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Tumultuous Welcome Greets Cardinal

His Farewell Message



● At Ratmalana airport His Eminence Cardinal Agagianian embraces Ceylon's Metropolitan in the symbolic "kiss of peace."
(Picture by Fr. E. Muttupulle O.M.I.)

As I leave the beautiful island of Ceylon my heart is full of satisfaction concerning the vitality of Catholic life here. The many demonstrations of faith which I witnessed will leave an indelible impression and the few days I have been able to be among you will be a happy memory for many years.

Your able and zealous Hierarchy are faithfully supported in all their endeavours by an obedient and devoted people who love their Church and are prepared to sacrifice in its service. God will surely bless their efforts in the ways of His Providence.

Be proud of what the Church has accomplished in your land; be faithful to its shepherds who rule in the name of Christ's Vicar, our Holy Father the Pope. Love your Church and love Ceylon — in these two loyalties lies a happy future for your prosperous island. God bless you all.

Sgd. Gregory Peter Card. Agagianian



● Cardinal Agagianian preaching at St. Lucia's Cathedral, Kotahena, on Tuesday evening.
(Picture by Fr. E. Muttupulle, O.M.I.)

Magnificent demonstration of Catholic solidarity at Public Meeting

(by a "Messenger" reporter)

THIRTY minutes before the whistling Indian Air-lines plane carrying His Eminence Cardinal Agagianian touched ground, Ratmalana airport looked superbly poised for a panoplied event.

Swarming at the airport, under a sweltering sun stood the hordes of the faithful. Perched high on the tier-ways were other arrays of clustering crowds.

Ten minutes to one-five, a dark whisper rattled... skipped through the expectant crowd... shot and leapt high and wide: "HIS EMINENCE'S PLANE IS TEN MINUTES DELAYED!"

Ten seconds to one-fifteen, the whistling zoom of the plane cut through the skies, the siren sent out a stiff breeze whipping the peering face of the people.

The plane whizzed into sight — one slender streak of bodied silver, iridescent and shimmering against tranquil blue skies frilled and dappled with fluffy scuds of snow-white clouds.

Beyond and around the sky-line like a great sheltering sentinel spread out, fan-wise, the green palms of Lanka...

The eyes of His Eminence Cardinal Agagianian as he stepped out of the plane searchingly rested on Ceylon's Metropolitan, His Grace the Most Rev. Dr. Thomas Cooray, O.M.I., the first to receive the "kiss of peace."

A thunderous ovation rent the air. Present with His Grace the Archbishop to welcome the Cardinal were Their Lordships the Bishops of Galle, Chilaw, Jaffna and Kandy, the Administrator of Trincomalee and the

Abbot-General of the Benedictines.

A large number of the clergy, nuns and the religious were also present.

Accompanying His Eminence Cardinal Agagianian were His Excellency the Most Rev. J. R. Knox, Apostolic Delegate, Mgr. Borgna, and Mgr. Lally.

A moment after Sir Edward Jayatileke, on behalf of the Catholics of Lanka welcomed His Eminence into their midst. Cardinal Agagianian, visibly moved, addressed the gathering.

In choice, chiselled words set in a beautifully modulated voice His Eminence declared that he brought with him a message of love from the Holy Father in Rome, not only to Catholics but to every citizen of Lanka.

A motorcade with over one hundred cars spear-headed the Cardinal on his triumphal way from the Airport at Ratmalana to Archbishop's House in Borella.

Stream-lining the roads on either side were knots of people at various points on the route.

CHEERING MULTITUDES OF SCHOOL-CHILDREN, WAVING PAPAL FLAGS, PRESENTED A PICTURESQUE SIGHT AT VANTAGE POINTS IN DEHIWELA, WELLAWATTE, BAMBALAPITIYA AND BORELLA.

It was a tumultuous, spontaneous and deeply affectionate welcome to

Cardinal Agagianian from the Catholics of Lanka, who for the first time were privileged to witness in person the Cardinal who, of all others, was most closely associated with the Holy Father in Rome in directing the work of the Church throughout the world.



"BE forewarned. Insidious means are being taken today by the enemies of the Church in Lanka to separate the Head from the Body. The visible head of the Church is the Holy Father and the Bishops. Separate that head from the body and everything collapses!" declared His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., speaking at the largely-attended public reception to His Eminence Cardinal Agagianian, held at St. Joseph's College, Colombo, on Wednesday evening.

Earlier His Grace referred to His Eminence as having come to Lanka to see the Catholic Church here. He has come to visit, he said, both the flock and the sheep.

Pin-pointing the members of the Diplomatic Corps present at the reception, His Grace stated that they were there that evening as members of one family, the Catholic Church.

Their Excellencies the Catholic members of the Diplomatic Corps

are not strangers in Catholic Ceylon, they are one with us, they have come as members of the Faith," said His Grace.

Countering the charge that a certain opinion was current today that people were forced into the Church by early conquerors, there was a proof to disprove it, reminded His Grace.

"They were tried in the crucible of fire. They were persecuted but they did not fall away. They stood firmly in the faith." A clamour of applause went up from the gathering.

In a poignantly impassioned voice, vibrant with deep feeling His Grace continued: "Many anxieties are weighing heavily over us. They want to touch our children but we have Our Lord's words 'the gates of hell shall not prevail!'"

His Grace reminded that Truth was attacked and persecuted. The mark of the true Church lay in that very persecution.

"Anchor yourself more strongly and firmly show your loyalty in deeds and not in words only. Our faith must bloom and bear fruit in charity towards our neighbours," stated His Grace.

Earlier, Sir Edward Jayatileke presented an address of welcome to His Eminence Cardinal Agagianian on behalf of Ceylon's Catholics.

In a characteristic exhortation delivered with a rich timbre of feeling and which evoked waves of applause, His Eminence Cardinal Agagianian said:

"Preserve your family life, your
(Continued on page 7)

SEEN AT THE AIRPORT

A LITTLE GIRL DRESSED IN BLUE...

A LITTLE girl dressed in light blue, white shoes caught the eye of the waiting, watching crowd at the Ratmalana airport in the tense moments before the plane carrying His Eminence Cardinal Agagianian was sighted.

She was dreaming, dreaming of a Prince of the Church, a Prince Charming and in her tiny heart there was a big beat and a high flutter.

She had a mission, too. And Cardinal Agagianian's face was lit in broad smiles as she softly stepped up to him, sweetly smiling and offered His Eminence the most beautiful bouquet imaginable, as big as herself, of purple orchids.

No doubt His Eminence's heart was deeply touched and doubtless too, his mind raced back two thousand years ago, to the voice of his own Lord and Master: "Suffer little children to come unto me."

The little girl in blue was 5-year-old Lasanda, daughter of Mr. and Mrs. Kurukulasuriya.

AN OPEN LETTER TO HON'BLE MRS. SIRIMA BANDARANAIKE, PRIME MINISTER OF CEYLON

The Hon'ble The Prime Minister of Ceylon, Colombo.

Hon'ble Madam,

In this hour of great distress I write to you as one mother to another, trusting you will not fail to give this appeal your very kind and sympathetic consideration.

Noble Lady, you proved yourself as an ideal wife when you followed the footsteps of your worthy husband in spite of all opposition. You proved yourself an ideal mother when you stood up against all opposition in seeking the welfare of your children and succeeded in persuading a great husband to continue the studies of your children in the school of your choice—a denominational school. As a staunch Bud-

dhist it did not deter you from insisting that your children be educated in a Catholic Convent despite allegations of proselytising, not because you wanted to leave room for your children to be converted to the Catholic Faith, but because you knew from experience that the environment in these schools helped to produce great men and women, and as you knew also from experience that the stories of proselytising were all false.

Hon'ble Madam, now that you have had the benefit of these schools for yourself and your dear children, will you, O Gracious Lady, deny my poor child that privilege by destroying the denominational system which has given the best results to both the rich and the poor. Have I not the same maternal feelings for

my children, as you have, O Noble Lady, for yours, however poorer and lower in status I may be. Will you deny me, O Noble Lady, the protection I claim for my children in a denominational school as compared to the risks they have to face in some of the Central Schools managed by paid Managers who work only for their pay so that there might even be a time when parents will be compelled to restrict the school-going age of girls to twelve years.

As to their faith in a non-denominational school all that has got to be said has been said both by religious and lay leaders and I can only add that our future school will be one like the Science School without a laboratory. All the theory in the world will not help without practice of the Faith which is a MUST in our

denominational schools and once we remove these schools we shall have nothing except the Sunday sermon and the Sunday School to depend upon for the future religious outlook of our children. Besides, there are more irreligious than religionists in our Central Schools (which are mostly concerned about the temporal needs) that soon it may even be possible to find Marxism and Communism taught instead of Buddhism and Christianity during the Religious Instruction periods.

You will admit, Noble Lady, that to make a child religious-minded is to make a good and obedient child of him, who will in turn be a good young man, a good husband, a good father, and finally a good citizen and I leave it to you Hon'ble Madam to consider how hard (if not impos-

sible) it would be to achieve this object in a school without a religious background.

Noble Lady, you are the first Woman Prime Minister in the World today and the first with Maternal Instincts to guide the destinies of this Fair Isle and the Pride of Every woman both rich and poor and we look up to you proudly, hopefully, that whatever you do, O Gracious Lady, may not leave room for regret in the future.

Praying that God may bless you, I beg to remain, Hon'ble Madam, Your most obedient servant,

Gertrude Fernando.

Pannipitiya.

Schools

IS it fact or fiction that the S.L.F.P. Manifesto provided for the Schools take-over. I have waded through my heap of old "capitalist" newspapers and find no reference to this question in the Manifesto published. Indeed, the final newspaper report was that, on this question, there was a division of opinion among the High Command of the S.L.F.P. According to another report, even Mr. Mettananda with-held support of the S.L.F.P. till after the elections as this question was obscure. In her first press statement after the elections, the Prime Minister said that there would be a Commission to go into the schools question. What is the truth?

Even Education Minister Mahmud has to lean heavily on the M.E.P. manifesto of Mr. Philip Gunawardena as a prop for his contention that "take-over of schools is not a new issue." Has he forgotten that Mr. Gunawardena's M.E.P. was routed in both elections. Mr. Mettananda's Dharma Samaja Party candidates lost all their seats and their deposits. These were the parties that went all out on the schools take-over. It is hardly statesmanship for the Minister to lean for a prop on another Party's manifesto!

The question is whether the S.L.F.P. put it to the masses all over the country. Even if it did in isolated instances—I recall two ex-Communist S.L.F.P. members breathing thunder against Catholic schools at certain meetings—is it suggested that our rural voters who do not know even how to mark a cross on a ballot paper, weighed the pros and cons of this issue before voting for the S.L.F.P.—or rather did they simply vote for the Party of the late Mr. Bandaranaike?

Even the take-over of newspapers was not an election issue. What was stated was that there would be a Press Commission. But now of course there is the steam-roller majority—and "vengeance

is mine" seems to be the motto. The Press did not support the S.L.F.P., so it must be silenced! The Catholics did not vote for the S.L.F.P., therefore their schools must be confiscated. These are the finer points of democracy and statesmanship! Oh for the sanity and statesmanship of a voice that is still!

Mr. Mahmud gives assurance after assurance that the minorities will receive justice, religious feelings will not be hurt, nothing undemocratic will be done; but on the other hand Minister Samaraweera says that the aim of the take-over of schools is to ensure the setting up of a completely Buddhist State, and Parliamentary Secretary George Rajapakse says the take-over is meant to crush the power of the Catholic Church.

Even if we have no democracy, no statesmanship and no principles, please let us have the truth. Let it not be said by posterity that with the death of Mr. Bandaranaike there also died democracy and statesmanship in this country.

Catholic Parent.

Colombo.

II

ACCORDING to Press reports, the Panadura Maha Baudha Sangamaya while applauding the Government's threat to expropriate denominational schools characterises it as a "bold move." This Buddhist Union is under the erroneous impression that the Catholic Church, which it seeks to vilify, is against national unity and national welfare, and that the opposition to the schools take-over springs from this alleged anti-national attitude of the Church. This is as much a libel on the Catholics of this country who have been in the forefront of national affairs, as on the Catholic Church.

The Church's laws enjoin on all Catholics to be loyal subjects of the State, rendering to Caesar what is Caesar's and to God what is God's. It is this attitude of the Church which prompted Mr. U. Nu, the Prime Minister of Buddhist Burma, to declare publicly that the Catholics of Burma were the most loyal and law-abiding citizens of that country. What applies to Burma applies with equal force to other countries.

It is unfortunate that the Catholic standpoint in regard to Catholic education and Catholic schools has hardly been examined objectively by non-Catholics, free from prejudice.

Those who advocate the schools take-over are mostly apostles of naturalism, by which is understood that outlook on life and life's purpose which excludes or ignores supernatural truth, supernatural law, and supernatural life. Naturalism is false and unsound, because it ignores man's true nature, and his purpose. It rejects, *inter alia*, the natural law, which reason itself promulgates. Its disciples preach self-expression and aim at emancipating men from law, which they describe as "obsolete" and "old-fashioned." The logical result of such teaching is that men are made slaves of their own pride and passions, which in due course must lead to chaos, and to the destruction of the individual and society.

Those who do not accept God are not bound by His laws, therefore the Church's. But those, like the Catholics, who do, are bound in conscience to obey the Church's laws, therefore God's. Therefore, in a democratic State such as ours, everyone, whatever his faith is or should be, must be free to follow, freely, the faith he accepts, without let or hindrance. What the Panadura Baudha Maha Sangamaya apparently desires is that this freedom should be interfered with or curtailed, and this is manifestly unfair and

undemocratic.

Various arguments, specious and unconvincing, have been adduced by the advocates of the schools' take-over such as:—

- (a) That it will help establish a system of national education;
- (b) That the take-over is necessary to unify education; and
- (c) That the take-over had been mentioned in the S.L.F.P. manifesto.

As the Principal of Ananda, Mr. Wijayatilaka, a good and true Bud-

dhist was induced to transfer her children to the more conveniently located Buddhist schools, she reserved to herself the right to choose for her children the education she desired. She had the last word in the matter.

And now—what happens? Mrs. Bandaranaike's own government has decided on the take-over. Is it any wonder that there is dissatisfaction everywhere? We are not opposed to what is supposed to be a "national

with what a premier Buddhist land could offer an outsider, *Maithriya*. D. Chinnappah.

Kandy.

Catholics in the Army

THE All-Ceylon Buddhist Congress Pressure Group is now publicising that the Catholics in the army have got in there by unfair means due to Catholic Action. You remember, Sir, that when the enemy was within striking distance from Ceylon during the last war, most of the men who volunteered first to enrol in the army were non-Buddhists. Buddhists kept away on the ground that it was wrong to kill. When the Railway organised the Departmental military unit and called for volunteers, 19 of the first 26 recruits were Christians. While Christian colleges were turning out smart cadets, the Buddhists campaigned against cadetting in Buddhist schools. Need it be then said that Christians predominate in the army when others turned away. W. L. S. Candappa.

