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AMONG ASIANS



...from
Ceylon's
Metropolitan



We are happy to announce that His Eminence Cardinal Gregory Peter XV Agagianian, Prefect of the Sacred Congregation of the Propagation of Faith, will be arriving on the 20th instant on a short visit to Ceylon. He will be accompanied by His Excellency the Delegate Apostolic and his personal Secretaries. His Eminence is on a visit to Pakistan, India, Ceylon and Burma.

This is the first occasion that the Cardinal Prefect of this Sacred Congregation, who acts as the Pope's Vicar in all matters relating to Mission countries, pays a visit to Ceylon. It is accordingly a great privilege to welcome him to our midst.

We invite our Priests, Religious and Faithful to attend in large numbers their respective functions.

✠ THOMAS COORAY O.M.I.
Archbishop of Colombo.

...with the Church's unity and universality, he comes to Lanka

Next Tuesday, 20 September will be an occasion of great rejoicing for the Catholics of Lanka when His Eminence Gregory Peter XV Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith in Rome and Patriarch of Cilicia of the Armenians arrives here.

His Eminence is the most important ecclesiastical visitor ever to visit our shores.

As Prefect of the Sacred Congregation for the Propagation of the Faith, His Eminence Cardinal Agagianian has jurisdiction over more than thirty-two million Catholics of whom we in Lanka are a part.

THIS FACT OF BEING UNITED TO THE SOLIDARITY OF THE FAITH WILL DOUBTLESS ADD MUCH WARMTH TO THE SPONTANEOUS WAVES OF WELCOME WHICH HIS EMINENCE WILL RECEIVE IN

THIS COUNTRY.

By the very nature of his profound duties stemming from his exalted office, Cardinal Agagianian is one of the busiest of all the members of the Sacred College, being Prefect of Propaganda, Patriarch of the Armenian Catholics, a member of two other Pontifical Congregations, as well as of three Pontifical Commissions.

With the entire world as his parish, Cardinal Agagianian devoted a considerable part of last year to visiting the missions of Asia, — Japan, Hong Kong, Vietnam, the Philippines, Formosa, Korea,

Thailand, as well as Australia and New Zealand.

His Eminence's visit to our country is part and parcel of his schedule planned months ahead, and is typical of the strenuous schedule he has been always following.

The objective of his visit is to see as much of the Church and of the Catholic community as would be possible in the limited confines of time available.

In his whirlwind tour that has taken him to the remotest places in Asia, His Eminence Cardinal Agagianian has conquered all hearts. Wherever he had set

foot, by the warmth of his affability and his charming friendliness, simplicity of nature and sympathy, the people had come to associate His Eminence as a common father devoted to their welfare in spiritual matters, and not obscured by the dignity and importance of his office.

The entire Catholic community in Lanka, the Bishops, priests, religious, and laity are profoundly grateful to His Eminence Cardinal Agagianian for including their country, beloved Lanka, on his very heavily burdened programme.

The Cardinal's presence will make Catholics of Lanka realize more vividly than ever before the remarkable and wonderful unity and universality of the Catholic Church, which are beyond all dimensions and expression.

THEY WILL GET A GLIMPSE OF THE CORE OF TRUTH IN THE WORDS OF CARDINAL AGAGIANIAN HIM-

SELF WHO ONCE SAID: "NATIONS WILL PASS, BUT ONLY THE CHURCH IS ETERNAL."

• THE CARDINAL'S PROGRAMME IN CEYLON p. 7

• AN INVITATION TO THE CLERGY, RELIGIOUS AND LAITY p. 7

• PROFILE OF THE CARDINAL p. 5

• HIS EMINENCE CARDINAL AGAGIANIAN (editorial) p. 6

REPLY TO MR. METTANANDA

CORRESPONDENTS

— Please be brief!

ONE would have thought that after Mr. Mettananda's attempt a few months back to mix Politics and Religion, with dire results, he was spending the evening of his days in works of 'Metta' (Maithrya) helping to bring about better understanding among the different denominations in this fair Lanka. But alas, he has come back to the old game again, and continues to draw out of his cupboard old skeletons which have time and again been exposed to public ridicule. Please permit me to make a few observations on some of the statements made by him:

Archbishop's visit to Rome. Probably Mr. Mettananda does not seem to know that every Bishop has to pay his respects to the Pope the common father of Christendom once in about five years, and it was for that reason that in the recent past, the Archbishop of Colombo and two other Bishops from here went to Rome. The Archbishop had also an invitation from Germany to attend the Eucharistic Congress at Munich, and he timed his visit to Europe to suit that event. Mr. Mettananda's suspicion about His Grace going to Rome "after the Government's announcement of the schools-take-over, to obtain instructions from the Vatican" is a baseless insinuation. In fact it is understood that the Archbishop, who was ill in Rome met the Pope on 12th August, the day that Parliament opened in Ceylon, and it would have been utterly impossible for him to discuss anything about the Government policy of this country, unless Mr. Mettananda had supplied His Grace with a copy of the Throne Speech earlier!

Kerala. Mr. Mettananda alleges that "two emissaries from the Catholic Hierarchy in Ceylon went to Kerala to find out the methods of wrecking the Government's education plan." Now, to be fair, will Mr. Mettananda name these two emissaries and inform us about their movements in India? In Kerala, Mr. Mettananda should know, the struggle was between the Communist Party led by Mr. Nambodiripad and all other Parties till the Central Government interfered in the holding of fresh elections. The Nairs, the Muslims, the Syrian Christians joined the Catholics. Mr. M. Padmanathan, who first looked with complacency on the Communist regime, led the mass upsurge that overthrew it with these words: "Communism is undemocratic, un-Godly and against everything that is good" (From 'a Report' by B. K. Desai, Bombay). There is nothing new for the Catholic Hierarchy to learn from Kerala or Tibet, while lessons from these countries may do a world of good to certain other sections in this country.

Seato. It is most humorous to read what Mr. Mettananda says about "a Roman Catholic Rear Admiral of Ceylon, escorted by about 300 Roman Catholic officers calling at Catholic dominated Seato powers". Can he please inform us whether the movements of the Ceylon Royal Navy are now under the Roman Catholic Hierarchy, and if so from what date? If however, the Government of Ceylon has sent its Navy out on a mission, it should in all firmness bring Mr. Mettananda to task for trying to cast aspersions on the Government and for trying to find out the navy's movements.

Schools in Pamunugama and Bopitiya. In this connection, extracts from letters by some disgruntled parties mean nothing to sensible people. Anyway it is surprising to see Mr. Mettananda having some solicitude even for one Catholic school. There has never been any reluctance on the part of the Church to put up schools where there was a need. Even the enemies of the Church and Mr. Mettananda too knows that the Church has spent much money for the education of youth, and religious orders have dedicated their lives for the cause of education. That is why they feel so strongly when they have to part with their schools. And now to come to Bopitiya. The Church wanted to put up an English School here about 30 years ago, but there was little co-operation from the people of the area and the scheme was abandoned. Later, a few families with the connivance of Dr. Kannan-gara, the then Minister of Education, opened a small Govt. School there. Up to today the school has an attendance of about 180 pupils only, the majority of whom come from outside the parish. The Catholic English school in Pamunugama, which was started only recently, has

on roll about 260 pupils all being from the parish. The fact that both these schools have not attracted large numbers, indicates that there is little co-operation from the people for an English School, mainly due to the reason that there are two first class Catholic Colleges in Ja-Ela and Kandana which are patronised by the children from Pamunugama, Bopitiya, Uswetikeyawa area.

In this connection however, Mr. Mettananda makes a funny statement: "When there are Roman

for knowing the profession of the Apostles Peter and Paul, but he comes down very badly when he says that 'Jesus Christ was the son of a carpenter.' The poor man imagines that Joseph is father of Jesus Christ. He does not understand that Christ is the second person of the Blessed Trinity. He has not come across such passages as "Before Abraham, was, I AM." But nobody blames him for not having read the Penny Catechism of the Christian Faith. If, as the late Premier, Mr. S. W.

LETTERS

Catholics who favour State Education why should the Roman Catholic Church be against it?"

Equally logical will be the statement: "When there are Roman Catholics who favour Divorce, Birth Control, Family Planning, etc. and when there are Roman Catholics who wish to commit murder, rape, arson, etc., why should the Roman Catholic Church be against it?"

That famous quotation from St. Alphonsus Ligouri. Readers are tired of reading this passage quoted by Mr. Mettananda oft and on. Please see the C.D.N. of 31-8-56, when he made the same reference. Most of these quotations, references to our being loyal to the "Vatican and not to the country," are all found in the pages of Paul Blanshard the well known anti-Catholic writer in America. Unfortunately, Mr. Mettananda takes all what Blanshard says as Gospel truth. I would therefore ask him to read the replies to Blanshard by Professor O'Neill.

In regard to the oft repeated passage, St. Ligouri merely says that one need not tell the truth to a person who is not entitled to know it. If a thief enters Mr. Mettananda's house one night and asks him, where the household money and jewellery are kept, surely Mr. Mettananda will not speak the truth and he would not have done the wrong thing by not giving him the information desired. It is not possible for one to explain all about mental reservation, equivocation, etc. in a newspaper controversy, but those who are interested in what St. Alphonsus teaches, can find it explained in the Appendix at the end of Newman's "Apologia."

The Madhya Pradesh Govt. Report. Mr. Mettananda says that according to this "Report," recently published in India, the "Roman Catholic Church has an unholy alliance with a foreign government (meaning the Vatican)." Now this is not the first time we heard this. He made the same quotation in the "Observer" of the 29-10-56, and he is never satisfied with an answer. I would strongly advise Mr. Mettananda, that the next time he writes he should forget Blanshard, St. Alphonsus Ligouri, and this "Report," and say something new for the sake of variety. I can supply him with plenty of anti-Catholic literature for that purpose.

And now what of the above Report that he refers to? As everybody knows, the Madhya Pradesh Government of India published a Report in which sweeping statements were made against the Christian missionaries in India. It is known as the *Niyogi Report*, after its Chairman. There is also Madhya Bharat Report or the *Rege Report*, in which he will have additional matter against the missionaries of our neighbouring country. After he has read some, he should sit and read the replies to these two and to Sardar Pannickar, the other opponent of Christian Missionaries in "The Reply to the Niyogi Report" and "The Voice of Truth." The statements in these Reports have not been allowed to pass unchallenged. The Standing Committee of the Catholic Bishops in India have issued a strong "Statement" on the findings of these reports: "The notorious Niyogi Committee has published its report, which is the vilest onslaught on Christianity India ever witnessed... all is there that could be fished out of the Nagpur cess-pools. One may expect old students of Christian schools—Hindus, Muslims, Parsees, Sikhs, etc. to rise in protest and bear witness to the truth. Christians need assistance in their demand for justice." (A.L. in Social Action).

Knowledge of Christianity. Credit must be given to Mr. Mettananda

R. D. Bandaranaike once said, Mr. Mettananda "does not know the A. B. C. of Buddhism," one must excuse him for his ignorance of the rudiments of Christianity.

L. V. Ferdinandus.

Colombo.

REFERENCE Mr. Mettananda's letter appearing in the *Daily News* of 5-9-19160.

SCHOOLS: a forgotten factor

IN the Battle for the Schools, one important point appears to have been missed. It is the over enthusiasm of the leftist parties, particularly the Communist, to take over the schools and their all-out vilification of the denominational schools. Under the guise of sponsoring the cause of a non-defined national system of education, it is clear that the leftists are urging a stampede on the issue, so as to serve their own purpose of breaking the strong religious influence in this country and destroy the traditional unity between the Buddhists, Hindus, Muslims and Catholics, a product of the strong religious feeling prevalent here, and introduce their materialistic dictatorship as early as possible; for, they know, that as long as this unity prevails and the religious fervour is kept up, they cannot achieve their end. They are as usual spreading wild calumnies against the Catholics and are making all attempts to bring about a split between the various religious communities and even within these communities. Let us, who believe and value the spirituality in man and other higher values of life, irrespective of our belief in a personal God or not, be warned of leftist tactics, be united and not get caught in the bluff.

On this issue, what is at stake is not who will manage the schools in this country; it is the issue of the content of education that is at stake. It may be our Buddhist friends are made to feel that under the management of the State here all schools would be virtually Buddhist schools, but the control of such schools by leaders who believe that "religion in the opium of the people" and the "religion is a private affair" (one does not know what they exactly mean by this) will negate all that Buddhist education stands for.

After all, the principle of religious background in education is as old as education itself for from the earliest times temples and monasteries, ashrams and mosques have been the centres of education and the traditional guru has been the monk and the philosopher. It may be that with the passage of time certain defects in a particular set-up or system may appear but the cardinal principle and the overall benefits that flow from it judged in the context of established experience should not be thrown overboard in bringing about changes because of prejudice.

P. E. Fernando.

Kurana.

WHILE the Minister of Education appears to be quite sure he has found a compelling reason for taking over Denominational Schools, the people at large would like to know what the national system is to be. They have a right to know.

They were told a Commission would be appointed to probe the whole question of education and to report on the needs, in view of the economic situation of the country and the cultural aspirations of the people. But our enthusiastic Minister has anticipated the findings of the Commission, and is riding roughshod over the feelings of the many who are interested, but puzzled, "Thus spake Sir Oracle; Let no dogs bark!" Is this democracy or auto-

It is strange that Mr. Mettananda has taken upon himself the responsibility of replying to His Grace the Archbishop's Pastoral letter which was addressed to his flock and not to Mr. Mettananda. Mr. Mettananda may consider himself the self-appointed guardian of the Buddhists, but definitely not of the Catholics. I consider Mr. Mettananda's act of replying to the Archbishop's personal letter to his flock, as much as Mr. Mettananda trying to reply to a love letter which I wrote to my wife!

The very tone of Mr. Mettananda's letter proves that either Mr. Mettananda has not read His Grace's letter carefully or Mr. Mettananda is trying to make a mountain out of an imaginary mole-hill. If Mr. Mettananda has been asked for his opinion, in all fairness he should have highlighted the fact that His Grace had definitely asked his flock to be orderly and calm in their demand for their just rights, if any protests are made. After all, it is our democratic right to ask the Government to protect our rights. We as tax-payers, as much as any other, have a democratic right to demand and safeguard what is ours, although we are a minority.

