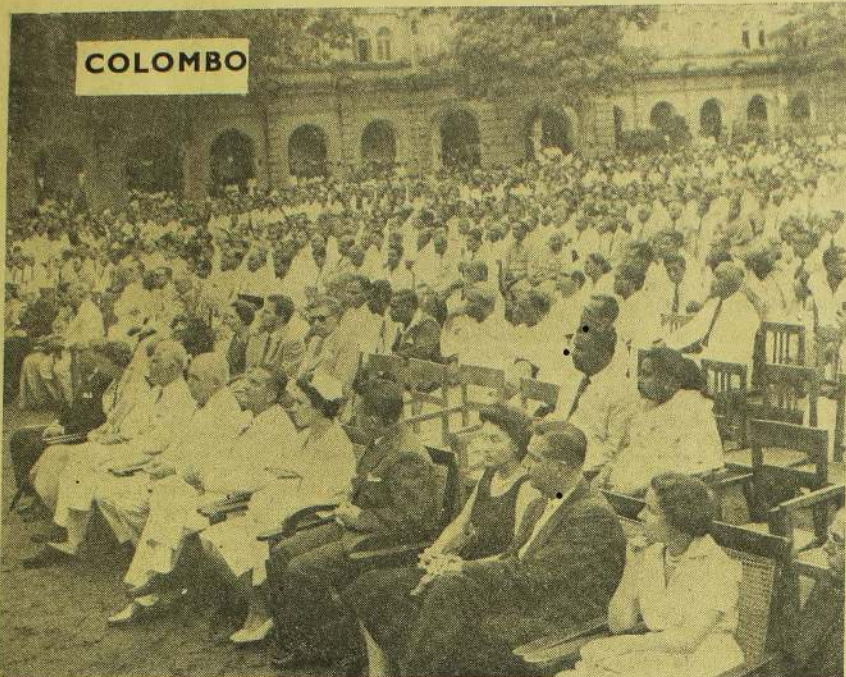
At lunch representatives of the different dioceses of the island spoke. The highlight of the day was the little talk by Fr. Berrewaerts himself, when taking, as he said, a serious tone, with a vehemence that evinced his convictions, explained the motives and ideals, the causes and reasons that made his seventy long years of religious life a very happy experience and a glorious memory. The old students and well-wishers presented the jubilarians with a substantial purse with the request that a lasting and useful memorial be built in honour of the Jubilarians.

Tabbowa feast

LARGE crowds converged on Our Lady of Fatima's shrine at Tabbowa—Ceylon's first Church dedicated to Our Lady of Fatima—when, the feast was celebrated recently.

The preceding retreat was preached by Rev. Fr. Mark Antony Fernando, S.J. A large statue of Our Lady was later installed in the garden, overlooking the village and preaching her message of prayer and penance to all who pass by.

CARDINAL'S VISIT



COLOMBO

● A cross-section of the gathering at the public reception at Sr. Joseph's College, Colombo. In the foreground are seen members of the Diplomatic Corps present.



● His Eminence is surrounded by students of Aquinas University College. Also seen in the picture are the Bishop of Chilaw and the Very Rev. Fr. Peter Pillai.



● His Eminence addressing the clergy.



TEWATTE

Messenger

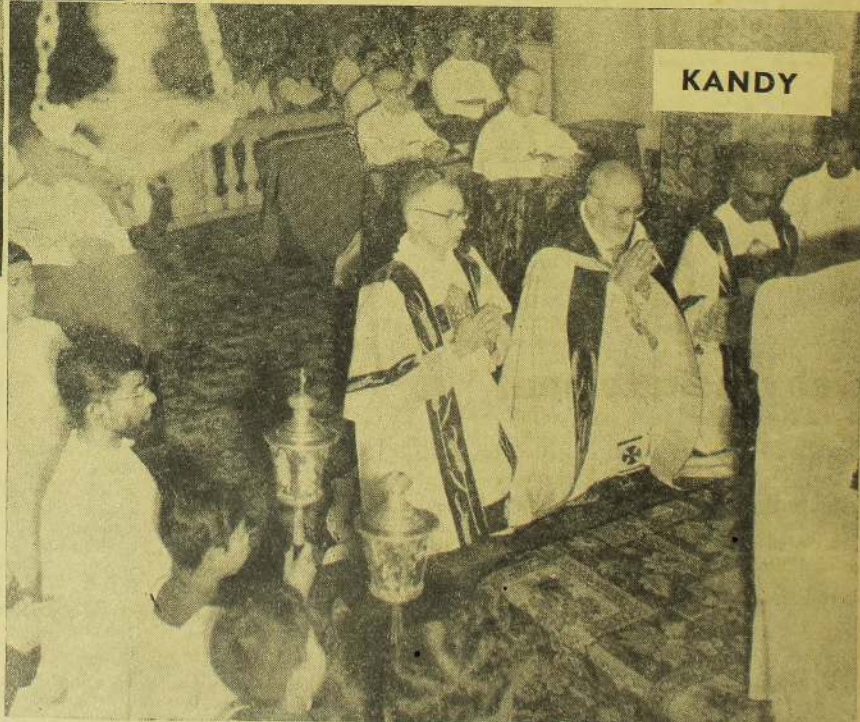
Picture Feature

Pictures by Fr. E. Muttupulle O.M.I.

● His Eminence speaking at the Conference for the Religious



● Sir Edward Jayetilleke reading the Address of welcome at the public reception in Colombo.