Kolonnawa.

LETTERS

dhist, and an eminent Buddhist educationist, observed publicly the other day, no one has yet defined clearly what is meant by "national education," nor what good unification is going to do to education.

Some advocates of the take-over argue that Buddhist children attending Christian schools expose themselves to the danger of losing their faith. The same argument applies, with equal force, in respect of Christian, Muslim and Hindu children attending State schools, which today are practically Buddhist schools. By their very nature State schools are neutral, or should be so in terms of the Constitution. But the object of the advocates of State schools seems to be to propagate their religion at State expense. Obviously it would not be just and fair to do so, however "bold" a move it might be on the part of the Government. Bold, it might be, but certainly not brave nor fair, for Government to abuse its powers merely because it has the means to do so.

Every true lover of religion, be he Buddhist, Hindu, Christian or Muslim is agreed that education divorced from religion is neither true education nor good for the country or the nation. In fact, it can be positively dangerous. Education is, above all else, the training and development of character. The will can only be trained by a fixed standard of moral conduct, and there can be no sound and consistent morality without religion, and living religious principles. This is recognised by, among others, leading Buddhist educationists, both monks and laymen, who are as much opposed to the proposed take-over as are Catholics. They realise that such take-over would be detrimental to the Buddhist cause, notwithstanding the irrational and unreasonable views of the Panadura Baudha Maha Sangamaya.

Fortunately for us all, the Prime Minister has stated categorically, unequivocally and explicitly, both before and after the elections, that she would not do any injustice to any class, creed, community or religious denomination, and that she would not permit any such injustice. We may, therefore, depend upon her to keep her word, not only as head of the Government, but as a lady. She may also be depended upon not to be swayed by flattery or the advocates of "bold moves." What counts in the Government of a country is not whether its moves are "bold" but, rather, whether its moves are just and fair.

M. M. P. Gunawardene.

Bandarawela.

III

DURING the regime of Premier S.W.R.D. Bandaranaike the question of taking over the schools was raised violently and the late premier came in for quite a lot of criticism over his educating his own children in Catholic schools. When our present Premier Mrs. Sirimavo Bandara-

system of education." But, we as parents feel that we have the right to reserve to ourselves the prerogative of choosing the education we desire for our children. In short, we now ask for just what Mrs. Bandaranaike asked for before she was premier.

Vernon Alexander.

Kandana.

IV

AS a Catholic parent, I must say quite frankly that a national system of education is something that we all desire. But we protest strongly against the proposed take-over of our schools by the government. True Catholics not only believe in their religion, they live it. We have been trained to make our whole life one long continuous prayer or dedication to God. This training was given to us in our schools during the impressionable years of our youth. We want our children also to receive this same training. Every Catholic parent, if he or she is truly Catholic, considers this education of children in the Catholic way, as a great responsibility. How to live our faith will not be taught in any other institution besides a Catholic school. One hour of religious instruction each day, could not give this type of training that we must give our children according to our conscience.

Reginald Fernando.

Wennappuwa.

Foreign Missionaries

THE Catholic way of life is so intimately linked up with the Church and its multifarious rites and sacraments and feasts and observances that even the smallest parish needs the services of at least two priests.

Thus in this colossal work of the Catholic Church foreign priests have come in on our invitation and not because they have no work elsewhere in the world.

If, therefore, their work is to help the priests over here to provide the faithful succour in their spiritual needs, they then are doing a work for the Catholics and the Catholics are none other than an indigenous section of the population. If, therefore, any legislation is contemplated against these priests, it is rightly a piece of legislation against the Catholics of this country. Foreign priests are here because we have not enough native priests to go the whole round.

It is not the Catholics and the Catholics alone who have profited by the selfless service of these missionaries. Everyone who has had anything to do with them will vouch for what I say—that they have left in us a love of neighbour and selfless service.

The foreign priests are with us and may be with us for, perhaps, some years, and if the time does come that they should leave our shores, let them do so with memories pregnant

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THIS PENETRATING, INCISIVE ANALYSIS OF THE EDUCATION MINISTER'S TEN POINTS WILL BE READ WITH MUCH PROFIT BY OUR READERS. IT COMES FROM A TOPICAL BOOKLET JUST OFF THE PRESS.* THE TEN POINTS, OBSERVES THE WRITER WHO HAS BEEN A KEEN STUDENT OF EDUCATIONAL TRENDS IN THIS COUNTRY FOR A NUMBER OF YEARS, REALLY ESTABLISH THE CASE AGAINST THE MINISTER'S SYSTEM

THE MINISTER OF EDUCATION HAS BEEN GRACIOUS ENOUGH, ALBEIT AT THE ELEVENTH HOUR, TO GIVE US THE OFFICIAL REASONS FOR THE TAKE-OVER. IT WOULD APPEAR, HOWEVER, THAT HE HAS LABOURED IN VAIN.

We are not against a national system of education. In fact we want, we insist on, such a system; and we claim it as our right to be incorporated in it. We are not against either "a unified system of national education" in its real and democratic sense. We are quite in favour of our educational efforts being co-ordinated and unified by the State. What we object to, and what we cannot accept, is nationalisation of education or a state monopoly of education, because, in the main, such an education is bound to have a denationalising effect. And the taking over of the assisted schools by the Government means precisely the replacement of our nationalised system of education by a nationalised system in which the State will be the sole educator.

And the Minister of Education has not given even one reason in support of his nationalised, or all-State, system of education. His ten points really establish the case against his system and strengthen the case for the present ninety-year old system.

The Analysis

Let us examine these points in detail—the points which the Minister introduces with the words: "For a national system of education ten points were essential."

Point 1.—To supply the needs of the nation most effectively.

THE EDUCATION MINISTER'S TEN POINTS

...strengthen the case for the present 90-year-old system

This requirement is best met in the present system, because:

(a) There is far better supervision of schools in the denominational system than would be possible in any State system—and at less cost.

(b) With the denominational bodies co-operating with the Government more and better educational talent could be mobilised in the interests of education than could be done by the State alone. The larger number of competent educational bodies engaged in education, the more harmonious and freer their co-operation with the Government, the more efficiently will the educational needs of the nation be supplied.

(c) Formation of character is an

integral part of education. Suppression of the denominational system would deprive the nation of the best agencies for the formation of the character of the nation's children.

A good part of his correspondence has to be paid for. On whom does the financial burden fall? Not on the State, not on the teachers; but on the Diocese and on the Parishes. Then there are excess teachers and

stituent elements of the State to collaborate with it in the common national interest. Accordingly unless the present Government's democratic socialism is no more than a facade, unless it has other than national ends

by
**D. J. B.
KURUPPU**

unapproved salaries of teachers, which have to be met out of Church funds. Money has to be found for buildings, for the equipment and for the salaries of teachers of unregistered schools. Our schools, though a spiritual asset, are a great financial liability to the Diocese and to our parishes. No one who understands the working of our schools, will ever accuse the Church of profiteering on her schools."

Point 4.—To ensure the equitable distribution of educational opportunities regardless of class, creed or locality.

Comment: If all the people, irrespective of class or creed had equal opportunities of having the schools they wanted them to be, there would be equitable distribution of educational opportunities. And the denominational system is there just for that, with ample resiliency to permit of adjustments in case, through extrinsic causes, the benefits it offered did not happen to be equally enjoyed by all.

The Minister's system, on the other hand would offer all, irrespective of class, creed or locality, schools which some would want, but others would not want and could not in fact use in conscience. Would such a system "ensure the equitable distribution of educational facilities"?

Point 5.—To facilitate the teaching of the parents' religion to their children without force or fraud or illicit means.

Comment: (a) The use of the terms "force," "fraud," "illicit means," in a connection which it is not difficult to understand, by a Minister of the Government is beneath contempt.

(b) The denominational system facilitates and in the majority of cases does ensure, the religious instruction of children in their own religion. The system further provides for the increase of such facilities to the fullest degree demanded. Nor could better institutions be imagined for the religious education of children than schools of their own religion.

Children are snatched

The present Government would snatch children away from those schools and drive them into, and herd them in, institutions where they would be beyond their parents' help, where by methods and through means beyond the parents' control, beyond perhaps even their ken, those same children would be put through a course of instruction, indoctrination, or brain-washing, which might turn them into anything but what the parents want them to be. And that forsooth, is the boon that the present motherly Government is preparing to bestow on Ceylon's parents!

Points 6-9.—To ensure the co-ordination of education with commerce, industry, art, health, and other services of the State.

To ensure the co-ordination of education with the nation's policy as laid down by the nation's representatives in Parliament.

To secure the nation's cultural regeneration.

To harness education to the economic needs of the country.

Comment: These points could be ensured better, quicker, and more effectively, with the State acting in collaboration with private agencies than if the State acted alone. The Denominational System offers such collaboration in recognising the State's right to direct the nation's educational policy. Such collaboration between the State and private agencies should be normal in a democratic State and particularly so in a democratic socialist State. In such a State the governing body recognises the right and duty of the various con-

to serve, it will continue to welcome the co-operation of other national agencies, so that, under the direction of the State, the common interests of the nation may be served with the greatest efficiency possible.

Point 10.—To prevent religious segregation amongst pupils when they are most impressionable and thus creating in their minds lasting prejudices which prevent common understanding and which initiate against national unity.

Comment: A nation is a moral unit, the solidarity of which depends on the integrity and development, each according to its own nature, of the various other units of which it is compact: the individuals, the family, numerous groups and communities, social, racial, religious, etc., all bound together by the sense of a common fatherland and many well recognised common interests.

One of the most indispensable component parts of the nation is the family, the integrity of which is one of the foundation stones of the national structure; and one of the most essential developments of the family is its religious development. Children are an integral part of the family, and the religious development of the family is intimately bound up with the religious development of the children as inseparable members of the family. Both in the home and in the school the child is segregated; naturally in the former, by choice in the latter. But in neither case does segregation turn him into an isolationist, much less does it make him turn a prejudiced and hostile eye on other children. Children readily respond to the appeal of nature which draws men together, since all men have the same nature and the same origin.

Religion strengthens the ties of nature. Without the influence of religion men succumb to baser impulses and inclinations, greed, ambition, hate, racial and other prejudices, etc.—with consequent danger to national unity and harmony. Denominational schools by bringing children from their most impressionable years, under the influence of religion lay the foundations of stable national unity by training them in virtue.

State education by snatching away the children from their families, strikes at the very foundations of social and national unity by disrupting the family. It further endangers national unity by withdrawing children from the denominational schools, for which, as centres of moral and religious formation, the State can give no adequate substitute.

No agreement reached

It has not yet been revealed exactly what place religion will hold of what role it will play in the new education system. It may even be wondered whether agreement on this point has been reached among the authors of the system themselves. Be that as it may, it is certain that religious instruction, if any, in State schools will not make the same impression on children as it does in denominational schools, and that, at the very best, the atmosphere in a State school will in no way bear comparison with that obtainable in a denominational school. The consequence would be that children in State schools would be less amenable to discipline and, as they grow up, be more open to forces inimical to social harmony and national unity. And it is

(Continued on page 4)

Persecution of the Church in China

Summary of the address delivered during the Eucharistic Congress at Munich by Father Vianney Hsin at the Missionary Session: Thursday, August 4.

CHINA'S sacrificial gift at the International Eucharistic Congress is the bloody martyrdom of the Chinese Christians. For the last fifteen years more than three and a half million Catholics have been suffering constant persecution by the Communists. No other nation in our century has brought forth so many martyrs. It is a fact that every seventh Christian has sacrificed his life for the Faith and that 500 Chinese priests have been martyred. Eight Chinese bishops and more than 10,000 priests and laymen are still in prison or in labour camps.

One method of trying to suppress the Church is the attempt by the Communist regime to establish a so-called National Church. Since all the reports of the success of this National Church come from Communist Press releases, they are to be accepted with extreme caution. On March 17 this year the bishop of Shanghai, Kung Pin Mei, was sentenced to life imprisonment because he refused to accept an invitation to head a new Church separated from Rome. Numerous examples prove the heroic and courageous loyalty of Chinese Christians. A group of Legionaries was asked by the police to sign a statement that they were "spying" for Rome. Because they refused to sign, they were imprisoned. We quote from a letter of a young Catholic girl: "When you receive this letter, you will know that I am already in prison because tomorrow I shall be arrested. Do not forget this day of my great honour... If I remain faithful to the Church, then I must die. Nevertheless I would rather die this death than lose the Faith and eternal life. Sing together with me the joyous Alleluia!"

The Church in China has endured several periods of persecution in her mission history. Always, however, the number of Christians has increased remarkably fast. According to Tertullian "the blood of the martyrs is the seed of new Christians." Hence the present persecution can very well become the preparatory way for a new Christendom.

Prayer of the persecuted Church in China:

"O my God, I fear that I am faint-hearted, and that this faint-heartedness will separate me from Thee!

O my God, I fear that I am faint-hearted, and that this faint-heartedness will hold me back from the battle-field!

O my God, I fear that I am faint-hearted, I implore Thee that Thou wilt not forget me in Thy glory! But I implore Thee still more that Thou grant me Thy holy Love in order that I may have the strength to sacrifice my entire life to Thee. Amen."

Foreign influence?

On the other hand, will our Education Minister convince the nation (which has twice this year soundly rejected foreign political affinities) that neither his Party nor his education system has succumbed to foreign influence of anti-democratic and anti-national character? The best assurance he can give—may I suggest—would be to retain the present education system with only such adjustments as may be demanded in the genuine interests of the nation, and not in allegiance (perhaps unsuspectingly) to anti-national ideologies of Totalitarianism.

Point 3.—To avoid the commercialisation of our education.

Comment: This point seems to need clarification. Will the Minister explain what he means, and why he cannot avoid what he wants to avoid without the schools' take-over? So far as Catholic schools are concerned, the position has been made as clear as it could be, by His Lordship Bishop Peiris in his recent Pastoral Letter.

"It is sometimes suggested that we carry on our schools for our financial gain. This is a calumny. A few facts will prove this. In the case of swabasha schools, Government pays the salaries of the approved staff, through the General Manager, who passes them on to the teachers, as soon as the State cheques are realised. If there is any delay or deficiency on the part of the Education Department, the Diocese has to find the money to pay the teachers in time. There is no possibility of making any profit in this transaction; on the contrary, it is the Diocese that has to pay the interest on money overdrawn from the Bank.

"The equipment grants are paid by Government only when evidence is produced that such equipment has been purchased. And who advances the money for it? Either the Diocese or the Parish. For the sake of our schools, a Priest has to be set apart to attend to their work. He has to be given a clerical staff, and travelling

Strands of the Story

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WITH US TODAY—4

ONE reader at least has been stirred by the name "Vazist" we have coined to make our Apostle's presence with us in this Crucial hour of the Faith more vivid.