What a distortion of facts! Mr. Mettananda states in his letter that "Dr. Cooray's contention is that the

cracy?

Hemin! Hemin! Sir! Why this rush, as if the house was on fire? We want to know! Is the alleged motive for the taking-over the real plea for this undemocratic hasty conclusion, even before ascertaining the views of the House or giving a chance to the people to express their opinion? Or is it only a fake to throw dust in the eyes of the people? Is the true motive perhaps something else? Come on; let us know; and we shall judge; we want to know.

The Minister of Education is supposed to have deliberately stated that he is not a Minister of Education either of the Muslims or of other minorities; but S.L.F.P. Minister, But, excuse me, Sir! You are a Minister under the S.L.F.P. Government, but you are the minister of the minorities as well as of the majority and you are in duty bound to respect the rights and promote the interests of every section of the population. You are our minister, a minister of Sri Lanka, and we all expect a just and fair deal at your hands; we are aware of your responsibilities, and also of our right to judge your action.

Further, it is not understood how the introduction of a national System of Education, whatever this may mean, necessarily implies the taking over of Denominational Schools. If it did, why the privilege accorded to Grades I and II Schools to become private schools? Once again which is the real motive? Tell us please! Let us know what the national system is to be, and we shall work it for you to your satisfaction in our Denominational Schools, as we did in the past with the several (national) systems which succeeded one another. We may even try to do it better than Government Schools will, and succeed in the attempt, again as in the past.

'Democrat.'

Galle.

III

THE member for Galle Mr. W. Dahanayake, in his masterly speech, whilst vehemently opposing the take-over of assisted schools by government is reported to have said *inter alia* that the late lamented Prime Minister, Mr. Bandaranaike had made a cabinet minute not to take over the aided schools by force. The present government is dedicated to follow his policy. Mr. Dahanayake certainly would not have made such a statement unless he was sure of his grounds. Surely then, it is a pressing duty of the present government to verify the veracity of his statement.

The often-repeated argument that the present government has a mandate from the people to take over assisted schools is not correct. The Marxists alone made the take-over of schools an election issue. That they have failed miserably, is only too well known.

W. L. P. Seneviratne

Kalutara.

(We have been receiving an unprecedented rush of letters on the schools' crisis. While thanking our correspondents for the vivid interest they are taking in this crucial issue, we regret that we are unable to publish even a small fraction of the vast number of letters received.—EDITOR).

Roman Catholic Church should be allowed to continue to run its schools—a privilege granted to it by colonial rule." Catholics are not asking for their schools or special privileges to run their schools. We ask for the freedom to educate our children in the way we want—with a deep religious background, for which we want our schools. The Catholic schools were built with the sweat and labour of the Catholics for their children for a religious education. That is the aim of the Catholics. At a time when Catholics are deeply hurt, Mr. Mettananda adds insult to injury.

It is no secret that Mr. Mettananda's favourite pastime is to carry on a campaign of hate rather than a campaign of love and understanding. Although he may disagree with the Catholic viewpoint, he should try to understand what the Catholics are claiming, rather than criticising our Head of the Church in Ceylon for his personal Pastoral addressed not to Mr. Mettananda, but to his flock.

Leo G. Fernando.

Negombo.

The ACUT and the take-over

THERE is an item of news in the *Daily News* of September 10, 1960 that reads: 'The communiqué (issued by the Ministry of Education) adds, "The All-Ceylon Union of Teachers' deputation at the interview with the Minister of Education categorically stated that the A.C.U.T. wholeheartedly support the Government's policy of taking over schools."

This communiqué, whoever is responsible for it, is unwarranted and rather misleading, for the A.C.U.T. at no time up to date has taken a vote on the 'Take over' nor has its Executive authorized its deputation to the Education Ministry to make such a categorical statement.

I am an Hon. Secretary of a Teachers' Association affiliated to the A.C.U.T. I am on its Executive as well and I have attended up to date all its Executive meetings and Annual Sessions and therefore I am in a position to deny categorically that the A.C.U.T. ever wholeheartedly supported the Government's policy of taking over schools.

On the contrary, even quite recently when about 150 delegates of some 20 branch associations assembled at St. Anne's College, Kurunegala, for the 40th Annual Sessions of the A.C.U.T., the house was not permitted to move the Take-Over issue as a resolution nor discuss it nor vote on it formally for the obvious reason that the delegates had not the mandate from their respective associations to do so. Nevertheless we did, with the permission of the house and with the explicit understanding that no vote would be taken on it, discuss quite informally the Take-Over. The discussion was a very useful one but no vote was taken on it.

Of course during the same Annual Sessions there were indications as to where the A.C.U.T. would stand if a vote was taken on the Take-Over, as for instance in the Presidential election where Mr. R. S. Jayawickrema, now an out and out supporter of the Take-Over and whose very opening sentence in his inaugural address at the Annual Sessions was 'the Take-Over is a reality and no human power can stand against it' polled 71 votes as against the more sober Mr. D. J. N. Seneviratne who polled a comfortable 61, and again on a resolution moved by the Northern Province Teachers' Association requesting 'the Government to introduce legislation to declare all Assisted Schools as Public Utilities and to frame suitable regulations to associate representatives of parents, teachers and local bodies in the Managing Boards of all schools' which some delegates interpreted as a virtual Take-Over, polled 72 as against 43. These may be taken by some as clear pointers as to whether the A.C.U.T. which hitherto was an ardent champion of the Assisted School System was now drifting, but they do not at all warrant what is stated in the communiqué that the A.C.U.T. wholeheartedly supports the Government's policy of taking over schools.

An Hon. Secretary of a Teachers' Association affiliated to the A.C.U.T. Galle.

MISSION PAGE

THE MESSENGER 17th SEPTEMBER

That Historic Meeting at Rome

[right] His Eminence Cardinal Agagianian gives his inaugural address to the National Directors from 24 countries at the opening of the Annual Sessions at Rome this year.

[below] His Holiness the Pope after the audience of the National Directors of the Propagation of the Faith. On the Pope's right is the late Cardinal Fumasoni-Biondi, on his left is Cardinal Agagianian. Bishop Fulton Sheen, National Director of the Propagation of the Faith for U.S.A. is seen between the Pope and Cardinal Agagianian.



Our Mission Page is the voice of the Society for the Propagation of the Faith. As our readers know, right through the year we have kept their hearts attuned to the call of the Holy Father on behalf of the missions of the world. This week, Ceylon Catholics welcome His Eminence Cardinal Agagianian, who is the head of the missionary world today.

On behalf of all our members of the Pontifical Societies, we dedicate our Mission Page this month to His Eminence the Cardinal, with feelings of affection, loyalty and devotion — for we, in a special way, are carrying out the work which is so specially his.



Know your Diocesan Directors

Colombo: Fr. Ignatius Gamlath, St. Peter's College, Colombo 8.
 Chilaw: Fr. W. Don Julian, St. Sebastian's College, Madampe.
 Galle: Fr. Terrence de Silva, St. Mary's Church, Elpitiya.
 Jaffna: Fr. J. M. Couchouron, O.M.I., St. Patrick's College, Jaffna.
 Kandy: Fr. D. O. Filipponi, O.S.B., St. Therese's Church, Peradeniya.
 Trincomalee: Fr. A. Sellar, St. Sebastian's Church, Batticaloa.

NATIONAL DIRECTOR
 Fr. Manik Muttukumaru,
 Archbishop's House,
 Colombo 8.

For School-going children

★ The over-twelves

We feel sure, dear children, that you will continue to do what you have always done so well — praying and sacrificing for the Pope's Missions.

This month, you have two very special reasons for being even more generous than before. You know that His Eminence Cardinal Agagianian will be here with us next week on a visit to the Catholics of Ceylon. He is the head of our Society and so, you must be even more generous than before.

And secondly, you know that Mission Sunday will soon be with us — just one month more. Begin already now — praying, sacrificing, and organising. We feel sure that we can rely on you to do even more than you have done before.

Some of you — students from St. Anthony's Convent, Colpetty — who have done a lot of work for the Missions with old stamps, sent a spiritual bouquet to His Holiness the Pope, and he has sent these children a very special blessing. Dear children, all of you can and I am

sure will, be as generous as these children have been — praying, working, sacrificing for the Pope's Missions.

God bless all of you!

★ The under-twelves

You, my dear little ones, are my special favourites. Most of you, I know, are members of the Holy Childhood Society — and how much you have done in the past! You will continue doing that in the future too, won't you?

Well then, start off straightaway what you did last year — your preparation for Mission Sunday, by being the praying army behind your elders. Mission Sunday this year falls on October 23rd. What a wonderful thing it would be, if all of you, my dear little friends, would pray everyday from now on, that Mission Sunday may be a great success, and that more of the elders may join us in our work for the Pope's Missions.

God bless all of you, dear little ones! We shall be waiting eagerly to hear from you, as in the past.

Your National Director.

CALLING ALL MEMBERS OF THE PONTIFICAL SOCIETIES

Dear friends-of-the-Missions,

It is some time since I have addressed you in this way; my silence has been due to my absence from the Island, during which I had the grace and the privilege of attending the Annual Sessions in Rome of the Pontifical Mission-Aid Societies for the Propagation of the Faith and St. Peter the Apostle for Indigenous Clergy. It was an experience which I don't think I would or could easily forget.

Our Mission Page this month, as you see, has taken on an entirely different appearance — for it is unique this month, as we welcome His Eminence Cardinal Agagianian, who is Prefect of the Congregation of the Propagation of the Faith, and President of our Pontifical Societies.

We Catholics are what we are largely due to what the Pope has done for us through the Congregation of the Propagation of the Faith — and the Cardinal represents all that for us. That is why an occasion such as this, when for the first time in the history of the Church in Ceylon, we welcome the Head of the Missions, should be for each of us who is a member of the Pontifical Societies an occasion —

- (1) of renewing our own spirit of loyalty to the Society for the Propagation of the Faith — more fervent prayer, more generous sacrifice.
- (2) of bringing others to share in the good work that we are doing, by enrolling new members of the Pontifical Societies.

Remember that Mission Sunday is not far off — just a month more. Making use of the visit of the Cardinal as an impetus to greater zeal and generosity, we keep hoping that more of you will join in the great work for the Pope's Missions. We need more Promoters and volunteers for our work.

God bless all of you, dear friends! We shall expect to hear more frequently from you in the months to come, with your sacrifices for the missions.

Fr. Manik Muttukumaru

National Director,
 Pontifical Mission-Aid Societies.

• WHY NOT A PRIEST-SON?

"YOU shall serve Me as a royal priesthood," said God to His people on Mount Sinai. This same message we find repeated in the New Testament by the First Vicar of Christ as well as by Paul and John.

Today, that same reminder holds true. To all followers of Christ there thunder out the words, "You shall serve Me as a royal priesthood!" Consider briefly how this applies.

The priesthood of all Christians is but an extension of the priesthood of Christ. All who are members of the Mystical Body, then, share in His Priesthood. Through union with Him we offer our spiritual sacrifices of prayer, charity and good works. Added to this is our participation in the real mission of evangelization, namely, of spreading His Gospel of salvation.

If we have ever searched for the best way to carry out our Divine calling we quickly find the answer in the Encyclical on the priesthood given us by Pius XI: "To help with the recruitment of the clergy is the best way in which one can participate in this dignity of the royal priesthood which the

Prince of the Apostles attributes to all the people of the redeemed."

With good reason, then, have the Vicars of Christ had their own society, THE SOCIETY OF ST. PETER THE APOSTLE FOR INDIGENOUS CLERGY. By this, the followers of Christ are assisted in the fulfilment of their royal calling and those who are to serve in an anointed category of this same royal priesthood are also given necessary aid.

Thus do we ask you to send your sacrifices to assist in the formation of the priesthood. We are always happy to receive offerings in any amount. Should you wish to support a seminarian for a year, or should you wish to support a student for his entire course, get in touch with the National Director, The Society of St. Peter the Apostle, Archbishop's House, Colombo 8.

Strands of the Story 255

WITH US TODAY-3

WHILE the Governor of Goa, Father Vaz's birthplace, announces that there will be official celebrations for the forthcoming 250th anniversary of our Apostle's death, the Devil contrives to make things so hot for us here, in the land of Father's labours, that one might think even such a significant occasion would have to slip by un-sung.

We console ourselves with the thought that whatever be the "celebrations" times permit, circumstances themselves dispense us from any "worked up" commemoration.

The difficulties of the hour throw us bodily into the arms of Divine Providence: it is normal that our heart and soul should also be there. Now, Divine Providence is as transcendent,

as timeless as God; but it has a very definite set-up for each case. Into the order of Divine Providence for us there enter all our "Providential" men of the past and present. In a moment like this, more particularly, the Past itself is present.

It may be exactly (next January) 250 years since Father Vaz died: it is a good practice to keep count of

Father Vaz Feature

the years (that is one of the "formative" factors of History; but the great thing is that years make no difference: Father is with us today.

Here, of course, Faith comes in to take History by the hand.

2. With us today, Father Vaz speaks (how fine if the "others" as well would listen-in on our line). "Mind your internal attitude; mind your approach to the case. The real situation is as we see it—with the eyes of the heart enlightened in Faith; not what external circumstances try to make it appear. "External circumstances" means not only the contrivings of men but the master-mind behind it all—the DEVIL.

To pin-point the real Culprit so definitely, History (a knowledge of precedents and antecedents) takes Faith by the hand. To meet the onslaught, Father Vaz indicates the classic style—the Gospel way of "going to it," of "going for the head of the Devil. "Be ye therefore wise as serpents and simple as doves."

Today, more than ever, Jesus sends

us as lambs among the wolves."

Mind you walk circumspectly, not foolishly. To be wise (most of all when hemmed in by people with worldly cunning and by the Devil's malice) we have to be simple. We have to keep the single view of God before us and all things in line. We have two eyes, but if we are normal we see single. Human vision is one thing; the perceptiveness of Faith is another. But if the Christian is a whole man, he has a single, comprehensive view.

In the long view, the single view, things stand out more clearly for what they really are. There is no need to walk straight into a trap with open eyes.

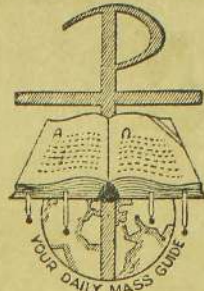
To be wise in all simplicity is to know the wolf is always right, no matter if reason is on the side of the Lamb.