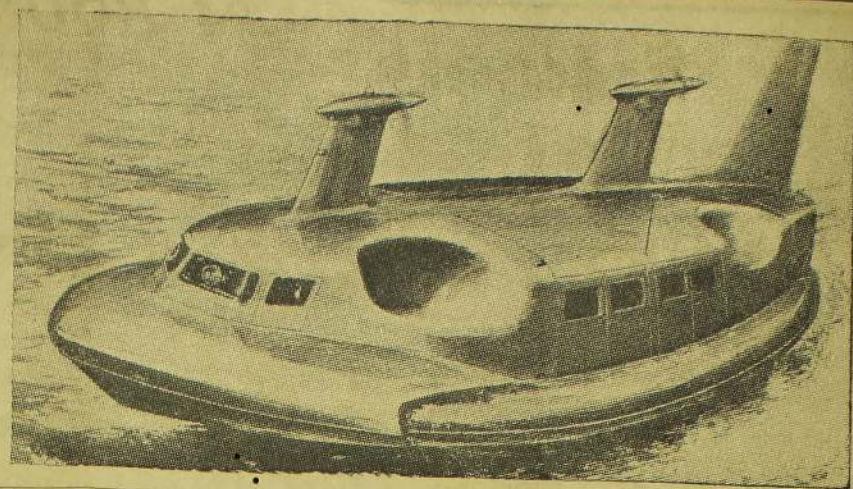
KANDY

● Picture shows His Eminence Cardinal Agagianian at the service conducted in the Kandy Cathedral.

SCHOOLS MAG

Vol. 3 No. 34
1 Oct. 1960

• MARCH
OF
SCIENCE
THE NEW
HOVERCRAFT



LESSONS FROM ST. ANNE'S LIFE

A MODEL FOR MOTHERS

IN Catholic Quebec, Good Saint Anne reigns in the hearts of the people as their Heavenly Patroness and the renowned Shrine of Beupre has been for centuries an inexhaustible source of spiritual and temporal blessings to them.

From the day when storm-tossed Breton sailors landed on the sheltered shore behind the Isle of Orleans and built a little chapel in thanksgiving to "Good Saint Anne" to whose powerful intercession they had appealed as they battled with what seemed like certain death on a stormy sea, Beupre has the Shrine of St. Anne keep pace with the faith of a grateful people.

Where once their tiny chapel stood, church and basilica succeeded each other until today the grandest temple in the whole series is being raised to God in honour of St. Anne. The entire continent is contributing to its rapid completion.

Catholicism because it has been my privilege for over forty years to live with a wonderful Catholic

by
Neil Hettiaratchchi

—my wife. Thanks to her influence he died a Catholic.

How much more wonderful must have been the faith and the fervour of St. Anne under whose guidance Mary was a saint and always a martyr, a soldier of soldiers — the first soldier of the Cross, who followed it up to the very height of Calvary, while strong men fled in terror!

A MOTHER'S INFLUENCE

Why this devotion to Mary's mother? Why do we ask her to pray for us at God's throne? Because she is the mother who gave us Mary, our tainted Nature's solitary beast.

She is the one who cared for Mary, who prayed for her daughter as mothers pray, and the answer to her prayers was the one on whom God conferred the motherhood of His holy begotten Son.

James J. Hill, a non-Catholic rail road magnate of the west, gave over half a million dollars for the education of the Catholic clergy and when someone asked him his reason for the princely gift he replied: Ordinarily I consider that my reasons are my own but now that you have asked me, I will tell you. I have given it to

A MODEL MOTHER

St. Anne, is a model for modern mothers who often try to dissuade their daughters from dedicating themselves to God's holy service.

The gentle nun in the hospital, the patient sister on the battlefield are the centre of a world's admiration.

God has no nobler calling for a daughter than this close imitation of Mary. There is no nobler sacrifice for a mother than the imitation of St. Anne in offering her only daughter in the Temple.

Modern mothers do well to reflect on what we would have thought of St. Anne had she stood between Mary and God's plan for her.

ALTAR BOYS GO ON PICNIC TO TALAWILA

★ Rohan Jayawardena reporting from Dehiwela

THE Altar Servers of Dehiwela had their picnic on the 9th and 10th of September. This year the Parish Priest very generously decided to make it a two-day one instead of the customary one-day picnic. The destination was Talawila.

We started off on the 9th afternoon in a very cheery mood. Singing lustily we arrived at Negombo in about 2 hours' time where we were given a magnificent tea at the home of our sacristan, Mr. Polycarp Gomez.

After congratulating Mr. and Mrs. Gomez for their good work we took to the road again still singing happily and startling the people on the way as we went by. Owing to many short stops

we had to make on the way we arrived at Talawila rather late and very hungry.

We went to St. Anne's premises to spend the night, where we were given permission to use the houses which are allotted to pilgrims during the feast days.

IN KALPITIYA

Next morning after hearing a Mass said by our Assistant Parish Priest, Fr. Hugo Fernando, we went to Kalpitiya where we visited the ferry and the ancient fort. Returning to Talawila, we had

VIEWPOINT THE SCHOOLS TAKE-OVER

THERE is so much talk these days about the schools take-over that we children are very puzzled over it all.

Why, may I ask has the new Government interfered in the field of education first, when there was no immediate need to do so? There are so many other problems that needed attention, for example Unemployment, Housing, Agriculture, etc. Our parents did not ask for any changes as they and we are quite satisfied with the education imparted to us. We love our schools and the good nuns who are sacrificing themselves for our schools. We can see, and do appreciate all that is done for us in our Catholic schools. I am beginning to think that the Government should have asked us children too, whether we would like to go under another management before they make any changes. It is we children who will have to suffer and adapt ourselves to all types of new situations which I am sure will affect our education.

If the Government is heedless of the appeals of our Pastors and parents, will they please listen to us children over whom they are quarrelling so much?

Rosetta Oorloff.

St. Anthony's Convent, Kandy.

