

The CEYLON'S CATHOLIC WEEKLY Messenger

Vol. 92 No. 36

SATURDAY, SEPTEMBER 10, 1960

Registered at the G.P.O.
as a Newspaper.

15 Cts.

Education Minister declares that parents must decide **WELL DONE, MR. MINISTER!**

Pope appoints Ceylon Priest

(from our correspondent)

HIS Holiness the Pope has appointed Very Rev. Fr. Peter A. Pillai O.M.I., to be one of the Consultors of the Pontifical Commission of the Apostolate of the Laity in preparation for the Ecumenical Council. The appointment was made official at the Vatican last Thursday, September 1st.

Mother-General in Ceylon

(by a "Messenger" reporter)

THE Very Rev. Mother M. Theodosia, Superior-General of the Apostolic Carmel Congregation, arrived in Ceylon on Wednesday, on a brief visit to the Religious of the Institute working in the Island.

It will be recalled that the Mother-General paid her first visit to Ceylon in January this year, shortly after her election as Superior-General of the Congregation.

BUT FOUR QUESTIONS ARE UNANSWERED

A RAY OF HOPE AND LIGHT HAS PIERCED THE STRESS AND TENSION OF THE PAST WEEKS. IT COMES FROM THE EDUCATION MINISTER MR. BADIUDIN MAHAMUD. THE MINISTER IS TO BE CONGRATULATED FOR HIS BOLDNESS AND FORTHRIGHTNESS IN PROCLAIMING A FUNDAMENTAL PRINCIPLE, SO HOTLY CHALLENGED AND DENIED BY CERTAIN PERSONS IN OUR COUNTRY, WHEN IN THE COURSE OF A PRESS CONFERENCE, HE IS REPORTED TO HAVE SAID: "THE EDUCATION OF A COUNTRY'S CHILDREN IS MAINLY FOR PARENTS AND SCHOOL TEACHERS TO DECIDE."

The Minister was obviously reiterating one of the fundamental freedoms guaranteed by the Universal Declaration of Human Rights of the United Nations of which Ceylon is a member: "Parents have a prior right to choose the kind of education that shall be given to their children."

Those who have been protesting against the schools' take-over must have heaved a sigh of relief when they found this move in the right direction by the Minister of Education.

The world at large upholds this principle; the United Nations has enshrined it as a fundamental human right; and now the Education Minister has proclaimed it as his belief.

It is to be hoped that, even at this late hour, the entire Government will pursue the Education Minister's declaration to its logical conclusion.

Why not apply it faithfully?

That is why, believing in the good faith of the Minister, we ask these questions today.

1 If parents are the ultimate arbiters, why then circumscribe the exercise of their right so woefully? Why say to them in effect: "We decide for you thus far; beyond that, you may exercise the right you have."

2 In other words, why discriminate? Parents of children going to Grade I and Grade II schools are to have a particular exercise of their right. But why shut out those of Grade III? Is the common man's child not to have the same right? Is the parent who is poor to have less freedom and less parental rights than his more fortunate fellow-citizens?

3 If parents have the right to decide, why is this freedom still further restricted—

(a) to a decision as to whether the school is to go private or not;

(b) to a decision as to fee-levying. If parents are free, if they are the arbiters, if they have the right to "choose the kind of education" they

• World Mission Head will visit Ceylon

Cardinal Agagianian arrives here on 20th

(by a Messenger reporter)

HIS EMINENCE CARDINAL AGAGIANIAN, PATRIARCH OF THE ARMENIANS AND PREFECT OF THE SACRED CONGREGATION OF THE PROPAGATION OF THE FAITH, IS, AS EARLIER ANNOUNCED IN THE MESSENGER, EXPECTED IN CEYLON IN THE COURSE OF A VISIT TO EASTERN COUNTRIES. IT IS NOW KNOWN THAT THE CARDINAL WILL ARRIVE HERE ON TUESDAY, THE 20th INSTANT ON A BRIEF THREE-DAY VISIT.

As head of the missionary countries, His Eminence has carried out an extensive tour of visits to the missionary world. Last year he visited Manila; later, he went to Japan, Korea and other Far Eastern countries; Australia and New Zealand were next on his schedule. This year, the Cardinal has just commenced a visit to Pakistan from where he goes on to India, Ceylon and Burma. From Ceylon, he returns to India to complete his whirlwind visit.

His Eminence is expected to leave Ceylon for India on the 23rd.



His Eminence Cardinal Agagianian

Breviary and Missal Reforms

(from our correspondent)

THE Breviary and Missal reforms announced in July this year by a special Papal announcement, and reported at that time in the Messenger have now become a reality.

By a *Motu Proprio* dated September 2nd, His Holiness the Pope officially decreed what these simplifications and changes are to consist in. The Messenger hopes to carry this in a future issue. The changes come into effect with the beginning of next year.



Deniyaya's Confirmation service

Picture shows the Bishop of Galle officiating at a confirmation service held at Deniyaya recently.

(Photo by Dunstan)

Colombo North Residents Oppose Schools' Take-over

(from a "Messenger" correspondent)

THE Catholics of Ceylon were not opposed to a national system of education but, at the same time, they were anxious to maintain the denominational character of their schools. This was one of the points made at a public meeting held at "Buona Vista" grounds, Mutwal, at which Sir Philip Rodrigo presided.

THE MEETING ALSO ACCEPTED A RESOLUTION CALLING UPON THE GOVERNMENT TO APPOINT A COMMISSION OF INVESTIGATION BEFORE THEY DECIDED TO TAKE OVER THE DENOMINATIONAL SCHOOLS.

Sir Philip referred to a statement made by a non-Catholic in the "Daily News" of Monday, September 5, and said that they were not prepared to take advice on Catholic doctrine from non-Catholics. They knew their

doctrine. They believed in Lord Jesus Christ, Son of God, born of the Blessed Virgin Mary, who proved his divinity beyond doubt by resurrecting himself from the dead.

Mr. B. R. de Silva, who invited Sir Philip Rodrigo to take the Chair, said that the purpose of the meeting was to put forward to the government the point of view of Catholic parents.

The following resolutions were

More protest meetings on schools' take- over

(See page 12)

accepted by the meeting.

1. We, the residents of Colombo North in public meeting assembled, do resolve to register our emphatic protest against the proposed take over of all Assisted Schools by the

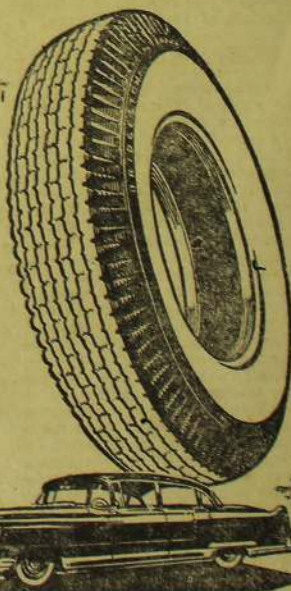
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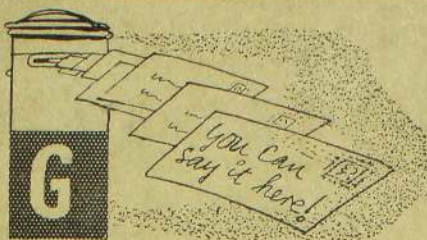


BRIDGESTONE TYRES NOW!

PRICES UNCHANGED
WHILE PRESENT STOCKS LAST



WEEKLY POST BAG



CATHOLIC VOTERS—HOW DID THEY VOTE?

IT is true that Catholic voters have voted both for the U.N.P. and the S.L.F.P. However there is no evidence whatever for anyone to say that sixty per cent. of the Catholics voted in favour of the S.L.F.P. candidates who contested Catholic areas. Actually, this is not so.

Where are the Catholic areas?

The Delimitation Commission Report gives the distribution of Christians and not of Catholics alone. However, because the Catholics constitute eighty-five per cent. of the Christians let us consider the *electorates where at least fifteen per cent. of the voters are Christians. There are only nineteen such electorates, covering 20 seats.*

Of these the U.N.P. won as much as twelve seats and the S.L.F.P. only two seats at the March election. In the July election the U.N.P. won eight seats and the S.L.F.P. won four seats. In the March election the L.S.S.P. won only one of these seats but in the July election, due to the no-contest pact, the L.S.S.P. won three of these seats. In many electorates the S.L.F.P. poll included the Marxist vote.

Of these 20 seats with more than 15 per cent. resident Christians (the voters may be even less!) as much as three seats went to the F.P. which is against the take over of schools.

The electorates with more than 15 per cent. Christian voters are only these: Negombo (74.3%), Wennapuwu (64%), Ja-Ela (62.3%), Colombo North (46.9%), Wattala (49.1%), Katana (49.5%), Jaffna (40%), Mannar (40%), Nattandiya (47.4%), Moratuwa (37%), Puttalam (38.7%), Chilaw (35.3%), Borella (19.7%), Colombo South (23.4%), Divulapitiya (15.5%), Dehiwela-Mt. Lavinia (20.4%), Kayts (20.3%), Trincomalee (17.4%), and Kankasanturai (15.7%).

The Premier has unfortunately been misinformed on this for her speech in the Senate as reported in the papers.

Colombo.

Catholic Citizen.

KNOW YOUR FACTS!

THE latest available information on the *Educational System* in Ceylon is contained in the Administration Report of the Director of Education for 1958 which was issued in April 1960.

According to this Report (Page A 164) there are altogether 1,887,243 children going to school exclusive of those going to Estate Schools, Unaided Schools, Training Colleges, Pirivenas and Night Schools. As much as 56.2 per cent. of these 1,887,243 children go to Government Schools, 17.8 per cent. of them go to Buddhist Schools, 12.5 per cent. go to Catholic Schools, 7.9 per cent. go to Protestant Schools and 4.9 per cent. go to Hindu Schools.

The Buddhists

First of all let us see where the Buddhist children are. There are 1,363,604 Buddhist children going to school. Of these, 66.48 per cent. go to Government Schools, 24.21 per cent. go to Buddhist Schools, Only 3.48 per cent. go to Catholic Schools, 5.7 per cent. go to Protestant Schools.

The number of Buddhist children going to Buddhist Schools (330,201) is greater than the number of children of all religions going to Catholic Schools, i.e. 236,627.

It should be noted that out of 1,363,604 Buddhist school children only 47,569 go to Catholic schools. These children are admitted to our schools because their parents want to send them to our schools and sometimes because there are no other schools near their homes. We have to admit them to our schools because the Education Code demands that we admit them. There is no objection to non-Catholic parents taking their children away from our schools.

We are however aware that many non-Catholic mothers prefer to entrust their daughters to the care of Catholic nuns.

The Buddhist schools, as presently constituted, are in a good position to provide a Buddhist atmosphere for their children. 98.3 per cent. of the children in Buddhist schools are Buddhist. Nearly three and a half lakhs of Buddhist children enjoy this benefit. It is surprising that some people are willing to surrender this growing system to the state. The Public Service is not constituted to be a guardian of Faith and Morals!

The Catholics

Take now the case of the Catholic schools. These schools have altogether only 12.5 per cent. of the school going children, i.e., 236,627 children. For the island as a whole 65.7 per cent. of the children in Catholic schools are Catholics. In the Districts of Colombo, Chilaw, Jaffna, Mannar, Puttalam and parts of Kalutara and several other districts many schools have a very high percentage of Catholic children—75 to hundred per cent!

The Catholic approach to education is not a matter of percentages. Their approach is similar to the ancient *Guru-shishya* system. A parent chooses with care a teacher (or teachers) to whom the child is entrusted for his general education and moral formation. It is not a matter of "teaching religion" for three hours a week! The Catholics set out to create schools for their own children. Today as much as 93 per cent. of the Catholic children go to Catholic schools!

Catholic schools are not set up for making profits. Even in the

days fees were levied these schools had many "free pupils." Even today the priests, nuns and brothers who work in these schools spend a good part of their *earned* incomes on the development of the schools. Whereas teachers who are married men and women collect savings from their *earned* incomes for the welfare of their families and for dowries for their daughters. The people in religious orders devote their entire lives and resources for the progress of their religious mission—teaching in this case. These sacrifices were made not for "setting up a business" but to provide "Catholic education" with the provision for Catholic children to be taught their faith, trained for first Communion, Confirmation, the Worship of God, and the good life according to Christ. The schools kept out scoffers at personal sanctity and the shoddy scepticism that now-a-days too often passes for a superior intellectuality.

Hindus and Muslims

In passing, it may also be mentioned that as much as 41.1 per cent. of the Hindu children go to Hindu schools and as much as 97.4 per cent. of the children in Hindu schools are Hindus. Finally it may be noted that as much as 93 per cent. of the children in Muslim schools are Muslims.

The Marxists

There is only one school of thought which wants secular state education for its own sake—they are the Marxists who scoff at all religions and who think that the religions of the world are only a stupid hangover of a primitive past. Instead, the Marxists have set up as their God the standard of Living, Production Targets and efficiency of output. Sorry sir! We cannot worship the plate of rice!

Teachers and Finances

Page 161 A of the Administration Report of the Director of Education gives the distribution of teachers and pupils in the schools.

In the case of **English Schools**, there are 404 Government schools and 334 Assisted schools. Government schools have 197,476 pupils and Assisted schools (of all denominations) have 212,950 children. The Government schools have 6,700 teachers and the Assisted schools 9,105 teachers.

In the case of **Sinhalese Schools** there are 3,027 Government schools and 1,502 Assisted schools; 753,995 government pupils and 466,950 Assisted school pupils, 22,051 government teachers and 13,013 Assisted school teachers.

In the case of **Tamil Schools**, there are 610 Government schools and 650 Assisted schools; 109,912 government pupils and 145,960 Assisted school pupils; 3,197 government teachers and 4,545 Assisted school teachers.