The Lamb was wrong in having urban English schools that would "Anglicise" our children. The Lamb was wrong in keeping village schools to the Vernacular and closing avenues of progress to our children.

Don't expect a sense of site and distance from the wolf. The Lamb could muddy the waters even upstream, from lower down the river than the Wolf.

What follows is not from the Gospel; but we believe good Fr. Vaz would approve this recourse to the common sense of Fables to sharpen our Christian perceptiveness. Mind your step. Be wise and wary when the spider invites the Fly: Come into my parlour. You'll find everything according to your tastes and habits.

It's not 14 years now; it's 22 that Ministers of Education have been asking why we should object to the State running our schools, if



Sunday, 18 September: XVth SUNDAY AFTER PENTECOST. Green. Creed. Preface of the Trinity.

Monday, 19 September: Sts. Januarius and Companions. Red.

Tuesday, 20 September: Sts. Eustachius and Companions. Red.

Wednesday, 21 September: St. Matthew. Red. 2nd prayer of Ember Day. Creed. Preface of the Apostles.

Thursday, 22 September: St. Thomas Villanova. White. 2nd prayer of Sts. Mauritius and Companions.

Friday, 23 September: Ember Day. Violet. 2nd prayer of St. Linus.

Saturday, 24 September: Our Lady of Ransom. White. 2nd prayer of Ember Day. Creed. Preface of B.V.M.

Sunday, 25 September: XVth SUNDAY AFTER PENTECOST. Creed. Preface of the Trinity.

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

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.

H. J. H. Milroy Fonseka, Proctor S.C. and Notary Public, 282, Hultsdorf, Colombo. Residence: "St. Margaret's," Hendala, Wattala.

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF COLOMBO

No. 19436 Testamentary Jurisdiction

In the matter of the Last Will and Testament of Peter Chandrasena Seneviratne Dissanaike of No. 26, Visaka Road, Bambalapitiya. — Deceased.

Delicia Violet Gladys Dissanaike of No. 26, Visakha Road, Bambalapitiya. — Petitioner.

This matter coming on for disposal before J. E. A. Alles, Esquire Additional District Judge, Colombo, on the 4th day of August 1960 in the presence of Mr. H. J. H. Milroy Fonseka, Proctor, on the part of the petitioner and the affidavit of the petitioner dated 3rd July 1960, affidavit of the Notary dated 7/7/1960, affidavits of the witnesses dated 3/7/1960 and 5/7/1960 having been read:

It is ordered that the Last Will and Testament bearing No. 667 made by the deceased above-named on the 8th day of March 1960 and attested by Mr. S. N. Navaratnam, Notary Public of Colombo, the original of which has been deposited in this Court be and the same is hereby declared proved and that the petitioner is the executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly, on her payment of Estate Duty and taking Oath of Office.

Sgd. J. E. A. Alles, Additional District Judge.

This 25th day of August 1960.

Correct copy. H. J. H. Milroy Fonseka, Proctor for Petitioner. 1222

facilities are provided for Religious Education. (See Hansard 1938, p. 1973).

And it's not from yesterday, from Mgr. Rotoli's passing visit, but from the Joint Pastoral Letter of 1945 (and even earlier if we take spoken statements) that the Bishops of Ceylon have been opposing the apostolic veto "Non possumus" to any such proposal.

It would, in fact, be highly immoral if Pastors or parents "asked for compensation," that is, agreed to the murder of our schools for the price of our grounds and buildings.

Apart from the delicate point of conscience of the flouting of the intentions of the Founders and Donors, it is not just a matter of properties; it is a question of souls.

However, if it would be "immoral for us to "ask" for compensation, that does not make it less criminal to confiscate Church property.

Mention of Founders and Donors brings to our mind a question: why should they be excluded from a Referendum that affects the destiny of their creations?

All this may sound extremely naive; but there is nothing more devastating than the logic of simplicity.

Not that we expect it will be heeded. The Wolf is always right, when there is a Lamb to be gobbled up.

Now let our Readers dare ask whether all this is really from Fr. Vaz with us today. Is it too shrewd or too simple or neither quite enough for the man who dodged the Dutch by walking out straight through them.

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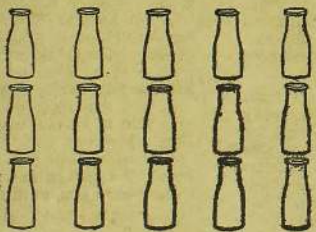
Of Special Interest

to Parish Priests and Superiors of Religious Institutions.

THE POOR CLARES invite orders for vestments, cassocks, church linen and paintings—such as Stations of the Cross.

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THUMB-NAIL PROFILE OF NEXT WEEK'S DISTINGUISHED VISITOR TO CEYLON

HIS EMINENCE

CARDINAL

AGAGIANIAN

HHEAD of the Church's gigantic missionary effort, His Eminence Gregory Peter Cardinal Agagianian, who was born at Akhaltzikhe, Caucasus, U.S.S.R. on 18 September 1895, is the first son of the Missions, and the first priest of Rome's Missionary College, Propaganda Fide College, to be in charge of the World's Missions.

His first contact with Rome was as a mere boy of eleven years old when he travelled from the Caucasus to Rome with the dream of becoming a priest.

Disappointment, however, lay in store for the great-hearted boy. Those in charge of admission at the Eternal City decided that he was much too young and advised him to get back home!

Prior to leaving the Eternal City, Lazarus Agagianian grasped the opportunity to attend a group audience with the Holy Father.

AT THIS AUDIENCE, THE REIGNING POPE PIUS X, SINGLED HIM OUT AND WITH PROPHECIC WISDOM DECLARED: "THIS SMALL ARMENIAN BOY WILL RENDER GREAT SERVICE TO THE CHURCH."

The young boy was to return shortly after, do his studies at Propaganda Fide College, remain long years in Rome, and be ordained priest in this Semi-

nary which today he delights in calling the "Seminary of the Universal World."

There are priests in Ceylon who were taught by Cardinal Agagianian when he was a Professor at Propaganda Fide Athanaeum, Rome. And in Agra, India, there are two Indian priests who were ordained with him in 1917 at Propaganda Fide College, Rome.

In 1958 when Pope Pius XII appointed him Pro-Prefect of the Sacred Congregation of the Propagation of the Faith, he recalled those early days in Rome and stated that Propaganda had given him everything.

He was ordained a priest on 23 December 1917 and in 1919 returned as pastor to Tiflis, Georgia, by then a part of the Soviet Union.

It was a province torn by blood-stained revolution. Parishioners, it is recorded, introduced an elderly woman who proudly told him: "My son, too, once studied for the priesthood." Her son later hit the headlines in the world as Josef Stalin.

After two years as pastor of Tiflis, he was recalled to Rome in 1921 and was made assistant rector of the Armenian Pontifical College where he stayed on for fourteen years.

Here he added greatly to his store of languages. He is today fluent in eleven languages including English, Russian, French, German, Italian, Latin, Classical Greek and Hebrew. He understands but does not speak Arabic.

In Rome he also taught at the Athanaeum of Propaganda Fide, where earlier he had been a student.

He was named a bishop in 1935, being consecrated on 21 July 1935 and took up residence in Syria.

He was elected Patriarch of Cilicia by a Synod of the American Rite hierarchy in Beirut, Lebanon, on 30 November 1937. The Holy See confirmed his election the same year.

Nine years later, on 18 February 1946, he was created Cardinal in a Public Consistory.

In 1958 he was made Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, and in July 1960 he succeeded Cardinal Fumasoni-Biondi as Prefect of the Congregation and Head of the Missions of the Church.



As Prefect, Cardinal Agagianian directs the Congregation which deals with all matters relating to Catholic missions everywhere in the world.

The Congregation has jurisdiction over 32 million Catholics including Lanka in approximately 700 ecclesiastical jurisdictions, which are served by more than 25,000 priests, close to 10,000 Brothers and over 65,000 Sisters.

Cardinal Agagianian resides partly in Rome and partly in Bei-

rut, the headquarters of the Armenian Catholic Patriarchate.

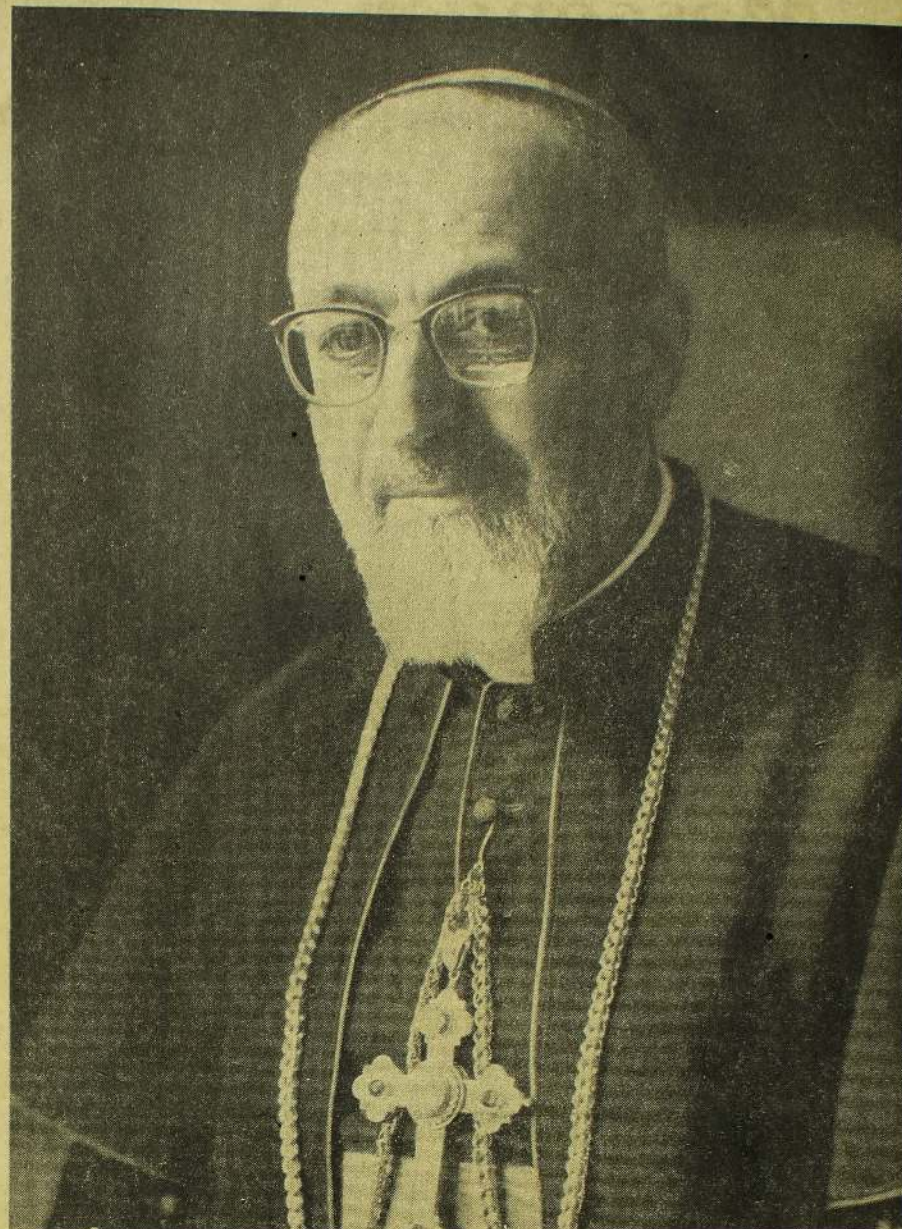
At the last Conclave when he was also tipped to succeed the late Pope Pius XII, tribute was paid to his outstanding ability and wide knowledge of ecclesi-

astical matters.

In addition to his being a profound scholar and an amazing linguist, he is also known as an expert on the Soviet Union and on the Middle East.

An ardent opponent of Com-

munist he has stated: "Communism is evil and the Catholic Church has been fighting such evil not for ten or twenty years, but for 2,000 years or ever since her founding."



THE CARDINAL

... Patriarch of the Armenians

THE Armenian Catholics, of whom Cardinal Agagianian is the spiritual head, number today only 200,000, but they were formerly a very large body. Drastically reduced by massacres in 1914-15, half of them live in Soviet Caucasia, of which country His Eminence is a native, and the rest in Syria. Their principal patron is St. Gregory the Illuminator, who was the Apostle of Armenia and whose name Cardinal Agagianian took when he was elected Patriarch in 1937. Called the Illuminator or Enlightener because he brought the light of the Gospel to Armenia, St. Gregory was born in the 3rd century. As an Armenian text relates: "Invincibly did our Illuminator carry the life-giving name of Jesus from end to end of the land, in all seasons and weathers, untiring and earnest in the duties of an evangelist, repelling adversaries, preaching before chieftains and nobles, and enlightening every soul which by the new birth of baptism was made a child of God. To show forth the glory of Christ he rescued prisoners and captives and those oppressed by tyrants; he destroyed unjust contracts and liabilities; he comforted by his words many who were afflicted or living in fear, putting before them the hope of the glory of God and planting Our Lord Jesus Christ in their souls so that they became truly glad."

It will thus be seen that this great saint and predecessor of the Cardinal Patriarch of the Armenians is a most appropriate saint to invoke for their liberation from the Red tyranny which in these days holds their country in thrall.

★ A CATHOLIC CENTENARY

THE fifth most populated town in Ceylon — Moratuwa — comes into the news on 18 September when one of its 19 historic hamlets — Korallawella — celebrates a red-letter day in its Catholic story.

Korallawella's Church, St. Michael's, is hundred years old. Its parishioners under Fr. S. CREVACORE have left no stone unturned to make it a fittingly memorable occasion.

With the blessing of the flag-staff after Mass on 18 September, Jubilee celebrations will be ushered in, heralded by Solemn Novenas from 19 to 27 September. The preacher will be Rev. Fr. MARK ANTHONY FERNANDO, S.J.

The climax of the celebrations is scheduled for 28 September when a Pageant of St. Michael and a Chariot Procession will be the cynosure of all eyes.

His Lordship the Rt. Rev. MGR. BERNARD REGNO, O.S.B. will officiate at the Pontifical Vespers at 7 p.m.