An artist's impression of the Saunders-Roe N2 Hovercraft. This 25-ton advanced hovercraft, now under construction at Cowes, Isle of Wight, England, will be capable of transporting 68 passengers or up to 10 tons of freight at a cruising speed of 70 knots. The central cabin, or freight compartment, will measure 20 feet by 16 feet and will be completely enclosed. Large access doors will ensure ease of loading. Power will be supplied by 4 Blackburn A129 gas turbines, developing some 3,000 horse power, located in an aft engine room. These engines will drive two lifting fans and two propulsion propellers, the latter being located on the pylons adjacent to the large ear type fan intakes.

Collette Gomez says she likes the following prayer very much and wants her fellow Schools-Mag members to enjoy reading it:

A girl's prayer

LORD! choose for me and if it be, a lonely track across life's sea
No comrade's hand to steer my barque
No friendly voice or storm as dark.
Lord! make me strong and brave and free
To sail alone and steer to Thee
Lord! choose for me and if this be
A crown of love awaiting me,
If one shall awake my soul from sleep
And yield his heart for me to keep.
Lord! make me pure and true and sweet
A lantern for his pilgrim feet.
Lord! choose for me and if it be
A little child upon my knee
Brave baby eyes that look to me
In simple trust as I to thee
Lord! make me tender, gentle, and wise
To mirror thee to baby eyes. — Amen.

One evening a little girl was allowed to sit at the dinner table with the family and guests. But she proceeded to act up. As punishment her parents moved her to a small table in a corner while the rest remained around the large dining table.

In a period of silence, the little girl was heard to say, "Dear God, I thank Thee for preparing a table before me against them that trouble me."

Sent by Ainsley Wirekoon.

Our Catholic Schools

STATE education has become the cry of the day. Schools are to be taken over by government under the pretext of stepping up their efficiency. They want to establish what are called neutral schools which will be impartial to every race and creed. In practice it amounts to making education entirely irreligious and atheistic, I think.

Parents have the primary right over the education of their children. Schools are complements or aids which are necessary under modern conditions. But parents must be free to send their children to schools where they are brought up in the true Christian spirit. Hence the so called neutral schools strike at the very basis of Christian education.

Want of means is another danger now threatening our schools. If our schools are to become private, grants from the government will be withdrawn, as a result of which it will be difficult

our lunch and a few hours later turned homewards, again yelling at the top of our voices (very unlike the pious servers inside church!).

Naturally we were very thirsty when we reached Colombo and in spite of the late hour Fr. Hugo decided to give the boys one last treat by buying ice-creams for all, at the Picadilly at Wellawatte.

We reached home tired but happy after a grand time.

Three cheers for the two Fathers and our President, Mr. Christie Perera, to whom goes all the credit!
Dehiwela.

to maintain old standards. Catholics have to maintain their own schools at heavy additional expenditure. We must pray that, in our country, Catholic schools may be granted full liberty and these might fulfil their mission of training the young who will be an honour to the Church.
Celine Corera.
Good Shepherd Convent, Colombo 13.

Members

3601 — 3650
3601. Dennis De Rosayro (Colombo 15), 3602. Rohini Perera (Katana), 3603. Marlene Elsie Padmini Santiago (Negombo), 3604. H. L. Nimal Perera (Hendala), 3605. Marie Antoinette Fernando (Wenappuwa), 3606. Chrisantha De Silva (Colombo 13), 3607. Perpetua Anne Hiranthi Fernando (Kochchikade), 3608. Madonna Pereira (Kotahena), 3609. Joan Antoinette Jayamanne (Hendala), 3610. Thelma Antoinette Weerasekara (Wattala).

3611. Selvarani Mather (Colombo 4), 3612. Godfrey Nimal Gunatilleke (Rajagiriya), 3613. Miriam Nella Gunatilleke (Rajagiriya), 3614. Jayantha Mathew Dias' Jayasinghe (Matala), 3615. D. Modestus Perera (Puttalam) 3616. Francis Stanley Fernando (Colombo 13), 3617. Chamaine Marie De Silva (Rajagiriya), 3618. Adrienne Morrison (Pettah), 3619. I. C. Thecla Costa (Kandana) 3620. Mangalika W. Costa (Kandana), 3621. Fernando Alexis Shiraj (Aluttmawatte), 3622. Alexia Ratnasekara (Kandana), 3623. Rosemary Decker (Wedamulla), 3624. Eleanor Senn (Colombo 9), 3625. Derek Michael De Silva (Kandy), 3626. Dushyanthi Samarasinhe (Colombo 12), 3627. Wendalin Hector (Colombo 9), 3628. (See next page)

A Thought FOR THE WEEK

Let me not defer...

I shall pass through this world but once. Any good thing, therefore, that I can do, or any kindness I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again.

Birthdays

1st — 7th OCTOBER

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

1st Oct: Loretta Jayasuriya, 1. Fernando Place (Moratuwa).
2nd Oct: Chandani Perera, "The Nook," Madampitiya Road (Mutwal), Louise Merine Brown, Flat No. 3 C, Govt. Flats (Colombo 4), Cynthia Marie Yvonne Peiris, 30, Beach Road (Mt. Lavinia).

3rd Oct: Randolph Michael Simons, 136/27, Skinner's Road, (Kotahena), Mohan Clinton Michael Fernandopulle, 183, Wasala Road, (Kotahena), Sharmalene Perera, "The Nook," 129/27, Madampitiya Road (Mutwal).

4th Oct: Melanie Gomez, Kensington Gardens (Colombo 4), Swarnamali Dalpadado, "St. Theresa," Uswatte Lane 2 (Moratuwa), Wilhelmina Andrews, 67, Bailley Road (Kurunegala), Hugh Benildus Perera, 18, 9th Lane, Wasala Road (Kotahena).