On page A 165 the Report states that on Primary and Secondary Education Rs. 82.5 million is spent on Government schools and Rs. 81.1 million on Assisted schools. The Government schools have 56 per cent. of the school children of Ceylon.

I have set out the above facts because they have been liberally misquoted by people in recent times.

Colombo.

Catholic Parent.

The Holy Spirit

LET us pray to the Holy Spirit to inspire all men of good faith, whatever their religion, to have the courage and fortitude to speak boldly in the name of truth, wisdom, and peace. May people have the courage to speak the truth in the face of slander and calumny.

Colombo.

Christian Worker.

A Suggestion

IN the present crisis relative to the taking over of the denominational schools, the parents, who are the party most directly concerned, have been most inarticulate.

It is unfortunate that there are no parent-teacher associations in almost all our schools. In their absence, may I suggest that all parents be contacted by the past pupils' associations of all schools, for an early meeting where the parents will be afforded an opportunity of voicing their opinions and protesting to the government against the violation of a fundamental right.

Cecil Jayawardene.

Dehiwela.

We are aware that action along these lines has been taken in many instances—thus affording parents a forum for expressing their own views on the take-over.—Editor.

Private Schools?

THE Government has decided to take over the assisted denominational schools in order to establish a unified system of national education. It has declared its opposition to a dual system of Government and assisted denominational schools as militating against a unified national system. But the Minister of Education has stated that assisted denominational schools, if they wished, could function as Private Schools, without State aid.

If Government schools and "Private" denominational schools could exist side by side, without any prejudice to a unified system of national education, how do the "Assisted" denominational schools offend against a national system, when all schools are conducted in compliance with an educational code common to all schools?

Government has more control over State-aided schools than over private schools. That being so, State-aided schools be more preferable from the Government point of view than pure Private schools without

any State aid. So then, why should assisted schools be taken over by Government?

Kalutara.

A. M. de Zoysa.

Whizz-dom

MR. Thaddeus J. Lampsacus has kindly informed us of his having

attained the age of wisdom, in his own inimitable way. We wish him the best. I am sure others like me would appreciate—not his teeth—but samples of his wisdom extracted from his wisdom teeth. I hope he has taken the trouble to bottle-up and preserve his wisdom for our use as well as that of posterity. The sample submitted and the response provoked in J.P. are both exquisite.

The following is an example from my private nonsense book, I am not suggesting the same treatment for Mr. Lampsacus but he should not be allowed to fizzle out.

There was a wise man of Jabel Mere Who gave out a fizz like ginger beer, So they crown corked him tight In a bottle of his height, And preserved his whizz-dom quite clear!

Lampsacus, more Lampsacus, and still more Lampsacus, I say, I am told wisdom preserves best in laughing gas.

Vernon Lawrentsz.

Negombo.

BISHOP SHEEN SPEAKS

WHAT has happened to politeness? One cynic said that it is "an acceptable hypocrisy." Another said that he would be so polite to his wife that she would think he was a perfect stranger. Drivers of automobiles hidden behind the anonymity of a windshield, regard other motorists as trespassers; they also often hold as a fundamental creed that every year ought to be "leap" year for the pedestrians. Boys call girls by their last names; Northerners criticize Southerners for saying "you all," claiming that if they had manners they would say "youse guys." At parties during conversation, eyes roam around the room as if searching for a less boring conversationalist.



shops and in business houses, it is invariably true that he who thinks the least of himself and the most about others, is most popular. The whole world is like the miller, "who cared for nobody—no, not he—because nobody cared for him."

Kindness without parade

Courtesy is kindness without parade to favours; it is tender and affectionate in looks and acts, always giving preference to others in every little enjoyment. Alexander the Great used to call his soldiers his "fellow foot-men;" Aristotle never taught from a podium, but walked among his disciples, to be one with them. And Christ, the Son of the Living God, washed the feet of His disciples saying: "You hail Me as the Master and the Lord and you are right; it is what I am. Why then, if I have washed your feet, I Who am the Master and Lord, you in your turn, ought to wash each other's feet. I have been setting you an example which will teach you, in your turn, to do what I have done for you."

There was no sense of loss of dignity in this humble action, for twice He told them that He was their Lord. Making ourselves little for others, does not destroy true greatness. Nor is it to be forgotten that at the moment, when He girded Himself with the towel of a servant, the apostles were quarrelling among themselves as to who should be the greatest among them. True courtesy descended from heaven and dwelt amongst us, and is extended to those who are undeserving of it. As St. Francis of Assisi said: "Know dearest brother, that courtesy is one of God's own properties. Who sendeth His rain and His sunshine upon the just and the unjust out of His great courtesy."

Sham courtesy

Washington Irving once warned against the sham courtesy in which the eye is taught to brighten, the lip to smile, and the countenance to irradiate a semblance of friendly welcome, while the bosom is unwarmed by a single spark of genuine goodness. Just as an oily smoothness is the opposite of true charity in the soul, so is roughness and uncouthness in the soul that claims to be religious. Christianity, when practised, is the etiquette of heaven. (Copyright . . . Reproduction in whole or in part forbidden).

POLITENESS

The sister of charity

The passing of courtesy is one with the modern forgetfulness of the value of the individual person. The three totalitarian movements of the twentieth century absorbed the person into either the class, the race, or the nation. Furthermore, with the denial of the soul, no one has value within himself, but only because of his relation to something else. Courtesy is paid to those who sell it at wholesale or to those who permit a sharing of their limelight. But courtesy is not of these things; it is the giving to everyone his human due as interpreted by love. It is not something that is learned at a charm school, but rather is the sister of charity which banishes hatred and cherishes love.

False idea

Courtesy is based upon the Scriptural idea that everybody is better than we are. Cooks, house maids, delivery boys, truck drivers, are all men and women with joys and sorrows, hopes and aspirations like our own. We cannot know them on the inside; but we can know ourselves on the inside. Since there is so little commendable in the garden of our heart which we know is so full of weeds, then in the unknown garden of their hearts we must believe that there may grow flowers which demand our reverence and respect. This is what is meant by "in honour preferring one another."

A false idea is abroad that the way to make oneself popular is to flatter everyone you meet: "I hear all the great things you are doing, Joe; keep up the good work." Though there are some men who like to be told what they think of themselves, the fact is the really lovable people are those who love others. In colleges, factories, in

The Passion Play of OBERAMMERGAU

NESTLING IN THE MOUNTAINS OF AMMER, THE LABER AND KOFEL IN SOUTHERN BAVARIA, THE PICTURESQUE VILLAGE OF OBERAMMERGAU LIES MIDWAY BETWEEN MUNICH AND INNSBRUCK. WITH ABOUT 5,000 INHABITANTS, THE VILLAGE IS KNOWN THE WORLD OVER FOR ITS PASSION PLAY WHICH ITS PEOPLE PERFORM ONCE IN 10 YEARS. FOR NEARLY 300 YEARS THEY HAVE LOYALLY AND SINCERELY OBSERVED THE VOW SWORN BY THEIR FOREFATHERS IN THE WAR AND PLAGUE STRICKEN DAYS OF 1633.

During the third week of July this year, when I arrived in Munich I never dreamt of witnessing this world famous drama. However, by some stroke of luck I stood to profit by a spare ticket which a

accommodate nearly 5,000. Its acoustics are excellent. In front of it, is the acting area which is an apron-stage. Behind it, is a big enclosure flanked by two other small ones. As the central enclosure lies open to the heavens the drama of the Passion gets a realistic setting. Besides the twittering of the swallows which fly undisturbed over the actors, one can also see in the background, the blue sky and the sloping green mountains with thick pine forests.

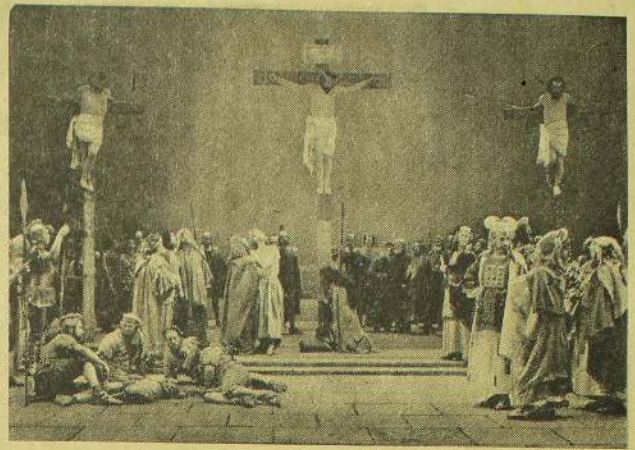
At a dramatic level, the best actor is Judas. The actor, "Christ," it is true, as a religious personality cuts a unique figure. Yet, it is Judas that catches the eye of the onlooker. His sterling German diction as well as the tone and the gesticulation—all

tend to portray forcefully the inner conflict that is raging within him. As the cord goes round his neck the curtain is rung down, leaving the audience to imagine the rest.

CRUCIFIXION

The most moving spectacle however is the Crucifixion. With his wrists bound to the arms of the cross and nails between his fingers his feet uncomfortably supported on a small downward sloping footrest, the actor "Christ" remains in that position for 20 minutes.

The text of the Passion Play as well as its shape and form has



The Crucifixion scene in the Passion Play at Oberammergau

the performance of the Passion Play.

it stand inviting tables and chairs. What about the finances? During the period the cast receive payment for their services equivalent to the sum they have lost through not being able to carry out their normal occupation.

The overall impression of the Play is no doubt a deeper understanding of the Gospel-events leading to the death of Christ. At the same time, it is a prayer and a work of dedication. The final act which occurs at about 5-30 in the evening, is the Resurrection followed by a tableau symbolising the triumph and glorification of Our Lord.



Mayr Annelies as Mary Magdalene

German priest possessed. Inclusive of the train fare from Munich to Oberammergau, it cost only 22 German marks but the experience I gained thereby was worth a life time.

SEVEN-HOUR PERFORMANCE

Only those born in Oberammergau or who have resided there for at least 20 years are eligible to play. For the performance of this year the first public signal appeared in the form of a poster. The six year children were the most enthusiastic for they too are entitled to play from their first school year onward. Men and women who take part must allow their hair to grow long. For, no wigs, no artificial beards, no grease paint or other normal stage accessories are tolerated in Oberammergau. All the women in the play must be unmarried. Especially in the two scenes of Christ's entry into Jerusalem and that of the cry "Crucify Him" the mammoth crowd on the stage, nearly 500 strong, simply overwhelm the spectator. During the lunch-break or after the play one may easily identify an actor. Sometimes one meets "Christ" driving a car or "an apostle" serving in a restaurant or "a woman of Jerusalem" selling coca-cola by the way-side.

The entire length of the performance is seven hours. As the Play starts off the audience is warned over a wonderful sound-system in several languages not to smoke, not to take snapshots or to film any part of the Play. Then, to the music of the orchestra, as the choir dressed in blue with white cloaks lines up in single file for the prologue, a deep reverent silence ushers in the Play. Interspersed with every prologue is a tableau vivant foreshadowing the coming events of the Passion.

JUDAS

Today the audience is entirely under cover in an auditorium of vaulted iron girders which can

WORLD THEOLOGICAL CONGRESS IN MUNICH STUDIES Cult and the Modern Man

(FROM A SPECIAL CORRESPONDENT)

ONE of the high-lights of the World Eucharistic Congress recently concluded at Munich in Germany was the International Theological Congress organised by the Bavarian Catholic Academy and held in the spacious halls of the Ludwig Maximilian University from 30th July till 3rd August.

The moving spirit behind this Congress was the actual Professor of Dogmatic theology at the University, Prelate Dr. Michael Schmaus, a man of wide interests and a large heart, who is in no small measure responsible for the importance of Munich as a centre of theological studies today.

Theme

The theme of the Congress was naturally one related to the Eucharist-Cult and the modern man. The purpose of the Congress was to describe the phenomena of cult as found in the various religions of the modern world and find the meaning and significance of the same; then to see whether modern man with all his needs and exigencies finds self-realisation and self-transcendence in religious cult; finally, on the practical plane, to discover how Christian cult, revolving as it does around the Eucharist, could be made to respond better to the contemporary human scene.

As Dr. Schmaus repeatedly pointed out, the preoccupation of the Congress was decidedly "existential and anthropological."

The Congress opened on Saturday, 30th July, at 5 p.m. in the presence of some Cardinals, several Bishops and some five hundred delegates and students of theology. Ceylon readers will be interested to know that His Grace the Archbishop of Colombo, Dr. Thomas Cooray, graced the occasion with his presence. The Rector of the Kandy Seminary, Fr. Fred Sackett and Fr. Dalston Forbes, Professor of Dogma, represented Ceylon as official delegates.

In the opening address, the world-renowned liturgist, Dr. Andreas Jungmann, outlined the meaning of cult and the problems associated with it today. In a brilliant contribution to the debate, His Eminence Cardinal Agostino Bea pointed out that cult, as the worship of a personal and living God, was based on the very metaphysical make-up of man

and hence one must find constant and universal elements in cult, not only geographically but also at different historical periods.

Laity

The order of the day allowed for morning and evening conferences, followed in each case by shorter papers and discussions. Common meals were taken in the University Mensa and this permitted free mixing and discussion by the delegates in a cordial academic atmosphere.

The speakers were drawn from all parts of the globe and one was struck by the large proportion of lay theologians and philosophers who spoke. The academic youth of Munich, both boys and girls, turned out in large numbers and besides providing colour and movement to an otherwise sedate academic assembly, rendered testimony to the vital grip of religion on the youth of modern Germany.

Range

The subjects of the talks too covered a wide range of interests. Cult and forms of worship were described in Hinduism, Buddhism (Zen, Mahayana, and Hinayana), in African religions, in Islam, in Orthodox Christianity and in South American religious manifestations. Problems of worship were seen from the points of view of depth-psychology, Sociology, Art and Culture.