The muddled and somewhat disconcerting situation is no time to indulge in defining terms coined in the arena as a watchword for ourselves.

For the time being let us merely explain one challenging word by another and declare that *Vazist* is one who in this momentous hour professes his adhesion to the *Vazian* view of the situation and resolves to follow the *Vazian* way out of it. The *Vazian* view is determined by the standpoint from which we look out on the events and this, as already explained, is from the eminence of Calvary with the binoculars of

Faith and History glued to our eyes in a long and searching look round the horizon. The *Vazian* way in one word is *RECTILINEAR*—straight ahead in simplicity of heart and singleness of purpose.

Father Vaz Feature

Briefly, these are the *Vazist's* terms of reference. For the rest, he gets down to the job without parley or parade.

Now one point Fr. Vaz would like to warn us on is that martyrdom is harder today than in his time.

He lived in the days when a spade was called a spade and "PLAKAATS" like those of 14 April 1707 or 23 June 1734 declared in terms as clear as those of the Roman Edicts that the Catholic Faith was proscribed under penalties of fines, prison, deportation, torture, with a price on the head of a priest. It was Persecution in black and white.

Now, without a care for personal glory (even the legitimate prizing of the martyr's palm) it is easier for an Apostle (the "lay" one included) to march to martyrdom when the issues are clear. That is because martyrdom for the apostle (the all-out Christian) is a unique occasion of *bearing witness* to the Divine Master, His Gospel, His Cross and His Church.

The hard (and generally disconcerting) thing about Persecution today is that the Regime is determined not to make martyrs; that is, not to allow it to be clear that we are on test for the Faith and Fidelity. "No victimisation" is drummed into the ears of officials, long before it is splashed in newspaper headlines.

No victimisation. The Dutch were too darn stolid with their Plakaats that are not only damning evidence against them today, but defeated their purpose by calling out what was best in the Catholics that really counted for the survival of the Faith in Ceylon.

Today's tactics are revealed in this solemn pronouncement of Bishop Boleslas Slokams (at Lourdes Congress, 1958):

When I was a prisoner in Loubianka (Moscow) the Judge for inquiry into specially serious cases told me quite plainly: "We are persecuting the Catholic Church and we will persecute it to its complete destruction. But we will not make martyrs of you. We will always manage to find you guilty of crimes against the State." (Congress Report, Rome, 1960, p. 70).

No victimisation. Measures that hit us Catholics in our schools, our pastors, our charitable and religious resources will be so framed that the cause declared will be the progress and self-preservation of the nation. They will be worded to rope in a few other kinds of persons.

On Calvary they stuck a political label on the Cross and they crucified two other persons—bandits, to lend colour to the charge that Jesus was being punished for "crimes against the nation."

The disciple is not above the Master. For our encouragement let us remember (i) that, *before God*, we die for what we believe and mean to die for; (ii) that Holy Mother the Church knows the true situation. After all the years of experience with Eastern Europe and with China, She can follow our trail with Her eyes closed; (iii) *one day the world will know*. Hitler did not leave behind him any tell-tale Dutch Plakaats, but 15 years have been enough for the concentration camp of Dachau to be landmarked by a Chapel of Our Lord's Agony dedicated in a world-representative ceremony—which is equivalent to saying: They suffered and they died for God, those who here were crushed under Hitler's heel as "political prisoners."

One day at least our stand today will stand out clearly as a witnessing to God and His Rights in man.

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RADIO LOG

SEPT. 24 and 25: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Rev. Fr. A. de Saram.

SEPT. 25: 9-30 to 10-00 a.m. **CATHOLIC HALF HOUR** (Tamil). 6-30 to 7-00 p.m. **CATHOLIC HALF HOUR** (Sinhalese). 7-00 to 7-30 p.m. **CATHOLIC HALF HOUR** (English).

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.

Through Mary's intercession may there be found side by side with us in that solemn witnessing—as at Dachau—others too (non-Catholics) who are God's children—*Vazists* if not in name.

BEATIFICATION FUND

Priest's Project: Trincomalee Diocese: 2 Masses for the Intentions received by the Postulator.

TEN POINTS

Continued from page 3

to be feared that worse results may dog the steps of State education.

The possibility is not remote that in the Ceylon State school of the near future, all pretence of giving a religious formation to children will be abandoned, to be substituted by a course of political or ideological indoctrination. That will sound the death knell of Ceylonese national unity—the death knell of the united Ceylonese nation, the product of the denominational system of education that was, is and will be the only true, just and efficient national system of education.

* "The Schools' Take-Over" by D. J. B. Kuruppu (Price 25 cts. each) available at the Catholic Press, Colombo 8 and St. Philip Neri's Book Depot, Special rates for quantities.

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 SEPTEMBER

GENERAL: That amid the troubles of the times, all Catholics may remain united with one another and with their Bishops.

MISSIONARY: That Christian charity may prevent Africa and Asia from being torn from the Christian world by race hatred.



Sunday, 25 September: *XVI Sunday after Pentecost*. Green. Creed. Preface of the Trinity. Monday, 26 September: *Feria*. Mass of Sunday. Green. 2nd prayer of Sts. Cyprian and Justina.

Tuesday, 27 September: Sts. Cosmas and Damian. Red.

Wednesday, 28 September: St. Wenceslaus. Red.

Thursday, 29 September: Dedication of St. Michael. White. Creed. Omit prayer prescribed.

Friday, 30 September: St. Jerome. White. Creed.

Saturday, 1 October: Mass of Our Lady. White. 2nd prayer of St. Remigius.

Sunday, 2 October: *XVII Sunday after Pentecost*. Green. Creed. Preface of Trinity.

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



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BEAUTY HINTS

BEAUTY is of

three kinds, each dependent on depth. Beauty may be either *rouge-deep*, *skin-deep*, or *soul-deep*. Beauty is *rouge-deep* when it can be put on or taken off like gloves, or when soap and water can ruin it. Perhaps it was this kind of beauty to which a sign in a beauty parlour referred: "Water rusts pipes; what will it do to your face?" Beauty is *skin-deep* when it is an affair of complexion, when it excites the admiration of men and the envy of women, or when it inspires a poet like Keats to write: "A thing of beauty is a joy for ever."

But there is still another kind of beauty which is a matter not of paint or tint, not of rouge or natural colouring but rather an attribute of the heart and soul. This kind of beauty does not necessarily exclude the second kind, for, as the great poet Vergil has expressed it: "Even virtue is more fair when it appears in a beautiful person." Skin-beauty without virtue is like a flower without perfume. But though natural-beauty and soul-beauty sometimes go together they are not always combined. The fairest of jewels are oftentimes enclosed in the most unsightly cases, and many a time a lovely face sets off a soul that has just come distorted from a psychoanalytic couch.

• Moses

The apple is not better and more rosy because a maggot has penetrated and devoured its heart. Skin-beauty is very much like an almanac unless it is accompanied by moral virtue,—it soon gets out of date. But the great difference between soul-beauty and carnal-beauty is that the first is *acquired* and becomes character; the other we are born with, but often forget that God is the giver of the gift.

In order to take the discussion out of the realm of the somatic and the fleshy, it would be interesting to go back to contemplate the soul-beauty as it appeared on the face of Moses. For forty days and nights, Moses had dwelt on Mount Sinai communing with God. When he came down from the mountain "his face was all radiant," but Moses at first did not know that his face shone in beauty. So bright and beautiful was it that afterwards, whenever he appeared to his people, he kept a veil over his face. But whenever he returned to commune with God, he took

the veil off. Moses had a double beauty: *skin-deep* and *soul-deep*. Moses would not that the people should accept him because of the beauty that was transitory: that is one reason he covered his face. Furthermore, he had to renew his outer loveliness by appearing in the Divine Presence. It was like the fires which the Vestal virgins had to feed continually.

• Soul-beauty

Beauty on the outside never gets into the soul, but beauty of the soul reflects itself on the face. Its loveliness refuses to be imprisoned, it comes out in the eyes, the words, and the kindness of the hands. The lustre of holiness, however much it reveals itself on the outside, has to be kept up by contact with its spiritual fountain. As the sun in the sky shines on clouds and makes them beautiful, so the Divine light can even make beautiful the faces that are clouded with sorrows and freighted with tears.

Every believer on the mount of prayer is *transfigured* during his heart's intercourse with God. Contemplation of the Divine is the master key that opens the door to loveliness, even to those who are by nature ugly as was St. Vincent de Paul; yet those who came in contact with him saw an innocence and a goodness, as if the palimpsest of nature had been written over by the fingers of God.

• Humility

True beauty is, from within. When acquired beauty through union with the Divine is matched by the born beauty which is skin deep, there is often found a humility such as characterized Moses. Such people seek not to parade their external charm in the theatre of vanity, but rather, like Moses, to hide it under the softening veil of modesty. They yearn for retirement, knowing that true beauty comes from oneness with Him Who is "meek and humble of heart." As the poet Butler put it:

"Secretly revealing,
Scarcely concealing,
Being sweet mystery
Smiles from the sod:
While on each leaf
Is written this brief
But beautiful history:
'We are of God.'"

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The new educational policy—2

Has the Present System Failed?

THE Manifesto sets forth a number of reasons or pleas why the assisted schools should be placed under a Central Education Authority. Of these, the first plea is that the present system has failed to satisfy the needs of independent Ceylon, to solve the unemployment problem and to raise the nation's attainments on the international and cultural side. It is true that education given under the present system is not sufficiently related to the opportunities open to a pupil after he leaves school. This defect has been pointed out as early as 1866 by Mgr. Bonjean, Louis Nell and others, when they gave evidence before the Sub-Committee of the Legislative Council, which investigated into educational affairs. Since then Commissions and Committees have harped on the same theme, and the Special Committee on Education, which issued its report in 1943, again touched on it. But these pebbles thrown on the waters of complacency raised no ripple. At any rate, the system of assisted schools cannot be blamed for it; they carry out the programme drawn up by the Education Department. It is the master-planner, the Government, that has failed. Doing away with the assisted schools, which can help Government to carry out an effective plan, is like throwing away the baby with the bath.

No one who has studied the history of education in Ceylon will deny the remarkable contribution made by the assisted schools to the intellectual and cultural upliftment of Ceylon. "The standard of our teaching" says the Report of the Special Committee on Education, "is not as high as we should wish, but it bears comparison with any in Asia. The quality of our best students is very good, and that of the average comparable with that obtainable elsewhere. Those who proceed to other countries, whether before or after graduating in Ceylon, are a credit to Ceylon. We are fully aware of the debt which is owed to those who, during the course of the past century, have contributed to the high standards of our educational system." (Sess. Paper, XXIV, 1943, p. 22).

Segregation?

The big argument put forward in support of State schools and against denominational schools is that "the segregation of children for their education on the basis of religion or race is at the root of much of the communal disharmony. If that is so, we must accept that the more one is imbued with the principles and the practices of one's religion, the more hostile one becomes towards other religions. Then, why teach religion at all in the State schools and even make it a compulsory subject? Would

it not be more logical not to have any religion taught in State schools? Even if children of different religions are brought together, there is yet the racial and language difficulty to be overcome. In any case, most of the schools in predominantly Buddhist areas will have only Buddhist children; and, likewise, in the Hindu areas. Where Tamils predominate, the schools will be Tamil. No mixture is possible in these instances, even in

infinitely more valuable — their liberty.

If individuals and citizens have any right, it is the right to have children; if they have any responsibility, it is the responsibility for their children; if they have any liberty, it is the liberty to bring up their children. Parents have the prior right to educate their children and to choose the kind of education that shall be given to their children. The assumption

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

State schools. Segregation will inevitably follow. There are some differences in human society which cannot be eliminated, for instance, religion and race.

The fact is that since religion teaches control of the passions, honesty, justice and love towards one's neighbour, even if he is an enemy, religion cannot be a divisive but a unifying force. Bigotry and hatred are vices, whereas religion is a virtue. Religion becomes a disruptive element when it is exploited for temporal gain, and unscrupulous men attempt to set one religious group against another by ventilating artificial grievances in order to ride to power on the strength of the majority. Divide and rule is an old stratagem. Indeed, religion studied and practised as it should be has never been a source of disruption in human society. The more deeply one understands one's Faith and the more sincerely one acts up to it, the better it is for the welfare of the country. An hour's religious instruction, without a religious background, will yield a generation of citizens, who will know enough religion to hate others. There is but one cure for religious and racial disharmony, and that is to make the minorities feel secure in the land of their birth.

Who Pays the Piper...

"Education paid for by the State should be given by the State." In the first place, it is not true that Government provides all the funds. I say all, for unless Government provides all the funds it has no right to claim responsibility for all educational matters. The Government certainly does not pay for the sites and buildings of assisted schools, and that comes to a fair amount. The Government does provide all the funds to Government schools, run at a greater cost to the taxpayer than other schools; not because the State schools are better but because one can be more generous with other people's money than with one's own.

Even if funds for education came from Government, is it entitled to full control of all educational matters? The principle would be sound if funds did not come from tax-payers' pockets or if the tax-payers had no inviolable rights of their own, as individuals and as citizens. The first of these two alternatives is unthinkable. Surely Government has no secret gold mine nor have the Ministers replenished its coffers with their own private resources. The money that Government has, comes from the tax-payer. Now, can you imagine that the tax-payers in mulcting themselves of their hard-earned coin, intended to forfeit their rights as well? For sure, they will resent and protest if Government, not content with taking their money, forces them likewise to part with a possession

of full responsibility by Government would be a violation of this parental right of freedom in the matter of education.

Government grants financial assistance to various cultural, charitable and welfare societies, sometimes even to the extent of covering a very large part of the expenditure, but leaves them free to manage their affairs, under a general supervision by the State. Many an enterprise in democratic countries is run on a partnership basis between the State and the citizens. Why cannot an important function like education, where parents and teachers have so essential a part to play, be conducted on the basis of a partnership between the State and educational agencies?

W. O. Lester Smith, Esq., Professor of the Sociology of Education in the University of London from 1949 to 1953 and the author of many learned works on education, says this about the control of education:

"Under a totalitarian regime the State is all-powerful and all-embracing; and ruler or rulers control education with an absolute, unshared authority. There are procedures to ensure that teachers are wholly loyal to the regime; text-books are written and compiled to support and propagate its doctrine; and technical education is planned to supply the skilled man-power necessary for military and industrial requirements of the State. In short, education is strongly State-centred. The most striking contrast to this is the attitude to education under a *laissez-faire* policy such as obtained in Britain at the beginning of the last century. Between these two opposites comes the kind of regime sometimes called constructive or positive democracy or the Welfare State. The principle of planning is accepted with the State as arch-planner, but the State operates not as a dictator but rather as a big brother of other interests concerned with the task of education. The State does not dominate the way of life. For society is regarded as consisting of many associations and groups of which the State is one, admittedly powerful. In a positive democracy there is planning in education and there are programmes of development, with the State responsible for determining of priorities. But other societies — local authorities, teacher associations, and voluntary bodies — have a prominent role and there is something like a partnership between the State and other principal parties engaged in education." (Education, An Introductory Survey, by Lester Smith [1958], pp. 120-121).