Much interest, Robin Hood is reliably informed, centres round a Catechetical Exhibition scheduled for the occasion.

A Unique Jubilee — Bro. Pieters S.J.

A SILENT, devoted, almost legendary figure in the old Papal Seminary at Kandy — a man

whom generations of priests who passed through the portals of "Kandy" in the old days, will remember with lingering affection — celebrates his Diamond Jubilee of Religious Life this month.

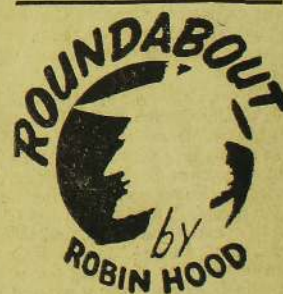
He is the REV. BROTHER E. PIETERS, S. J., the lay brother of a few words but a large heart, who laboured so generously and so silently for many long years in the Papal Seminary.

Brother Pieters' record is indeed a remarkable one. He joined the Jesuits in 1900, came to Ceylon in 1907, and has never returned home since. The old veteran who is now at Bishop's House, Galle, will surely be remembered by hundreds of priests all over India, Burma and Ceylon.

Arrivals and departures

TWO Ceylonese who left for Rome a fortnight ago are: REV. FR. VICTOR CROOS, O.M.I. and REV. BRO. DUDLEY PERERA, O.M.I. The objective: further studies, and the former will be attached to the Studium of the Oblates of Mary Immaculate whilst the latter will be at the Oblate Scholasticate.

Also scheduled to leave Ceylon on Saturday, 17 September, are Rev. Bro. KINGSLEY SILVA of Kandy Diocese, and Rev. Bro. THOMAS PERERA of Galle Dio-



cese. Their destination: Propaganda Fide College, Rome.

Yesterday was a day of arrivals from Rome: REV. FR. LOBO of the Chilaw diocese, after taking his Doctorate in Canon Law at the Athanaeum of Propaganda Fide College, Rome; REV. FR. NICHOLAS MARCUS FERNANDO of Colombo who was ordained last year at Propaganda Fide College. It will be remembered that Fr. Marcus was among the seven Propaganda priests who were taken to a Private Audience with the Pope recently by Cardinal Agagianian on the eve of their departure for the Missions from Rome. Ceylon's first Salvatorian nun, SISTER HELENA SENANAYAKE and SISTER EDWARD REYNERS, S.D.S. of Belgium, also arrived yesterday.

The Messenger

THE CATHOLIC PRESS, COLOMBO 8, Tele. 9984

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SATURDAY, 17th September, 1960

His Eminence Cardinal Agagianian

A VISIT of a Prince of the Church to Lanka is very naturally an occasion of deep significance and rejoicing. Such events have indeed occurred in the past, and if we are to take our minds back only to the recent past, we will recall the visits of Cardinal Gilroy, Cardinal Gracias and Cardinal Spellman. But joyful as those occasions indeed were, next week's visit is something that is of a much deeper significance for Catholics of Ceylon.

For His Eminence Gregory Peter XV Agagianian, as Prefect of the Sacred Congregation for the Propagation of the Faith, comes to us not so much as a visitor to friends, but as a father to his spiritual children; not so much as a foreigner visiting an alien land, but as the head of the family visiting the members of his family; not merely as a Prince of the Church honouring a distant land, but as the one man who, as Vicar of His Holiness the Pope for the Missions of the world, gives us Catholics of Ceylon the very *raison d'être* of our existence. His Eminence Cardinal Agagianian, in other words, comes to us Catholics of Ceylon in his own right as head of the missionary world, and in the name of the Pope as the symbol of his spiritual power. Just as without allegiance to Christ's Vicar there can be no Faith that is One, Catholic and apostolic, so too, without a deep realisation of the significance of the position that the Cardinal holds for us Ceylon Catholics and consequently a profound loyalty to all that he signifies and symbolises, there can be no true Catholic in the full sense of the word. That is why there will be a special warmth in the welcome which His Eminence will receive in this country, and there is not a Catholic who will not feel deeply grateful that a man as busy as His Eminence, should have spared the time to visit even this distant outpost of the far-flung missionary world. Our country may be small, and our numbers too may be few—but we Catholics of Ceylon are as close and as dear to the heart of the Pope as the Catholics of any other nation in the world.

The Cardinal's mission then, as he visits the missions of the world, is a spiritual one. This may sound new and strange to small men who can only see persons and things with their own small minds; but to the Church that was, is, and will always be, even the wilful malice of men who will do their worst against her, is something that she has long since been accustomed to. And whatever they may say, whatever their imaginations may next conceive, whatever schemes and plots they will next foist on us, let us proclaim it to the nation at large: His Eminence the Cardinal comes to us as our spiritual head, the Vicar of the Pope for the Missions of the world, and his mission is a spiritual mission to the members of his flock.

This, then, is the particular significance of the visit of Cardinal Agagianian—a significance that stems from the fact that for the first time in the history of the Church in our land, the Pope's own Vicar for the Missions, comes to us; that for the first time, the Head of the missionary world, will be here with us; that, therefore, in a sense, for the first time in the long history of the Church here, the Pope himself comes to us, speaks to us and blesses us.

On an occasion such as this, our minds naturally go back a few months to a venerable figure—a priest of God who loved Ceylon with a personal and abiding love: His Eminence Peter Cardinal Fumasoni-Biondi who was head of the missionary world for over 27 years, who laboured and spent himself tirelessly in the cause of the missions, till finally in July this year, he burnt out in the service of the Master. When the story of the missions in this land of ours comes to be told, when the story of the growth of the Church, of the development of the indigenous clergy and the growth of the hierarchy comes to be told, then will be seen the massive contribution that the late Cardinal made to the Church. Cardinal Agagianian occupies today the office that Cardinal Fumasoni-Biondi held until barely three months ago; he treads today the paths that the aged Cardinal trod; he is to the missions of the world now what the venerable Cardinal was for 27 years.

Next week's unique event is also, in a way, a culminating point in the growth of the Church here. It is very natural for us, then, to cast our minds backwards to the very birth of the Faith in this land, and then to let our minds leap forwards. And what is it that we see? A galaxy of valiant, generous, heroic, sacrificing men and women—"foreign missionaries" as some would call them, a term however, which we dread to use, for none is "foreign" in the Church of Christ—who, through the years, left hearth and home, and laboured long in an unfriendly climate, and due to whom we Catholics of Ceylon are what we are. We take this solemn opportunity of raising our voice and our heart in gratitude to all those who have gone before us, and to those who still are with us (may God continue to keep these wonderful apostles with us for many years more)—for we reap where they sowed, we work where they built, we continue what they began. Cardinal Agagianian, as we have already said, comes to us as the symbol of the Church that is Catholic; it will be good for His Eminence to know that the Catholics of Ceylon are truly Catholic; that they have no inhibitions of a narrow and extremist nationalism; that love of country and genuine patriotism, in which they are second to none, can never, and please God, will never, mean a narrow and sectional Church which is not Catholic.

Going round the Missions of the world—His Eminence has already visited Japan, Korea, Vietnam, Thailand, Australia, New Zealand, and is presently visiting Pakistan, India, Ceylon and Burma—the Cardinal comes to us as the Pope's troubadour, bringing to us the message of the Rock of Peter. And for us in Ceylon, passing through a period of tension, may be his words spoken during his journey of last year will strike a note somewhere: "Your cross today," His Eminence then said, "as in the past, is, and always will be, your glory!"

As we welcome His Eminence, and in his person renew our pledge of loyalty to His Holiness the Pope, we must assure him that even in this hour of great decisions for the Church in Ceylon, we Catholics are imbued with a strong and deep sense of unity—that unity which is built on the Rock of Peter, against which the waves may beat and the storm may break, but which will endure and go on enduring even to the end of time.

• The Messenger begins publication this week of a series of authoritative articles on the timely subject, the New Educational Policy, from the erudite pen of the Bishop of Chilaw, His Lordship the Rt. Rev. Dr. Edmund Peiris, O.M.I.

The New Educational Policy

The Throne Speech

AT the Throne Speech of 12 August 1960, the policy of the new Government in respect of education was outlined in these words:

"A national system of education will be established in conformity with the cultural, religious and economic aspirations of the people. My Government proposes, without discrimination on religious grounds to introduce legislation to take over Assisted Grade III schools, including primary, post-primary and rural schools. Grade I and Grade II Assisted schools will be taken over subject to the privilege which will be allowed to such schools to remain without State-aid as private schools in conformity with the Education Code. Government schools will be administered through an Education Board on which will be represented persons of eminence of all religious persuasions. Religious instruction as a subject will be made compulsory in all Government schools. A Commission will be appointed to report on the re-organization of the content of education and other allied matters. Greater emphasis will be given to the teaching of practical subjects."

According to this declaration, Grade I and Grade II assisted schools, that is to say, schools for higher studies, may continue as private schools but without State-aid. Can they charge fees? "No" said the Minister of Education to the Headmasters' Conference at an interview on 16 August 1960. But since then he has modified his policy. Now he wants the parents and teachers to decide. Even if they decide in favour of fees, that decision can be changed by them later. They may, after agreeing to fees, refuse to pay fees; but the child cannot be sent away from school for that. The teachers have been told that "pension grants to teachers who continue in schools which opt to go private will be withdrawn, but such teachers would be given the option to retire." (Daily News, 7-9-60). This practically amounts to a penalty for voting that a school should go private. Thus the conditions created by the Ministry for a referendum if a school would go private are such that neither the parents nor the teachers will ever vote in favour of fees. And, *mirabile dictu*, all this is said to be democracy, pure and simple! In the case of Grade III schools even a Hobson's choice is not offered to them. They must become State schools.

On the eve of the July elections, Mr. Felix Dias Bandaranaike, the General Secretary of the S.L.F.P., issued a statement, later incorporated into the Party Manifesto, to "clarify its position in regard to education." This statement, besides being a declaration policy, contains reasons for that policy. Here is the full text of the statement:

"It is abundantly clear that the education system has failed to satisfy the needs of independent Ceylon. Far from helping to solve the problems of unemployment and economic development it has added to the problems in these fields. At the same time it has undoubtedly led to decay in the nation's attainments on the international and cultural side. Our Party recognises that need for a radical change in the system of education and it shall be our policy to establish such a system as would combine the best elements of the education

systems of the West together with some of the fruits of educational experiments in the East like the Wardha Scheme in India. A scheme of education so organised while helping to solve the problems of educational development will also help to restore our falling standards on the cultural and moral plane. While admitting that religion must be given its due place in the education of the country, we deny that schools should be classified on the basis of religion. No educationists of any worth today will accept the

religion. After the elections, the Prime Minister, in her address of thanks, declared that the education question would be settled according to the findings of a Commission to be appointed for that purpose (Dinamina, 22-7-60). In the Throne Speech, however, the tone is very different: take-over is definite, no freedom for Grade III schools to go private and no committee to examine the question of unified control. Why is this difference? What really happened to the sobriety of the Manifesto? Surely, the people returned the S.L.F.P. to power not on the Throne Speech but on the Manifesto. I wonder, how the same Party can now say that they have

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

principle of segregation of children for their education on the basis of religion or race, and it will readily be conceded that such segregation is at the root of much of the communal disharmony evident a few decades in India and in the present day in South Africa and America. We state that the surest way to end racial and religious disharmony in Ceylon and pave the way for a united nation is a system of education that will ensure that the children of different religious and racial backgrounds are brought together.

"It will readily be granted that education paid for by the State should be given by the State. In advanced countries like America this is the principle followed. Whatever was the system in Ceylon under a colonial regime, the same principle should, we feel, be accepted in Ceylon today. It is our intention to set up under the Ministry of Education a Central Education Authority with local Educational Authorities in the Provinces, which will see to the educational needs of the children by means of a system of non-sectarian schools. While religion of the child will be a compulsory subject under the system we propose, there will be no bar to any denominational schools continuing without government aid, so long as they conform to rules laid down by Government. We shall appoint as soon as we form the Government two special committees: one for the revision of the scheme of studies to give a national outlook to the education imparted in schools, and the other to prepare the way to bring the entire system of education under a Central Authority." (Daily News, 9-6-60)

Why this difference?

It is evident that there is a difference between the statements of the Throne Speech and the promises of the Manifesto. In the latter, there is no talk about the "take-over," but only about setting up a Central Education Authority under the Ministry of Education, and that to be effected only after a special committee had examined the question, and all denominational assisted schools are to be given the option of continuing private, without Government aid. At the hustings, too, the S.L.F.P. campaigners, including their leader, when addressing voters in Catholic areas, not only refrained from talking about the "take-over" of schools, but assured them that no harm would be done to Catholic schools or to the Catholic

no choice but to take-over assisted schools, because a promise had been given to the country before the elections to that effect.

The new system

The Throne Speech declared that the national system of education to be established would be "in conformity with the cultural and religious aspirations of the people." We are prepared to co-operate with Government in establishing such a system. As a matter of fact, the present system, with State schools and assisted schools, is a national system, to the extent that all schools work under one Education Ordinance, one Code and one Department, and prepare students for the same examinations under State control. So far, at least from 1870, our educational history has been, as in England, "the story of a progressive partnership between the Central Department, the local education authorities and the teachers." (Curtis, S.J., *Education in Britain since 1900*, London, 1952, p.1).

But what the new scheme proposes to do is to make the State control over all schools absolute, by taking over, with their buildings, equipment and staff, and turning them, overnight, into State schools. Henceforth, at least, as far as Grade III schools are concerned, the State will be the education authority and agency—one and only. May be that Government is not determined to set up a dictatorship; but, unfortunately, the ill-timed utterances of some M.P.'s and the reluctance of the Ministry of Education to reveal its scheme in full, have created the impression among the people that Government is bent on riding rough shod over assisted schools. If parents have the prior right to choose the kind of education that shall be given to their children, have they not the right to know what changes are coming over an educational system, which is at least 75 years old, and to express their views? Why all this haste and secrecy over so important a matter like education, especially when radical changes are contemplated? It is highly undemocratic to thrust on the nation a system of education, without giving it an opportunity of examining and evaluating the implications.

A number of Buddhist schools are housed in "dharma sala" and buildings within grounds held sacred. There are many Catholic schools in a similar position; there

Continued on page 7

Cardinal Agagianian's Programme

Tuesday, 20 September:

1-05 p.m. His Eminence Cardinal Agagianian arrives at Ratmalana Airport from Madras. Reception at the airport—motorcade to Archbishop's House.