Among the speakers, one noticed Protestant Pastor Dr. Edmund Schlink of Heidelberg, famed Moral Philosopher Dr. Dietrich von Hildebrand of New York (back in Munich for the first time after his expulsion from that city by the Nazis in 1933), Roman theologian Dr. Antonio Piontani, Jewish Psychologist Dr. Erich Neumann of Tel Aviv and that genial, German Thomist, Dr. Josef Pieper.

Cult

The scope of the present report does not allow one to give a de-

tailed account of the work of the Congress. It will suffice to touch on some aspects of greater interest to Ceylon readers brought out in the conferences.

Dr. Joseph Pfister of Munich spoke on "The Psychology of Cult as an instrument of domination in Totalitarian Systems." He showed how in primitive societies and in the ancient Theocracy, the frontier between the sacred and the profane was blurred so that the sacred seemed to pervade and possess the whole social sphere. All social activity in these societies thus appeared to be an act of religion. With the rise of modern democracy and secular civilisation, cult has been carefully separated from politics and relegated to a specific corner of social life.

In the Totalitarian system of social organisation, however, we find a revival of Theocracy but in an inverted form. Cult becomes an act of political power to be used in the service of the omnipotent State.

The speaker carefully proved his case by showing the existence of a Godless but none the less real, secular-political liturgy and cult in the Popular Republics of Eastern Europe. A sacramental system has been erected in these countries with such quasi-religious ceremonies as military enrolment and youth consecration (Jugendweihe). There are "pilgrimages" to the tombs of great Socialist leaders like Lenin. A new belief, Marxism, is propagated through these manifestations and it is expected that they will be instrumental in bringing about the new Kingdom of the classless society upon earth.

Buddhism

The perversion of Christianity in these ersatz-religious forms is only too evident.

Dr. Willi Kuenzel of the German Cultural Institute in Colombo spoke on Cult in Buddhism in Ceylon. In an interesting paper

which was reported at length in the Munich Press, the speaker noted that though Buddhism had arisen as a protest against exaggerations of Brahmanic cult, there were many forms of cult present in Ceylonese Buddhism. This was due to the later introduction of deities from the Hindu Pantheon and an exaltation of the person of the Buddha. The orator noted the lack of philosophical speculation and mystic enthusiasm in Ceylon and attributed this to the failure of Hinayana Buddhism to develop a doctrine of Grace and Sin.

True humanity

In his concluding talk, Dr. Schmaus developed the idea of cult as an element which perfected true humanity. The worship of a living and personal God is a necessary postulate of human living; in this action man does not abase or humiliate himself, either individually or socially, as Feuerbach and Marx taught. Rather, he realises his true destiny and transcends his native weakness and indigence in uniting himself with the source of all good.

Super-state

Wherever the authentic cult of the living God is not found, there one finds substitutes for it, in magic, sorcery, the cult of sports, work or the human body, and especially in the cult of the Leviathan of the super-State.

Christ

Cult is thus an expression of the movement of man towards God in and through the usage of creatures. After the coming of Christ, this movement is indissolubly linked with the act of love and surrender of the Man-God. The Christian liturgy, which re-enacts that act of Christ for us, becomes the point of contact between God and redeemed humanity. It not only unites man to God but helps to create on earth an image of the heavenly society of Justice, Love and Peace.

Strands of the Story 255

WITH US TODAY-2.

It was our intention to continue quietly our sizing up of the situation from the standpoint of Faith and in the light of History, but statements have been publicly made that require a quick rejoinder.

Our own column will be delayed by newspaper routine; besides, any-

thing we say is "free-lance" in character. We are confident that the "Sword of the Spirit" will lay bare the fallacies, the cunningly concealed catches in the stock-in-trade arguments that have been advanced in support of the design upon the existence of our Catholic schools.

Our own commitment is merely to word today the warning Fr. Joseph Vaz (Apostle of Ceylon under the Dutch Persecution) sends us across the centuries of history and Heav-

ject to change and distortion according to the Machiavelian fancies of a party in power.

We Vazists stand for national culture; but we maintain that culture is first *itself* before being national. Culture, like its component parts, knowledge, wisdom, virtue expressing themselves in personal endeavour through the arts, scientific application and service, is general, universal, constant. It can be national only in its accidental trimmings—the fancy-work of its favourite themes, modes of expression, the materials it works with.

Narrow nationalism is doomed in a world that has already made giant strides towards a common world-wide culture. We are in the Space Age; insularism is an anachronism—out of date. If we shut ourselves out, the world will get on without us. But can we get on without the world?

If nationalism is made to mean the renunciation of world-wide communion with kindred spirits—our brethren, the forfeiting of humanity's heritage; then, by scientific comprehension as well as by Religious intuition of real and permanent values, we stand against it.

We do so unequivocally, if nationalism is made the monstrosity of a Party's claim to the unreserved love, the all-embracing service, the absolute surrender of one's inmost self that even Islam proclaims is due to God alone.

On that stand we must be prepared to be mauled by cheetahs, pounded by elephants or pecked to death by the crows. This version of "the Christians to the lions" is suggested in case our totalitarian Socialist State would like to make even our Martyrology sound insularly archaic, rustic in the raw.

Father Vaz Feature

ven's self-imposed code of dumb language.

An appeal has been made to "our Catholic brethren" to put the "needs of the country first."

Fr. Vaz warns us: here is the first five-finger playing of the tune that, if the occult forces behind it all are allowed to have their way, will here (as in China, Korea, Hungary, Poland, etc., before us) be blared on every trumpet that Catholics are reactionaries if they do not accept what, against all reason and experience (let alone, Religious intuition) the Regime declares is "most effective to supply the needs of the nation," to "secure the nation's culture and regeneration."

In short, it is not even the State that is made God; but the Party in power. The criterion of patriotism is to be mute conformism with "the nation's policy as laid down by the representatives in Parliament." In the actual context that means "as laid down by the party that by an electioneering trick has obtained an overwhelming majority in the House."

With all his strength Fr. Vaz, our Apostle, calls out to beware of that catch-phrase "Patriotic Catholics." We must be patriotic in the historical sense of the word which is constant and universal—not sub-

ORDER NISI IN THE DISTRICT COURT OF NEGOMBO No. 3978/Testsy

In the matter of the Last Will and Testament of the late Senerath Aratchige Don Cornelius Abraham Wijesinghe of No. 124, Minuwangoda Road, Negombo. — *Deceased.* Chaimon Mendis Abeysekera, the Secretary, District Court, Negombo. — *Petitioner.*

- Vs.*
1. Raja Deepal Henry Wijesinghe.
 2. Stella Regina Wimala Wijesinghe both of No. 124, Minuwangoda Road, Negombo, minors by their Guardian-ad-litem the 4th Respondent.
 3. Lilly Agnes Alwis.
 4. Herath Mudiyansele Paligumenika alias Panchimenika.
 5. Don Joseph Henry Arthur Wanasinghe, all of No. 124, Minuwangoda Road, Negombo. — *Respondents.*

This matter coming on for disposal before N. Edirisinghe, Esquire, District Judge of Negombo, on the 29th day of July 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 29th day of July 1960 having been read.

It is ordered that the Petitioner be he is hereby declared entitled as Official Administrator of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 30th day of September 1960 show sufficient cause to the satisfaction of the court to the contrary.

It is further ordered that the 5th Respondent be and he is hereby appointed Guardian-ad-litem of the minors the 1st and 2nd respondent to represent them for all the purpose of this action unless the Respondent abovenamed or any other person or persons interested shall on or before 30th day of September 1960 show sufficient cause to the satisfaction of this court to the contrary.

Sgd. N. Edirisinghe, District Judge.
This 29th day of July 1960.
Sgd. L. P. E. Karunaratne, Proctor for Petitioner.

1192

The Christians of the Eastern Church

POPE JOHN HAS MADE THE RECONCILIATION OF EASTERN ORTHODOX CHRISTIANS WITH THE CATHOLIC CHURCH ONE OF THE PRINCIPAL AIMS OF HIS PONTIFICATE.

And speaking to a group of Armenians last year he said that the best assurance of reconciliation between Catholic and Orthodox is our common love of the Mother of God.

Christians of the East had not identified themselves with devotion to Our Lady as it is practised in the West until in 1959, for the first time in history, a group of Russian Orthodox Catholics went in pilgrimage to Lourdes, that shrine so dear to all Catholics of the West. This was a magnificent and a moving gesture.

A Venerated Russian Icon

CHRISTIANS of the West, likewise, knew very little of how their common Mother is honoured in the East. We are not familiar with icons (the Greek word for "picture"), and know so little about their simple, spiritual beauty, their history, their theological significance, and the intimate role they play in the religious lives of Eastern Christians.

The Catholics of the West have now decided to make a reciprocal gesture of friendliness and, in September 1959, Catholics from fifteen different countries, meeting in Boston, voted unanimously to promote the veneration of the Vladimir Mother of God.

The city of Vladimir, from which this icon takes its name, is one of Russia's most ancient cities and is situated nearly 100 miles East of Moscow. The icon is of Greek origin and probably dates back to the beginning of the 12th century. It has been the object of the most fervent veneration, and holds a unique place in the lives of the Russian people. After the Bolshevik Revolution of 1917, when the Communists took over the Government, they took the icon from the Cathedral of the Assumption where it was, and hung it in the Tretyakov Gallery, a museum of Russian paintings.

"That They may be One"

THE Vladimir Mother of God thus symbolizes the Church of Russia and of all the countries

by Fr. Justin Perera

under Communist rule; it symbolizes, therefore, the Church of Silence. May we, then, pray for the Christians of the East, and with them, so that the day may soon come when we become again the One Church of Jesus Christ.

Those who are interested in this devotion might write to Fr. R. Chiriatti, S.J., St. Aloysius' College, Galle.

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.

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A NEW TENSION MOUNTS BETWEEN POLAND'S COMMUNIST STATE & THE CHURCH

CARDINAL DENOUNCES RED INSULTS ON PILGRIMS

"WE FREE CITIZENS HAVE FOUGHT FOR THE FREEDOM OF THIS COUNTRY, AND NOT ONLY AS SOLDIERS. OUR CLERGY HAVE FOUGHT FOR FREEDOM, TOO, AND IN MANY CASES WITH WEAPONS IN THEIR HANDS. TODAY WE DO NOT NEED TO DEFEND OURSELVES WITH ARMS. WE SHALL FIGHT WITH THE THINGS OF THE SPIRIT," STATED CARDINAL WYSZYNSKI, ON FRIDAY DURING A PILGRIMAGE OF MORE THAN 150,000 PEOPLE ASSEMBLED AT POLAND'S NATIONAL SHRINE OF OUR LADY OF CZESTOCHOWA.

Poland's Primate was making a pointed reference to the strong attacks of hooliganism and thieving and other Press jibes in the Communist Press, made against the pilgrims.

The attacks appeared in *Sztandar Myodych*, Communist youth movement journal and two *Czestochowa* newspapers.

They described the pilgrims as "uneducated peasants" and accused them of "lack of hygiene, amorality, petty thieving and hooliganism."

THE DUPERS

Another report said that the pilgrims were "the dupes of petty racketeers, confidence men and thieves."

They ruined the appearance of the city and disrupted its life, stated the local newspapers.

Czestochowa is an industrial town which has many iron foundries.

Cardinal Wyszyński, speaking after High Mass in the Vasa Gora monastery, described the reports as "disgusting" and "insulting"

He acquitted the civic authorities of Czestochowa of complicity in the attack, but said that it was their duty to protect the pilgrims against such insults.

ASSAULTS

Another assault by the Communists is reported from Berlin.

The Association of Freethinkers and Atheists have accused Bishop Bernacki, Cardinal Wyszyński's vicar-general in the Gniezno diocese, with violating the Constitution and the 1956 Church-State agreement.

DEMAND

The basis of their complaint is the Bishop's speeches against the association and his appeals to Catholics to oppose it.

The association wrote to the Office of Church Affairs demanding the Bishop's suspension, according to the Communist newspaper *Gazeta Pomorska*.

Bishop Bernacki was one of 11 Polish bishops imprisoned by the Stalinist regime between 1955 to 1956.

Cardinal Wyszyński, it is reported, has summoned a meeting of the hierarchy for September 8, feast of the Nativity of Our Lady.

The meeting will take place in Czestochowa.

It is expected that the chief topic of discussion will be the Church's relations with the State.

CONVERSATION

Not long after the 1956 Church-State pact relations between the two deteriorated and it looked as though the Church in Poland would once again suffer the persecution it had to endure during the period of the "Stalinist" regime.

But this year there were signs of a rapprochement. Mr. Gomulka opened further conversations with

Holy Father acts part of a guide

THE Holy Father last Monday took over the duties of a guide.

He showed a group of visitors over his villa at Castelgandolfo, taking them through the official apartments, including the throne room and the consistorial hall.

From the windows he pointed out views of Rome and the distant sea and, below, Lake Albano, where the Olympic rowing and canoeing events have been held.

His visitors were members of the international Olympic Committee.

Among them were delegates from three Communist-run countries — Poland, Hungary and Bulgaria.

These delegates, like the others, wore black suits and their wives had as head-dress the black veil traditional on such occasions.

His Holiness recalled his audience five days before in St. Peter's Square of the Olympic athletes and he asked the officials to renew to them his best wishes for their success.

On leaving the Pope the visitors were shown around the villa's grounds and model farm.

the bishops, though their tenor has not been divulged.

The recent attacks on the pilgrims to the country's greatest shrine suggest, however, that the divisions have not been healed.

NEW AGE—cynosure of all eyes this week

"THERE has been nothing like it before. There won't be anything like it for a long, long time to come!"—that was the public verdict passed on the 1960 NEW AGE CEYLON ECONOMIC DEVELOPMENT EXHIBITION AND FAIR which has been drawing unprecedented crowds since it opened last Friday at St. Joseph's College, Colombo.

A feast for the eye and a treat for the mind, with its emphasis on educational values plus entertainment highlights, the Exhibition has been the star attraction of the week.