5th Oct: Joseph E. Christopher, St. Martin's Seminary, (Jaffna), Fatima G. Chelliah, 87, Averiawatte Road (Wattala), Donald Adman, 23, Wasala Road (Colombo 13).

6th Oct: B. Navamalar Joseph, 25, Martyn Road (Jaffna), Dawn Alexander (Uswatekiyawa).

7th Oct: Sheila Fernando, "St. Rita's," Uswatta Road, (Moratuwa), Merle Fatima Casie Chitty, 102, Wall Street, (Kotahena), Margret Rose Navaratnam, Katugastota (Kandy).

BIRTHDAY REQUESTS COUPON

For publication of Birthdays falling between 15th and 21st October (inclusive) in the issue of the 21st October.

Closing Date: 5th October.

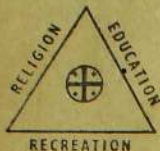
Name.....
Address.....
Birthday.....
Membership No.....
Signature.....

Schools-Mag Enrolment Form

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

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

For anything in plastic like
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WALLETS, KEY TAGS,
etc., etc., and also
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Queen's Goodwill
Leather Works,
861, Aluttmawatte Road,
COLOMBO 15.
Phone 4511 P.O. Box 637
4512



Schools Mag

24 HOURS TO LIVE!

WORLD War II was over. Jim Owens who had served in the army ever since the inception of the war, was freed from service. He walked out once more, a free man trying to forget the horrors of that dreadful war. On the right of his chest there was a scar where a piece of shrapnel had pierced through. Now and again as he recalled that dreadful scene he felt cold shivers running down his spine.

That fateful night on the front, pain pain, and later the blaze of the sound of gunfire, the stab of lights in the operating theatre,

were all one dreadful nightmare. His period of convalescence ended with the conclusion of the war. Later he was discharged, and leaving the barracks in his civilian garb, he pondered on the life he was to enjoy.

Little did he realize what fate held in store for him.

He had no parents, nor any known relative where he could go to. Hence he found lodging in a somewhat poor quarter of the city in close proximity to his place of employment.

His earnings were more than what he required for his food, clothing and shelter, and he re-

He explained to Jim that the piece of shrapnel in his chest was gradually making its way to the heart and once the heart was reached, death would be instantaneous.

The fact that death was staring him in the face chilled his blood, and his face showed a deathly pallor. The horror resulting in another operation was terrible to Jim.

He would rather await death than go out to meet it. He returned home in a state of mental despair. Each day drew him closer to the inevitable, each night a nightmare.

The days were on, until that final day arrived. Yet Jim was calm, he never gave a thought

THE ROSARY

ORDER NISI
IN THE DISTRICT COURT
OF NEGOMBO
Testamentary Jurisdiction
No. 4028/T

In the matter of the Intestate Estate of Murugesu Alponso of No. 135/5, 3rd Periyamulla, Negombo. — Deceased.

Anthony Pulle Mary Agnes of No. 135/5, 3rd Periyamulla, Negombo. — Petitioner.

1. Murugesu Simon Joseph for himself and as Guardian-ad-Litem over the 2nd to 7th minors Respondents.

2. Murugesu Basil Boniface (Minor).

3. Murugesu Francis Paul (Minor).

4. Murugesu George Richard (Minor).

5. Murugesu Denzil Raymond (Minor).

6. Murugesu Jenet Clarine. (Minor).

7. Murugesu Praxida (Minor), all of No. 135/5, Periyamulla, Negombo the 2nd to 7th Respondents by their Guardian-ad-Litem the 1st Respondent. — Respondents.

This matter coming on for disposal before N. Edirisinghe, Esquire, District Judge of Negombo, on the 28th day of July, 1960 in the presence of Mr. Camillus Rodrigo, Proctor on the part of the Petitioner abovenamed and the affidavit of the Petitioner dated 25th July, 1960 having been read.

It is ordered that the Petitioner be & she is hereby declared entitled as widow of the abovenamed deceased to have Letters of administration to the above estate issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 30th day of September, 1960 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 1st Respondent be and he is hereby appointed Guardian-ad-Litem of the minors 2nd to 7th Respondents to represent, them for all the purposes of this action unless the Respondents abovenamed or any other person or persons interested shall on or before the 30th day of September, 1960 show sufficient cause to the satisfaction of this Court to the contrary.

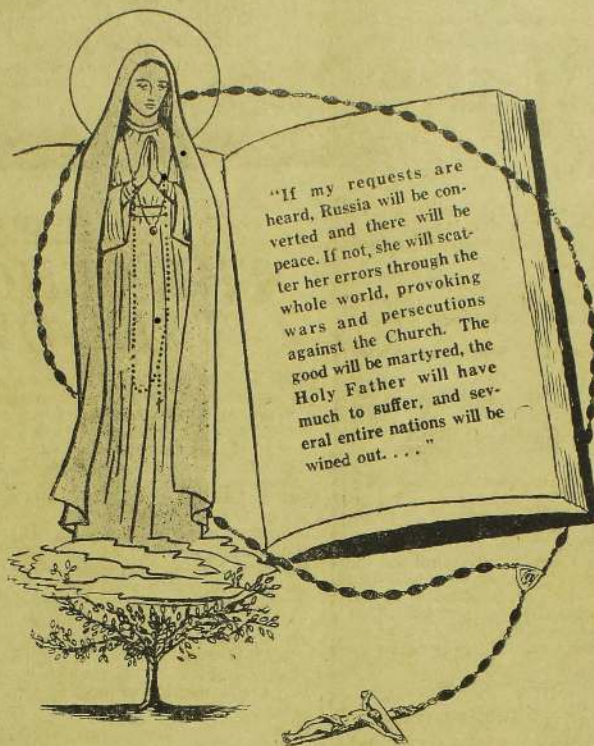
Sgd. N. Edirisinghe,
District Judge.