(To be continued).

A Cardinal is here!

THROUGH the long and changing vicissitudes of Catholicism in this our beloved island, no visit to our shores has been so eagerly looked forward to by Catholics and with such an ardency as that of HIS EMINENCE CARDINAL AGAGIANIAN.

"There is a divinity that shapes our end," said Shakespeare, "rough hew them how we will."

If this columnist sees the spark of divinity in His Eminence's providentially timed visit when the Catholic minority here faces perhaps its severest challenge to the Faith — that of being completely isolated from the rest just because of its allegiance to the roots of its Faith — then it is also this columnist's unshaken conviction that the solidarity of Catholics on this tiny pearl-drop set in the Indian seas will not be found wanting or second to any elsewhere.

The Catholics of Lanka extend to their distinguished visitor this week, HIS EMINENCE CARDINAL AGAGIANIAN, a very warm welcome.

Kotahena creates history

THE Kotahena Curia of the Legion of Mary creates history on Saturday, 24 September, when it launches its first 2-day Congress on the spacious, sprawling grounds of the Good Shepherd Convent.

His Grace the Archbishop of Colombo, the Most Rev. DR. THOMAS COORAY, O.M.I. is scheduled to address the 200 members drawn from 20 affiliated Praesidia.

The concluding address, it is expected, will be delivered by VERY REV. FR. PETER PILLAI, O.M.I.

The theme of the Congress is "The Spirit of the Legion" and it will be set out by a panel of speakers comprising FRs. JUSTIN PERERA, F. MARCUS FERNANDO, T. KURIACOSE, S.J., ALEX RANASINGHE, and VERY REV. FR. NERES FERNANDO.

Lewella retreat schedules

ROBIN Hood understands that, as a result of a persistent demand from several ladies, the Fatima Retreat House in Lewella has initiated an Enclosed Retreat for ladies from 19 October (evening) to 23 October (morning). The venue is Good Shepherd Convent, Kandy. Those interested should contact REV. MOTHER SUPERIOR, Good Shepherd Convent, Kandy.

Meanwhile here is the Lewella Retreat schedule for October:

Oct. 1-3: ST. MARY'S, Chilaw (senior students).

Oct. 7-9: THE SODALITY OF DE LA SALLE COLLEGE, Mutwal.

Oct. 13-14: APOSTOLIC UNION recollection.

Oct. 19-21: DE MAZENOD COLLEGE, Kandana (Teachers).

Oct. 21-23: A group of PUBLIC SERVANTS.

Not listed in the earlier month's schedule is the following item:

23 to 26 Sept: YOUNG MEN'S SODALITY, Colombo 4.

All dates in November except 24 to 27 are now open for bookings.

You can contact the Jesuit Fathers for all details at Fatima Retreat House, Lewella, Kandy.

The Random Harvest

ROBIN Hood's spies in Kandy report that REV. BRO. KINGSLY SILVA and ERIC LA BROOY scored a triumph when "The Random Harvest" took Kandy audiences by storm recently.

The former was responsible for the production as director whilst the latter did a competent job with the stage setting.

"The Random Harvest," it is further reported, consisted of three plays: "Campfire in the Prairies," "Saviette" and "A Day to Remember."



The actors were members of the St. Aloysius' Guild of the Kandy Cathedral and teen-agers from St. Sylvester's and St. Anthony's too.

Fr. Mazoyer—memories

THE recent death of REV. FR. J. H. MAZOYER has struck a chord in the mind of one of his one-time parishioners when the late priest was stationed at Moratuwa over 35 years ago!

MR. D. H. L. DE SILVA, J.P. of Moratuwa has a vivid impression of Fr. MAZOYER's sacerdotal silver jubilee celebrations in or about 1925.

A sports meet was held and at a public meeting many eloquent testimonies to Fr. MAZOYER'S zeal and hard work were pledged by prominent Moratuwites.

"Fr. MAZOYER was a great personality, pious, jovial, kind-hearted, a priest who won the hearts of everyone who came in contact with him," writes Mr. D. H. L. DE SILVA.

May Fr. MAZOYER'S soul rest in peace.

For Music-lovers

LOOK out for a rare musical treat! The ART CENTRE CLUB is performing a signal service in presenting the Symphony Orchestra of Ceylon under the baton of SIR STUART WILSON, the doyen of English musicologists.

SIR STUART was Head of the B.B.C. for many years, and also a Governor of the Covent Garden Opera House. Various visiting musicians of international repute, like HERR SIGMONDY, have stated that there is considerable talent in our Symphony Orchestra which only lacked a good conductor to mould it into a fine body of musicians. Such a conductor will now be found in SIR STUART WILSON, who has done more for music during the past 25 years than any other single person.

The programme is a delightful one and Robin Hood understands that it has for a surprise two Boyce symphonies, which have not been heard before in Ceylon.

Double value is provided by the appearance of the Catholic Choral Society conducted by EARLE DE FONSEKA, in the same programme. Palestrina's superb *Magnificat* — the supreme example of polyphonic sacred music the world possesses, will also be heard.

Wahacotte pilgrimage

MR. J. G. H. PERERA of the Survey Department who conducts an annual pilgrimage to Wahacotte has been hustled into activity this year too by numerous requests.

He has organised another pilgrimage to this historic shrine scheduled for 8 and 9 October.

Last year His Lordship BISHOP REGNO was present.

Intending participants can contact Mr. Perera at St. Peter's Lane, tuwa.

Fr. Vaz booklet

THE Apostle of Ceylon, Fr. JOSEPH VAZ is the subject of a booklet published by Fr. Pio CIAMPA in India, according to the latest issue of the Galle Jesuits Newsletter.

Fr. CIAMPA is expected back in Ceylon after he completes his knowledge of Tamil in South India.

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SATURDAY, 24th September, 1960

The Cardinal's visit and his message for us

FROM the moment that Air India's Viscount whistled over Colombo's airport on Tuesday afternoon, and came down to a perfect landing, one thing was certain, if ever there had been any doubt at all before—His Eminence Cardinal Agagianian, the distinguished visitor who stepped down from the plane, was eagerly expected, affectionately received, and wholeheartedly embraced by the Catholic people of Ceylon. Right through his stay here, wherever His Eminence went, it was the very same story—the joy of a people who had taken him unto their own; the happiness of a flock who, for the first time, was meeting the head of the missionary world. But there was undoubtedly one other factor which made His Eminence doubly at home and welcomed by the Catholics of Ceylon—namely, his own amiable nature and demeanour, that characteristic smile which never left him, the unruffled approach to everyone and everything, in short, his personality which radiated a sheer kindness and love wherever he went, and captivated all those who came close to him. His Eminence the Cardinal set foot on Lanka barely three days ago—but from the very first sight of him that the large crowds at the airport and those lining the roads to Colombo had of him, he had “come to stay.” Here was no lofty dignitary who did not have the common touch; here was no Prince of the Church who kept himself aloof in cold detachment. Here was, on the contrary, a warm-hearted father who made one feel that every single person, the littlest and the greatest, mattered very much indeed to him.

Those Catholics of Ceylon who were fortunate enough to meet His Eminence at Colombo and in Kandy, would have experienced for themselves what we say; those thousands who did not have that privilege, will still know that the Holy Father's Vicar for the Missions of the world came here among us, lived with us, spoke to us, and showed us something of his benign personality and his intimate interest in everything that concerned us here as Catholics in Ceylon. As we look back on the visit of His Eminence, one fact strikes us immediately—that this visit was something epoch-making; it was an event by which the history of the Church will be reckoned in future years; it was a filip to our Catholic life, our Catholic unity, and our Catholic loyalty to Christ's Vicar on earth. After such a visit from such a man, we Catholics cannot be the same again; there has to be greater generosity in the cause of God and country, greater unity and loyalty to the Rock of Peter.

From the first word that His Eminence the Cardinal spoke at the airport, one thing was evident—that he had come, as he himself said, on a “mission of love” from His Holiness the Pope. From then onwards, every utterance of his, every speech of his, was interwoven round this general theme: the Catholic's duty of love, his apostolate of love, and his obligation of radiating love. To the Religious, the Cardinal's appeal was this; to the Priests, again it was the obligations which the mission of love placed on their sacred calling; to the laity, once again it was the call of God and country.

But amidst all this, the shadow that hovers over the Catholic community these days, was present. As His Grace the Archbishop said in the course of his brilliant address at the Public Meeting at St. Joseph's College, “let those who will take away our children from us, not say that they are not hurting us; for our children are our most precious possessions.” Later, His Eminence himself referred to the toughing sight of the children who had lined the roads and welcomed him: “those young souls being trained for a mature life which would benefit both Church and State.”

Need we say it again? Our most priceless possessions are indeed our children. That is why everywhere and at all times, the Church has cherished them and placed such value on their education. The problem facing us today is not one of the take-over of schools; rather, it is the taking away of our children. Material buildings do not matter so much to us; but the young, innocent souls of children matter all the world to us. It is for them that the Church protests and will go on protesting in the face of the proposed take-over; it is for them that Catholic parents will make every sacrifice and will keep on telling the government in no uncertain terms that the State should not infringe on their inalienable rights; and in the final analysis, it is for them that the Church would be prepared to make any sacrifice. The “business” of the Church is SOULS—a language which, perhaps, those who oppose us and impute unworthy motives to us do not understand.

His Lordship the Bishop of Chilaw had already stated it very clearly in his Pastoral Letter which we published some weeks ago; and now, His Grace the Archbishop has stated it in even more explicit terms. We are worried about the souls of our children; and let no one who will rob us of this our most valued possession, tell us that they will make it palatable to us, and mean no harm to us!

And thus, the visit of His Eminence Cardinal Agagianian to which we looked forward with such eagerness these many months, has come and gone. It has meant very much indeed to us, Catholics of Ceylon—even more than what we had originally envisaged. The lesson of the visit is summed up by His Eminence himself in his final message to the Catholics of Ceylon which we have the privilege of publishing today: the twin love of Church and country should shine in the life of every Catholic. Loyal to country, good citizens, hundred-per-cent Ceylonese—these, we Catholics will always be. Loyalty to our Bishops, fidelity to the Rock of Peter—these too, please God, we shall always have, for without that, all would be lost, we would be outside the pale of grace, and we shall have no place with Christ.

CURRENT COMMENT

by the Editor

★ Ceylon's “Progressive Papers” and the Cardinal's Visit ★ Mr. Mettananda and the Niyogi Report ★ Catholic Action

IF that much-abused word “progressive” means disregard for truth, addiction to falsehood, devotion to innuendo, and resort to calumny and mud-slinging, then surely, no one would pick up any grouse whatsoever with those newspapers which choose to call themselves “progressive papers.” For there are indeed such men in this country of ours today—men who will use the terrible power of the pen not to build up but to destroy; not to bridge divisions and to unite, but to divide and to break up; not to speak the truth and present objective fact, but to dress up the most despicable falsehood and the vilest calumny in the garb of a truthful crusade. And at the hands of these mischief-makers, the self-appointed “progressives,” truth suffers, individuals suffer, and the country suffers.

One such blatant instance out of the many that could be mentioned, is of course the case of the Cardinal's visit. First came the series of questions in the House of Representatives by a spokesman of the “Comrades”; they were insinuations that revealed very much indeed of the questioner himself! Then followed the continuous barrage from the self-styled “progressive papers”—and this sustained barrage of propaganda has been kept up all the time, and we presume will continue for some weeks to come.

We have never expected the “Comrades” to see eye to eye with us; we have never expected them to extend a welcome to dignitaries of the Church. But we have expected them, if disagree they must, to do so with the restraint and the courtesy that one is accustomed to in the company of decent men. We expected them at least to use language that was decent. Even in disagreement and in disapproval, even in protest and in opposition, there are standards of gentlemanliness and truthfulness that are accepted. We hardly expected even our “Comrades” to be such complete strangers to these norms.

One of these “progressive” papers has gone to great pains to provide its readers with the history of the Sacred Congregation for the Propagation of the Faith. If they had any interest in objectivity, they might have adhered to historical data rather than let their imagination run riot in characteristic fashion, as for instance when they refer to the Sacred Congregation as a “Department of Propaganda and Subversion” which outstripped Goebbels.

These “Comrades”—henchmen of their Soviet masters—were accustomed to throwing mud at the Church for its attachment to “foreign missionaries”; today, they attack us for having indigenous Cardinals and Bishops. How very reminiscent of their Marxist teachers who brush aside truth and consistency, provided they can break down, denigrate and vilify.

The tissue of lies and degrading insinuations which are made against the Cardinal, against his mission and the work of the Sacred Congregation for the Propagation of the Faith, is something that is revolting and disgusting. Every single one of the accusations made is false; every single one of the charges that has been bandied about, is a calumny; every insinuation is debasing.

WE ASK ONE QUESTION: IS THIS NOT THE KIND OF VILE AND PROVOCATIVE PROPAGANDA THAT IS LIKELY TO AROUSE PASSIONS, INFLAME TEMPER AND CAUSE DIVISION? WHAT THEN IS THE GOVERNMENT DOING?

Mr. Mettananda and the Niyogi Report

WE must confess it, and get it off our chest: there are so

many falsehoods being peddled about as truth today, there is such a cascade of them, that we really find ourselves at a loss to keep pace with even one-half of them! There are, on the one hand, the self-styled “progressive papers,” who are masters in the art; there is on the other hand, Mr. Mettananda who has returned once more to fish in troubled waters after a long silence. In fact, we had wondered whether he had learnt the lesson of his life and hence lapsed into silence. Obviously, he is back at his old game of Catholic-baiting.

We would wish to take up just one of the many untruths that are being hawked with such gusto these days. We take it from the irrepressible Mr. Mettananda who has resorted to his notorious source of inspiration—Paul Blanshard and the Niyogi Report.

Since he quotes entire chunks from the Niyogi Report and claims that it is the voice of India speaking against the Church, we cannot refrain from making a passing comment. One would have thought from all that Mr. Mettananda produces that the Report was accepted with a fanfare of trumpets and an outburst of fireworks in India, the land of its birth. But what actually happened?

THE NIYOGI REPORT WAS WITHDRAWN FROM CIRCULATION!

And here is Mr. Mettananda producing a virtually banned Report as proof of his case against the Catholic Church! So much for his truthfulness, and his sense of fairplay.

Mgr. Rattoli

WITH their usual disregard for truth, one of these “progressive” papers goes on to repeat a lie which we unmasked almost a fortnight ago. Merely with the intention of pointing out the technique of the insistent lie that these “Comrades” practise so regularly, we return to the now famous story of the priest Mgr. Rattoli.