Hundreds are seeing it all over again for the second and third time. Groups of teen-agers drawn from schools and convents all over the island have visited it; one Colombo convent topping the list with well over 1,000 heads!

Sponsored by and in aid of Aquinas University College (which sorely needs funds for its great work ahead) the curtain falls down on the NEW AGE Exhibition this Sunday.

An unusually large gathering is expected on the final two days. YOU OUGHT TO BE THERE!

Exhibition items for women

MRS. BERTHA RILEY, who has a number of books on flower arrangement to her credit will demonstrate small arrangements for everyday use, based on the contemporary American line design, at the NEW AGE Exhibition at St. Joseph's College, on Saturday, 10 September. "Living with flowers" is her theme.

New ideas and bright ones, too, for garden-lovers, will be offered by MR. ARTHUR VAN LANGENBERG. His theme is "A Plan for out-door living" with the accent on small gardens and it too is scheduled for Saturday at the Exhibition.

Women in large numbers are expected to turn out at the Cuisine Internationale—East, on the final day, Sunday, 11th September, at the Exhibition.

A hand-picked team of cookery experts drawn from the Embassies of Japan, India and Indonesia will give on-the-spot demonstrations of dishes from their respective countries.

Connoisseurs of food will be able to see, possibly for the first time in Ceylon, demonstration dishes with international repute like sushiki, tempura, stuffed paratha and mixed sambol goreng.

All this is sponsored by "The Home and Beauty" Section conducted by Mrs. L. MOTHIA.

Pilgrimage to Madhu

THE CENTRAL COUNCIL OF CATHOLIC GUILDS has announced its 8th annual pilgrimage to Madhu, scheduled for 12 to 16 October.

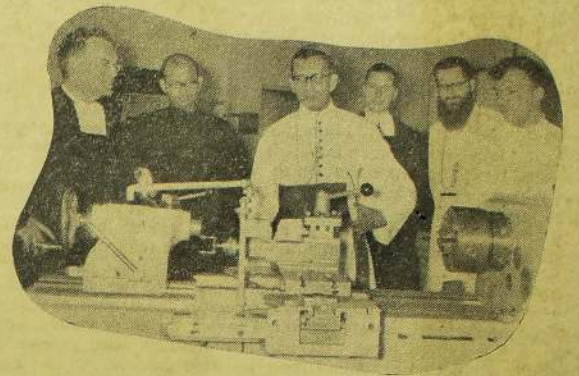
Intending pilgrims are requested to contact MR. OSCAR D. C. PERERA, Designs Branch, P.W.D. Colombo 1, not later than 1st October.

D day for working girls

A DAY which most working girls look forward to, year after year, is the working Girls' Day of Recollection, which is scheduled for 25 September, this year, at All Saints' Church, Borella.

Working girls, dressed in white will foregather there from all parts of the island.

The preacher will be REV. FR. HICKEY, C.S.S.R.



Robin Hood's "Pic" this week accentuates the good work of the SRI LANKA TECHNICAL INSTITUTE, Kandana. Seen on the extreme left is BROTHER HERMENEGILD JOSEPH, F.S.C., Manager of the Institute. This work is of paramount importance in the progressive development of Mother Lanka in the immediate years ahead.



For further details contact the Parish Priest of All Saints' or Mrs. LUCIAN DE ZILVA (nee Miss PIETERSZ) 47, Hill Street, Kothahena.

A nominal charge of Rs. 1/50 per head is made.

Back in Ceylon

BACK in Ceylon after a spell in London where he underwent a 2 1/2 year course in the Royal Naval College, is Mr. D. PETER LIYANAGE.

An old boy of St. Joseph's College, Colombo and a keen volley ball player, Mr. LIYANAGE is the son of Mr. and Mrs. N. D. FRANCIS APPUHAMY of "Cecily Villa," Koehchikade.

Bible in Tamil

THE TAMIL LITERATURE SOCIETY of Tuticorin, South India has just brought out a Tamil Bible (Old and New Testament) in a single volume.

The ordinary edition sells at Rs. 9/-. Other superior editions are also available.

Those interested can contact the Tamil Literature Society, at P.B. 52, Tuticorin 1, South India.

Sint Unum

ANOTHER issue of SINT UNUM—the Quarterly Bulletin of the Alumni Union, Pontifical Seminary of Our Lady of Lanka, Ampitiya, has found its way into many quarters.

Much labour, time and thought have gone into this particular issue which is in the form of a Supplement carrying the Resolutions and Suggestions of the Refresher Course (1960) Discussions and Seminars.

It is an obvious "must" for all priests.

Wanted: your prayers

FR. MAXIMUS FERNANDO who has to undergo a serious operation shortly, requests the prayers of our readers.

Tragedy in the Valley

ONE day in March this year, Gal Oya flashed the news: K. GUNADASA, mechanic and REX JEGANAYAGAM, a trainee Village Cultivation Officer were drowned in a tank during the floods.

The tragedy occurred near the Amparai tank bund where GUNADASA walked through the flood waters to guide a motor grader along the roadway.

He was swept off by a strong current and JEGANAYAGAM who was on the grader immediately jumped into the swollen waters to save GUNADASA.

But the strong current swept them both away. JEGANAYAGAM'S body was recovered sometime afterwards and GUNADASA'S on the 25th morning.

A 58-page booklet in memory of REX JEGANAYAGAM has been published.

It is a noble tribute to a noble soul.

A Queen's Scout who had always lived up to the highest ideals, 22-year-old REX JEGANAYAGAM was educated at St. Michael's College, Batticaloa and St. Joseph's College, Colombo.

The tragedy is significant. Here is a Catholic who died to save a Buddhist. Here is a Tamil who gave up his life for a Sinhalese in the Gal Oya Valley.

May his soul rest in peace.

Ceylonese enters Religious Order

SHIRLEY THECLA MARINA PERERA youngest daughter of Mr. E. THOMAS PERERA and the late A. T. M. PRISCILLA FERNANDO GUNASEKERA CHANDRANATNE entered the Congregation of Our Lady of Charity of the Good Shepherd of Angers on the 28th August.

Rev. Fr. GABRIEL, O.C.D. who officiated at the Religious Clothing is the youngest brother of Shirley's mother.

Shirley is known in her religious life as SISTER MARY OF ST. SHEILA. She is an old pupil of the Good Shepherd Convent, at Nuwara Eliya and Kothahena and of Ave Maria Convent, Negombo.

CARDINAL O'HARA DIES

CARDINAL O'Hara, C.S.C., Archbishop of Philadelphia, who was among the first men elevated to the Sacred College by Pope John XXIII, died on Sunday, 28 August, aged 72.

His death reduces the number of cardinals to 83.

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SATURDAY, 10th September, 1960

Education Minister and his Hobson's Choice

AS we state elsewhere in our paper today, we have been greatly relieved and much impressed by the Education Minister when, in the course of a Press Conference this week, he is reported to have said quite frankly that he believed in, respected and held as inviolate, the rights of the parents in the education of their children. To us, this came as a welcome relief — for, here is the man entrusted with the education of the country, subscribing fully and fearlessly to a principle on which, though the greater part of the world is fully agreed, local opinion is rather divided.

That is why, as we have pointed out elsewhere, we keep hoping that, even at this late hour, wiser counsel will prevail, and the principle so boldly enunciated by the Minister, and which we have ourselves been reiterating tirelessly ever since the Schools' Question became a matter of controversy, will be logically, fairly, impartially and fearlessly put into effect.

There are, however, a few points which clamour for clarification. The Minister had declared his intention of holding a referendum in schools of Grade I and II. Now it is quite evident that in these schools, which the Minister envisages will gradually be restricted to the children of one denomination, the persons directly concerned are the parents of that particular denomination. Surely, anyone can see the incongruous, not to say the unjust and illogical, aspect of the situation when parents of a different denomination are called upon to decide the future of the school. The referendum accordingly should, we believe, be restricted to the parents of that particular denomination.

The Minister has made a public avowal of his belief in the principles of democracy — and we, for our part, believe him. The parents and the teachers, he assures the public, will be called upon to vote freely; the referendum, he assures us, will be free and impartial. But would we be pardoned if we say that already at the very point, this very freedom and impartiality are in peril? Would we be forgiven if we say that already at the starting point, all the weight is thrown on one side, the parent and the teacher are firmly bound, and then they are asked to vote "freely?" A veritable Hobson's Choice indeed, if there were one!

Make no mistake about this. The teachers are told that they will lose their pension rights; the parents are informed that they will now have to pay fees — while all the time, both the parents and the teachers are free citizens in a free country, paying their lawful share of taxation. In other words, they are to be "free" to vote — but at the cost of severe financial burdens and drawbacks. Perhaps the Minister was not aware that the freedom he envisages savours very much of the type of freedom that obtains in the countries behind the iron and bamboo curtains. We feel confident that once he is made aware of the anomaly he will find a more equitable solution. We feel sure that once he realises that the schemes he has in mind levels down these parents and teachers to the rank of "inferior" or "second class" citizens with fewer rights in a democratic State, he would then offer a solution that is more in keeping with the democracy and the individual's rights he undoubtedly believes in.

What we have been trying to point out is that whereas the Hon. Minister starts from a principle on which we could not be in greater agreement, and while he refers to parents and teachers as being "the most important factors in a child's educational life," he proceeds to apply it with a strange partiality and limitation that we find hard to comprehend. If parents and teachers have the rights, well then, they should be completely free, and wholly untrammelled by restrictions, to decide as they wish to decide for their children. Let them not be penalised by the State because they exercise that very freedom and come to a decision. And in the exercise of that freedom, let it be an honest, complete and full freedom, and not a fake freedom that is strangely circumscribed within limits that are hard to justify. In other words, let parents and teachers have freedom without restrictions to decide as to whether they opt for the take-over or not.

This would be the supreme test of the Hon. Minister's belief in the democratic way of life, and his rejection of "trying to force down anything on unwilling persons."

"People are being incited..."

IN the course of the same Press Conference to which we have referred above, the Hon. Minister of Education is reported to have said that "people are being incited from pulpits, house to house campaigns are being carried out and sermons delivered asking them to demonstrate." If what the Minister has in mind are the protest meetings that are being held all over the Island, surely the Hon. Minister will be the first person not to deny the citizens of this country the freedom to voice their disagreement with any decision of the government. If, however, what the Minister meant was that passions were being roused by us, we hasten to assure him that he has been very wrongly informed. Nothing could be further from the truth.

The Hierarchy of the Catholic Church has always followed the path of negotiation, and sober and calm statement of a case. In fact, if he were only to refer to the much-publicised circular letter of His Grace the Archbishop, he will see for himself the kind of instructions that were issued. We Catholics have been, and will always be, loyal citizens; but we will never hesitate, as citizens, to disagree with any step of the government if it runs counter to our fundamental rights.

Why then this Catholic-baiting? Why this apparently organised attempt to smear us with the tar-brush and label us "reactionary," "subversive element" and the like? Why this persistent campaign of innuendo even by high-ups, against the hierarchy, clergy and Catholic Action?

Differences in some political views, if they exist, are not, as far as we are aware, a crime in the democratic way of life; an expression of this dissent, if such exists, cannot also be a crime. Subversion and inciting to "destroy the present government" (as a contemporary weekly put it) are not the stock-in-trade of the Catholic Church; there are others in our midst who are past-masters in the art, who thrive and flourish on subversive activities, and on whose lips these words must indeed sound exceedingly sweet.

CURRENT COMMENT

by the Editor

Inflammatory speeches and writings — welcome Government move

A NEWSPAPER report states that Government has already initiated action against those indulging in inflammatory speeches; the report goes on to say that further action is being instituted against writings which rouse the feelings of the people. We welcome these moves most sincerely, for, as we have pointed out repeatedly, if such action is pursued with justice and impartiality, much of the ill-will and tension that prevails in our country would be brought under effective control.

But of course, simultaneously is raised the pertinent question: what is to be considered inflammatory and scurrilous? Are those who express views contrary to those of the government, views which way run counter to governmental decisions, to be categorised as "subversive elements making inflammatory speeches?" And, on the other hand, are all those who make the wildest allegations, cast the vilest aspersions, and imply the basest innuendoes to be nourished and tolerated, provided they join forces in whipping the pet target of these days?

Let us say it clearly: we welcome the government's move to control speeches and writings that hurt and inflame passions. But its success or failure we say, will depend on the strict impartiality and justice with which they put their declared policy into practice.

What about these?

IF the government is on the look-out for material to carry out their investigations, we are quite prepared to furnish them with the names of publications in which a deliberate, sustained, systematic and (shall we say it?) malicious campaign of denigration, mud-slinging and calumny is being carried on, geared to the objective of rousing the tempers and the feelings of quite a number of the citizens of this country.

Surely, the C.I.D. is not unaware of the utterly baseless and completely false allegations made against the Catholic Church, the Catholic hierarchy, Catholic priests, nuns and lay persons, in certain publications? Surely they cannot be blind to propagandists doing their work of rousing the feelings of the people, making the maximum use of large posters and other publicity media? And, if they so desire, we could bring to their notice these and many other instances, where half-truths are dressed up in the garb of conspiracy, where the fruits of a twisted imagination are varnished with a veneer of truth, and where the most unbelievable fiction is trotted out as fact — thus creating suspicion and even hatred of the Church, and rousing the feelings and the passions of people in more ways than one.

Sauce for the goose is also sauce for the gander. In a democracy, all men we are told, are equal. Let the Government then proceed on its very laudable and much-needed objective of removing trouble-making elements from society; but let it do so with an impeccable impartiality and a flawless sense of justice. Then surely, many things now hidden, will be revealed in broad daylight!

"Direct Action"

ONE would have thought that there would at least be some limit to the depths that falsehood, malicious innuendo and wild insinuation could descend. But, everyday teaches us new lessons; and each week shows us how far unbridled license in journalism could go, in an attempt to gain the one objective of destroying the Catholic Church.