6-00 p.m. Benediction of the Blessed Sacrament of St. Lucia's Cathedral.

Wednesday, 21 September:

Mass at St. Aloysius' Seminary, Borella.

11-30 a.m. Conference to Religious Brothers and Sisters at Aquinas University College.

4-00 p.m. Meeting of the Clergy at St. Joseph's College.

5-00 p.m. Public Meeting at St. Joseph's College.

Thursday, 22 September: KANDY

Laying of the Foundation Stone of the New Block at Kandy Seminary.

Benediction at the Seminary.

4-00 p.m. Meeting of Priests, Religious and Laity at the Cathedral. Benediction.

Return to Colombo.

Friday, 23 September:

2-15 p.m. His Eminence the Cardinal leaves Ceylon by air from Ratmalana Airport.



An Invitation

1. All the Faithful of the Island are invited to the Public Meeting at 5 p.m. on the 21st at St. Joseph's College, Colombo

Seats will be reserved for the special delegates from the various Dioceses.

2. All the Religious Brothers and Sisters of the Island are invited to the meeting at 11-30 a.m. on the 21st, at Aquinas University College.

3. All the Priests of the Island are invited to the meeting at 4 p.m. on the 21st, at St. Joseph's College.

Charles Reymann, O.M.I.
Vicar-General.

Thousands gather at Matara's Shrine

UNPRECEDENTED scenes of devotion were witnessed when thousands gathered at the feast of Our Lady of Matara to celebrate the annual feast.

Catholic Union of Ceylon

Reception to Cardinal

HIS Eminence Gregory Cardinal Agagianian will be accorded a reception by the Catholics of Ceylon on Wednesday, 21 September, 1960, at St. Joseph's College, Colombo 10, at 5 p.m.

All Catholics are cordially invited to be present at the function.

G. D. G. de Mel,
Hony. Secretary,
Organising Committee.

New Educational Policy

Continued from page 6

are also a large number of girls' schools situated within the enclosure of convents, which is considered inviolable. How can these buildings be taken over for State schools, without outraging the religious feelings of the people? We are grateful to the Minister for assuring us repeatedly that "every effort would be maintained to avoid hurting the sentiments of the people." But we would like to know how? By painless extraction or genteel spoliation? Is there some way of depriving a community or a society of their most cherished institutions without hurting their sentiments especially when these are intimately linked up with the religion they love? What if these institutions have been built on their lands, with their money, with their labour, and maintained and improved for a particular purpose, namely, to give their children an education in their proper surroundings and according to the tenets of their religion? If they are to be deprived of these institutions without giving them either the opportunity or the means to set up others, will there not be bitter resentment? And, as if to add insult to injury, we are told that it would be immoral to ask for compensation, though we never even suggested a barter. There is an old Sinhalese saying: *pol horakam kala novel, ellan bassai kiva vagei*. It is like saying, "I did not steal the coconuts, but simply brought them down the tree."

There is offered a small consolation, however, that in the Education Board to be set up by Government to administer its schools, "persons of eminence of all religious persuasions" will have a place. Probably, the same pattern will be repeated in the Local Boards of Education. If these Boards are to function efficiently, politicians and place-hunters should find no place in them, for teachers and parents would be dragged into the local contentions and rivalries. Only educationists

WHEN Fr. Berrewaerts came to Ceylon as Professor of Moral Theology and Canon Law at the Papal Seminary, the Belgian Provincial of the Jesuits was relieved of a great problem, for the Aristocrats and those who could afford it wanted their children transferred to where Fr. Berrewaerts went so that he may continue to be their Classics Master.

His Father had given up his lucrative and honoured place as a Professor of the State University in order to teach in Catholic Schools at a time when Belgium was passing through the phase that we are entering now, in our history. That was the time when Judges were seen in market squares and church doors begging for pennies to run an independent Catholic School System. His aunt had maintained a whole Mission station in the Congo. No wonder then that young Augustine Berrewaerts came to the Missions or that he asked his Superiors permission to take over the school that Mgr. Zaleski had founded.

It is an irony of fate and a paradox of life that those who opposed the registration of Fr. Berrewaerts' School in 1910, did so because he wanted it to be a free school. The irony is that these same people were later in the forefront shouting for free education.

Fr. Berrewaerts worked hard himself and worked systematically and gave an example of what he expected his teachers to do. He did not merely supervise the teachers' work. Often enough, in front of the teacher, he took the class himself. Not only did he care very little for distinctions of caste or community, but also realizing that, connected with the idea of caste was an artificial hierarchy of labour values, by doing the most menial work himself, he taught by example what he continually preached: the dignity of manual labour. Children naturally followed his example.

He has set a record that would be the envy of every school principal. After the registration of the school when the first batches were sent for the Public School leaving examinations, the results read: nine sent, nine passed, nine first divisions; twelve sent, twelve passed, eleven first divisions. In the thirties, the school leaving examination results were first confidentially made known to the principals who could appeal on behalf of children who had done good work during the year but had somehow or other failed the examinations. With the belated results came a letter from the Director of Education: "You are the only school principal who made no appeal." The results 24 sent, 23 passed.

His achievements in examination

• NEGOMBO

THE Parishioners of Grand Street, Negombo celebrated the Feast of The Nativity of Our Lady on the 11th of this month.

The feast commenced with the

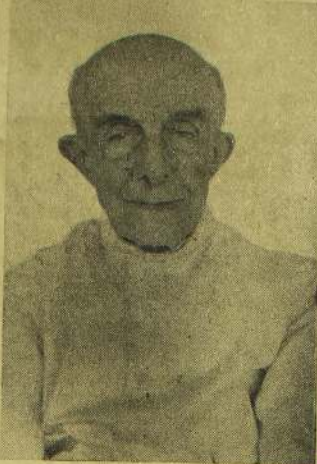
and those genuinely interested in the well-being of the school should be included in them.

(To be continued next week)

Next Week's Jubilarians

● FR. AUGUSTINE
BERREWAERTS

● FR. CHARLES
DUPONT



AT Lewella just now are two of our oldest Missionaries, who for half a century, on account of the rare positions they held, have influenced the character and formation of hundreds of priests now working in different parts of India, Pakistan, Burma and Mauritius. On the 23rd of September one of them, Fr. Augustine Berrewaerts, will be 70 years in the Society of Jesus, and on the 19th of August the other Fr. Charles Dupont reached the 60th year of his priesthood. In their 88th and 93rd year respectively they have not reached their second childhood. They are still doing their useful bit of work in guiding souls who come to the retreat house at Lewella. Their well-wishers and old students are gathering this 25th and 26th to show them that at least in the hearts of those over whom they have had influence, gratitude is not a lost virtue. The Messenger joins them in wishing the two Jubilarians ad multos annos.

Fr. Augustine Berrewaerts S.J.

results is a clue only to a minor aspect of his character. He was a realistic man, and a matter of fact man, not carried away by fads or moods. His school motto was put down in English because he wanted all to understand it. "Love your neighbour as yourself." He himself lived up to that motto. To help needy students he cultivated a bit of tea and rubber, and in the evenings while he worked the plots with them, he gave them private tuition in their weak subjects by merely talking to them about such subjects. If in other schools children carved their names on desks to be able to show where they sat in their youth, in his school he built a tradition where the pride of a child was to keep his desk stainless and polished, and on any Friday during afternoon recess you could have seen all the children vying with one another to get their desks in a better shape than those of others.

Besides the school dental clinic, he built a school sick room for he found that children going back home when ill in schools naturally became worse and lost many school days.

Hundreds are the underprivileged children who would have today filled the ranks of the unemployed or even drained the social service department but for the opportunities opened up for them by Fr. Berrewaerts and the services rendered to them by him.

Born on the 21st of August 1872, he came to Ceylon on the 5th December 1905 and worked at Ampitiya till that memorable 15th of February 1955, when grateful hearts joined to make a motorcade to accompany him to his new destination in Galle. Having worked in the missions for a couple of years he has come to Lewella to give the fruit of his experience — of the Gospel lived and practised — to those that seek it from him.

Fr. Charles Dupont S.J.

FR. Charles Dupont saw the light of day on the 15th February 1867 and on the feast of St. Charles — the 4th of November 1902 — he came to Ceylon. After a two year term of parochial work in Kegalle, he came to the Papal Seminary at Kandy where he took to lecturing on Metaphysics. He would have been fifty years in the same room, had not the changes that came with the transfer of the Papal Seminary to Poona taken him to Lewella. Since he came to this fair Isle he too has not left us. This is so much his land that one of his confreres addressed a letter to him: Palama-uda-gedera Carolis Appuhamy, which is a perfect translation of his name into Sinhala.

If you want to make sure of the height of a hill or the length of a river in Ceylon, ask Fr. Dupont. And if

he disagrees with you, be sure that your book of ready references has a printing error. Same holds good for the anniversaries and birthdays of students and professors who had anything to do with him in the Seminary.

The reason why he can dabble so easily with metaphysics and remember with ease so many facts and figures is that he is not bothered with the little petty things that trouble most people. He has a very direct and philosophical outlook on life. Even now if you tell him that then is going on, a very anti-God campaign by some Atheists, he would just remind you: "Ah! But you see, hm, hm, when the Atheist denies the existence of God, hm, he is implicitly affirming his existence." He will then set out to prove it to you to the hilt. But do not for a moment go away with the idea that he is living always in the clouds. When he was Parish Priest of Ampitiya, he could have got retreat preachers and confessors from any part of the world, but most children wanted Fr. Dupont for their confession. When others succeeded him as parish priest, he was still there at the confessional practically every morning. With the same clarity with which he distinguished the majors and minors in his lecture room, he clarified to his young penitents their moral problems.

Little servers took delight in knotting their ribbons the wrong way just to watch him in his inimitable style teaching them the right way to do it. He taught them the rubrics, the reason for doing a thing a particular way.

A legal luminary who has graced the Assize benches and sat on commissions was in those days reading for his B.A. London. He did not know what to make of a certain text book. He received an introduction to Fr. Dupont who asked him to come back in the course of the week on a fixed day. On that day there was his text book with "Notes like Verity's" with references to page and line. Our future judge was to get a further shock when the conversation drifted to Economics. Having heard the good Father's erudite answers the question was put to him, "Was it at Sorbonne or at Louvain that you studied Economics?" "Ah, you see," he said "I did not study Economics, hm, hm, but I read a book or two in the library." That is the great lesson that Fr. Dupont has to teach us now. In the great seething cauldron of ideas, mixed motives and changing ideals that we find ourselves, we shall have to judge all things by First Principles.

While we hope that he will break another record at Lewella, we pray God that we may be able to have something of the simplicity that has characterized the greatness of Fr. Dupont.

FR. THEODORE PIERIS

• WATTALA

TOMORROW, Sunday the 18th, the Patricians of Wattala hold their 36th meeting at 4-15 p.m., when the subject for discussion will be "Our Catholic Heritage." The lay speaker will be a member of their own group, Mr. I. G. Pieris.

Sunday will be the third anniversary of this very active Patriarchal group.

Vespers of Our Lady on Saturday at which the Rev. Mgr. Wettasinghe officiated. Rev. Fr. Mervyn Weerakkody sang the High Mass.

After Mass when the parishioners paid their customary visit to their Parish Priest, on behalf of the Parish the Secretary of the Church Committee pledged their loyalty and obedience to the hierarchy.

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BOOK PAGE

AROUND THE WORLD

COME TO OBERAMMERGAU!

IT'S not everyone who can sail or fly away to Oberammergau. If you, like me, have begun to dream that wishes were jet-planes, I hasten to say: don't despair!

The next best thing to being in Oberammergau yourself is to let Elisabeth Corathiel take you there — through the pages of her intensely charming, fascinatingly beautiful book: "OBERAMMERGAU AND ITS PASSION PLAY" (Burns and Oates) and available locally at St. Michael's Book Shop in Jampettah Street, Colombo, and priced at Rs. 11/25.

And how well she takes you on this pleasant trip. Listen!

"How the wind whistles round lofty Kofelberg! Already the snow-cap on Noth is half-way down the slope. Come, close the shutters and draw round! You shall hear the story of Oberammergau."

As one who has known Oberam-

mergau intimately throughout her life and is today considered an authoritative guide on the village and its internationally famous Passion Play, Elizabeth Corathiel's book is a mine of information.

A multitude of photographs of breath-taking beauty including the cast of the 1960 Passion Play adds immense value to this book.

This book provides up-to-date information and is a great help on how to get the most out of a visit to Oberammergau.

H. P.

Pretty as you please

THAT'S the title of a book, as attractive a title as any in the world, and sub-titled "365 recipes for young ladies" which is a bit of a misnomer!

If you're thinking of another good cook-book you're downright wrong! Author J. Maurus who has compiled this excellent book published by St. Paul Publications of India and priced at Rs. 3/- states in his Introduction:

"Dear young lady, read these daily thoughts, ponder over them, and you will soon discover that you need to be more and more rich of that beauty that comes only through the practice of virtue."

An ideal book for gift-giving at any time of the year, and one to keep on every home-library shelf.

H. P.

Post Reformation Spirituality

by Louis Cognet. Burns and Oates. Available locally at St. Michael's Bookshop, Colombo 13. Price Rs. 5/60.

HERE is another Faith and Fact Book; volume 41 in Section IV "The Means of Redemption" sub-head. Needless to say, as it has often been stressed in these columns, each volume is self-contained and complete by itself although they form an encyclopaedic series by their choice, range of subject and grouping.

Post-Reformation Spirituality deals with the derivation and development of the mystical tradition from the Renaissance period to what is commonly called the French School of seventeenth century France.

The first part of the book traces the influence of Tauler, Ruysbroeck, Herp or Harphius and Blossius upon St. Ignatius Loyola, Cisneros, and the other moving spirits of the spiritual revival.

The Spanish School under St. John of the Cross and St. Teresa of Avila have been analysed and assessed, and even the lesser defined Italian School has been carefully evaluated and placed. The book then turns to deal with the schools of mysticism which arose in seventeenth century France, and produced the great wrangles between Jesuits, Jansenists and Quietists.