1. Charge: Fr. Rattoli came here and operated here in disguise as a layman.

Reply: He did nothing of the kind. He was in clerical suit and collar, the attire of clerics in many countries.

2. Charge: He came here from Kerala and is still here advising.

Reply: False again. He had never been in Kerala, and he certainly is not here now. He was merely a transit passenger for the brief space of a day and half.

3. Charge: He is a Jesuit (a fact the “progressives” keep repeating).

Reply: He is not a Jesuit. But even if he had been one, so what?

And so the big lie keeps snowballing. But the Comrades, who certainly have no weakness for the truth, keep repeating the falsehood, believing perhaps that with repetition, something of it will finally stick.

Catholic Action

WE publish an article this week on Catholic Action, which

aims at giving some idea of what Catholic Action actually is.

Everywhere in the world where Marxists directed their attack against the Church—and when we say “everywhere,” we mean every country without exception—one indispensable and necessary step in their campaign against all that was sacred, was this campaign against Catholic Action. It was never omitted. The pattern is very clear indeed, and he must indeed be very foolish who will still refuse to see the hand of the Marxist masters in the doings in this country within recent years. Just as elsewhere Marx-

BUY A FLAG

Nayakakanda
Flag Day

30th Sept. [Schools]

2 Oct. [Parishes]

ists felt themselves strong enough, so too here, the campaign against Catholic Action has gone on. Catholic Action was described as a political tool in the hands of the hierarchy, it was said to be some kind of a secret society; it was, in a word, described as an international conspiracy. The same language is being used here; the same words are being repeated; the identical form of attack has been proceeding.

Are we then wrong in presuming that the campaign comes from the identical source, and is being waged to attain the same objective—namely, the destruction of the Church?

We hope that even those who have already swallowed a good part of the Marxist bait on Catholic Action, will read the article we publish today with an open mind, and will see that there is absolutely nothing dark and sinister about this movement of the Catholic laity which is meant for purposes entirely different from what our Marxist friends would wish the world to believe.

R. I. P.

We regret to announce the deaths of:

● Rev. Bro. Dominic Tuffi, O.M.I. (at St. Vincent's Home, Maggona, on the 14th instant).

● Rev. Fr. John Henry Mazoyer, O.M.I. (at St. Lucia's, Kotahena, on the 16th instant).

May the souls of these two missionaries—whose lives were spent so generously in the cause of the Master here in our land—rest in peace.

(Obituary Notice later).



● Pictures show (1) Cardinal Agagianian beaming with smiles when the little girl offered him a bouquet of orchids. Looking on is His Grace; (2) His Eminence speaking to the crowds at the airport and (3) His Eminence together with His Excellency the Apostolic Delegate, His Grace the Archbishop, Mgr. Lally and Mgr. Borgna when they paid a courtesy call on His Excellency the Governor General on Tuesday evening. Pictures by Fr. E. Muttupulle, O.M.I.

Cardinal Agagianian's Public Address

Be faithful to God and to your country

● Reproduced below is the full text of the address delivered by His Eminence Cardinal Agagianian at the public reception accorded to him at St. Joseph's College, Colombo on Wednesday evening.

I CANNOT put into words the joy that I have experienced since my arrival in Ceylon yesterday morning. Your warm reception at the airport and the wonderful demonstration of your faith which I saw on my way through your city gave encouraging evidence of the vigour of Catholic life here and the multiple blessings of God which have been yours. In a special way, I was moved by the happy presence of so many of your children, those young souls being trained for a mature life which will benefit both Church and State in the years ahead. The devoted religious and teachers who dedicate themselves to the education of the young should be proud indeed of these young people whom they are training for the future, and the parents of these promising boys and girls, for their part, must be pleased to see their offspring growing up in the love of God and the love of country which marks the good citizen.

Message from Rome

Before I left the Eternal City of Rome, our Holy Father Pope John XXIII especially commissioned me to bring to his beloved children of Ceylon the assurance of his paternal solicitude and his apostolic blessing. When I return I will tell him of the strength of your faith, of your devotion to your clergy and bishops, and of the impressive religious institutions which you have caused to rise in this idyllic and fruitful island. I know that his warm heart, full of paternal affection for you all, will rejoice in the knowledge that his Catholic children in Ceylon continue to co-operate with God's graces for the promising future of the Church in this land.

This is my first visit to your island and I cannot refrain from expressing my admiration for its beauty and the progress which I see on nearly every side. Only a few short years after your independence you have made many accomplishments already which testify to the industry and application of your people. In this task of building a new nation which has taken its place among the powers of the world, the Catholic people of Ceylon have made their contribution and it is a large one. When they are giving service to their fatherland they are being

most faithful to the precepts of their Church, for to be a good Catholic is always to be a good citizen. The spiritual life of a people must always inspire its citizens to virtue and thus through moral strength invigorate the civil life of a nation.

The future is bright

A new nation in a special way calls for the collaboration of all the various segments of the national population so that in a spirit of common co-operation they may serve their fatherland. Citizens of every background must join hands happily in the pursuit of freedom and opportunity without which democratic life is without meaning. This does not mean that there will not be differences between one citizen and another, but it means that those things which bind all citizens together in the love of their country will constitute an invincible patriotism which will be the glory of the nation and an example to others. The eyes of the free world are upon Ceylon — a name

already long revered — and here men of good will in all lands look to see that respect for the human person and that love of freedom which marks the society of man at its best. I know that the future of this country will be bright, for I see all about me devoted hearts dedicated to its success, men who love God and men who love Ceylon.

Be faithful . . .

Be faithful then to the hope that the world has in your beautiful island and its stalwart people. Preserve your family life, your devotion to your children and their education; practise every civic virtue which will enhance the life of your community; love freedom and be willing to work for it, for without liberty the human person itself is debased; join hands with your fellow citizens in every effort for the common good and the public welfare. Finally love God and your holy religion so that the blessings of the Almighty will continue to descend upon you and your beloved country — Ceylon.

Unjustifiable decision, say parents

(from a "Messenger" correspondent)

A MEETING of the parents of the children attending St. John's College and St. Anthony's

CARDINAL

(Continued from Page 1)

devotion to your children and their education, practise every civic virtue which will enhance the life of your community. [Full text on p.7] His Eminence, in the earlier part of the day had a strenuous programme. He addressed in separate sessions the religious and the clergy.

After the public reception at St. Joseph's College, the Cardinal attended the 7 p.m. sessions of the Perpetual Novena at All Saints' Shrine, Borella.

On the day of his arrival, Tuesday, His Eminence officiated at Benediction Service and preached at St. Lucia's Cathedral, Kotahena in the presence of a massive crowd of the faithful.

On Thursday, His Eminence laid the foundation stone of the New Block at the National Seminary, Kandy, and addressed a large gathering of the Catholics of Kandy at the Cathedral in the evening.

ny's Convent, Dematagoda, held recently, protested against the take-over of the denominational schools.

The Chairman, Mr. X. J. S. Rasanayagam, briefly stated all the reasons advanced at various times by the spokesmen of the Government and exposed the hollowness of each of the reasons.

The Government was intending to take over the schools to set up a national system of education. It was a national system that Mr. Kannangara claimed to have established when he was Minister of Education. Another reason given for the take-over was that Government desired to establish a unified system. Mr. Rasanayagam said that what existed now was a unified system.

Mr. P. Ariyawansa and Mr. S. B. Dissanayake also spoke. Dr. T. H. N. Booso, proposed a resolution requesting the Prime Minister and the Cabinet to reconsider their decision on the schools

Educationist Honoured

(from a "Messenger" correspondent)

In the presence of a large number of teachers and well-wishers gathered at Sri Lanka Catholic Training College Hall last Saturday, Muhandiram P. Wakwella, J.P., unveiled a portrait of the Rev. Fr. D. J. Anthony, O.M.I. Muhandiram Valentine F. Wijeratne said that all teachers loved Fr. Anthony. During his period as General Manager of R. C. Schools, Father Anthony had always considered every problem of every teacher as his own and did his best to solve them to the satisfaction of everyone.

In his speech, Mr. I. F. Perera, Principal, Bolawalana Training College, referred to Fr. Anthony's great contribution to Sinhalese

Literature.

Muhandiram Wakwella, who unveiled the portrait, associated himself with the days when Father Anthony was a great friend of Mr. D. S. Senanayake, the first Prime Minister of Ceylon.

Rev. Fr. Phillip Dissanayake, O.M.I., General Manager of R. C. Schools, thanked everyone present for their presence. He also thanked Mr. K. S. Perera, the artist who undertook to paint the portrait. Father Dissanayake said that Father Anthony will be specially remembered for the great service he rendered in organizing the religious education in our schools.

Very Rev. Fr. D. J. Anthony in a few words stated that he did not work to receive any honour but to serve God. However, he said, he was happy to hear that his services are appreciated and thanked all for the honour accorded to him.

Mrs. Beatrice H. Abeyratne and Mr. C. P. de Silva, Retired Teacher, also spoke.

Recollection Day

(from a "Messenger" correspondent)

ON Sunday, the 18th September, 1960, the Central Council of Catholic Guilds, Colombo, provided for its members another Day of Recollection with Very Rev. Fr. M. Hicky, C.S.S.R., as the preacher. About 150 guildsmen participated in the spiritual exercises joined by a batch of 15 guildsmen from Ratnapura.

Rev. Fr. Herat, O.M.I., the painstaking parish priest of All Saints', personally assisted at the proceedings and at great inconvenience arranged for the very satisfactory feeding of the participants with the able assistance of the ladies of the parish.

Sunday, the 25th, will be the Women's Day of Recollection.

NOTICE

Fatima Night of Reparation

1. An urgent appeal is made to Parishes for booking of half-hours between 3 a.m. and 6 a.m. of 13th October.

2. Would Rev. Fathers requiring facilities for Holy Mass at Tawatte please inform us, stating the desired time. Thanks.

Fatima World Day 1960,
Archbishop's House,
Colombo 8.



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The QUESTION

and the ANSWER

NEVER before have the non-Catholics of this country been so pushed to ask "What is this thing called the Catholic Church?" This situation (created largely by attacks on the Church by its enemies) calls for a response on the part of the Catholics of this country. They should acquire a thorough knowledge of their Faith and be ever prepared to explain it to honest inquirers. Whenever they cannot do so themselves (due to insufficient knowledge or otherwise) they should be prepared to lead such inquirers to other competent persons or supply them with books that give the answers.

Besides the newspaper publicity over the schools' question another kind of publicity has begun recently. For perhaps a year now the Marxist gutter-press has poured forth its venom against Catholics and the Catholic Faith and Church. The Marxists seem to think that if they could get the rabid "nationalists" to wipe out the Church it would make Ceylon

safe for Marxism. Their experience in North Vietnam, North Korea and Tibet seems to convince them that Buddhist communities could be easily reduced to good Marxists—thou I personally doubt it.

The Marxists know that the Catholics of Ceylon will always oppose them, their class-hatred, materialism, their State worship,

ruthlessness, and their fancy notions about moral obligation. They have, therefore, set out to utter the foulest calumnies and insinuations against the Church and Catholics. To them the Church is an international conspiracy, an institution composed of clever rogues, fools and hypocrites. This is indeed a high and sanctimonious attitude for a

political ideological group that was responsible only yesterday for the slaughter in Hungary and Tibet. The "pious Marxists" cause no end of amusement among Catholics who know too well the history of Marxism in Russia, Eastern Europe, China, Vietnam, Korea, Tibet, etc. Catholics also realise too well that the Church was born more than one thousand eight hundred years before Marx, and it would continue to exist long after Marxism is a forgotten myth! But the Marxists lie has to be countered lest it mislead the majority of the people in Ceylon who know little about Marxism and even less about the Church.

of His Mystical Body on Earth.

The other major task of Catholic Action is one of brotherly love of Catholics to Catholics, helping each other in the efforts at realising personal sanctity and progress in the love of God. The very effort of the individual Catholic Actionist to help his neighbour's progress in virtue is as much an effort towards his own spiritual perfection as that of his neighbour.

Becoming a baptised Catholic does not automatically give us perfection. They that are sick need the physician. Christ, the Divine Physician, dwells in the Church, healing souls with the Sacramental graces. Catholic Action helps the members of the Church to make the fullest use of the spiritual guidance and spiritual nourishment offered by the Church.

OF LATE THE TERM "CATHOLIC ACTION" HAS BEEN UNDER HEAVY FIRE, AND MARXIST POLITICIANS IN THIS COUNTRY HAVE LABELLED IT AS SOME "DARK CONSPIRACY." WHAT EXACTLY IS CATHOLIC ACTION? WHAT PRECISELY ARE ITS FUNCTIONS AND WHAT IS ITS PURPOSE? THESE AND OTHER RELEVANT QUESTIONS ARE EXAMINED IN THIS ARTICLE.

CATHOLIC ACTION

an international conspiracy?

CHANGES IN MASS, BREVIARY, LISTED

THE changes in the rubrics of the Mass and of the Breviary which come into effect on January 1, 1961 and referred to in the *Messenger* a fortnight ago are now known.

FEWER FEASTS, MORE FEASTS, SHORTER "OFFICE," HARVEST LITANIES... THESE ARE SOME OF THE CHANGES EFFECTED.

Here is a summary of the principal changes:

(1). The following feasts have been cancelled: Chair of St. Peter in Rome (January 18); The Finding of the Holy Cross (May 3); St. John before the Latin Gate (May 6); The Apparition of St. Michael (May 8); St. Leo II (July 3); St. Anacleto (July 13); St. Peter in Chains (August 1); the Finding of the Body of St. Stephen (August 3). The Commemoration of St. Vitalis (April 28) has also been cancelled.

These cancellations are because the feasts are a doubling of similar feasts.

Feasts

(2). The following feasts will in future be only commemorated: St. George (April 23); Our Lady of Mount Carmel (July 16); St. Alexis (July 17); St. Cyriacus, Largus and Smaragdus (August 8); the Stigmata of St. Francis (September 17); St. Eustace and Companions (September 20); Our Lady of Ransom (September 24); St. Thomas of Canterbury (December 29); St. Sylvester (December 31), and one of the feasts of the Seven Sorrows of Our Lady.

The reason for these changes is stated to be because of their local character or because of uncertainty about their historic basis; but it would seem that the reason for the last two feasts is their present low rank within the Christmas Octave.

New

Three new feasts have been added to the calendar: The Baptism of Our Lord (January 13); St. Gregory Barbarigo, canonised recently by Pope John (July 17); and St. Anthony Claret (October 23).

The feast of St. Irenaeus has been transferred to July 3, and that of the Cure d'Ars (St. John Vianney) to August 8.

In future the feast of the Circumcision will be known as the Octave of the Nativity.

Privileges

It should however be noted that an important change created by the new canons is that Bishops-in-ordinary of the Latin rite are now having returned to them certain privileges enjoyed in ages past, when they could enact diocesan regulations for the conduct of worship.