The latest bug-bear being put

up by these persons is that "direct action committees" are being formed by the Legion of Mary and other Catholic Action associations all over the Island; that all kinds of dark and sinister plots are being hatched in the event of the schools' take-over; and that, in the event of all else failing, "burn the schools" is the order of the day.

To all these and other such allegations, we reply that they are completely and utterly false; that there is not the slightest vestige of truth; that even if, by some chance, there is an extremist here or there, the Catholic Hierarchy has definitely and unequivocally and publicly instructed what could and may be done; and that, in the final resort, this kind of base vilification must stop.

Surely, is this not the type of talk that rouses feelings and triggers off emotions? Is this then not the kind of scurrilous writing and speaking that must be curbed, and against which action should be taken?

The Cardinal's Visit — the Comrade speaks...

QUESTIONS have been raised in the House of Representatives about the impending visit to this country of His Eminence Cardinal Agagianian, in which the *bona fides* of the Cardinal, is doubted; and worse still, his visit is alleged to be connected with plans for "upsetting the policy of the Government."

That such a question, with its insinuations, should come from a member of the Communist Party was no surprise in the least; in fact, it was but to be expected. After all, it was a performance that was in full tune with the performance of his Soviet masters.

As we have said earlier, this is a visit which was arranged over six months ago, and is part of a world mission, in the course of which the Cardinal has already visited countries such as Japan and Australia, and is now visiting Pakistan, India, Ceylon and Burma.

If the Pakistan, Indian and Burmese Government have no fears or suspicions, if they treat His Eminence the Cardinal with the respect due to his office as decent men in decent lands have always accorded him, if the Buddhist Government of Burma accord him signal honour and hospitality, surely is it too much to expect that here in Ceylon, at least the normal courtesy that is accorded to a visitor be extended to him?

We will not speak of his high office; we will not speak of the exalted position that His Eminence holds; we will not refer to the dictates of hospitality. We only say this: we are deeply hurt and shocked that a person of his eminence who is visiting Ceylon in the same way that he has visited and is visiting many others, and who has been received with such honour even by secular and Buddhist states in all parts of the world, should be

doubted, his intentions suspect, and his visit made the subject of hostile questions in Parliament.

... And another question

ANOTHER question that was raised by the same Member of Parliament related to the activities of a "Catholic by the name of Rotolli who had come to Ceylon recently, and was advising those concerned against the schools' take-over."

If we were pained by the reference to His Eminence Cardinal Agagianian, this reference to a visitor to Ceylon merely amuses us. If it were not for the dangerous trend underlying all this desperate witch-hunt for Catholic conspirators, we would not have been able to resist the comic side of the entire affair.

Here then, are the facts: Monsignor Rotolli who had been working in Australia and was on his way back to his homeland Italy, was a transit passenger through Colombo. Of course, he was dressed in clergyman's attire (clerical suit and collar); like every other traveller, he tried to see as much as he could of Ceylon in the short time at his disposal; he went sight-seeing in the city of Colombo, and Kandy. All this was done within a few hours, and he then left Ceylon, without having attended or addressed a single meeting anywhere.

Since when has it become a crime for a visitor to Ceylon, to spend his few hours (or even days) sight-seeing in Colombo and Kandy? To say that he had come from Kerala, that he was advising on the resistance to the schools' take-over, and that certain talks took place, are the most despicable falsehoods without even the slightest vestige of truth whatsoever, in them.

May we then also not ask what the activities of Soviet emissaries in this country have been? Have our hot-gospellers and crusaders who turn their gun-fire on bona fide transit passengers in Ceylon, and proceed to concoct an endless string of imaginary data, shown any zeal at all with regard to the activities of the many Soviet "experts" here?

A sober statement

WE were not disappointed in awaiting a statement from the Principal of Ananda College, Mr. S. A. Wijayatilake; for, his Prize Day speech of last weekend was the calm, sober, objective view that the country has come to expect from him.

Speaking on the crucial debate of the day — the schools' take-over — he made certain observations with which we heartily agree. Everyone is speaking of a "national system of education," but it is time, he said, that we all know what is actually meant by this oft-repeated shibboleth. He called for a Commission of Education as a prior necessity, to give the nation a clear and precise definition of our goals and objective in the oft-repeated phrase "national system of education."

OFFICIAL NOTICES

Fatima World Day 1960

THE Reverend Fathers are reminded that applications for Half-hour turns of the Night of Reparation at Tewatta, extending from 6 p.m. on 12th October to 9 a.m. on the 13th, are due by the 13th instant, and should specify —

- (i) the designation of the group;
- (ii) the approximate numerical strength of the group;
- (iii) the language to be used for the recitation of the Rosary;
- (iv) the maximum period within which the half-hour turn may finally be fixed.

The final list of turns will be announced in due course. This requires that there be no delay in sending in the applications.

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

Colombo, 8th September.

Local News in Brief

● Kattimahana

(from Leander Fernando,
Messenger correspondent)

THE annual feast of St. Anne was celebrated with glory and dignity on the 28th ultimo. After a few early Low Holy Masses the Festive Mass was solemnized at 7-30 a.m. in the presence of a large gathering. Immediately after, Benediction of the Blessed Sacrament was imparted and then followed the usual procession.

● Pallansena

(from a "Messenger" correspondent)

THE C.W.M. members of the Kochchikade, Katupitiya, Bolawalana and Negombo Cells had a Day of Recollection and Study at the Pallansena Mission House recently. Talks were given by Rev. Fr. Schram, O.M.I. and Rev. Fr. Oscar Abeyaratne, Parish Priest. This great day was brought to a close with the Benediction of the Blessed Sacrament.

● Legion News

(from our correspondent)

THE 1,000th meeting of the Praesidium of Our Lady of Victories of St. James' Parish, Mutwal, was celebrated on 21st August. A Triduum was held on 18th, 19th and 20th August terminating with Mass on the 21st August at which the Legionaries of this Praesidium as well as those of the four other Praesidia in the Parish were present and received Holy Communion in a body. A social was held in the evening at St. Antony's Convent, Mutwal. All the Praesidia in the Parish participated. Rev. Fr. Gabriel Goonesekera, O.C.D. and a former Legionary of the Praesidium of Our Lady of Victories preached during the Triduum and at Holy Mass. Rev. Fr. Fabian Fernando, O.M.I., Spiritual Director of the Legionaries of Mary, St. James' Parish, and Rev. Fr. P. de Lisi, O.M.I. Parish Priest of St. John's Church, Mutwal, were present.

● Jaffna

A MEETING of the Jaffna Gurunagar Kalai Kalagam was held at the St. James' Girls' School, on Sunday, the 28 August, presided over by Mr. P. Sri Skanda Rajah, District Judge, Jaffna, in memory of the Veerama Munivar (the late Rev. Fr. Joseph Constantine Besahli, S.J.).

The President of the Kalai Kalagam, Mr. R. Dorus garlanded Mr. P. Sri Skanda Rajah. Mr. P. Sri Skanda Rajah said: "It is remarkable that an European who had come over to our

Pilgrim Virgin in the Hill Capital

(from P. A. W. Perera)

THE re-tour of the Pilgrim Virgin which had gone round the Parish of Kandy for the last 77 days was brought to a grand finale on Sunday, 21st August, when the Catholics of the Hill Capital escorted their Heavenly Queen from the Good Shepherd Convent to St. Anthony's Cathedral.

Seldom had Kandy witnessed such a Catholic demonstration of fervour and solidarity. More than 5,000 people participated in a lantern light procession which wended along Peradeniya Road, Ward Street and Castle Street to the church.

FOUR DEEP

The procession which was four deep was nearly a quarter mile long. The fifteen decades of the Rosary were recited throughout the journey, interspersed with hymns and the Litany of the Blessed Virgin.

The Pilgrim Virgin which rested throughout the day at Good Shepherd Convent, was speeded on her triumphal march back to the Cathedral by their Lordships Bishop Leo Nanayakkara and Bishop Regno. At the conclusion of the ceremony on the following day the Parish of Kandy was consecrated to the Immaculate Heart of Mary.

FIFTEEN ZONES

A feature of this procession was the division of the Parish into 15 zones corresponding to the fifteen decades of the Rosary. Each zone had its banner with the particular mystery and its legend and behind each banner marched the parishioners of the zone.

This zoning will be a permanent feature for future administration and processions.

The efforts and hard work of the Parish Priest Rev. Fr. Wickremaratne had the co-operation of every Catholic in the Parish who contributed to the tremendous success of the finale.

Marawila celebrates Pope-Saint's Feast

(from Herbert de Silva, Marawila)

● Trincomalee

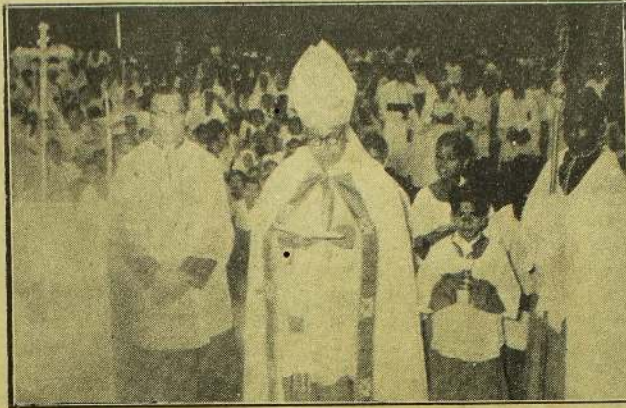
THE Annual General Meeting of the Trincomalee Catholic Club was held on Saturday, 3rd September, 1960, at 6 p.m. The outgoing President, Captain A. Charles Kanagasingham, M.B.E., Crown Proctor, Trincomalee was unavoidably absent.

Mr. M. Benedict, Teacher, St. Joseph's College, Trincomalee proposed and Mr. E. John seconded the following resolution "This Club regrets the attitude of the Government in taking over the Assisted Schools and requests the Government to reconsider its decision."

The following were elected Officials for the ensuing year:—

President: Mr. J. A. P. Thurainayagam, Proctor S.C.; Vice-Presidents: Mr. M. A. Cyril David and Mr. F. X. Joachim; Honorary Secretary: Mr. A. Kanute J. Wambek; Asst. Secretary: Mr. J. Peter Francis; Treasurer: Mr. J. Edward Manuel; Executive Committee: Mr. A. V. Noble Chelliah, Mr. M. Benedict, Mr. Mervyn St. C. Nicholas, Mr. I. M. A. Uyanwatte, Mr. Percy Swampillai, Mr. S. P. Perera.

KATUPOTA'S HOUR OF JUBILATION



(from W. H. Samaranyake)

THE little hamlet of Katupota in the district of Kurunegala was in festive garb and jubilant mood on Saturday, the 20th August 1960, when in the gathering evening, the Rt. Rev. Dr. Edmund Peiris, O.M.I., Bishop of Chilaw, assisted by a large number of priests from the various dioceses, blessed the new Church dedicated to Our Lady of Refuge.

Built on the architectural pattern of the Polonnaruwa and Kandyan periods under the personal supervision of the dynamic Parish Priest, Rev. Fr. S. M. Don Reginald, the new Church pre-

sents a most elegant piece of Art. This fitting tribute to Our Lady is a single-handed and generous gift of one of Her most zealous devotees, Mrs. P. James Fernando of Colombo, in faithful fulfilment of a wish of her late husband.

After the blessing of the Church His Lordship was accorded a reception by the parishioners at which an illuminated Address was presented to him. His Lordship thanked Mrs. Fernando for her magnanimous gift and the Parish Priest for having accomplished an almost impossible task within so short a time. He also thanked all the Catholics and non-Catholics who had rendered assistance in various ways to put up the church. He exhorted those present to remember with gratitude and prayers the pioneer Missionaries who had established the Church in that area and the late Mr. A. H. T. de Soysa who had donated a vocational school to the parish. Addressing the gathering next, Mrs. P. J. Fernando thanked His Lordship for presiding at the ceremony that day and expressed her consolation at being able to fulfil, with the grace of God, her late husband's wish. She also thanked the Parish Priest and all those who assisted him in putting up the church.

At 7-30 p.m. Pontifical Vespers was sung at which His Lordship presided. A most inspiring sermon was delivered by His Lordship during the service.

There were Low Masses from 4-30 a.m. the following day when the Feast of the Church was celebrated. High Mass was sung by Rev. Fr. L. M. V. Thomas the builder of Katupota's 41-year-old church and the sermon was preached by the Rev. Fr. R. Aloysius, O.M.I. Bus-loads of pilgrims had come from Wennappuwa, Negombo and other places to participate in the celebration of the feast which came to a close with the alms-giving after the High Mass and Benediction.

● Paiyagala and Beruwela

(from Josephian, "Messenger"
correspondent)

PROTEST meetings were held on Sunday afternoon both at Paiyagala and Beruwela, where two Buddhist monks addressed the largely attended assemblies, which unanimously adopted several motions against the take-over.

Galle Bishop leads penitential pilgrimage

(from our correspondent)

LED by His Lordship the Bishop of Galle, the parishes of Galle and Kalegana made a penitential pilgrimage to Hinduma Calvary on Sunday, the 4th of September.

Also accompanying the pilgrims, were the Vicar-General, Mgr. T. N.

Alles, the Parish Priest, Fr. D'Almeida, S.J., the Rector and other Fathers of St. Aloysius' College, and the Superior and Nuns of Sacred Heart Convent.

The penitential character of the pilgrimage was evident from the moment the pilgrims reached Hinduma. As they proceeded on their way of the Cross, climbing the hill to Hinduma's Calvary, appropriate sermons were given at each Station.

Rev. Fr. Xavier, Parish Priest commenced with a sermon in Sinhalese, and Fr. Rodrigo in English. Thereafter, Fr. De Burra, S.J. and Mgr. Alles preached alternately in English and Sinhalese at alternate stations. At Calvary's top, Fr. Liyanage preached the concluding sermons before Benediction of the Blessed Sacrament was imparted by Fr. Pogani, S.J., Rector of St. Aloysius' College.