The book is a scholarly summary of spirituality in the classical period the best possible within the limits of, and in conformity with, the object of this series. The provocativeness of the volume satisfies the reader with a select bibliography. For bar-

gains in knowledge with intellectual stimulus thrown in for good measure a Faith and Fact Book has no parallel.

V. L.

Gethsemane

GETHSEMANE by A. C. Seneviratne, 6 pages, Colombo, H. and C. Press.

THE author of this booklet is a senior lawyer of Colombo who has been a journalist for a number of years. He sets out to solve the problem of the mysterious prayer of Christ pronounced in the gloom of Gethsemane on the night of Holy Thursday.

"Abba Father, he said, all things are possible for thee; take away this chalice from me; only as thy will is, not as mine is." — Mark 14, 36.

The traditional explanation of this text as found for example in St. Thomas Aquinas (*Summa*, IIIa, q. 18, a. 5, a. 6) has been that the conflict in Gethsemane was between the sensible appetite of Christ and His spontaneous human aversion to the pain and opprobrium of the Passion on the one hand, and the divine will of the Father exactly coincident with the divine will of the Son, on the other. Here we seem to touch the core of the mystery of the human-divine consciousness of Jesus.

Mr. Seneviratne offers a new solution. Christ really prayed for an advance in the time or "hour" of the Passion, so that He might force Satan to combat unprepared. The object of the prayer was "the hastening of the Cross," p. 4.

Exegetes are now unanimous that the word "hour" as used by St. John does not mean a temporal period but the culminating point of the Messianic life of Christ, the Passion and Resurrection as a privileged moment of History. The author's interpretation would seem to fall back on a purely chronological sense to be attributed to "hour" and on this count would find little favour with exegetes.

The booklet is however delightfully written and contains a number of Classical references with engaging theological insights into the life of Jesus, the Man of Sorrows.

D. F.

MARY MOTHER OF GOD

by Leon-Joseph Suenens. A Faith and Fact Book. Burns and Oates London, 1959. Rs. 5/60. Available at St. Michael's Bookshop, Colombo 13.

Mgr. Suenens, the Auxiliary Bishop of Malines, has in his previous book displayed a rare gift for clarity of exposition combined with precision and depth of thought. These qualities are very much in evidence in this new book.

As the author points out at the very outset, our devotion to Mary should not be a matter of sentiment or religious fervour merely, but should be based, four square and solidly, on doctrine.

Mgr. Suenens proceeds to explain the doctrine of Mary — God's law in regard to her, the providential role of Mary in the life of the Church generally and of every soul in particular.

Thus our devotion to her emerges not as an emotional "extra," as a concession to the imagination and to popular feeling, but as the expression of God's will, God's Law for us. But this law is at the same time an ineffable divine gift, after Christ the most outstanding of God's graces to us, and we must accept this gift with love and gratitude.

This book is easily one of the most valuable in this series and is therefore very strongly recommended. "Who is she that ascends heavenwards, with the beauty of the rising dawn?" Mgr. Suenens' little volume provides a perfect answer.

J. P.

Read Catholic Literature

THE PRIESTHOOD

A GREAT human document revealed candidly, reverently and appealingly, and providing a deep insight into the immense ordeals and triumphs of a priest who receives the Cardinal's hat, is made available to readers in "THE CARDINAL" by Henry Morton Robinson a Pan Major published by Pan Books Ltd., London and which could be had at The Catholic Book Depot, St. Philip Neri's Church, Pettah, Colombo, for Rs. 4/-.

World sales of this book have topped the million mark. The author has stated in his foreword: "The Cardinal is neither propaganda for nor against the Church. Most emphatically it is not a theological treatise or a handbook to history. It is a purely fictional tale, a story to be read as a narrative woven by a watcher of our world, who believes — in spite of evils fearfully apparent — that faith, hope, and compassion animate men of goodwill everywhere."

No Catholic should miss reading it.

H. P.

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SCHOOLS MAG

Vol. 3 No. 32
17 Sept. 1960

Your dear schools, the schools that you cherish so much, the schools that made you what you are today, are being snatched away from you... this is no time to be silent...

My dear children,

I needn't tell you of the danger there is to your dear schools, the schools that you cherish so much, the schools that have given of their best to make you what you are.

Under the guise and cover of a national system of education, fundamental rights are being attacked, and no one can remain indifferent.

Greater things are wrought by prayer than the world dreams of and you know how much the Divine Master loves "little ones."

Well! Let's intensify our prayers and sacrifices for our schools and let us ask the Queen of Lanka to save our poor country from the calamities that can befall us.

This is no time to be silent. Let us express our views and feelings openly and fearlessly. Our schools were built on the sacrifices of our ancestors and parents, who were generous with their mite to afford us a sound religious and moral education.

Yes! No one can remain cold and silent when authorities are contemplating trampling upon human and parental rights.

Let us get to Mass as often as we can and implore the Divine Master that sanity prevail.

Always in Jesus and Mary,

Uncle Ashley

A Thought FOR THE WEEK

Today!

WITH every rising of the sun
Think of your life as just begun,
The Past has cancelled and buried deep
All yesterdays. There let them sleep,
Concern yourself with but Today,
Grasp it, and teach it to obey,
Your will and plan. Since time began
Today has been the friend of man,
You and Today! A soul sublime
And the great heritage of time,
With God Himself to bind the twain,
Go forth, brave heart. Attain! Attain!

Birthdays

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

17th—23rd SEPT.

Sept. 17th: Nirmaladevi Fernando, 15/2, Chapel Lane (Colombo 2), Francisca Nirmala Damayanthi Fernando, 81/4, Waidya Road, (Dehiwela), Stanley Pereira, 94, Anguruwella (Kegalle).

Sept. 18th: Virginia Ransinghe, 820, Etul Kotte (Kotte), C. Anthony Sunil Silva, Waikkal (Dankottuwa), Carmen Perera, 23, St. Joseph's Street (Negombo), Christine Jesudason, 16, Uswatte Circular Road (Moratuwa), Charmaine Marie de Silva, 381/6, Nawala Road (Rajagiriya).

Sept. 19th: Marie Chrisanti Rodrigo, 9, Abeyundere Road (Galle), Mary Hyde, Scrubs Estate (Nuwara Eliya), Shantha Gunatilleke, "Fair Light," Kalamulla (Kalutara), Hyacinth Gunawardene, 136/3, St. Lazarus Road, (Negombo).

Sept. 20th: A. D. Nirmala Mary Annesline, "Swineetha" (Madampe).

Sept. 21st: Helen Thomas, 78, Bankshall Street (Jaffna), Mario Neil Cooke, Block "B," No. 4, Govt. Flats (Bambalapitiya).

Sept. 22nd: Merryll Pavey, 10, Ramya Road (Colombo 4), Felix S. Dias, Anuradhapura Road (Puttalam),

My Impressions on the Schools' take-over

I PRESUME all our members are aware of the great danger our schools are compelled to face. It is not enough to only know this fact. It is time we realised that time does not stand still, and that with every advancing minute, our schools are forced to face grave difficulties.

Therefore it is our duty to add in whatever small manner, our share of co-operation, to that of our Bishops, Priests, Nuns and our parents, whose interests are to secure the safety of our schools.

As we already know, several measures have been made use of in order to help the government understand the taking away of parental rights which ultimately the taking over of the denominational schools means.

We children can do many other acts of penance—not indulging in eating sweets, trying to be very obedient, kind and helpful, keeping our rules in school, giving good example, saying aspirations during our spare time, etc.

The prayers of children are said to be very powerful, so let us all do our best to move the Heart of Jesus to obtain this big favour for us.

St. Anthony's Convent,
Kandy.

by
**FELICIA
PEREIRA**

However as these are beyond our interference, we students must think out some other means by which, we could render our share of help. The best and most effective means of winning over all opposition, is by putting into effective use the holy weapon of prayer.

There can be no doubt that if all members of the Schools-Mag pray earnestly and offer sacrifices, then we could shelter our schools, from the dangers that haunt them.

As prayer and sacrifice are the most appropriate weapons adaptable for defending our schools, we should not hesitate to make use of every opportunity our Blessed Mother presents us with.

Let us constantly lift up our minds and hearts to God, appealing to Him, to save our schools. Let those of us who can go to daily Mass and Holy Communion do so, even though at times, it may entail great sacrifices, like cutting short our sleep, walking a distance in bad weather; loss of time for other duties, etc. When we offer these hardships so as to intercede with God, together with Jesus, who offers Himself at the sacrifice of the Mass, God cannot let our prayers go unanswered.

Sept. 23rd: Indranee Abeyasekera, 94, Mahawatta Road (Colombo 14), Hilary Sansoni, Block "D," First Floor, No. 3, Govt. Flats (Bambalapitiya), Shirley Pereira, 792, Aluthmawatte Road (Mutwal), Carmeline Fernando, Hill Street (Kalutara), Regina de Silva, 89, Albion Road (Dematagoda).

THE government's decision to take over denominational schools is a great blow to us. In doing so we will be deprived of our religious liberty which we enjoyed for so long.

Would it not be better for the government to provide schools to the unfortunate children, than to suppress the well disciplined denominational schools? The government does not seem to realize the hard labour that has gone towards the building up of these schools. In my opinion the take-over strongly suggests

Altar boys at Batticaloa

• Travis I. D. Balthazaar reporting

SAINT Mary's Parish Altar Boys' Association's new Moderator is Rev. Fr. C. Gnana-pragasam, S.J.

Rex Anthony Leslie De Lima is our Assistant Moderator.

Our old Moderator, Rev. Fr. Claude P. Boudreaux, S.J., brought some Altar Boys from Bambalapitiya, when he came for his last vows. We played a game of foot ball against the Bambalapitiya Altar Boys' Association.

P. Iruthayam, the President of the Puliantivu Altar Boys' Association captained the Puliantivu team. The game was drawn.

The referee was our Assistant Moderator, R. A. L. De Lima. The two linesmen were Bradman Balthazaar and A. D. A. R. Ravindraraj.

TEEN-AGE OPINION ON THE SCHOOLS TAKE-OVER

THE SCHOOL IS MY ALMA MATER

Dear Editor,

As a student I am against the take over of the assisted schools. The school is my alma mater. I am her son. From her we get our religious training and education. If the State takes over our schools, our religious training is bound to be neglected.

Our schools celebrate religious feasts. They provide the necessary religious atmosphere. As such the boys are devoted and loyal to their religion.

I strongly feel that the State should not interfere with our religious freedom.

Melvyn de Costa.
Kochchikade.

Let's pray the Rosary

MEMBERS of the Schools-Mag rally together, To invoke the aid of our heavenly Mother, Three thousand, six hundred and fifty rosaries a day, Recited for our schools will go a long way.

O! Mother of mercy graciously hear,
The prayers of all thy children dear,
Protect our schools, we beg of thee,
Grant us peace and how happy we'll be.

CLARINDA BASTIANS.

Good Shepherd Convent,
Kotahena.

What of
our
future?
what of
the
future
of
our
schools?



IT'S GOODBYE TO DEMOCRACY!

BY
Felicia Davidson

crimination between the Catholics and Buddhists of Ceylon. We Catholics should therefore have

courage and a strong faith in God as there is imminent danger.

If the press is gagged and the schools taken-over we can rightfully say that this is a "totalitarian state" and we can wish "Good-bye to Democracy."

St. Joseph's Convent,
Grandpass.

Your
Stamp
Corner



NEW IRISH STAMP

THE special Irish postage stamp (see illustration) to commemorate the founding of the European Conference of Postal and Telecommunications Administrations will be issued on 19th September, 1960.

The stamp, will be in two denominations 6d. colour brown (1 1/2 million) and 1s. 3d. colour blue 1 1/4 million). The design submitted by the Finnish artist, P. Rahikainen whose name will appear on the stamp was selected at a meeting of the member countries of the Conference.

The stamp will be inscribed with the word "Europa" in Roman characters and with the letters "CEPT" the initials of the name of the organisation in French, its official language.

The "O" in "Europa" represents a wheel with 19 spokes,

one for each member administration. The denominations and the name of the State in the Irish language, "Éire," will also appear on the stamp. Perforations 15 by 15.

First day covers, if fully addressed and accompanied by a remittance to cover the value of the stamps required, will be serviced by the Controller, Philatelic Section, General Post Office, Dublin, and the Postmasters of Cork, Limerick, Waterford, Galway, Dun Laoghaire and Wexford, provided they are received not later than the 17th September, 1960.

A special first day of issue mark will be impressed on first day covers posted at the office mentioned.

Courtesy: Dept. of Posts and Telegraphs, Dublin).

RECIPES

• Chocolate
rabbit

Ingredients: 1 pint packet of lime jelly, boiling water, 1/4 pint cream, 3 dessert spoons sugar, 4 ozs. plain chocolate, a few almonds.

Method: Break up jelly, pour on 1/4 pint boiling water, stir till dissolved, make up to 1 pint and leave to set. Skin the pears and try to keep the surface quite smooth. Now divide each pear in half. Remove the seed part from the centre, put pear flat side down on rack. Break up chocolate and melt in warm place or over a pan of hot water. When melted add 1 tablespoon water. Stir the chocolate mixture thoroughly, then spoon some carefully over each pear and leave to set.

When jelly sets firmly put on damp greaseproof paper and chop into chunky pieces spread on dish. Pour boiling water on to almonds, dip in cold water and peel. Put into the chocolate pears to form ears. Put pears on dish, whip sweetened cream stiffly and put a good blob at thick end of rabbits for a tail.

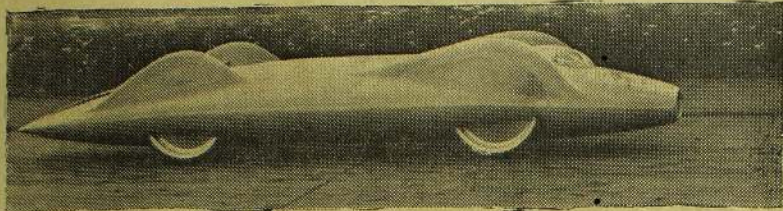
Sent by Cynthia Gooneratne, 105, Hunupiyita, Lake Road, Colombo 2.