This means that the local Bishops are no longer custodians of the observance of the law in the organisation of the liturgy, but have authority in determining the use and rank of local feasts.

Another example of this power would be choosing the suitable time of year for the rogation litanies which have up till now been dated according to harvest times in Europe. An Australian bishop, for example, could change the date to November or December.

Vitality

(3). The old classification of the days of the calendar according to rank and rite has been discarded.

In future, feast days will be classified as "first class," "second class," "third class" and "commemoration." The "doubles" of the past will become "commemorations." The same classification will apply to Ferial days. For these "first class" will apply to Ash Wednesday and Holy Week; "second class" to Ember Days and the second half of Advent; "third class" to the Ferial days of Lent and the first half of Advent; and "fourth class" to the Christmas and Easter periods and to non-feast days throughout the year. This classification will also apply to votive Masses and Masses for the Dead.

(4). Other changes include the right of local bishops to have votive Masses said *pro re gravi* (for grave or public reasons); and it is provided that parish priests may offer such Masses on their own authority when there is great need and no time to apply for

episcopal permission.

Bishops may also allow the solemn blessing of weddings during any period of the year if there is just cause to do so.

These changes are stated to give true liturgical vitality through bringing the liturgy in direct touch with the needs of the participants.

(5). Vigils are divided into three classes: "first class": Christmas and Pentecost; "second class": Ascension, Assumption, Birthday of St. John the Baptist and SS. Peter and Paul; "third class": St. Lawrence.

Octaves into two classes: "first class": Easter and Pentecost; "second class": Christmas.

The votive Mass *Contra Paganos* will in future be called "*Pro Ecclesiae Defensione*" (For the Defence of the Church) and the Mass *Ad Tollendum Schismis* will be called *Pro Unitate Ecclesiae* (For the Unity of the Church).

The votive prayers for the Roman Emperor are abolished, and prayers for those "who govern the public interest" substituted.

'Office'

Changes in the Divine Office or Breviary follow the changes in the new classifications for Mass.

Because of the great increase in ferial days, Matins (the longest hour of the Breviary) will usually consist of single nocturn (not three as before) of nine psalms and three lessons. This will apply to all Sundays, to all ferial days (except the last three days of Holy Week), to all vigils, to all feasts of the third class, to the octave of Christmas and to the Saturday office of Our Lady. Feasts of the first and second class and the last three days of Holy Week will keep the three nocturn office. Easter, Pentecost and their octaves will keep the traditional order of Matins, with three psalms and three lessons.

The nature of all these changes, it may be said, is to give pre-eminence to Sundays and to stress the story of the Redemption in the calendar rather than the observance of saints' days.

They are of an interim nature, since the study of more fundamental changes in the liturgy will be part of the work of the coming Second Vatican General Council.

The Church

This thing called "Catholic Action", which the Marxists want to call a dark conspiracy, cannot be understood except in terms of the nature of the Church.

It is no easy matter to explain the Church in a few sentences. However, we could briefly say this to our non-Catholic inquirers. The Church is an international society founded by Christ Jesus for the salvation of souls—that all mankind may become one in Christ, that they may become what they are truly meant to be—that is, God's beloved creatures destined for an eternal life of happiness with Him.

Christ founded the Church conferring authority on St. Peter, the head, and the Apostles whose counterpart today consists of the Pope and his Bishops all the world over. Together with the Pope and his Bishops are the priests who are also men trained and consecrated for the spiritual ministrations to the Catholic community. The mission of Christ on earth is extended throughout time and history in the Church.

Christ the God-Man entered time and human history as a Jew, nearly two thousand years ago, but he addressed himself to all mankind. The Church addresses itself today to all mankind. It has a two-fold objective: (1) Spiritual ministrations to the Catholic community all the world over and (2) Preaching the wonderful message of Christ to all mankind, inviting them freely to join the Church.

We preach the unity of the human race and the enormous worth of the human individual before the eyes of God, whether he be an Atomic Scientist or a leper at the Hendala Asylum. Man has been raised to a life of sanctifying grace and through the Redemption restored to his heritage of grace and eternal happiness in heaven. The Church wants to preserve the destiny for the human race and in an act of Love invites all mankind to come into their true spiritual home and destiny through the Christ-life within the Church. YES, THE DOORS OF THE CHURCH ARE OPEN TO EVERY CEYLONER! DO TAKE A CLOSER LOOK! DO COME IN! One of the tasks of Catholic Action is to cry aloud this message of Love, the God-Man's personal invitation to you, we and our neighbour to become a member

Lay Apostolate

Catholic Action may be defined as the collaboration and the participation of the laity in the apostolate of the Church's Hierarchy. The apostolate in its strict sense was entrusted by Christ to his Apostles. That trust today falls directly on the Pope and his Bishops and, under the Bishops, on the priests. But even in the early Church the Apostles had the collaboration of the other members of the Church, both in their ministrations to the early Church and in the extension of the Gospel message. The Church today works in the same manner—only the environment of its existence has changed. Instead of the Arians and the Manicheans, etc., we find the Marxists, the sceptics and a variety of other schools of false belief. Instead of offering incense to the Emperor we find people rejecting their human dignity and abasing themselves before the State as a personification of absolute power.

Any arbitrary actions by individual Catholics cannot be called Catholic Action. Catholic Action properly so called is a participation in the apostolate under an official mandate from the Church. It is a participation in the mission of the Church—"a work of praise and adoration, a work of sanctification, of leading men to God, teaching them the truths which Christ taught, sharing the Divine Life of Christ with them, a work of redemption in which all men, all created reality must be restored in Christ." Every Christian in his place of life and work bears witness to Christ and is called upon to participate in apostolic work.

Besides the activity in the direct spiritual order there are many aspects of human life in the professional, social and economic fields in which the laity alone can work freely and successfully. The hierarchy gives the individual Christians a Christian formation. The lay people are called upon to see, judge and act in a Christian manner in these fields. In these spheres they are acting on their own responsibility, exercising a Christian judgement in their affairs

Continued on page 12

SCHOOLS MAG

Vol. 3 No. 33
24 Sept. 1960

Lanka my island home

CEYLON is our island home. It lies in the Indian Ocean to the south of India. It is 270 miles from north to south, and 140 miles from east to west.

The central part of Ceylon is hilly, and is called the Hill Country; the coastal parts are plains and they are called the Low Country.

Many rivers take their course from the central hills and flow to the sea through the coastal plains. The longest river is the Mahaweli Ganga and the highest

By
Kingsley Ammayappa

mountain is Pidurutalagala.

RESORTS

The Hill Country has a delightful climate, and Nuwara Eliya

and Bandarawela are considered to be healthy places. People go there at certain seasons to recruit their health.

The Low Country in the south and west is warm and wet. Climatically this region differs from the other divisions of Ceylon.

Everywhere in the Low Country the rainfall is heavy and not confined to any period of the year. The temperature is different from that of the other parts of the country.

Hence, physically the Low Country wet zone has a personality and individuality of its own and it is this that justifies our classing it as natural regions.

Tea and Rubber grow on the hills; coconuts and paddy grow well on the plains. We export tea, rubber and coconut products to foreign countries, and import from them rice, cloth, machinery and other articles.

NINE PROVINCES

The country is divided into nine Provinces. Each Province has its own Capital where a Government Agent resides. Colombo is the Capital and chief port of Ceylon. The Governor-General lives there.

Roads and railways connect all important towns and villages. We can now go even by air to a few places from Ratmalana Air Port.

PAST DAYS

In ancient times Ceylon was ruled by our own kings. They ruled for the most part at Anuradhapura. They built wonderful tanks, and dagobas and viharas.

Many a beautiful painting can be seen in these ancient viharas even today. Ceylon was ruled by Britain for 125 years.

In 1948 we became a free nation. Today we govern ourselves. We in Ceylon belong to different communities such as Sinhalese, Tamils, Burghers, Muslims and Europeans.

We follow different religions. But we all live like members of one large family in peace and unity, for we love our mother country.

THURSDAY LAST, THE 22ND OF SEPTEMBER WAS THE FEAST OF ST. MAURICE AND THE FEAST DAY OF THE REV. MOTHER SUPERIOR OF ST. JOSEPH'S CONVENT, GAMPOLA. ONE OF THE GIRLS OF THE CONVENT, A SCHOOLS-MAG MEMBER, WHILE WISHING THE REV. MOTHER A "VERY HAPPY FEAST" ON BEHALF OF ALL THE STUDENTS, HAS SENT US THIS SKETCH OF ST. MAURICE.

St. Maurice

DURING the time of the Romans there was a Christian soldier named Maurice who was the head of a big regiment. One day the General sent for Maurice and asked him to be ready in two days' time as there was a big battle to be fought over the mountains.

Maurice being a good soldier, immediately got his regiment ready and saw that they had everything needed for the journey. For days and days they climbed up the Alps and then down the other side to Switzerland.

EVE OF BATTLE

The day before the battle the General called his soldiers and asked them all to pray to Mars the god of war so that he may help them. The Christians said that they could not pray to Mars.

That evening Maurice went to the General's camp and told him that the Christians refused to pray to Mars but they would pray to their own God and ask St. Michael the Archangel to defend them in the day of battle.

At this the General was furious

and said "An order is an order. They all must pray to Mars or else one out of every ten Christian soldiers will be killed."

Still the Christians were adamant and refused to fight. So Maurice and his Legion were all killed.

St. Maurice's feast day is on September 22nd and many people the world over are named after him.

St. Joseph's Convent,
Gampola.

O MOTHER DEAR

MOTHER Mary thou art dear,
The purest in this world, so dear
The Infant Jesus in thy arms
doth rest
Pray Thou for us, O virgin blest.

Mother Dear like a lily thou art
Make us Thy children pure in heart
Shield us in danger and in strife,
Be by our side all through this life.

O Mary our Mother so sweet
Look on us who kneel at Thy feet
Fill us full of love and goodness
Till we share Thy glorious brightness.

ISIDORA MACKAY.
St. Bernard's Convent,
Nawalapitiya.

Celine Corera of Good Shepherd Convent, Kotahena sends the following "Thanksgiving" which all members of the Schools-Mag are sure to find delightful.

Blessed be God

BLESSED be God for the shoes on my feet,
Blessed be God for my clothes no neat.
Blessed be God for my hair and my ears
And also, of course, for my God-given tears.
Blessed be God for the wheat and the rye,
Blessed be God for the sun and the sky,
Blessed be God for the moon and the stars,
Blessed be God for the trucks and the cars.

After Benediction in a mission church a group of boys were talking to the vicar.

Boys: Do you believe in rock'n roll?

Vicar: Yes.

Boys: (Surprised). Do you, sir?

Vicar: Yes. I believe in the Rock of Ages and when the Roll is called I shall be there.

By PRUDENCE ATTAPATTU

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.....

A Prince of the Church now in Lanka

500 Schools-Mag members welcome
Cardinal Agagianian

THE members of the Schools-Mag, nearly 5,000 strong representing Catholic students from all parts of the island, extend to His Eminence Cardinal Agagianian, who is on a visit to this island for the first time, a very warm welcome. They also take this opportunity of declaring and pledging through the person of His Eminence and in him, their unwavering and firm loyalty and devotion to the Rock of Peter, Our Holy Father, Pope John XXIII.

SPECIAL COMPETITIONS

In view of the Cardinal's visit to our shores the Schools-Mag this week sets you three competitions with prizes in each section for the best entries received.

For prose-writers

1. You all would have gathered much information about His Eminence Cardinal Agagianian from last week's and this 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?

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.

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.

The Priest

HE is another Christ, let us respect him;
He is God's representative, let us trust him;
He is our benefactor, let's thank him;
He offers our prayers, let's not forget him;
He prays for us, so let us pray for him;
Physician of our souls, let's consult him;
He directs us to God, let's follow him;
He is judge, let's abide by his decision;
He is human, let us not condemn him;
Rather by words of kindness let's cheer him;
He has a great responsibility, Let's ask God to give him ability;
To live up to his calling and duty.

ROSETTA OORLOFF.
St. Anthony's Convent,
Kandy.

Christ, our King

KING! Thou didst set Thy throne
On a lone, rugged crag,
Man's hapless race to save
And sin's dread doom to waive.

From Thy lofty seat of love
Where Thou reignest King supreme,
Scatter Thy radiant beams of light
On souls groping in sin's dark night.

Extend Thy gentle sway o'er all
The teeming millions of the globe.
Keep hallowed our family life,
Dispel the clouds of hate and strife.

Gracious King! draw us to Thyself,
And with Thy soul-piercing glance
Lead all nations to Thy Feet
In love and adoration meet.

MOYRA BERMAN.

A YOUNG politician shouted at his village audience, "Vote for me and I'll solve the traffic problem. I'll put one way streets."

"That won't work here" interrupted a villager.

"We've got only one street. How are we going to get back home?"

Sent by Clifford Pieris,
Wattala.

A Thought FOR THE WEEK

It takes so little

It takes so little to make us sad... Just a slighting word or a doubling sneer... Just a scornful smile on some lips held dear.

And our footsteps lag though the goal seemed near... And we lose the courage and hope we had... So little it takes to make us sad.

It takes so little to make us glad... Just a cheering clasp of a friendly hand... Just a word from one who can understand... And we finish the talk we long had planned... And we lose the fear and the doubt we had... So little it takes to make us glad.

Birthdays

24th — 30th DEPT.

24th Sept: Radcliffe Ferreira, Block L, Govt. Flats, (Bambalapitiya), Ranjani Jacintha Gallena, 26/1, School Avenue (Nawala), Victor A. S. Perera, St. Mary's College (Chilaw).

25th Sept: Christopher Cooray, 18/1, Cascia Avenue (Mt. Lavinia), Marie Anne Christine Wijeyekoon, 8, Sinsappa Road (Wellawatte), Indrance Paramanandam, 478/34, Alutawatte Road, (Mutwal) Lorna de Livera, 244, Wedamulla (Kelaniya).

26th Sept: Antoinette Amere-sekera, 446, Alwis Town (Hendala), Maximus Rohan Weerasinghe, Station Road (Ragam), Shanthi-Lal Dias, Sri Wickrama Mawatha (Wattala).

27th Sept: S. Ronald Damian M. Perera, 348, Seeduwa South (Seeduwa).

28th Sept: Henry Robert Sambo, 83, Angurawilla (Kegalle), Genevieve Anandappa, 135, Jampettah Street (Kotahena), Trevor Perera, 95, Stanley Place (Colombo 10), Clare Anne Devotta, 104, Elie House Road (Mutwal).

29th Sept: Myrtle Chiranthi De Mel, 359, Trincomalee Street (Kandy), Michael Nimal Perera, 14, U.C. Quarters, Averiawatte Road (Wattala).

30th Sept: Eva Motha, 21, Bridge Street (Chilaw).