I TRUST IN GOD

ON a bridge I was standing one morning,
Just watching the water flow by
When suddenly into the water,
There fell an unfortunate fly.

The fishes that swam to the surface
Were looking for some thing to eat
And I thought that the helpless young insect
Would surely afford them a treat.

Poor thing I exclaimed with compassion
Your trials and dangers abound
For if you escape being eaten
You cannot escape being drowned.

No sooner the sentence was spoken
Than lo! like an angel of love
I saw on the water beneath me,
A leaf descend from above.

It glided serene on the water,
'Twas an ark to the poor little fly;
Which soon to the land was reascending
Spreading its wings to the breezes to dry.

Oh sweet was the truth that was whispered
That mortals should never despair,
For He who takes care of an insect
Much more for His children will care.

And though to our short sighted vision
No way of escape may appear,
Let us trust for when least we expect it,
The help of our Father is near.

"Anne."

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COLOMBO.

Her Five Moods...

WOMEN'S PAGE



WISTFULNESS



SORROW



SURPRISE

Photographs by RALEX

IN the "Book of Proverbs" Woman is "the dearest hind, and most agreeable fawn."

To the Japanese she is "the plum blossom."

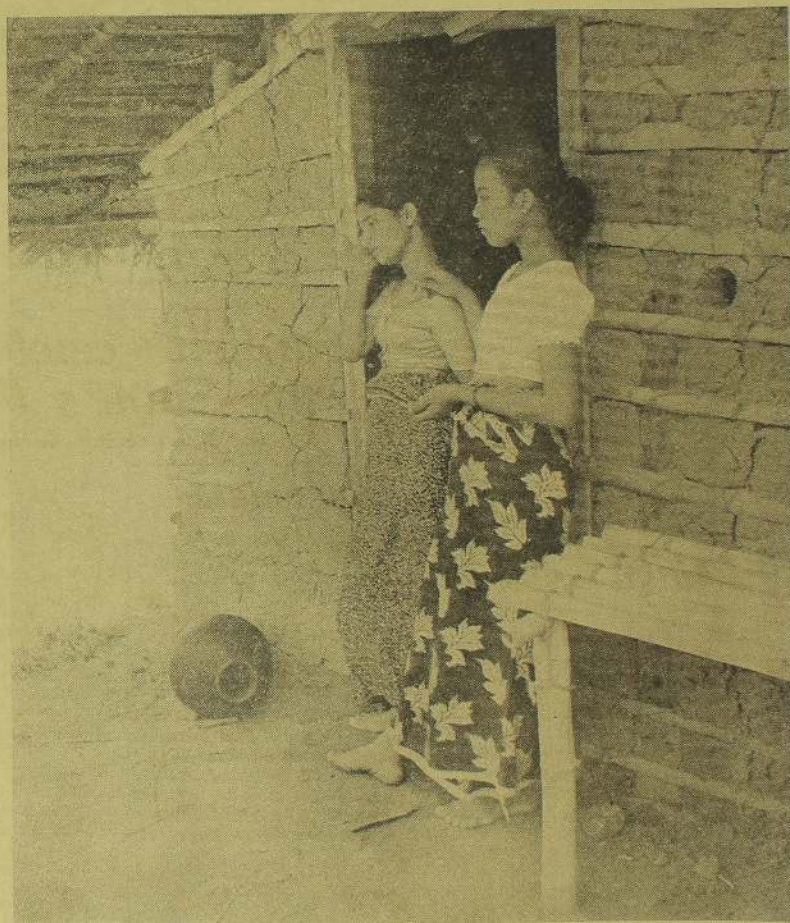
To the Bengali poet, Rabindranath Tagore, Woman is not merely the handiwork of God, but also of men . . . poets are weaving for her a web with threads of golden imagery; painters are giving her form ever new immortality."

To the nomads of the Sahara, she is the little gazelle.

The Women's-Mag brings to you this week a pictorial feature depicting five moods of Woman — Expectancy, Surprise, Sorrow, Wistfulness, Joy....



LANGUOR



Five moods of women caught by the camera

EXPECTANCY

• CHOCOLATE MILK SHAKE

Ingredients: 2 ozs. plain chocolate, 1 pint milk, a few drops of vanilla essence.

Method: Chop the chocolate roughly. Put it into a saucepan with the milk and dissolve it slowly. When the chocolate is dissolved, pour it into a jug and allow it to cool. Chill if liked. Whisk up the drink and flavour it with a few drops of vanilla, serve it in tall glasses with drinking straws.

• MANGO CURRY

Ingredients: 8 dry large chillies, 8 large mangoes, 1 level teaspoon cummin seed, a pinch of saffron, 1 tablespoon green ginger, 1 tablespoon garlic, 15 green chillies split lengthwise 1/4 bot. vinegar, 1 teaspoon mustard, curry leaves, coconut oil, 4 oz. maldiva fish.

Method: Place a vessel on the fire with oil, and when hot put in the mustard, and curry leaves and dry for a few minutes; then add ground curry stuff and fry for some time. Next add in the vinegar, and stir well, add mango and rest of the chopped ingredients. Stir well and let curry simmer. Add salt to taste, and remove from the fire.

Household Hints

Tomato Plants

IF you are planting tomato plants, put a small piece of newspaper around the stem, near the roots, to keep cut-worms from eating the tops off; have the paper about half an inch above and below the earth.

★ Salt Fish

SALT fish are quickest and best freshened by soaking in sour milk.

When soaking salt fish, place its flesh side down so that the salt will fall to the bottom of the dish.

★ **PRESENTING THE SECOND IN THE SERIES OF
SCHOOLS-MAG SPECIAL EDITIONS**

**SCHOOLS
MAG** Vol. 3 No. 31
10 Sept. 1960

2. Altar Boys and the Mass

Altar Boys like old soldiers, don't die... they only become priests...

WHEN I was a tiny tot at Holy Family Convent, Bambalapitiya, I was taught the gentle art of serving Mass and Benediction. In those days the Galle Road wasn't wide and the new chapel was only a dream.



The guavas
hidden in
my shirt...



By
Fr. Noel Crusz
O.M.I.

On more than one occasion I created a bit of a diversion by trampling my cassock and falling in the Sanctuary. The good nuns had their hankies in their mouths. I could hardly reach the altar, and one day I let the missal fall on the head of another altar server smaller than myself. After Mass, Mother Gonzaga nearly wrung my ears for me, but Mother Lucille came to my aid.

Fr. Peter Marque (later Archbishop) took all this in stride, and always blessed us after Mass. He closed his eyes to our petty fights to drink the last drop of wine from the chalice! But one afternoon Mother Gonzaga and Mother Rose lost all their patience with me.

It happened this way. At 2-45 p.m. a friend and I were, raiding Mother Rose's guava tree. The nuns had assembled in the old chapel for First Friday Holy Hour. By then I had about a dozen of guavas in my shirt.

Suddenly Mother Gonzaga appeared. I jumped

from the tree, crept under the fence, and walked innocently towards her. I held my books on my chest. "Hurry up," she said, "go to chapel. Don't you know you have to serve for Holy Hour?"

"Yes Mudder," I said shivering in my boots. (I really wore boots those days). My companion had bolted.

In the Sacristy, the Nuns threw me into a cassock. Meanwhile the previous guavas were rolling between my chest and shirt. The large surplice covered a multitude of sins. The bell rang, and with one hand on my chest and the other on the thurible, I entered the Sanctuary.

Fr. Marque exposed the Blessed Sacrament.



THIS IS THE MASS

By
**FELICIA
DAVIDSON**

On the night in which he was betrayed, Jesus took bread and blessed and broke and gave it to his disciples and he said: "Take and eat, this is my body."

And taking a cup he gave thanks and gave it to them saying: "All of you drink of this for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins."

On the eve of his crucifixion, the Saviour wished to leave his followers some remembrance of himself after his ascension into heaven.

As the all-powerful God, he could leave the perfect gift—he could leave himself. This was the purpose behind his promise, of the gift of his own flesh and blood, and the actual giving of the gift on his last night with them before his death.

It was his purpose in empowering them to continue the change of bread and wine, into his flesh and blood. "Do this in remembrance of me."

This is the great Sacrament—the Eucharist—which finds a unique place of honour today

in the Catholic Church, as it did even in the days of the Apostles.

This is the Sacrament which Catholics call "The Blessed Sacrament". . . not only because it blesses our lives, but because Christ himself is present in it.

In almost every Catholic Church there is a red lamp burning near the altar, as a sign that the Blessed Sacrament, under the form of bread is being kept there for the adoration of the people.

The Sacrament of the Eucharist was given to us by Christ, that we might ever keep him in our memory.

Catholics are urged to receive this sacrament frequently and worthily. And they believe on his word, that through Communion—Christ in this sacrament is truly "Emmanuel"—God with us.

St. Joseph's Convent,
Grandpass.

Then I stood near the altar steps, and swung the thurible. The good Nun was reciting the Litany of Reparation. Then it happened. The buttons in my shirt gave way, and to my horror all the guavas fell through my cassock, and filled the Sanctuary.

Fr. Marque lowered his spectacles and turned his head. The guavas trailed down the aisle, and crumbled slowly towards Mother Gonzaga's pew. I think I saw her eyes raised to Heaven. The boarders were all giggling. The Nuns bowed their heads.

I lost my head. So I kept the thurible on the ground, and turning towards Fr. Marque (with my back to the altar) genuflected on both knees and bowed, and in a few seconds I bolted into the Sacristy.



...and old nuns
don't forget!



A POPE'S BOYHOOD

BEFORE and after school hours, young Eugenio Pacelli used to slip into the church near the school in Rome where the picture of Our Lady of the Highway is venerated.

Sometimes he stayed so long that he was late in coming home. But his mother never worried. "I expect he is with the Ma-

donna again," she would say. On one occasion when his mother asked him what he was doing all the time he answered simply: "I pray and tell Mary everything!"

By human standards, Eugenio should really never have become a priest. His health was so very frail that he could not take part

in the regular ordination ceremonies in St. John Lateran; and the Auxiliary Bishop of Rome ordained him alone in his own private chapel!

The choice of his church for his first Mass is significant; it was the Basilica of Our Lady of the Snows, where the picture of Mary, "Salvation of the Roman

(See next page)

Altar Boys' Society have their first outing

THE ST. STANISLAUS KOTSKA ALTAR BOYS SOCIETY OF 'NIRMALA,' JESUIT FATHERS' RESIDENCE, NOW ABOUT TWO MONTHS OLD, HAD ITS FIRST OUTING LAST MONTH.

The outing was planned as soon as we heard that Fr. Boudreaux was taking his final vows in Batticaloa on the Feast of the Assumption. Fr. Boudreaux personally visited our parents, and nine of us, with parental blessing, were leaving home on the long trip to Batticaloa and back.

But when it was time for Father to make his Retreat, we had no hope of going as the fare was something beyond all pockets, but those who know the dauntless Jesuit spirit, will realise that Father Boudreaux, being every inch a Jesuit, did eventually arrange a van to suit our pockets and Fr. Perniola, who was acting as our Spiritual Director for Fr. Boudreaux, announced the date and time of leaving.

Sigiriya . . .

The dear, one-time Rector of St. Aloysius College, Galle, was to shepherd us to Batticaloa himself. But, as we gathered at 'Nirmala' with some of our parents who had come to see us off, Fr. Boudreaux arrived, quickly said his Mass with Minzy and me serving at it, and at 9 a.m. we started for Batticaloa.

At St. Anne's, Kurunegala, we had lunch and made headway for Sigiriya and the 'wonderful frescoes.' Next, to Pol-

by Johann Cooke
Secretary
St. Stanislaus Kotska Altar Boys' Society

onnaruwa and the glory of our Lanka's past, and then on to Batticaloa. We were just in time for the procession in the Parish Church, after Fr. Boudreaux had reported at Manresa Retreat House, where we had a glimpse of an old favourite—Fr. Moran.

The Altar Boys at Batticaloa (Fr. Boudreaux' old brood), very kindly had offered to put us up in their homes and Blane, Minzy and myself, were entertained right royally by Secretary Travice Balthazaar, and I am sure the rest will join me in thanking the parents of those Altar Boys for all they did, and we hope to return the compliment soon.

We visited the Leper Island too, where we spoke to a poor man who has been there eight years, and we also met those really mar-

vellous nuns—God bless and protect them. How can we ever do without them?

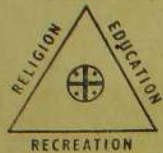
The highlight of our outing was on Monday—The Feast of the Assumption, at 5 p.m. Fr. Boudreaux and another old friend Fr. Vincent, took their final

vows with two others. It was a simple and very touching ceremony, which took place before the General Communion. Earlier, the Altar Boys entertained us at a Tea Party and tired out, we retired after dinner.

... and the Hills

Tuesday, and we were on the road again—this time to the Hills—Nuwara Eliya, Hakgalla Gardens and that night from the Jesuit vacation house, we picked our bedding as we were not prepared for the cold, and spent the night at a chapel in Boragass. Down to Hatton for lunch at St. John Bosco's and then Yatiyantota and back to Colombo on Wednesday night,

See next page



Schools-Mag

★ A Symposium by girls of St. Bernard's Convent, Nawalapitiya



FACTS ON THE MASS

If a family sends only one member to Mass on week days, the whole family may receive blessings from the Mass.

SHARLIE MELDER.

The kiss of peace is a sac-

ramental, which gives actual grace bringing about a greater purification of the soul.

JEANJ MACK

The Kyrie is our song of exile on earth.

SHEILA BARRIE.



HAVE YOU A RELIGIOUS VOCATION?