This 28th day of July, 1960.

Drawn by me:

Sgd. Camillus Rodrigo,
Proctor for Petitioner. 1273

By
Marlene
Wesenti-
pulle



"If my requests are heard, Russia will be converted and there will be peace. If not, she will scatter her errors through the whole world, provoking wars and persecutions against the Church. The good will be martyred, the Holy Father will have much to suffer, and several entire nations will be wiped out. . . ."

THE word "Rosary" means a garland of Roses. It is a garland of prayers, blooming like roses from the hearts of Catholics. It is described as the ladder to Heaven.

The chief way of honouring our Divine Mother is by daily reciting the Holy Rosary. It is an excellent practice. It has brought consolation to many sinners.

The Rosary could be said at any time, and at any place. The family Rosary is the best bouquet we could give to our Dear Mother.

She comes with her beloved Son Jesus, and stands by the family with smiles, joining the Rosary herself, and Jesus though we cannot see her.

By saying the Rosary there will be peace in our homes, and we can carry our crosses bravely to the end. We are also rich in the sight of God, though we may be poor in this world.

We Catholics must try our best to please Our Lady and her Divine Son Jesus, by practising this great and simple devotion daily till the end of our lives.

If we do so, we choose Our Lady as our protector in life,

and we are safe and sound in the sight of God Almighty.

We must also set an example to those who do not love Our

Lady. Let us show our love to her chiefly by spreading devotion to the Holy Rosary.

Kandana.

by
CLIFF JONES

solved to get a lot of entertainment, especially at night clubs.

Religion was something foreign to him, for he never considered himself belonging to any religion whatsoever, although he was a Catholic. "God's in his heaven all's right with the world," was what he retorted with when his friends beckoned him for Mass on a Sunday.

A year passed by, a year which was steeped in sin. One morning he felt a sharp pain in his chest, and as it continued each day he consulted a doctor.

An examination was made and the X-ray revealed a piece of shrapnel embedded in his chest.

Immediate operation

It was quite evident that the last operation had failed to remove this piece which was embedded deep in his body. The doctor advised an immediate operation and warned him that although it may prove fatal yet he may stand a chance of survival.

Otherwise the doctor would give him only a month to live.

to his soul which would live on. He resolved to take a short walk and then come back and spend the last hours with his friends.

The day was a Friday morning of the first week in the month. He strolled down a little street and chanced to come upon a Church.

The main door was wide open as he gazed inside. His gaze rested upon a crucifix and the figure that hung on it. For a few moments he stood as if in a trance.

This was the church where he came for Mass almost every day, with his parents in his early youth. Only then did he realise the stark truth, that he belonged to that God and he had a soul.

He went into the church and prayed; how long had he been there he could not tell, but one thing was clear. His soul was freed from the chains that bound it to eternal damnation. He returned home and spent the rest of his hours in prayer.

The doctor and his friends were there to console him, and death came to him but he was ready to meet it for he had found the grace of God.

Talk to Teen-agers



THE CONSECRATION

By
Uncle
Ashley

My dear children,
Now we come to the most sacred moment of the Mass.

With the words of consecration Christ comes upon the altar and in a moment we offer Him up to God and He offers Himself with us to God too.

Our gifts of bread and wine are now the Body and Blood of Jesus and Christ our Lord in offering His Body and Blood has repeated the Sacrifice of Calvary.

The two consecrations signify the separation of the

Body and Blood and this separation of Body and Blood reminds us of His death and immolation.

Thus, with the double consecration — Christ dies mystically on the altar and at that very moment is the sacrifice offered.

Blessing you all.
Always in Jesus and Mary,

UNCLE ASHLEY

For prose-writers

1. You all would have gathered much information about His Eminence Cardinal Agagianian from last week's issue of the Messenger. Now write an essay on HIS EMINENCE CARDINAL AGAGIANIAN. The essay should not exceed two hundred and fifty words.

For verse-writers

2. For verse-writers — and there are quite a number in the Schools-Mag, there is a special competition. Write a poetic tribute to HIS EMINENCE CARDINAL AGAGIANIAN. Your poem should not exceed 16 lines.

A Quiz

3. Here is a special Quiz on His Eminence Cardinal Agagianian. Can you get the answers correct? Here they are:

- Where was Cardinal Agagianian born and in which year?
- During which pontificate was he appointed Prefect of the Sacred Congregation for the Propagation of the Faith?
- What is the Congregation for the Propagation of the Faith? What has it to do with Ceylon?
- Which Pope instituted the Congregation for the Propagation of the Faith?
- In which year was Cardinal Agagianian ordained a priest? Consecrated a Bishop? Created a Cardinal?
- Where does Cardinal Agagianian reside?
- Which Pope said of 11-year-old Lazarus Agagianian: "This small Armenian boy will render great service to the Church?"
- Who was Cardinal Agagianian's predecessor?

Prize Competition

Members

(Continued from page 9)

Dilrukshi Samarasingha (Colombo 12) 3629, Deepa Samarasingha (Colombo 12), 3630, Rukmal Jacinta Dias Jayasingha (Matale), 3631, Fatima G. Chelliah (Watala), 3632, Aneurine Orville Dias

(Kandy), 3633, Yasmin Perera (Ratnapura), 3634, Mercy Peiris (Peradeniya), 3635, Augustine Robert Mathiasz (Ratmalana), 3636, Charles Phillips (Negombo), 3637, Joan Fatima Mathiasz (Ratmalana), 3638, Lourdetta Mathiasz (Ratmalana).