His Eminence Cardinal Agagianian



Schools-Mag

Continued

THE Children's Story

THE SIX RED CANDLES!

... a story from Animal-land you'll love to read, told by Joyce Winbolt

MR. Horace Hedgehog kept the general shop down in the Wide Wood. Unlike most shops, it was in a tree—a fine oak tree with spreading branches which cast their shadows on the bright moss of the dell in summer and were heavy with the cold white snow in winter.

Mr. Hedgehog's shop had a door in the tree trunk; the door was painted bright blue, and on it was a notice which said, "Push." Inside the shop were all sorts of exciting things—strings of acorns hanging from the ceiling, bunches of herbs, thyme and clover, large jars of wonderfully striped sweets and bottles of fruit juice. Mixed up with all these there were toys; toys painted in gay colours, kites and skipping ropes, and big glass marbles with what looked like rainbows shut up inside them.

Selina squirrel

This particular summer morning was a very busy one for Mr. Hedgehog. First there had been Selina Squirrel and her two little sisters. They had wanted three lollipops and had to have the whole jar turned out before they found the colours they liked best. Then old Owl, always a little grumpy, had come in for a special snuff made of rosemary, and he was even more grumpy when he found it had all been sold. The next customer was Mrs. Rabbit. She brought little Podgie, the youngest rabbit, with her. The next day was his birthday and she wanted all sorts of things to make him a lovely cake and six red candles to put on it as well, for Podgie was going to have a party.

But although Mr. Hedgehog had currants and peel and mixed

spice and all sorts of delicious things for the cake, he hadn't six red candles.

"Please, do try to get them, Mr. Hedgehog," begged Mrs. Rabbit. "Podgie does so want to have them, and they must be red because that is his favourite colour."

So Mr. Hedgehog promised that he would do his best to get them in time for the party, so after he had put up his blue shutters at 1 o'clock (luckily it was early-closing day), he got out his little bicycle and rode off down the mossy forest glade. The afternoon was still and hot; sunlight and shadows dappled the bright green of the wood and from far away came the sound of the sea.

Mr. Hedgehog is off!

"I will go to Harbourn town," thought Mr. Hedgehog. "There are lots of shops there and I will see if one of them has six red candles for little Podgie's cake."

As he rode down in Harbourn town and saw all the shops—pink-washed and white-washed and full of exciting things to buy, Mr. Hedgehog was sure he would find the six red candles. But after he had asked at many shops he began to think sadly that he would have to go home without them. The other, who kept the biggest shop, shook his head: "We have rope and tar and sails, and even coconuts," he said, "but we haven't any red candles."

So Horace Hedgehog wandered down on to the quay. Here were all kinds of ships and boats; blue ones and yellow ones, boats with sails and ships with funnels, but the finest of all was one with three masts and with sails like a swan's wing. Over the rails of the ship leaned a cat; he was a very grand cat, ginger-coloured with black stripes, almost like a small tiger, and his whiskers were long and fierce. He wore a blue coat with brass buttons and a white yachting cap.

"Good afternoon, my lad," he called to Mr. Hedgehog. "Are you looking for any one?" "I'm looking for six red candles," said Horace, who was by now very tired. "I can't get them anywhere and they are wanted for a party."

"Come aboard," cried the Cat (whose name was Captain Stripes) and he threw a rope ladder over the side of the ship.

The ship was a wonderful sight; its metal work gleamed in the sunshine and its rigging went up and up amongst the snowy sails. "Now what's this about red candles?" asked the Cat. "Come down to the hold, my lad, and have a look at my cargo. I'm just home from the very far away lands."

Treasure hove

So down they went into the hold and what a treasure hove it was! There were sacks full of the most lovely shells, pink and blue and emerald coloured, bags full of spices, kites with great coloured wings, and humming tops as well. And hanging from the low ceiling, bright as holly berries on a December morning, was a huge bunch of red candles in a string bag. "Oh!" gasped the little Hedgehog, and clasped his paws together in wonder. "Do you think you could let me buy six of them?"

Happy Mr. Hedgehog

The big cat laughed, and clapped him on the back so hard that he coughed. "I'll give you six

Bibles were sold at a bookstall at very cheap prices. Above them in big letters was the inscription: "Satan trembles when he sees Bibles sold as cheap as these."

for the birthday party," he said, and he pulled down the bag.

So Mr. Hedgehog rode home to the Wide Wood on his little bicycle, with the red candles dangling in a neat parcel from his handlebars. When he reached Far Wood he stopped and bought some snuff for old Mr. Owl, for it would not be right to forget him, and then he rode on. At a bend in the forest track where the trees thinned, he looked down on the sea and the little town, very far away. The ships had hung out their lanterns and they twinkled like stars. Mr. Hedgehog waved his hand. "Thank you, Captain Stripes," he said, "for the six red candles."



★ About this new feature

It is gratifying to know that many past members of the Schools-Mag keep in touch with the Page even after they leave school. Here is a letter received this week from one of them. My dear fellow Schools-Mag Members,

I never meant to write this letter to you. But somehow, I had to write it. I know the pleasure of writing to the Schools-Mag because, as a school going lad, I had enjoyed that pleasure. But now, thank God, I am not a school going boy, and am employed.

My purpose in writing this is to say how pleased I was with the novel feature "Question Box" in the Schools-Mag. Now, do you know members, what a Question Box is? In the Question Box, Editors arrange to give authoritative answers to questions raised by readers about our Faith.

★ ... and now for the Questions

Why are we advised not to talk much about our vocation?

Because your young companions are not qualified to help you, nor to guide you. A Vocation is a sacred thing, not to be talked about lightly. When one receives a Vocation, one receives a special grace to

Vocation only to those who can help you: a Priest, a Religious, your parents (if they understand) a friend who has also this call or who is very close to you spiritually. When everything is settled and you are about to enter, speak as you think best and do not let

dedicate their lives to God in Religion. They become, so to speak, mothers of souls. They enrich the world by their devotions and charity. The sick and the orphans are all their children.

Cardinal Griffin.

value. Those who have not received a Vocation, do not have the grace and cannot help you. Because of this, they often ridicule and oppose it. Only God's grace can enable them to understand the great gift that you have received. Speak about your

Isn't the preparation for Priesthood too long and the life of a Priest too hard?

It is true that the studies are long and the discipline is hard. But it is worth it on the Ordination day to hear the

COMMEMORATION OF THE LIVING



By
Uncle
Ashley

My dear children,
Petition is one of the purposes of Sacrifice so, as the

Priest bows his head and prays for the living, we recommend our own intentions in silence.

Let us be generous in prayers and remember in a special manner the Church of Silence — the Suffering Church, the persecuted Church, among our numerous intentions.

Incidentally, the best prayer we could offer for some-

one is a remembrance at our Sacrifice.

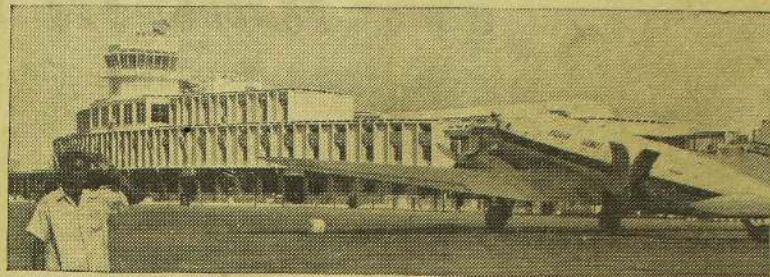
It is the best prayer and the most efficacious prayer as Christ is praying with us to the Heavenly Father at the Holy Sacrifice of the Mass.

God bless and love you all.

Always in Jesus and Mary,

UNCLE ASHLEY

FREEDOM IN OCTOBER



The Federation of Nigeria, the largest of the United Kingdom dependencies and accounting for about half their total population, becomes a fully independent member of the Commonwealth on October 1. Within less than half a century the country has climbed out of a medley of small principalities to become a modern State. Since 1947, Nigeria will be the sixth British dependency to become a full member of the Commonwealth — the others being India, Pakistan, Ceylon, Ghana

and Malaya. The period of exploration in Nigeria lasted right up to the first decade of the 20th century, and the Northern Nigeria itself was not brought under British protection until then. Today there are 26 airports in the Federation, of which the most important are those at Kano and Lagos. Both of these are international airports. This picture shows a general view of the Air Terminal Building, Kano, Northern Region. [Courtesy U.K.I.S.]

Roundup

Pope John consoles lonely 18-year-old boy

AN 18-year-old Lutheran boy from Germany who was paralysed recently in a swimming accident near Rome has been consoled by His Holiness Pope John XXIII.

The Pope also invited the boy's parents to visit him at the Vatican.

The boy, Jorg Schmieckel, of Cologne, was paralyzed when he was struck by a great wave while swimming at Ostia beach. He has been in a Roman hospital since then. During his first days

in the hospital he was unable to find anyone who could speak German, and the weight of his loneliness was added to the shock of his crippling injury.

A German-speaking Benedictine monk from the Basilica of St. Paul Outside-the-Walls heard of Jorg's case and became his constant companion. Jorg asked questions about the Pope and requested the Pope's blessing.

When Pope John heard of the case he invited Jorg's parents, who by that time had arrived in Rome, to see him in private audience. During their visit to his apartments he asked the parents to send his good wishes to Jorg.

The Pope later sent a personal representative to the boy's bedside to emphasize his concern for Jorg's recovery.

The first Scandinavian Catholic Boy Scout Jamboree to be held in Sweden opened at Kro-novall. Scouts and leaders from Denmark and Norway joined Swedish scouts and some invited guests from Germany at the 10-day camping session. There were about 120 participants.

Young people today are keeping their Faith despite the de-Christianizing influences that surround them, His Holiness Pope John XXIII said recently.

The Pope was speaking to some 200 Italian bishops and 250 diocesan assistants who direct the young women's section of Italian Catholic Action.

The Pope said: "It is not true that humanity is moving toward a path without light, without the grace of Christ and without the Gospel. . . . On all occasions, and particularly at general audiences, young people are devotedly present."

In spite of the various forms of de-Christianization at work, particularly in the press, denying or offending truth and in exact opposition to the commandments of God, young people show that they want to increase it."

The Pope said that he finds evidence that young people are making the best of their modern activities in literature and sports and that their approach is the right one, namely "to subordinate (their activities) to the duty of first providing for the soul and observing the laws of God."

RECIPES

• Sweet stuffing

Ingredients: 2 cups soft bread crumbs, 1/2 cup butter, 1/4 cup currants, 1/4 cup raisins, 1/2 cup chopped mixed nuts, 1/4 cup sugar, 1 tablespoon chicken broth.

Method: Brown lightly the bread crumbs in butter. Add the remaining ingredients, one by one, mixing well. Toss the whole lightly. Fill a 3 to 4 pound chicken with stuffing. Roast chicken in normal manner.

• Stuffed Dates

Ingredients: 1 lb. new big dates, 1/4 lb. sugar, 1/4 tin condensed milk, 1/8 lb. raisins, 1/8 lb. cashew nuts, Pinch of salt.

Method: Slit the dates and remove seeds but do not separate the halves. Mix sugar and milk, keep it on fire stirring all the while till it thickens, remove from fire. Cut the nuts into tiny pieces, and add them along with the raisins into the paste, with a pinch of salt. Take dates one by one and stuff into centre with the paste, and close up both halves. Set it on trays and if desired and for about 1/4 an hour. Makes a delicious meal for an evening party.

• Almond stuffing

Ingredients: 4 small boiled potatoes, 2 hard-cooked eggs, 1 lemon, 2 tablespoons blanched almonds, 1/4 cup seedless raisins.

Method: Dice potatoes and eggs, and sprinkle with juice of lemon. Chop almonds. Mix almonds and raisins in potato mixture. Stuff in roasting chicken.

Sent by Hyacinth Andrews, Holy Family Convent, Kurumegala.

Classified ADS.

IN MEMORIAM

THIRD ANNIVERSARY (24.9.60)



Mrs. Shelton Silva
(nee Bianca Dodanwela)

"Each time the Carillon rings
Memories of you it always brings
Of the sadness of that parting
On that 300th Novena Day
And thy sweet soul reposing
Now in love's eternal day."

Inserted by her husband and
children Chitra, Nimal and Ranjit.
1291

Hettiaratchige Julian Rodrigo

Born: 9 August, 1896
Died: 25 September 1956
May he rest in peace.
Remembered by his wife and
children.

460, Union Place,
Colombo 2. 1288

Pray for me, you who have
known me, you who have loved me



Albert Jansen

Died 27th September 1959
One year ago today
Darling papa death snatched you
away
More years may pass
But deep in our sorrowful hearts
Loving memories of you shall
always stay.

Remembered by his wife, children
and loving ones.

700, Etul Kotte,
Kotte. 1293



Leo Joseph Wijesinghe
Died 27-9-56

A Requiem Mass will be said at
St. Thomas' Church, Matale, at
6.30 a.m. on 27th September, 1960,
for the repose of his soul.

Fondly remembered by his
sorrowing wife and children.
"Wijegiri," Matale. 1278



Wenceslaus Michael De La Motte

Born: 28.9.1918
Died: 8.5.1960

I often sit and think of you,
And think of how you died;
Many times I have longed for you;
And many times I have cried;
We never knew that morning.
What sorrow the day would
bring;
The blow was sudden, the shock
severe,
To lose the one we loved so
dear.

(Fondly remembered by his
sorrowing wife, Myra, and children).
16, Wilgoda Road,
Kurunegala. 130



Wenceslaus Michael De La Motte
(Wena)

"Without farewell you left us all,
A day to remember, sad to
recall;
Forever in our thoughts."
(Your ever-sorrowing parents
and sister, Thecla).

226, Dematagoda Road,
Colombo 9. 1302

Anastasia

(Mrs. M. G. Gomez of Balangoda)
Died 28th Sept. 1951

Requiem Masses will be said for
the repose of her soul at 6.30 a.m.
on 28th inst. at St. Joseph's Church,
Balangoda and St. Mary's Church,
Bambalapitiya.

R. I. P. 1280

A Requiem High Mass for the
repose of the soul of the late **Mancius
Paiva** will be offered at St. Anthony's
Cathedral, Kandy, at 6.45 a.m. on
Monday, 26th September, 1960.

Your kind presence and prayers
earnestly requested.
688 Peradeniya Road,
Kandy. 1296

THANKSGIVINGS

MY most grateful thanks to Our
Blessed Lord, His Mother,
Sts. Anthony, Jude, Joseph and
the Infant Jesus of Prague for the
great favour granted, in helping
me to get a house in a suitable
place with good neighbours.

1277 G. C.

OUR humble grateful thanks to
Most Sacred Heart of Jesus,
Our Lady of Perpetual Succour,
St. Anthony and Pope Pius XII
for blessing us with a daughter.