THE majority of boys and girls at some time in their lives, get the idea that perhaps they want to be a priest or a nun. For many, the idea is very fleeting, but many, too, have doubts for quite some time before they settle down in life. Here are some questions to ask yourself:

1. Do you long, for God's glory, to realize something of the value of immortal souls, and to desire to co-operate in their salvation?
2. Have you a willingness to be received in any capacity? This is a proof of a real vocation.
3. Have you a longing to sacrifice yourself and abandon all for the love of Jesus Christ and to suffer for His sake?
4. Do you feel the happiness which the thought of religious life brings, its help, its peace, its merit and reward?
5. Do you desire to atone for your sins or those of others, and to fly from temptations which you feel too weak to resist?
6. Do you desire to devote your whole life to obtain the conversion of one dear to you?
7. Do you desire to imitate Christ more closely by remaining unmarried?
8. Have you a fear of sin, into which it is easy to fall, and a longing to escape from the dangers and temptations of the world?
9. Have you a growing attraction for prayer and holy things in general, together with a longing for a hidden life, and a desire to be more closely united to God?
10. Have you a hatred of the world, a conviction of its hollowness and insufficiency to satisfy the soul? This feeling is generally the strongest in the midst of worldly amusement.
11. Have you a desire to have a religious vocation, together with the impression that God is calling you to His service? This desire is most strongly felt when the soul is calm, after Holy Communion and in time of retreat.
12. It is sometimes the sign of a vocation when a person fears that God may call him; when he prays not to have it and cannot banish the thought from his mind. If the vocation is sound, it will soon give way to an attraction, though Father Lehmkuhl says: "One need not have a natural inclination for the religious life; on the contrary, a Divine vocation is suitable with a natural dislike for that state."

Schools-Mag Enrolment Form

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ST. PETER AND THE ALTAR BOY

JOHNNIE was a small lad, first time. "Well done, Johnnie" his parish priest told him one day after a service, and promised to reward him one day, but the priest added, God will give him a thousand-fold. This promise set Johnnie on fire. He was stirred by visions of the prizes

he was to get from the priest and from God.

And that night as he slept he dreamt this kind priest taking him by his hand and leading him to a far away place. After a long

St. Peter, very kindly, "fifteen Masses well served are few, too few to merit the grand place reserved for altar boys beyond this golden gate."

"Go back to your village and

by
Francis Steelman

(of St. John Berchman's Altar Boys' Society, Kotahena)

journey they came to a great door, made of solid gold: it was the gate of heaven.

ENTER ST. PETER

The door opened and there appeared St. Peter, a kindly old man, who in gentle tones asked the lad: "What do you want here?"

"To enter heaven," said Johnnie.

"But you must first tell me who you are, laddie. I don't know all the toits that scamper about earth."

"I am Johnny, the Altar boy, I have served more than a thousand Masses and never came late for them."

"Hold on a minute, lad, until I fetch the bag of your merits," answered St. Peter.

He entered the door, and closing it carefully after him, in a short while reappeared with a golden purse in his hand.

He showed Johnnie the contents in it. It was dismaying for he found only fifteen Masses served, a few communions and twelve benedictions to his credit.

"Excuse me, good St. Peter," said Johnnie with a trembling voice, "I am afraid, you have made a mistake. This is not my bag."

"There is your name on it alright sonny, and we make no mistakes here in heaven. See the little holes in this bag; your Masses must have slipped out through those."

ST. PETER SPEAKS...

And producing a book, St. Peter began to read to the weeping little man.

"Hundred and forty times you took for yourself the finest surplice to spite the other boys. Over there you had several brawls in the sacristy, two hundred times you wanted to be the first server when it was not your turn, hundred and fifty times you chatted in the sacristy and altar."

"And what about the number of times you looked back from the Altar to see the people in church? And the genuflections badly made? And the words you swallowed like chocolates."

"You were distracted while swinging the thurible, you ran irreverently across the church, you disobeyed the Sacristan."

Then Johnnie asked: "What must I do?"

"Listen to me sonny," said

be a better altar boy. No more quarrels, no vanity in church, no chatting in the sacristy, and if you behave well in a short time I'll let you in and give you a place among the angels.

At that very moment the Angelus bells rang out in the breaking dawn; Johnnie, awakening with a sense of relief, ran to church to serve Mass and during it he promised Jesus to be a good altar boy.

Birthdays

10th—16th SEPT.

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

10th Sept: Pearl Grand, 638, Prince of Wales Avenue (Colombo 14), Christine Costa, 22, Mahanupitiya (Negombo), Dunstan De Silva, 311, Dalugama (Kelaniya).

11th Sept: Valerie de Mel, Excise Bungalow (Ratnapura), Ruchila Marie Rodrigo, 353, Karawalapitiya Road (Hendala), M. Hyacinth Paes, 222, Silversmith Street (Colombo 12).

12th Sept: Expedit Carvalho, 61/4, Baseline Road (Borella), Marguerite B. Fernando, 49/1, Galle Road (Moratuwa), Guy Antony Victor Croos da Brera, 37, Main Street (Negombo), Priyani Motha, 29, Fredrick Road (Colombo 6), Cheryl D'abreia, 25, Campbell Place, (Dehiwela).

13th Sept: Nelum Mallawarachchi, 79, Aluthmawatte Lane (Colombo 15), Michael Emil de Silva, 26, Nagalagam Street, (Colombo 14).

14th Sept: Philomena Nirmala Samaranayake, "Madonna" (Moratuwa), Hiranthi Peiris, 29/1, Sumanarama Road (Mt. Lavinia).

15th Sept: Noeline Stella Daphne Jayasekera, 9, Uswatte Lane 2 (Moratuwa), Sweenitha Seneviratne, "Shangrila," Waelana (Panadura), Baleswary Mylvaganam, 390, Aluthmawatta Road (Mutwal).

16th Sept: Cheryl Ferreira, 158, Dutugemunu Street (Dehiwela), Darryl Ferreira, St. Sylvester's College (Kandy).

THE priest by kissing the altar at Mass venerates the relics contained in the Altar. The custom of placing relics in the Altar goes back to the early church and recalls the practice of the early Christians who celebrated Mass over a Martyr's grave.

Charmaine Perera.

The gradual is a step prayer so-called because in early times it was sung by the soloist while he stood on the step of the pulpit. It is an echo of the epistle while the alleluia is a prelude to the Gospel.

Mary Mackay.

The 'Te Igitur' of the Canon begins with the letter T. It looks like a Cross in ancient missals. It gradually developed into an ornamental cross or crucifix. Later a separate picture of the Crucifixion was inserted.

Isidora Mackay.

The raising of the Chasuble by the server at the consecration is a ceremony carried down from the times when the Chasuble was shaped like a bell. Hence the Chasuble had to be lifted to give greater freedom to the priest's arms.

Carmen Van Langenberg.

The bowing of one's head during the whole consecration is contrary to the very purpose of the elevation of the Sacred Host. It is shown to the faithful that they might gaze at It.

Sheila Mack.

The Jews baked round bread about the size of a plate and the thickness of a finger and hence the bread could not be eaten except by breaking it. Thus the expression "breaking bread" meant also to eat.

Dulcie De Bond.

The history of breaking the Host and dropping a piece into the Chalice goes back to the early Church. When the Pope celebrated Mass, there were two acolytes who brought forth a vessel containing a particle of the Holy Eucharist remaining from the preceding Mass. This particle was called 'Sancta' and at this part of the Mass it was dropped into the Chalice to signify the unity and intimate connection existing between the preceding and the present Mass.

Marietta Edema.

The Gloria is the Church's morning prayer, a greeting and praise to the Blessed Trinity.

CARMEN VANDERWALL

Only a priest or deacon can say 'Dominus Vobiscum' because the church

recognises the power of orders bestowed upon them by the Holy Spirit.

BARBARA DE BOND.

The 'Dominus Vobiscum' is said 8 times during the Mass.

MADONNA PERERA.

A Pope's Boyhood

Continued

People," is hung. This was in 1899.

It was this very picture which Eugenio Pacelli—Pope Pius XII—ordered to be brought to St. Peter's on the occasion of the definition of the dogma of the Assumption of the Mother of God.

Mary had indeed heard the prayer which Eugenio had printed on his ordination card: "Sublime Mother of God, remain close to me."

His Madonna had indeed taken him by the hand, led him

Altar Boys' outing

Continued from page 9

having done a good 600 miles.

We thank all the Rev. Fathers, kindly Nuns and people who answered Fr. Boudreaux's call in looking after us and giving us a right royal welcome wherever we called.

Of course, our loudest cheers for Fr. Boudreaux, who organised the trip and looked after us and we hope and pray that all our future trips will be as this one was—a hundred per cent. success.

A lusty cheer for Fr. Perniola who accompanied us to Batticaloa, and acted as our Spiritual Director, and may I whisper my fervent prayer that at least one of our batch of 20 will one day be a Jesuit for as 'Behind the S.J. Curtain' says, 'one has only to see the novices or any group of young Jesuits at recreation to appreciate how well they keep the rule imposed on them by their Founder, St. Ignatius, to be happy always and as far as possible, to let it appear on their faces and in their behaviour.'

NEXT WEEK UNCLE ASHLEY ON THE Schools take-over

away from the broad, dangerous highway, up the steep, narrow pathway, to the gleaming heights whence he could survey the whole world, and trace a great blessing 'urbi et orbi: to Rome and to the world.'

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 1st to 7th 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 21 Sept. the latest, if they want their birthdays announced in the Schools-Mag edition dated 1st 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 1st and 7th October (inclusive) in the issue of the 1st October.

Closing Date: 21st September.

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

Signature.....

Classified ADS

IN MEMORIAM FIRST ANNIVERSARY



13-9-59 13-9-60

A Requiem High Mass for the repose of the soul of **Rev. Mother Odelia Mary**, only sister of late Mr. Mancius Paiva and of Heliodore Paiva, who died at Seven Dolours Convent, Tiruchy, will be offered at St. Mary's Church, Bambalapitiya, on Tuesday, the 13th inst. at 6.30 a.m.

4/2 Arthur's Place, Bambalapitiya, 6.9.60. 1224

FIRST ANNIVERSARY

Mrs. Annamah Neysum Nagalingam

Born: 13.4.1905

Called to rest: 13.9.1959

Each day we mourn your loss
No eye can see us weep
May God in His Mercy
Hear our prayers and
Grant you eternal rest.

Inserted by her loving husband
and children.

Railway Bungalow,
Peradeniya New.

1146

Emely Johanna Fernando
(nee De Fonseka)

Called to rest 15th Sept. 1956

My dearest Jesus whose loving Heart was ever touched by the sorrows of others, look with compassion on the soul of my beloved mother whom you took away from me. O You who "loved your own" hear my cry for mercy and grant that she may soon enjoy everlasting rest with Thee in heaven.

Mrs. F. Conrad Perera,
No. 15, Sakvithi Lane,
Thimbrigasyaya Road,
Colombo 5. 1234

MEDICAL

PURLO Medicated Powder and Ointment — the unfailing remedy for Eczema, Prickly Heat and Tropical Skin Ailments. Available at all Chemists and the Importers Setaac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

DAMPO Vapour Rub and Nose Drops — the magic cure for colds, chills, body pains, rheumatism and quick relief for Asthma, Hay Fever. Available at all Chemists and the Importers, Setaac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

BYLOOS Eau de Cologne — the unfailing friend of school-children. Rids the head of lice, Nits, Dandruff, and all invisible germs. Available at all Chemists and the Importers, Setaac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

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Margaret Samarasingha

Died 6th September 1956

A tribute of love and prayerful remembrances.

May she rest in peace.

Alwis Place, Kotahena. 1238

THANKSGIVINGS

ST. JUDE will not fail those in desperation. I thank him profusely for such a favour granted.

1225 N. A. Wickramasinghe.

MY grateful thanks to Our Lady of Fatima for the favours received. C. D. A. 1227

St. Mary's Church

GRAND ST. — NEGOMBO

Feast of the Nativity of Our Lady

on 10th and 11th Sept. 1960.

Saturday 10th: Vespers 8.00 p.m.
The Rt. Rev. Mgr. D. J. Wettasinghe will preside.

Sunday 11th: 1st Mass at 5.00 p.m. Festive Mass at 8.00 a.m. 4.30 p.m. Grand Procession followed by Benediction of the Blessed Sacrament.

Fr. S. Fernandopulle O.M.I.,
1229 Parish Priest.

Feast of St. Therese

DEHIGAHAPITIYA

The world today needs Reparation 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 Reparation.

September 24th: 6.30 p.m. Vespers, 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 COLOMBO

Testamentary Jurisdiction
No. 19376

In the matter of the Intestate Estate of the late Claude Edward Sylvester Orr of Thimbrigasyaya Road, Colombo. — *Deceased.*

Inez Evengeline de Rosayro of St. Joseph's Farm, Waragoda, Kelaniya. — *Petitioner.*

Vs.

1. Mrs. O. T. Ferdinands of Wijesekera Road, Dehiwela.
2. Marjorie Stave of 185, Thimbrigasyaya Road, Colombo 5.
3. Dorothy de Silva of 131, Centre Road, Colombo 15.
4. Zena Patience Wendt of Waragoda, Kelaniya.
5. Lorna Orr of 15, Frankfurt Place, Colombo.
6. Revd. Sister Claudia of Tangalla.
7. Eileen Perera of Ratmalana.
8. Claudine Spencer of Kandy.
9. C. O. S. Orr, A.S.P., Galle. — *Respondents.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 2nd day of July 1960, in the presence of Mr. A. M. G. de Silva, Proctor on the part of the petitioner and the affidavit of the petitioner dated 10th day of July 1960 having been read:

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the sister of the deceased abovenamed to have letters of administration to the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of September 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles,
Additional District Judge.
This 2nd day of July 1960. 1193

Our Lady of Lanka

NATIONAL VOTIVE BASILICA BUILDING FUND

I acknowledge with thanks the following donations received at Te-watte in August.