(To be continued).

RULES

All entries addressed to the Editor, Schools-Mag, Catholic Press, Borella should reach him on or before 12 noon on Wednesday, 5 October 1960.

Each entry should be accompanied by a Competition Coupon, (see below) properly filled in.

Intending competitors may take part in more than one of the three sections provided each such entry is accompanied by a competition coupon.

Competitors are also requested to specify clearly on the envelopes the section entered for, viz. (1) Essay. (2) Poem or (3) Quiz.

Only Schools-Mag members can take part in these competitions.

COMPETITION COUPON

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IN MEMORIAM



Elizabeth
(Mrs. J. M. J. Paiva)
Died 4-10-55

A Requiem High Mass will be sung at St. Mary's Church, Bambalapitiya, on the 4-10-60 at 6.30 a.m.

8, Ransivi Lane,
Bambalapitiya. 1275



Don Carolis Jayasuriya
Called to rest 28-9-55

Eternal rest grant unto him, O Lord,
And let perpetual light shine upon him.
May he rest in peace.

Inserted by his sorrowing wife and children.

"Mill House,"
Kandana. 1303

FIRST ANNIVERSARY



Arthur P. Gunawardene

who departed on 1st October 1959

Eternal rest grant unto him, O Lord,
And let perpetual light shine upon him.
May he rest in peace. Amen.

Fondly remembered by his dearly beloved ones.

"Loreto,"
50, Mayfield Road,
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THANKSGIVINGS

MY humble thanks to St. Gerard Majella for a very great favour received.

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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.

Central Council of Catholic Guilds

MADHU PILGRIMAGE

Dep. 12th Oct. by Night Mail Ret. 16th Oct. by Day Train.
Final date for application 7th Oct. Pilgrimage open to all. Apply: Emil Elias, Treasurer's Dept. Town Hall, Colombo, or undersigned.

Oscar D. C. Perera
Hon. Gen. Secretary.

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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 Nirolis Wanasinghe of Gallegedera, Dewalapola. — Petitioner.

1. Malnaidelage Lusanona of Gallegedera.
 2. Dona Emea Nona of Doranagoda, Udegampola. — 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. Marshal 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.

Imprisoned by the Communists HE IS A WITNESS TO CHRIST IN CHINA

IN 1948, BISHOP FULTON SHEEN FLEW INTO CHINA WITH BISHOP WALSH. JUST BEFORE LANDING, AS IF FORESEEING EVIL DAYS AHEAD, BISHOP WALSH SAID: "I WILL NEVER LEAVE CHINA; THEY MAY EXPEL ME, BUT THEY WILL NEVER FORCE ME TO ABANDON THE CHINESE PEOPLE REGARDLESS OF HOW MUCH THEY MAKE ME SUFFER. I SHALL DIE THERE."

A few years ago, in the midst of the Communist persecution, Bishop Fulton Sheen was told that plans were under way to bring Bishop Walsh out. He pleaded against any such move, not only because Bishop Walsh wanted to die there as a martyr, if need be, but also because so long as he was in China, he would be a "witness" to Christ. He argued that while Bishop Walsh would be permitted to read Mass, the Cross of

Calvary would be dug again in China's soil; when he no longer could read Mass, Christ would once more be in prison and who could ever tell what eventual good would come to China because an *alter-Christus* was behind its bars.

We know not what happened, except that he stayed. Some time ago it was announced that he was sentenced to twenty years in prison.

Bishop Walsh will do more for China through his "witnessing to Christ" in prison than he ever did during his rich and abundant apostleship. Paul said his imprisonment was the "furtherance of the Gospel" when the worldly-minded thought it meant a halt to his preaching. Paul and Silas were recorded to have sung a duet only once and that when they were in jail for their faith. As Paul's incarceration was the means by which "praetorian guards" were converted and even some of "Caesar's household" so shall it be with the Paul whose name is Walsh.

The Reds who bind his wrists will touch hands that touched the Eucharistic Christ; their eyes will see one "who when led to slaughter opened not his mouth" and who "blessed when reviled." On the Day of Judgment, the Communists may hear the Judge say to them: "I was hungry and you gave Me to eat." When they ask, "When?" the Christ will answer: "When you did it to Bishop Walsh, you did it unto Me."

The great difference between Bishop Walsh and many of us weak mortals is, there are no "ifs" in his life. Our Lord said: "If any man would come after Me, let him deny himself, take up his cross." We excuse our-

Continued on page 12

SCHOOLS TAKE-OVER

PROTEST MEETINGS

• **Gampola**

(from our Gampola correspondent)

THE Parent-Teacher Association of St. Joseph's School,

Gampola and St. Joseph's Boys' School, Gampola, unanimously protested against the take-over of schools and requested the Hon. Prime Minister to conduct a plebiscite of their Association in the most democratic way.

Over 300 men and women members were present at the meeting on 11 September.

• **Kuliyapitiya**

(from a "Messenger" correspondent)

A MEETING of Catholics presided over by Dr. M. M. Pinto protested against the proposed take-over of Catholic schools.

Dr. Pinto said that no Government had been entrusted with the duty of teaching religion to the people. Religious education, he said, could not be changed to suit political groups or political aspirations.

Messrs. B. M. F. Silva, D. S. Wijayasooriya and Aloysius Appuhame were also among those who spoke.

• **Ingiriya**

(from our Ingiriya correspondent)

AT a protest meeting against the schools take-over held on the 21st September at the School Hall of Ingiriya Group, Ingiriya, two telegrams were despatched, addressed to the Prime Minister. The text of the first was as follows:

CATHOLIC SCHOOL ESSENTIAL FREEDOM OF CONSCIENCE AND WORSHIP. Secretary, Catholic Association, Ingiriya.