Schools-Mag

SCIENCE Scrapbook

To Capture World Land Speed Record



Britain's Donald Campbell drives "Bluebird," the car in which he hopes to capture the world land speed record, during low speed trials at the Goodwood motor racing circuit in Sussex, England. Powered by a 4,000 horse-power Bristol Siddeley Pro-

teus engine, "Bluebird" is expected to reach 450 miles per hour when Mr. Campbell makes his record attempt at Bonneville Salt Flats, Utah, in the United States, this month. The present world record, set up for Britain by the late John Cobb, stands at 394.6

m.p.h. Eighty-six firms in the British motor industry have contributed as sponsors or suppliers to the design and building of "Bluebird," which is said to have cost 1 £ million to construct. [Courtesy: U.K.I.S.]

The pocket-size private telephone

OFTEN temporary telephone connection is needed over short distances, e.g., during construction or assembly work, at sports events, and on similar occasions. Standard Elektrik Lorenz A.G. of Berlin have a handy small-size telephone set for such purposes. With two talking ends and several hundred yards of wire it weighs only one pound, and can be easily carried in an attache case. Electricity is provided by three fine dry batteries inside the handle of the apparatus. If needed a distance up to nine miles may be spanned. For domestic use the Siemens Company supplies an assemble-it-yourself home telephone consisting of two ordinary telephones to be attached to the wall and the usual accessories. This telephone gets its electricity from an ordinary torch battery.

A refrigerator bag for taking along

A COLD-STORING refrigerator bag for taking along has been developed by the Bauknecht Refrigerator Company of Stuttgart (West Germany) under the name of "Eski." The bag can be carried on journeys, at camping, or during work. Cooling cartridges, placed in the refrigerator for an hour before,

are put into the handy bag. They are stored cold enough to keep food and drinks cool and fresh the whole day.

A whole refrigerator for taking along

THOSE wishing to take a whole refrigerator along for cam-

ping or a week-end place can obtain a transportable plastic refrigerator box, with a volume of 6 gallons. The small box fits comfortably into the luggage room even of smaller cars, and its weight is only 30 lbs. Its cooling aggregate is powered either by propane gas or by electricity, with simple switch-over from one method to the other.

Celebration of the Feast of Our Lady of Snows

★ Marjorie Soris reporting from Ratnapura

THE annual feast of Our Lady of Snows was celebrated with great solemnity and splendour in our parish church of SS. Peter and Paul, Ratnapura.

The statue of Our Lady of Snows looked stately in the midst of the gaily adorned altar. The highlights of the day began with the high Mass which was sung by Rev. Fr. Jacob Fernando, S.J. who also gave a fitting and most impressive sermon to suit the occasion of the day.

He said the message that Our Lady carried to the world was a message of faith, belief in her divine Son. He also added, like the apparition at Lourdes and Fatima this vision of Our Lady of Snows was also accompanied by a miracle.

He said the performing of miracles by Our Lady serves two-fold purposes. First it helps in the progress of the Marian devotions and secondly it makes

the faithful convinced to have a great faith in her.

As she is the channel of hope, the one closely associated with God and thus without imploring aid from her it is impossible to reach the gate of heaven.

LAUGHS!

(Contributed by Sheila Barrie)

What concerns mothers most is not footprints on the sands of time but on the carpet.



When a rich man dies he may get more space on the front page but not in the cemetery.



Plastic surgeons nowadays can do almost anything with the human nose except keep it out of other people's business!

THE GREAT RETURN

HE WAS SITTING IN HIS OFFICE CHECKING THE MANUSCRIPT OF THE MORNING'S PAPER. WHEN HE HAD FINISHED HE PLACED THE SHEETS IN THE FILE READY FOR PRINTING. REMOVING HIS GLASSES HE LEANED BACK IN HIS CHAIR AND BEGAN RUBBING HIS TIRED EYES. "IT'S OVER" HE SIGHED. "NOW BACK HOME TO MY WIFE AND A GOOD NIGHT'S REST."

Striding out of his office he stopped a moment to glance

back. His eyes surveyed the door of his office and they came to rest on the name-board: Mr.

William Niven, Editor. There was a smile on his work-worn face, a smile that betrayed a deep-seated satisfaction.

It was his fourth day as Editor of the Communist Party's daily; a post which was the fruit of

and the people going in. A sense of dread overcame him at the thought of his own wife being one of those human beings whom he had thought only a few minutes ago to be half-witted.

He left his breakfast half over and walked to his room. Sitting on his bed he hardly heard the front door open, and close with

• A St. Michael's Studio Award Entry

By

MORRIS ALWINES

years of labour. And now that his dream had come true, he had gone all out to turn out a brighter and better paper.

Although he was tired he thought he'd walk it home rather than do it by bus. Colombo was a new city to him, and there was much he could learn from a stroll home. The unending traffic of cars and buses, the big shops full of things and customers—all these were new sights to him.

As he walked along the highways of this great city, he observed other people who were returning from their work places. There were the rich and there were the poor.

Both walked side by side with no apparent discrimination. This is one of the many things that characterises Ceylon as a Democracy, he thought. The word "Democracy" . . . it made him think hard.

The peal of a nearby church bell reached his ears. As he passed it, he slackened his pace, peering at the great building and the people going in like a school boy at an exhibition.

He could not help laughing at all those people, whom he held to be minus their sanity. As for himself, he thought, I need no church and I need no God. He continued walking chuckling at that thought which still lingered in his mind.

STRIFE

At the breakfast table William looked at his wife, who was silent. What he expected to see was the beauty of a fair face—a face that hadn't been marred by the usual strains and worries of a married life.

But in the face that he was gazing at, that beauty did not seem to exist. It had been there before—now it was gone. "Are you feeling sick?" he asked her. "Oh, no, I'm feeling fine," she replied.

She was looking at him as though to say something, but she couldn't get it out. At last she managed it. With a deep sigh she broke out: "Willy" she began, "I've been doing a lot of thinking these few days, and today I've come to a conclusion. I'm just disgusted of this sort of living. I'm turning back."

William sat there staring at his wife. He looked like a man who had been struck on the face. "Sheila" he blurted out, "you cant Sheila, you just cant do that. You will be ruining both yourself and me. Where would I be if my boss came to hear about this?"

Sheila looked up at her husband. Strength seemed to return to her usually meek eyes. "Look here Willy" she said. "I quite understand what it would cost you if I were to turn religious, but" she stopped to rub off the tears with her bare hand.

"But I've stood this long enough, tried to please you all these years. But now—now I'm not going to stand this any further." She looked at the clock on the wall and then at her husband. "I must be going" she said.

William pleaded, "but Sheila you just don't . . ." He knew he had lost. Where was she going to, was what he should have asked her. But to that he thought he knew the answer.

In his mind he pictured the church he had passed on the way

a bang that echoed through the house.

STRANGE IDEA

Sitting there a strange idea penetrated his mind. He rose, switched off the lights and walked into the on-coming dusk.

Mounting the steps that lead into the church, he stood gazing aimlessly at the statues, the exquisitely decorated altar, and most of all at the people. It was then he saw the statue of Our Lady of Perpetual Succour. His eyes remained on that for a few moments, and he experienced a sudden thrill. That, he knew, had something to do with his past.

His past was one he had struggled long to conceal. But now he let his mind wander and his past life came back to him, and he remembered that eleven years ago when he was a lad, he used to frequent these Wednesday Novenas. Then had come the transition, as it did come to many others of his age.

But in his case he always thought it had been different. He had turned to Communism not as many others did; to earn a living, or to be given a job. But what he wanted to do was to help the poor, the sick, and the needy. It was not only his goal; it was the goal of thousands of others all over the world.

But for him Communism was the road that led to it. Poverty to him had not been what could be read in the newspapers and magazines, but what he himself experienced.

POVERTY

He had known poverty better than many others did, for he had seen it in his own life . . . in the hut that was once his mansion. Now he could no longer be called a poor man's son, but his boyhood memories—the nights to bed without a crumb to eat, the hungry mouths his dad had striven to feed, the ever crying and desolate Mum—all these belonged to the past.

And it was his past; to him it had been a reality. It hadn't taken long for him to be included in the good books of the Communist Party. Then had come the great day when he was offered the post of Correspondent of the Party's paper. Four years of untiring and honest work had won him the confidence of his superiors, and now he was Editor in Chief.

The memory of his wedding day, which took place only three years ago was now fresh in his mind. He couldn't help thinking of the plans he had contemplated; the happy home he was going to make, the kids he was going to have. But now he was on the horns of a dilemma. He had to choose between the beauty

and love of a woman, and the strict discipline and lofty aims of a party.

AFTER 11 YEARS

And for once his mind did waver. But hadn't eleven years of Communism hardened his heart? He had given up his family, friends, his own self for the Party. He chose the latter.

He turned to leave. But he stopped and walked in. He wanted to satisfy his curiosity by taking a closer look at that statue which had held his gaze, and which had brought back to him his past life.

The statue was beautiful. He had never seen a better one before. There was something unnatural in that glow in those blue eyes. They looked like human eyes, yet they weren't human—they were the eyes of a supernatural being.

THE CONQUEST

As those two eyes pierced his gaze he was no more the man whose heart had been hardened by Communism, but he was the lad he had once been eleven years ago. He could feel the tears welling in his eyes. He bent his knees, and the knees which hadn't knelt for eleven years came down with a thump that hurt. As the tears rolled down his cheeks, his lips moved in silent prayer.

He arose and turned around, and his eyes were looking into that of his wife's. In her eyes too, he saw tears.

They were silent as they walked through the night. William looked up at the sky; at the stars and the full moon, and he remembered that he had, one to church not to return as a new man, but to turn back more convinced that he had always been right before.

But as he walked still gazing at the sky, he thought the moon was smiling and the stars were twinkling down at them. For he was now happy—happy that he was at last turning back.

A child's night prayer

● Jacinta D'Almeida has found this prayer very beautiful and hopes other members will love reading it. Jacinta attends Good Shepherd Convent, Kothahena.

I SAY my prayers

And hop into bed,
Straighten the pillow
And smooth out the spread.
Someone is coming
You easily can see,
To Dreamland we go
My Jesus and me.
There Mother Mary
With Jesus comes in,
We cover Him up,
Right up to the chin.
And then we slip off
To the land of nod,
Just wee little me
And the Son of God.

QUIZ

● Fitzroy Jayatilke of St. Peter's College, Bambalapitiya sets a Quiz for readers.
(a) Who wrote "Although the fig tree shall not blossom, neither shall fruit be in the vines?"
(b) Who said "I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God?"
(c) Who "Was clothed with camel's hair and a leathern girdle about his loins?"

Answers

(a) Saul. (b) Jesus. (c) John the Baptist.

YOUR BIRTHDAYS — BY REQUEST ONLY

THE attention of all Schools-Mag members is drawn to a new rule regarding the publication of members' birthdays in the Schools-Mag columns.

In future all Schools-Mag members who want their birthdays published in these columns will have to notify us well ahead of the date. A "birthday request coupon" (see below) will appear every week in future.

Those whose birthdays fall during the period 8th to 14th Oct. must fill up the coupon below and post it to the Editor, Schools-Mag, Catholic Press, Borella marked "BIRTHDAYS" to reach him on or before 28 Sept. the latest, if they want their birthdays announced in the Schools-Mag edition dated 8th October.

Members are requested to adhere strictly to the rules enumerated below:

RULES

1. Only one coupon could be used by a member and is valid for that week only.
2. Publication of birthdays

is strictly meant for members of the Schools-Mag only.

3. All those who have sent in their Enrolment Forms and have not received their Membership Cards and Numbers should state "Enrolment Form sent" under "Membership Number" on the coupon.

4. All prospective members

can also get their birthdays published, but they should attach to their Coupon an Enrolment Form correctly filled up.

5. All coupons should be neatly filled up.

6. Coupons received after the closing date will on no account receive consideration.

BIRTHDAY REQUESTS COUPON

For publication of Birthdays falling between 8th and 14th October (inclusive) in the issue of the 8th October.

Closing Date: 28th September.

Name.....

Address.....

Birthday.....

Membership No.....

Signature.....

Schools-Mag Enrolment Form

NAME.....

ADDRESS.....

SCHOOL.....

DATE AND YEAR OF BIRTH.....

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

Classified ADS.

IN MEMORIAM



**Mrs. Mary Rita Mahadevan
(Ranee)**

Born: 23.8.1930
Died: 21.9.1959

One year since you departed from us,
We miss your sweet face and lovely smile,
But Jesus found it best to take you dear
May God grant you eternal rest.

A Requiem High Mass will be sung at St. Lucia's Cathedral, Kotahena, on 22 Sept. 1960.

Fondly remembered and sadly missed by her sorrowing husband, parents, children, sisters and brother.

No. 64/63, Wall Street, Kotahena. 1265

2ND ANNIVERSARY



M. Peter Mendis

Died 30th September 1958

Eternal rest grant unto him O Lord
And let perpetual light shine upon him

May he rest in peace. Amen.

A Requiem High Mass will be sung for the repose of his soul on 30th September 1960, at St. Anthony's Church, Kadalana, at 6-30 a.m.

(Fondly remembered by his sorrowing wife and children).

"Santa More,"
Moratuwa. 1242



Christopher Fernandopulle

Died: 18th September, 1959

"A loving father you have been,
Many a trouble you have seen
To each one of us you did your best,
God grant you eternal rest."

A Requiem High Mass will be sung for the repose of his soul at St. Anthony's Church, Kochchikadde, on Saturday, 17th September at 6 a.m.

Inserted by his sorrowing wife, children and loved ones.

182, New Chetty Street, Colombo 13. 1247

Loving Birthday Remembrances



Lloyd J. A. Pereira

Born: 18th September, 1914
Died: 30th December, 1959

You suffered with courage
We knew not your pain
You fought to get well
But all was in vain.
Then Jesus called you to His
Home of Rest
It's true when they say
God takes the best.

Fondly remembered on this your birthday by your loving wife and sons.

768, Blomendhal Road, Mutwal. 1252



Esther Margaret

(wife of Chevalier Perera)

Died 16th April 1960

Ever in our loving hearts,
Eternal rest grant unto her,
O Lord.

"Esterlyn,"
Kurunegala. 1262

Of your charity
Please pray for the repose of
the soul of

William Pathiwiller

Died 9th September 1949

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

May he rest in peace. Amen.

"Merlemere"
Pethiyagoda,
Kelaniya. 1266

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

George V. Perera

Died 15th Sept. 1933

son of the late Mudaiyar and
Mrs. J. H. Peter Perera.