J. P. Silva and Cruz Motha
"Ave Maria,"
Balangoda.

1282

25th WEDDING ANNIVERSARY

Mr. and Mrs. Clement J. Gomarwel
request the pleasure of the company
of all their friends and relations at
Holy Mass, celebrated at St.
Joseph's Church, Grandpass, on
3rd Oct. 1960, at 7.00 a.m.

The occasion being their 25th
Wedding Anniversary.

Melody Cot,
156, Mahawatte Rd.,
Grandpass,
Colombo 14. 1236

ST. BENEDICT'S COLLEGE O.B.U.

St. Benedict's College Old Boys'
Union hereby addresses a call to
ALL OLD BENEDICTINES to a
MEETING to be held at 10 a.m.
on Sunday, the 25th September,
1960, in St. Benedict's College Hall
**TO DISCUSS THE POSITION
OF YOUR OLD SCHOOL.**

D. E. B. Perera,
1292 Hony. Asst. Secretary, O.B.U.

MEDICAL

TONSILITIS! No Operation!
Asthma! Catarrh! No injections!
No after effects! No pain!
Swiss Treatment! Free consultation!
Medical Clinic, 42nd
Lane, Wellawatta.

ORDER NISI

IN THE DISTRICT COURT OF NEGOMBO

No. 4033/Testy.

In the matter of the Intestate
Estate of late Liyanage Muriel
Elizabeth Silva of No. 106, Katu-
wapiya Road, Negombo. — *Deceased.*

Jerome Deodat Henry Silva of
No. 101, St. Mary's Road, Mat-
takkuliya, Colombo 15. — *Petitioner.*

Vs.

1. Liyanage Mary Caroline
Silva of No. 106, Katuwapiya
Road, Negombo;
2. John Clarence Joseph Pe-
rera;

3. Jerome Basil Ladis Laus
Perera;

4. Enid Mary Magdalene Pe-
rera;

5. Kingsley Martinus Theo-
doret Perera;

6. Celine Bernadette Cath-
erine Perera, all of No. 37, Boteju
Road, Dehiwela;

7. Mary Rose Therese Silva;

8. Joseph Telesphore Herbert
Silva, Guardian-ad-litem over 13th
and 14th Respondents;

9. Benedict Frances John
Silva;

10. Anthony Aloysius Silva;

11. Peter Anselm Clarence
Silva;

12. Benjamin Mervyn Shelton
Silva;

13. Lionel Ignatius Felix Silva
(minor);

14. Noeline Mary Clarice Silva
(minor), being minors by their
Guardian-ad-litem the 8th Res-
pondent, all of No. 101, St. Mary's
Road, Mattakkuliya, Colombo 15.

— *Respondents.*

This matter coming on for dis-
posal before N. Edirisinghe, Es-
quire, District Judge of Negombo
on the 10th day of August 1960
in the presence of Mr. L. P. E.
Karunaratne, Proctor on the part
of the Petitioner abovenamed and
the affidavit of the Petitioner dated
2nd day of August 1960, having
been read.

It is ordered that the Petitioner
be & he is hereby declared entitled
as nephew of the abovenamed de-
ceased to have Letters of Adminis-
tration to the above estate issued
to him accordingly unless the
Respondents abovenamed or any
other person or persons interested
shall on or before the 7th day of
October 1960 show sufficient cause
to the satisfaction of the court to
the contrary. It is further or-
dered that the 8th Respondent be
and he is hereby appointed,
Guardian-ad-litem of the minor
13th and 14th Respondents to
represent them for all the purposes
of the action unless the respon-
dents abovenamed or any other
person or persons interested shall
on or before the 7th day of Oc-
tober 1960, show sufficient cause
to the satisfaction of this court to
the contrary.

It is further ordered that the
Minors be produced on the same
date.

Sgd. N. Edirisinghe,
District Judge.
The 10th day of August 1960.
Sgd. L. P. E. Karunaratne,
Proctor for Petitioner. 1241

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, Ne-
gombo. — *Deceased.*

Anthony Palle Mary Agnes of
No. 135/5, 3rd Periyamulla, Ne-
gombo. — *Petitioner.*

Vs.

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).

FEAST

OF

ST. THERESE

PERADENIYA

Feast Celebrations: Sunday, 9th
of October.

1 Mass at 7 a.m.

High Mass at 8.30 a.m.

1289 The Parish Priest.

PILGRIMAGE to WAHACOTTE

8th & 9th OCT. 1960

Conveyance: Buses

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Starting from: Opposite Fort Rail-
way Station.

Rate: Rs. 10/-. Pilgrims from
Moratuwa may be collected at St.
Sebastian's Church, Moratuwa,
on payment of Re. 1/- extra.

"Palm Court"

St. Peter's Lane,
Moratuwa.

J. G. H. Perera
Organiser.
1263

St. Peter's College Old Boys' Union

ANNUAL REUNION

The Annual Reunion of Members will take place in the College
premises, on Saturday and Sunday, 1st and 2nd October, 1960 as fol-
lows:—

Saturday, 1st October, 1960:

5-00 p.m. Annual General Meeting followed by foregathering
of Members.

8-30 p.m. Buffet Dinner at the College Hall. Guests allowed
Tickets Rs. 3/50 per head. Dress informal.

Sunday, 2nd October, 1960:

7-30 a.m. Holy Mass. Breakfast. Sodality Meeting. Cric-
ket Match—Past vs. Present Boys.

All Old Peterites are cordially invited.

Neville C. R. Weerasinghe,
Hony. Secretary.

299, Main Street,
Negombo. 1279

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other ingredients. A lustrous clear
skin can be promoted by the
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One of the finest beauty creams
ever made, with just those right
proportions of glandular hormone
as laid down by competent medical
authorities. "1934" keeps a wo-
man's complexion youthful for
an indefinite period.

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ESTABLISHED IN 1936

ROUND-UP OF SCHOOLS' TAKE-OVER PROTEST MEETINGS

• VEN. PIYADASSI NAYAKA THERO ADDRESSES MASS MEETING AT PUTTALAM

NO MORALITY WITHOUT RELIGIOUS EDUCATION

(from our Puttalam correspondent)

"IN my own Buddhist village, the Catholic school is the best. Children preferred to go there because it was the best and I endorse it openly" declared the Ven. Piyadassi Nayaka Thero, addressing a mammoth crowd assembled at St. Mary's College grounds, Puttalam, last Saturday.

KOTAHENA MASS MEETING

(from a "Messenger" correspondent)

A MASS meeting of parents, teachers and past students, was held at the Good Shepherd Convent premises, Kotahena, on 17th September. Dr. C. J. C. de Silva presided.

Resolutions were passed unanimously, in Sinhalese, Tamil and English against the schools' take-over.

Among the speakers were Messrs. C. M. Fernando, S. Sapparamadu, A. P. Thambirajah, S. Nathal, Quintus Delikhan and Dr. A. F. J. Casie Chitty.

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 3991

In the matter of the Intestate Estate of W. P. M. Fonseka of No. 27, Anderson Road, Negombo. — Deceased.

Mary Josephine Fonseka nee Cooray of No. 27, Anderson Road, Negombo. — Petitioner.

1. Mrs. W. P. Winifred Fernando nee Fonseka.
2. Mrs. Harriet Serasinghe nee Fonseka.
3. W. F. Cyril Aloysius Fonseka.

4. Miss W. P. Florine Fonseka.
5. W. P. Austin Fonseka.
6. W. P. Newton Fonseka.
7. Miss W. P. Vincy Fonseka all of No. 27, Anderson Road, Negombo. — Respondents.

This matter coming on for disposal before C. Thanabalasingham Esquire, District Judge of Negombo, on this 24th November, 1959 in the presence of Mr. M. E. J. Tissera, Proctor on the part of the Petitioner and the Petition and Affidavit having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as Widow of the deceased to have Letters of Administration issued to her accordingly unless the Respondents, abovenamed or any other person or persons interested shall on or before the 22nd January 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. N. Edirisinghe,
District Judge.

Negombo, 24th November 1959.
22-1-60. Time for showing cause against this Order Nisi is extended till 18-3-60.

Sgd. N. Edirisinghe,
D. J.

18-3-60. Time for showing cause against this Order Nisi is extended till 3-6-60.

Sgd. N. Edirisinghe,
D. J.

3-6-60. Time for showing cause against this Order Nisi is extended till 5-8-60.

Sgd. N. Edirisinghe,
D. J.

5-8-60. Time for showing cause against this Order Nisi is extended till 7-10-60.

Sgd. N. Edirisinghe,
D. J.

1298

without which there would be no real morality," stated the speaker.

Rev. Piyadassi also expressed his view that he could not believe that any State was capable of imparting religious education. It simply was not possible and so, instead of meddling with the schools that he knew personally were functioning so well, he said the State should apply itself to better the existing State schools.

Two students of Puttalam, Master Lennie and Miss Evarista Abeyaratne, also addressed the gathering very movingly. Miss Abeyaratne appealed to the parents to fight relentlessly for their rights in educating their children.

Tabbowa's Head Master, Mr. Peter Fernando, also spoke at the meeting.

Mrs. Manuelpillai and Mrs. Wickrematilleke voiced the anguish of parents at government's proposal.

Among the other speakers were Messrs B. S. Pillai and P. Gabriel.

• Mayor of Negombo...

WHAT RIGHT HAS GOVERNMENT TO TEACH RELIGION?

(from our Negombo correspondent)

"WHAT right has the Government to teach religion in schools? Teaching of religion does not come under the purview of any government," affirmed the Mayor of Negombo, Mr. N. Denzil Fernando, speaking at an Extraordinary General Meeting of the Old Boys' Association of Maris Stella College, Negombo on 18 September.

The Mayor of Negombo presided at the meeting.

One of the speakers, Mr. J. E. J. Rodrigo, moving the resolution stated that the Old Boys of Maris Stella College were concerned not so much with their own College or other Grade I and II Assisted Schools, as with that of Grade III Assisted Schools which constituted the poorest strata of Catholic children.

The decision taken by the government, he said, was unjust and undemocratic and was a violation of the fundamental rights of Catholic parents.

Illavalai

(from our own correspondent)

THE Catholic Parents and Teachers of Illavalai Parish comprising nine churches assembled in the St. Henry's Tamil School Hall to protest against the Government's decision to take over the assisted schools. The President, Mr. R. Anthonipillai, Retired Inspector of schools, addressed the gathering.

Pandit A. Joseph and Mr. S. M. J. Louis also spoke.

What is Catholic Action — Continued from page 5

and not involving the hierarchy in their judgements.

Lay apostolic activity may be organised on a Parochial, Diocesan or National level. The safeguarding of Catholic norms and values may be at the same time the responsibility of the Catholic Union at a national level, the Diocesan Union at a diocesan level and the Parish Council at the parish level. Specialised activities like charities may be carried out by bodies like the St. Vincent De Paul Society and the Ladies of Charity. The Christ life may be brought into the working milieu by the Young Christian Workers and the Catholic Guilds.

Catholic intellectual life may be stimulated by the studies and conferences of the Xavierian Movement. Christ-presence is brought into student life through the Catholic student organisations. Individual souls may be brought back to the practice of the faith, and devotional practices promoted

by the Legion of Mary. The Catholic Social Guild would promote the knowledge of Catholic social teachings. Thus the Christ life is strengthened and extended throughout the community. There is no secret conspiracy about these activities. Surely everybody knows that Catholicism is a missionary religion and that an essential part of its *raison d'être* is to convey the message of Christ to all mankind.

All this is done with the strict and fullest regard to individual liberty. The doors of the Church are open to all to enter or to leave. Persons cannot be hustled into the Church. Ask a convert whether the entry to the Church is a wishy-washy affair! One cannot become a Catholic by just promising "Now I shall be a Catholic!" A person entering the Church has to realise the nature of the step he is taking and know sufficient about the faith and have a correct disposition. To help him

• Nayaka Thero of Talgassagara says

Denominational Schools should be allowed to continue

(from our Marawila correspondent)

POINTING out that the Buddhist Commission Report did not in any way express the unbiased opinion of the Buddhist public, the Rev. Paruduella Sri Piyadassabhidana, Nayaka Thero of Talgassagara, declared that including himself, hundreds of Buddhist priests and laymen and especially the Mahanayakes of Asgiriya and Malwatte had not sanctioned the Report, at a mass meeting held at St. Xavier's College, Marawila recently.

Mr. W. W. Theobald Fernando presided.

THE NAYAKA THERO OF TALGASSAGARA CONTENTED THAT THE DENOMINATIONAL SCHOOLS HAD STOOD THE TEST OF TIME AND THEY SHOULD BE ALLOWED TO CONTINUE.

Mr. K. P. F. de Silva, President of the Wennappuwa Branch of

the Jatika Gurusangamaya, tabled facts and statistics refuting pet arguments advanced for the take-over.

Mr. U. L. T. Perera, Head Master of the Marawila R. C. Boys' School, pointed out that the take-over of assisted schools without compensation would be an act of expropriation unthinkable under a democratic Government.

Mr. V. Daberera moved and Mr. Matthew Fernando seconded the resolution protesting against the take over of assisted schools. They recommended the appointment of a competent and independent Commission to go into the matter in order to remedy the defects, if any, of the present System.

Messrs. P. J. Fernando and D. A. C. Ratnayake also spoke.

• Kirimatiyagara

AT a largely attended public meeting of the residents of Kirimatiyagara, Dalupitiya and Kopyawatta, held at the Kirimatiyagara church grounds, resolutions were unanimously passed against the proposed schools' take-over.

LIVE AND LET LIVE SHOULD BE OUR POLICY—NAYAKE THERO

(from a "Messenger" correspondent)

AT a mass Rally and protest meeting held at Katuneriya, Mr. K. P. S. De Silva, president of the Lanka Jatika Guru Sangamaya, Wennappuwa Branch, declared that the wholesale take-over of assisted schools by the government would be absolutely iniquitous and unjust. Everyone knew that it was the inalienable right of the parents to educate their children.

In this task it was nothing but right that the State should assist and help the parents. The need for and necessity of denominational schools in any set-up for a national education remained.

The remedy for any flaws in the system was the appointment of an unbiased commission to

go into the matter.

Rev. Puruduella Sri Piyadassabhidana, Nayake Thero of Talgassagara said that the Buddhist Commission was a self appointed Committee without a mandate either from the Government or from the Buddhist Mahanayakes of Asgiriya and Malwatte Chapters. As a Nayake Thero himself he could boldly assert that by far the great majority of Buddhists did not want to surrender their schools to the State.

It was a vital need, he said, to bring about communal harmony. Otherwise the minorities would be always harbouring ill-feelings towards the majority community and the Government. Live and let live should be our policy, he concluded.

Mr. P. A. Fernando observed that it would be ludicrous to assert that just because the government had hitherto paid equipment and maintenance grants, the premises should be taken over by the State without compensation.

Messrs. U. L. T. Perera, I. G. P. Senaviratne and Mrs. G. Illankoon also spoke.

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