A similar protest was also sent by the Secretary, Catholic Association, Tamil Branch of Ingiriya.

THE ROSARY

Continued from page 5

heart. Mary is a great auto-graph hunter.

The rosary is a daily refresher course in religion, and on the principle that you cannot have too much of a good thing, application to it many times a day is most profitable and rewarding.

Peace hath her terrors no less renowned than war, with co-wrecklessness possible at any moment. In war or in peace the rosary is an oasis of calm.

The A-bomb, I assure you, is deviated by the A-Maria. Just roll out the beads and reel in the peace of heaven. Make the rosary your peace plan.

Mary is not everywhere, like God. To those who love her, she is visible from any and everywhere so long as they are in touch with the rosary.

All of us take a very natural pride in saying a thing well. The better said the more pleasing the impact. If you have anything to convey to Mary with the most felicitous effect there is no better choice than the rosary.

That long distance or, if you like, distress call to heaven is booked shortest on the rosary. Calls on the rosary receive top priority with the ang-hello-girls.

Mary on a memorable occasion spoke an inspired anthem of praise to God; our inspired magnificent to Mary today is the rosary.

Where Mary and the rosary are concerned, the heart of the matter is a matter of the heart — just plain love.

FLIGHT TO FREEDOM

Integration of Catholic Refugees in Viet Nam

REPORTING at the Fourth International Catholic Congress on Migrations, which was held in Ottawa from 21 to 25, August, Dr. Ly Trung Dung, Secretary-General of the Vietnamese Catholic Physicians' Association, said that the religious integration of Catholic refugees from Communist North Viet Nam to which the Holy See had given particular attention, was being carried out gradually, following the economic integration of the refugees concerned.

The Council of Bishops, said he, had assigned a Catholic prelate, Mgr. Pham Ngoc Chi, to

head the Central Relief Committee for Refugees' Rehabilitation.

Before the Geneva Agreement in 1954, when the partition of Vietnam was effected, there were 1,593,434 Vietnamese Catholics out of a total population of 22,313,000. Of these 1,133,068 lived beyond the 17th parallel and 460,366 below the demarcation line.

According to Dr. Dung the 676,384 Catholics who fled the Communist North were fully one and a half times the Catholic population of the South or 60 per cent. of the country's entire body of Catholics.

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COLOMBO. KANDY.

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

Why this secrecy about the "national system"?

WHY is the Government so slow to place before the public the actual content of this "national system of education," asked Mr. Santha Sunil Deva speaking with much feeling at a largely-attended protest meeting held at Irabadagama recently. After all, he asked, was not the present system a "national system?" What was actually happening, he said, was that under cover of a "national system," certain persons were preparing in a spirit of revenge to lay a heavy axe at the root of all assisted schools.

● Waikkal

THE Catholics of the mission of Waikkal held a prayer-meeting to protest against the unjust take-over of their schools by the Government. The parishioners of five churches first gathered at their respective churches and formed themselves into five penitential processions carrying statues and crosses. They recited the Rosary as they wended their way to the Church of St. St. Benedict. Here a crowd of about seven hundred people were addressed by five speakers who spoke on Catholic education and the rights of the Catholics and the Church.

A resolution asking for justice and equity was proposed and adopted and the meeting ended with a Holy Hour and Benediction of the Most Blessed Sacrament.

● Kotahena

A JOINT meeting of the teachers of St. Benedict's Collegiate and Primary Schools and Good Shepherd Convent Collegiate and Primary Schools was held at St. Benedict's College Hall, on Thursday, 21st September. The following Resolution was unanimously passed:

"We the teachers of St. Benedict's College and Good Shepherd Convent, Kotahena, in meet-assembled express our great concern over the proposal to take over our schools, which so far rendered very valuable service within the present system of education. While promising our full co-operation to work our schools as an integral part of any National System of Education that may be formulated, we request that such system be devised in consonance with the aspirations of all sections in this country. We therefore earnestly request that a commission be set up to make a thorough survey of the educational needs of this country before the take-over proposals are carried out."

● Kalutara

THREE public meetings were held at Diyagaloda, Kalamulla and Katukurunda, to protest against the schools take-over and adopted resolutions unanimously to be sent to the Hon. the Prime Minister and the Hon. Minister of Education.

● Diyagaloda

THE government's request to us to keep silent while they "robbed" overnight the assisted school buildings is against the principles of democracy, and their attempt to "gag" the mouths of those who utter the truth in preserving their rights and claims is nothing short of Fascism," said Mr. Austin Kumarage, the Head Master of Holy Emmanuel Senior School, Moratuwa, while speaking at the protest meeting of the Diyagaloda Catholics held last Sunday.

Mr. D. J. Wettasinghe, a veteran Ayurvedic Physician of Muna-singoda, presided.

Two resolutions were proposed, and passed unanimously.

The meeting was presided over by Mr. W. Thomas Fernando who said that the schools take-over was an effort to penalise the Catholic Church. He said that no one was opposed to the National System of Education but he wanted to know why such a

system could not prevail in the existing assisted schools.

Mr. G. A. A. Goonetilleke, a retired Buddhist teacher, said that the Catholic schools in particular had done magnificent work in this field of education.

Will Government ignore our protests, ask Jaffna parents

IF, despite the thousands of protests all over the Island, Government persisted in its policy of taking over the Schools, it would certainly have far-reaching results, declared Chevalier Arulanandan in speaking from the chair at a meeting of the Jaffna Cathedral Parents' Council.

He spoke at length on the God-given right of parents to choose the kind of education they wished for their children, and it would be unjust to deny this right to Catholic parents who have the dictates of their religion. Marxism, he said, was making inroads on the freedom Ceylon had enjoyed, and Catholics should be prepared for the worst.