Affectionately remembered by his
sister and brother-in-law.

Mr. & Mrs. W. G. Henry Perera,
"Prinsy Villa,"
High St., Wellawatte. 1246

FIRST ANNIVERSARY

V. Joseph Ponniah

A Requiem High Mass will be offered for the repose of his soul by his son, Fr. Emm. Selvarajah on the 19th Sept. at 6-15 a.m. at St. Joseph's Church, Atchuvally.

May he rest in peace.

Fondly remembered by his loving wife and children who kindly solicit your prayers.

Atchuvally. 1250

PILGRIMAGE to WAHACOTTE

Conveyance: Buses
Meals and accommodation: Found
Starting from: Opposite Fort
Railway 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, J. G. H. Perera
Moratuwa. 1263

D. E. J. Serasinghe

Died 21st September 1959

One year ago today
Darling Daddy, death snatched
you away.

More years may pass
But deep in our sorrowful hearts
Loving memories of you shall
always stay.

Remembered by his loving wife
and children.

Nagoda. 1271

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



Gratiaen Alexander Perera

Died 20th June 1960

A Requiem Mass will be sung at
the Church of Our Lady of the
Assumption, Ratmalana, on Tues-
day, 20th instant, at 6.30 a.m. for
the repose of his soul.

8, 1st Lane,
Ratmalana. 1270

THANKSGIVINGS

MY most sincere and grateful
thanks to Our Lady of Pompei,
St. Jude, Blessed Martin De
Porres, St. Anthony and Our Lady
of Madhu for favours granted.
1245 Lily.

MY most grateful thanks to the
Sacred Hearts of Jesus and
Mary, Precious Blood and Holy
Face of Jesus, Our Lady of Seven
Dolours and Fatima, St. Joseph,
St. Anthony and St. Jude, Blessed
Peter Julian, St. Romauld, St.
Rita and Pope Pius XII for giving
me peace of mind and success in
all my undertakings.
1269 I. Adams
Ketawellamulla.

ACKNOWLEDGMENT

**Mrs. I. J. Fernando and Sister
Mary Anne** of Jesus sincerely thank
all the clergy, the nuns, their friends
and relations who attended the
Vestition Ceremony of Miss Char-
maine Fernando and all those who
sent presents, congratulatory letters
and telegrams on this occasion.
They regret their inability to
thank individually.

"Massabielle"
Initium Road,
Dehiwala. 1255

MEDICAL

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

Feast of Our Lady of Miracles

HAPUGODA (Kandana)

September 24th: 7.30 p.m. Vespers
" 25th: 6.30 a.m. Low Mass
8.30 a.m. High Mass

1260 Parish Priest.

Feast of St. Therese

DEHIGAHAPITIYA

The world today needs Repara-
tion for sin in its private and
public form.

A pilgrimage in the spirit of
prayer and penance to this Shrine
is our appropriate form of Repara-
tion.

September 24th: 6.30 p.m. Ves-
pers, Benediction, Procession.
September 25th: 8.00 a.m. High
Mass, Kissing of the Relic
Blessing and Distribution of
Roses, Danaya.

Please avoid all semblance of
a picnic, before, during and after
the pilgrimage.

1232 Parish Priest.

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. — De-
ceased.

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

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 Cathe-
rine Perera, all of No. 37, Boteju
Road, Dehiwala;

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 Anselem 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 Octo-
ber 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

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Convent of Mary Immaculate,
Tewatte, Ragama.

MARIS STELLA COLLEGE 'O.B.A. NEGOMBO.

There will be a Special General Meeting of the O.B.A. on Sun-
day the 18th instant at 5.30 p.m. in the College Hall in connection
with the proposed take-over of Assisted Schools by Government.

Old Boys are kindly requested to be present.

L. C. Samarakoon,
Hony. Secretary, O.B.A.

National Votive Basilica Building Fund.

(Continued from last issue)

Mr. Julian, Hendala 3; Mr.
K. A. Perera, Madampe, 20;
Mr. W. B. Anthony, Ragama 2; Mr.
W. J. Livera, Halpe 2; Mr. Joachim,
Talahena 2; Mr. C. Pieris, Kurunegala 1/50; Mr. C. L. Wilson, Madampe 2; Mrs. W. L. Silva, Kalamulla 5; Mr. R. Pieris, Halpe 5; Mr. P. D. M. Almeida, Paliyagala 30; Mrs. L. Cadedos, Dalugama 10; Miss B. D. D. Rajapakse, Maggona 2; Mr. W. H. Thamal, Dalupitiya 12.

Mrs. S. M. Fernando, Kadalana 5; Mrs. E. P. de Silva, Dehiwela 10; Mrs. F. C. Jurie, Batticaloa m.d. 5; Mr. F. D. Moldrich, Colombo 3; Mrs. S. M. M. Abrew, Ragama 2; Miss Marie Christine 10; Mr. C. Wijesooriya, Angoda 5; Mr. M. C. Fernando, Ja-Ela 5; m.d. Mr. D. A. Marties, Dehiwela m.d. 2; Mrs. Canagasabay, Bambalapitiya m.d. 3; Mr. V. P. Tennakoon, Ratmalana m.d. 5; Miss A. Dabare, Dehiwela m.d. 3; Mrs. T. Duckworth, Kandy 5; Miss P. M. Thomas, Kandy m.d. 2; Mr. and Mrs. Denzil Fernando, Ratnapura m.d. 10.

Mr. T. A. Dharmaratnam, Miss N. Amerasinghe, Miss P. Fernando, Mr. R. H. Fernando, Miss M. Fernando, Mrs. May Hanks, Mrs. M. L. Rodrigo, Mrs. Maria Fernando, Mr. M. P. Fernando, Mrs. D. C. Silva, Mr. M. M. Perera, Mrs. F. Fernando, Mr. Engo Silva, Miss N. Amerasinghe Mr. and Mrs. K. E. Fernando (Rs. 1 each) 15. Anonymous several 23.

Total for the period 2,534/75.
All donations addressed to the undersigned will be acknowledged individually.

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Administrator,
Our Lady of Lanka, Tewatte,
Ragama.

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

CATHOLICS RENEW LOYALTY TO HIERARCHY

OVER 500 PARISHIONERS OF NUWARA ELIYA, ASSEMBLED AT ST. XAVIER'S SCHOOL HALL RECENTLY, PLEDGED THEIR WHOLE-HEARTED SUPPORT AND UNSWERVING LOYALTY TO THE HIERARCHY OF CEYLON IN THEIR ENDEAVOURS TO OBTAIN A JUST SOLUTION IN THE SCHOOLS' TAKE-OVER CRISIS.

Labour Relations Officer of Nuwara Eliya district, Mr. Melville Pereira addressed the meeting in English and Messrs. J. T. Siriwardene and M. Gnanapragasam in Sinhalese and Tamil respectively.

With a view to ensure the rights of minority groups and to safeguard and preserve them, the following resolutions were passed in reference to the proposed take-over:

1. Such a measure would be against the cardinal principles of a parent to choose the type and form of education for his child emanating from his individual rights and his conscience;
2. It takes away from a parent the fundamental right to educate his child according to his own religious tenets.

Old Boys of St. Anthony's

AT a meeting of the Central Council of the Old Boys' Association of St. Anthony's College, Kandy, the following resolution, proposed by Mr. Frank Seneviratne and seconded by Mr. Willie Bandara Weerasekera, was unanimously passed. Copies of the resolution were forwarded to the Prime Minister, Members of the Cabinet and some Members of Parliament.

"The Central Council of the Old Boys' Association of St. Anthony's College, Kandy, registers its emphatic protest at the proposed take-over of all denominational schools like St. Anthony's College, Kandy, which has served all sections of the community for a hundred and six (106) years without discrimination of race and creed, as being a negation of the inalienable right of parents to choose where and how their children should be educated, and as a denial of the rights of parents as tax-payers to State-aid in respect of the education of their children.

"The Central Council further considers any contemplated take-over of schools as hasty and ill-considered unless preceded by the formulation of a national system of education by competent educationists."

● Maggona

ADDRESSING a protest meeting of Maggona Catholics, Mr. W. Vincent Perera, Head Teacher of the Panadura School rejected the claim of the Education Minister that the majority of Catholic teachers favour the Schools' Take-Over. Mr. A. P. Fernando, Head Teacher of the Maggona School pointed out that it was alien to the spirit of democracy to proclaim, as some did, that despite all protests, the Assisted Schools would be taken over.

Two resolutions — one protesting against the take-over, and the other asking for the appointment of a Commission — were unanimously passed.

Kotahena's Protest

AT a very large meeting of Kotahena's Catholics held last Sunday, a procession of parents from Kochchikade spearheaded by symbols of mourning entered the Cathedral Square.

Dr. S. M. Cruz Rodrigo, presiding, declared that it was a matter of deep sorrow that a Government which had pledged to safeguard democracy should resort to such an extreme step of taking over the Assisted Schools without respecting the wishes of the parents and teachers.

Mr. Quintus Delilkhani said that it was regrettable that the Government which had so loudly declared that it would always uphold democratic ideals, wanted to deny the people of this country the very basic right of democracy. The reasons for the proposed take-over appear to be very vague and left doubts in the minds of the people. It was for this particular reason that even Buddhists opposed the national system of education.

United Protest by North Ceylon Catholic Teachers

OVER 400 lay teachers from the most distant parts, assembled at The Colombogam Training College recently to register their vehement protest against the proposed action of the Government to take-over Assisted schools.

Mr. A. Gnanapragasam, Vice-President of the Old Students' Association, who presided made a very spirited speech, in the course of which he declared that true patriotism should be founded on religion, and hence it was most inadvisable for the government to take over denominational schools and turn them into soulless secular institutions.

The following resolution, duly proposed and seconded by Mr. P. Arulanandam and Pandit K. J. Asinathan respectively, was unanimously adopted by the House. "This Association of Catholic Teachers requests the Hon. Prime Minister and the Hon. Minister of Education to appoint a broad-based commission consisting of representatives of parents, teachers, racial, religious and educational bodies to inquire into the question of the take-over of assisted denominational schools by the Government."

Thandavanvely

THE Parishioners of Thandavanvely along with the neighbouring Parishes in Batticaloa District numbering 7,000 strong gathered at the Annual Feast of Our Lady of Perpetual Succour at Aitiyamalai, on Sunday, 4th September 1960 and registered their protest against the Government's announced intention of taking away Assisted Schools. Hindus of the area also joined them.

The following Resolution was unanimously passed:—

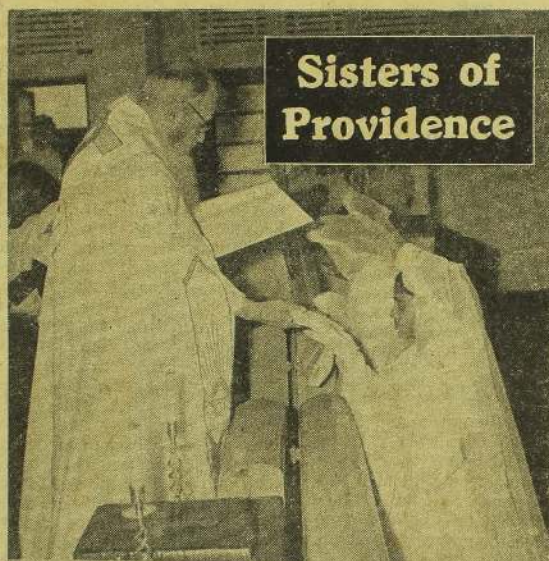
"This Meeting of Catholics assembled at the Aitiyamalai Shrine strongly disapprove and protest against the take-over of denominational schools."

● Panadura

THE following resolutions were unanimously passed at the Annual General Meeting of the Parish Union.

1. We Catholics vehemently protest against the decision of the Government to take-over Assisted Schools and express our deep concern and earnestly request the Government to appoint an impartial commission to go into the full implications of the question before the take-over.

2. We support the Government's proposal to introduce a national system of education and we shall gladly undertake to co-operate with the Government...



The Clothing Ceremony at which Very Rev. Fr. Serru officiated.

★
(Photo by Raymond Wani-appa)

THREE handmaids of the Lord, echoing the answer of Mary "Thy will be done," made their life's supreme choice on Thursday at the Chapel of the Sisters of Providence in the presence of a large gathering.

The Religious Clothing ceremony of the three Sisters Mary Germana, Anne of Jesus and Marie Mathilda (Helen Ranasinghe) was performed by the

Very Rev. Fr. A. Serru, O.M.I. Rev. Fr. Marcus Fernando briefed the young novices on the significance of their vocation basing his sermon on the 'Fiat' of Our Lady and exhorted the novices to be conscious of the dignity of their calling. He also congratulated the parents and relations of the novices for creating such a favourable environment for these girls.

St. Peter's Old Boys Protest

AT a Special General Meeting of the Old Boys' Union of St. Peter's College held recently, the members registered their united and vehement protest against the government's decision to take-over Assisted Schools. Dr. Milroy Cruz presided.

Mr. T. A. A. Davoodbhoy expressed his great disappointment and regret at the hasty action which was being contemplated by Government.

Mr. Bertie Abraham speaking on the urgency of the situation requested all present to regard the problem as being one of national importance and one which seriously affected the future of their children.

Mr. R. S. de Saram expressed the view that in his opinion the proposed referendum outlined by the Minister of Education was grossly inadequate as a concession and he too favoured the appointment of a Commission.

The following resolution was

then proposed by Mr. T. A. A. Davoodbhoy:—

"The Old Boys' Union of St. Peter's College strongly protested against the proposed take-over of Assisted Schools and is deeply concerned with the principle of such take-over. We earnestly plead, that as promised by Government, before any legislation is introduced and any take-over effected, a Commission be appointed to study the full implications of Government's declared policy with a view to determining a course of action which will not only serve the optimum national interest but also be in consonance with democratic ideals and the principles of natural justice."



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- | | |
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| Imperial Lamb Tongue | 3 00 |
| Ham and Tongue, Danish | 2 25 |
| Luncheon Meat, Danish | 2 00 |
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| Corned Beef, Imperial | 2 50 |
| Apple Rings, Australian | |
| per lb. | 3 75 |
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| tin | 1 65 |
| Prunes, Desert Maid | 3 40 |
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