Speaking as a Teacher, Mr. S. M. Antony hoped that better

INDOCTRINATION OR EDUCATION?

● Kegalle's protest

SPEAKING at a meeting of the Catholic Parish Union of Kegalle, Mr. Jayakody Arachchi, Head Teacher of Madeiyawa School, pointed out that the Government whilst purporting to implement a policy apparently democratic, was steadily paving the way to indoctrinating the youth of this country with totalitarian ideals.

The President, Mr. R. Francis

Perera, expressed the vehement protest of the Catholics of Kegalle against the take-over, and asked whether Catholic schools, the product of years of patient toil and sacrifice, could be used for purposes contradictory to that for which they were built.

Catholics are as much sons of Lanka as any other, said another speaker; they had been exemplary citizens and would co-operate with Government in a truly national system of education that did not violate their conscience.

Speeches were made in Sinhalese, Tamil and English, and resolutions were passed protesting and claiming for Catholics a rightful share of financial assistance for the "fulfilment of our fundamental human rights."

Witness to Christ

Continued from page 11

selves because He made it conditional, so we emphasize the "if." There is no tragedy in his life because he accepts the Cross; there is tragedy in ours because we demur.

Suffering in our life is an accident; to Bishop Walsh it is a necessity. Most of us are like Peter who at Caesarea-Philippi admitted a Divine Christ, but denied a suffering Christ. That is why we think of the Bishop as "imprisoned" and "in the hands of Communists." But this is not his vision; He is Christ in China, a prisoner not of the Reds, but in Paul's words: "prisoner of Christ." As Our Lord said, promising His Spirit, "I will not leave you orphans," so Bishop Walsh in resolving: "I will not leave China" guaranteed that he would not leave China an orphan. And when he dies there, a saint, he will leave his spirit. Missionaries of future generations will reap the fruit of his witnessing. And even now, may all missionaries and mission societies and Directors of The Society for the Propagation of the Faith learn too that love of the world, and its ways and its increase, profits us nothing compared to one hour in the shadow of Calvary.

in our hands to defend this right." The resolution was duly seconded.

Master Bryen Offen, President, Kandy Regional Unit, presided.

● Trinco

SODALITIES from the various parishes of the Trincomalee District, assembled at a 'Regional Get-together meeting,' condemned the proposed take-over of schools.

The meeting unanimously passed a resolution calling upon Government to settle the schools problem with justice.

● Mattak-kuliya

THE Catholics of Mattakkuliya held a largely attended public meeting at the premises of St. Mary's Church, Mattakkuliya, on 17th September. Sir Philip Rodrigo was Chairman.

Mr. W. Moses Perera, a retired teacher, stated that the purpose of the meeting was to register their strong disapproval of the State take-over of Assisted Schools, and not to over-throw the Government.

"We are not opposed to any National System of Education," he emphasised. We have reached a juncture where our Faith is in dire peril, he said.

Sir Philip observed that the Minister of Education had not stated in definite terms the Government's concept of the proposed National System of Education and he earnestly requested the Ministers to do so at a very early date.

He also said he feared that much conflict and disharmony would erupt where school buildings happened to be in the same premises as their places of worship.

● Paiyagala

THE Catholics of Maha Paiyagala held a protest meeting to express their dissatisfaction over the proposed taking over of the Assisted Schools. Mr. W. Don Francis presided.

Mr. Nomis Silva, a Buddhist, said that the blow was not aimed only at Catholics, but it was aimed at all other denominations. The first step would be to snatch the children from the custody of their parents and the next would be to march them behind the "iron curtain" as in Russia.

He was glad to learn from a newspaper report that a committee meeting of the B.T.S. schools had decided to protest against the taking over of about 400 schools run by that body.

Mr. Handy Fernando, another Buddhist, said that the present government was not acting on

Ceylon University lecturer explains

Why Catholics protest against Government's move

"THE Catholic Church is only protecting the rights of the parents and that is why the Catholics protest against this move of the take-over of schools," declared Mr. Basil Mendis, lecturer at the University of Ceylon, Peradeniya, speaking at a largely attended meeting organised by the Kandy regional unit of the Ceylon Catholic Students' Federation held at the Good Shepherd Convent, on 25 September.

Continuing, Mr. Basil Mendis stated that the U.N.O. had given the parents the right to choose the kind of education for their children. He said that the right to choose the kind of education by the parents can be given in two forms by a democratic Government, as was done in Australia and America:

1. As you have the right, you can run schools but the government is not going to give any grants.

2. The Government will give assistance, but only to the children of that particular denomination. In a Catholic school, grants will only be paid to the Catholic children.

What the Church wants now is to have the right to continue its schools as private schools.

Among the other speakers were Mr. Dya Pelpola from St. Sylvester's College, Mr. Mark Fernando from the University of Ceylon and Miss Christine Taylor from Good Shepherd Convent.

Mr. Tony Vandercone proposed the following resolution:

"We, the Senior Catholic Students of St. Mary's College, Ampitiya, Carmel Hill Convent, Ampitiya, St. Scholastica's Girls' School, Kandy, St. Anthony's

Convent, Katugastota, Good Shepherd Convent, Kandy, St. Anthony's College, Katugastota and St. Sylvester's College, Kandy, strongly protest at the threat of the Government to take over our assisted schools. Since it is a fundamental right to be educated in the atmosphere of our religion, which we value more than our lives, we shall use whatever means

the policies of the late Premier, although the S.L.F.P. members begged for the people's vote, promising them to form a government according to Premier Bandaranaike's policies.

Messrs. A. P. Fernando, W. Vincent Perera, D. P. Fernando and P. Gerard Cooray also spoke.

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