Mr. A. C. A. Perera, Mabola m.d. 5; Miss P. M. Thomas, Kandy m.d. 2; Mr. and Mrs. B. C. S. Mendis, Katunayake m.d. 10; Mrs. J. G. Wilson, Mutwal 20; Mr. and Mrs. K. K. Fernando, Negombo m.d. 4; Miss A. Dabare, Dehiwela m.d. 3; Mrs. D. M. Newman, Nugegoda m.d. 2; Mr. H. D. Perera, Kandana m.d. 10; Mr. S. J. P. Ferdinand, Wattala m.d. 5; Mrs. J. C. M. Gomez, Waikkal 3; Mr. A. V. Hettiaratchi, Colombo m.d. 2; Mrs. S. Goonewardene, Moratuwa m.d. 2/50; Mrs. T. S. C. Manathunga Moratuwa m.d. 2/50; Mr. J. P. Comarwel, Nugegoda m.d. 2/50; Mrs. J. B. Don, Rajagiriya m.d. 5.

Miss Faith Don, Rajagiriya m.d. 2; Mrs. P. S. D. Jayatileke, Negombo m.d. 5; Miss Th. Dias, Nugegoda m.d. 5; Mr. Rex de Silva, Nuwara Eliya 5; Miss K. D. Maria, Welliwa 2; Miss M. B. Mendis, Mutwal 5; Regison, Diyalaagoda m.d. 5; Mr. M. C. Fernando, Ja-Ela m.d. 5; Mr. G. A. de Silva, Nugegoda m.d. 2; Mr. G. M. Ludekens, Wellawatte m.d. 2; Miss Shirleen Don, Kotte 10; Mrs. M. A. Mendis, Bambalapitiya 5; Mrs. M. E. Lappen, Dehiwela 5; Mr. A. G. Fernando, Mattakkuliya m.d. 30; Mrs. Lily Lyanage, Kattuwa 2; Mr. G. V. Silva, Andiambalama 3; Mrs. T. C. Solomonsz, Wattala m.d. 3.

Mrs. P. B. Lobendhan, Nugegoda m.d. 2; Mrs. H. M. Wijesinghe, Kurunegala m.d. 5; Mr. and Mrs. A. J. I. Fernando, Katuwapitiya m.d. 4;

H. J. H. Milroy Fonseka,
Proctor S.C. and Notary Public,
282, Hultsdorff, 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 Sencviratne Dissanaika of No. 26, Visakha Road, Bambalapitiya. — *Deceased.*

Delicia Violet Gladys Dissanaika 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, 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 abovenamed 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

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THE NATIVITY OF THE BLESSED VIRGIN MARY

"A religion without the supernatural is like wine without grapes." To a good Catholic, the Faith throbs with the supernatural and to those who try to live near God in this world of din and dust, the "throbbing whisper of the Lord" is distinctly audible.

Thus it was to Our Lady, whose character is entire devotion to God Himself, for her beautiful soul was tuned to hear the whisper of God. Eve, the "Mother of all living things" proved disastrous in God's plan for she "became the giver of life tainted with death." But God in His wonderful mercy, gives the world another chance.

The Old Testament teaches us that He was waiting through long ages for His Mother. She came pure as a lily, completely offering herself to His will, humble, holy, without consciousness of self be-

cause of her consciousness of God and co-operation with His plan.

As we think of Our Lady's Nativity, let us tune our lives to hear God's whisper "If the world is to be brought into a right relationship with God, if there is to be harmony between class and class, nation and nation, man and man, it will come through saviours, individuals who are learning to pray and bringing their lives into harmony with Him, to hear as Thomas a Kempis says, the "throbbing whisper of the Lord."

Our Lord waited for His Mother; she came to help Him in His work of Redemption. Now He waits for His bride — the Holy Church which is made up of every one of us, individuals. In this time of tribulation to the Church, on bended knees, let us cry "spare O Lord, spare Thy people..." and work unitedly to bring His Kingdom on earth.

R. P.

Mrs. J. M. Perumal, Kotahena m.d. 2; Miss Th. Thomas, Kandy m.d. 5; Mr. P. P. Ranasinghe, Hambantota m.d. 5; Mrs. G. Ranasinghe, Hambantota f.d. 10; Mrs. R. Van Schombek, Colpetty m.d. 20; Mrs. E. Lewis, Colpetty m.d. 2; Mrs. M. Lewis, Colpetty m.d. 2; Servant of Our Lady, Katukurunda m.d. 10; Mr. A. D. Fernando, Minuwangoda m.d. 2; Mrs. Joy Peries, Diwulapitiya 5; Mr. M. K. A. de Silva, Kotahena 2; Mr. Justin Fernando, Colombo 8.

Rosarian, Ragama 2; Miss L. A. Gunawardene, Niripola 5; Mr. D. J. Perera, Weliveriya 25; Mrs. K. P. R. de Silva, Thammitta m.d. 5; Mrs. P. Gooneratne, Rajagiriya 3; Catholic Staff, John, Keell, Thompson, White Ltd. m.d. 35; Mrs. Daphne Lord, Colombo f.d. 10; Mr. P. L. Fernando, Katuneriya 5; In Memory of Mr. A. E. J. Casie Chetty 100; Mr. D. Chapman, Kotahena 20; Mrs. G. Moldrich, Nugegoda m.d. 2; V. G. and M. G., Colpetty m.d. 8; Mrs. F. Goonawardene, Kotahena m.d. 2; Mrs. A. Herft, Padukka 5; Mrs. O. M. Sockman, Mt. Lavinia m.d. 10; Mr. A. M. G. de Silva, Mattakkuliya m.d. 15; Miss M. Pietersz, Grand Pass m.d. 30.

Child of Mary, Wattala m.d. 5; Mr. D. E. A. Weerasinghe, Colombo m.d. 5; Mrs. S. H. Perera, Kotahena m.d. 5; Mr. a d Mrs. S. C. Jayarajah, Mt. Lavinia m.d. 5; Client of Our Lady, Delatura 10; Mr. A. V. M. Fernando, Kegalle 5; Catholic Workers, Land Registry m.d. 8; Orange Hill Labourers, Tewaite m.d. 30; Mr. J. Rajapakse and Family, Negombo m.d. 15; Mr. D. C. Sosa, Negombo 5; Mr. Gabriel, Grand Pass m.d. 10; Mr. J. L. M. Overlunde, Galle m.d. 3; Mr. J. C. Peiris, Wattala m.d. 5; Mr. G. H. de Silva, Colombo 25; Miss Merle Fernando, Borella m.d. 2; Miss H. D. Th. Mary, Kadugannawa 5/25; Mrs. Alma Meynert, Bambalapitiya m.d. 15; Mrs. M. Perera, Bambalapitiya m.d. 2; Mrs. H. E. Wickremaratne, Bambalapitiya m.d. 2; Mr. W. J. Perera, Welikade 25; Mr. L. B. L. Caspersz, Udapussellawa 25; Mrs. J. S. Wijeratnam, Kotahena 3; Mrs. V. M. P. Fernando, Moratuwa 10; Mr. and Mrs. R. A. P. Perera, Kotte m.d. 2.

Catholic Staff, P.O. Savings Bank m.d. 83; Mr. W. J. Perera, Kandana 2; Mr. Shanmugampillai, Eheliyagoda 2; Mrs. Guy Fernando, Moratuwa 2; Mrs. N. C. Peiris, Kegalle 10; Miss J. Ranasinghe, Matale 2; Mrs. E. A. Ferdinand, Wattala 3; Mr. K. C. Fernando, Negombo 23; Mrs. D. B. Seneviratne, Galle m.d. 3; Miss L. Jayasuriya, Wellawatte m.d. 5; Mrs. S. D. Gibson, Galle m.d. 2/50; Mr. H. A. R. Dias, Dalugama 5; Miss Evelyn Costa, Ratmalana 5; Mrs. S. R. A. Fernando, Diyalaagoda 10; Mr. J. L. A. Silva, Grand Pass 7/50; Mr. S. K. Anthony, Grand Pass 7/50; Mr. A. T. J. Kurera, Tudella 2; Slaves of Jesus and Mary, Wattala m.d. 5.

Baby Slaves of Jesus and Mary, Wattala m.d. 2; Mr. W. M. Mack, Kuliapitiya m.d. 3; Mr. K. V. Perera, Mutwal 5; Mr. Gordon Fernando, Avissawella 500; Mr. K. P. Fernando, Galle 5; Mr. and Mrs. G. A. Paris, Kanuwana 2/50; Mr. M. F. A. Tissera, Negombo 2; Mr. M. R. C. Perera, Moratuwa 10; Mr. E. M. Karunaratne, Maradana m.d. 3; Mrs. S. M. Amarasekera, Lunawa 2.

Anselm and Merlyn, Ragama m.d. 2/50; Mr. M. M. Fernando, Hendala m.d. 2; Mrs. S. Munasinghe, Bandawella m.d. 5; J. V. F. m.d. 5; Mr. A. J. Phegera, Mutwal 5; Mrs. M. M. Seneviratne, Galle, 5; Mr. W. P. Fernando, Pitiyagala 2; Mrs. C. M. de Alwis, Lunawa 10; Catholic Staff, Turquand Youngs, & Co. m.d. 18;

Mr. T. D. Zacharias, Kalamulla 10; Miss Eugene Mary, Katana 2; Mr. Pius Perera, Kapungoda 5; Mr. C. Perera, Kalegana 10; Mrs. G. Perera, Marawila 5; Mr. F. S. Peiris, Moratuwa 10; Miss Hettiaratchi, Waga 50; Mr. H. M. Fernando, Tarala 5; Christ the King College, Pannipitiya 250.

Mr. C. G. Wiramantry, Bambalapitiya 50; Mr. D. J. Appuhamy, Toduwawa 2; Mr. S. A. Rodrigo, Negombo m.d. 5; Mr. A. J. de Silva, Mutwal 100; Mr. S. P. Miguel Appu, Wahacotte 10; Mr. B. S. Fernando, Hundeniya 2; Mr. M. P. Cooray, Tarala 2; Mrs. M. Louis, Dehiwela 8; Mr. Th. Michael, Tarala 2; Miss M. Perera, Moratuwa 5; Miss Suraweera, Moratuwa 2; Mr. M. L. Silva, Mutwal 5; Mr. T. A. Rodrigo, Moratuwa 10; Regison, Diyalaagoda 5; Mr. P. de Silva, Moratuwa 5; Mrs. Benedict, Talawakelle 10; Mrs. J. T. de S. Abeysena, Mutwal m.d. 10; Mrs. L. A. Cramer, Borella m.d. 5; Mr. P. Don Francis, Pitiyagala 101st d. 40; Mr. G. J. M. Peris, Mattakkuliya m.d. 2; Mrs. M. D. Nicholas, Pamunugama m.d. 2; Mr. A. M. Fernando, Nainamadama 1/50; Mr. M. S. Fernando, Nainamadama 2/50; Mr. S. W. de Silva, Bambalapitiya 5.

Miss Barbara and Ruth Bastian, Kotahena 5; Mr. and Mrs. H. H. D. Silva, Kotahena 20; Mr. A. D. S. Wijeratne, Wahacotte 5; Mrs. P. Mary Magret, Grand Pass 2; Mr. P. Perera, Wahacotte 5; Mrs. W. A. Fernando, Toduwana 10; Mrs. G. D. Agnes, Pamunugama 2; Mr. Ch. Silva, Moratuwa 5; Mr. S. C. Fernando, Negombo 10; Mr. K. D. Marshall, Borella 2; Mrs. R. Nanayakkara, Nainamadama 5; Mrs. B. P. Rodrigo, Pallansena 5; Mrs. I. W. Perera, Mahaeliya 2; Mrs. J. Violet, Kongodamulla 10; Miss Grace Perera, Moratuwa 5; Mrs. A. M. Silva, Pitiyagala 10; Mrs. T. D. Catherine, Wahacotte 10; Mr. C. B. Fernando, Nainamadama 5; Mr. F. de Soya, Negombo 10; Mr. M. L. Perera, Nainamadama 10; Mr. Ch. Pieris, Wahacotte 2.

Servant of Mary, Moratuwa 10; Mrs. M. Wijeratne, Wahacotte 10; Mr. Bertram, Dalupota 5; Mr. Th. Dias, Weliveriya 5; Mr. B. A. Mendis, Katukurunda 5; Mrs. A. B. Romel, Bolawalana 3;

To be continued next week

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

IT'S A NEGATION OF PARENTAL RIGHTS!

... SAY DEHIWELA CATHOLICS

THE Catholics of Dehiwela met in protest over the proposed schools' take-over by Government on Saturday 3rd September at No. 89, Galle Road, Dehiwela. The Meeting was presided over by Mrs. Cyril Jayawardena.

Mr. A. P. Fernando, the first speaker, stated that the Universal Charter of Human Rights which Ceylon recognised, accepted the right of a parent to give a child the education the parents wished and as such Catholic parents had a right to send their children to schools of their choice. The purpose of Catholic education, he said, was to train the children entrusted to their care as future citizens of Heaven.

This could be best achieved not by paid teachers but by men and women who dedicated their lives to God. He further stated that Catholic parents had to send their children to Catholic Schools because the Faith demanded it and by reason of this fact it was the parents who helped to put up schools for their children at great cost.

The speaker emphasised that the Church was never against a

National System of education. He warned the Government that it would not be able to bear the intolerable burden of maintaining the assisted schools as expansion became necessary.

Mr. Francis Fernando deplored the warning notices by Government displayed in the newspapers. He also stated that when the Government party faced the polls in July they had stated in their manifesto that a Commission would be appointed to re the Schools Question but no sooner they had a big majority they proceeded to take over the schools.

Mr. William Fernando then proposed the following resolution in Sinhalese:

"We the Catholic parents of Dehiwela whilst affirming our loyalty to Government and not being opposed to any National system of Education as long as it is not against basic human rights deeply regret that the proposal to take over the assisted schools is a negation of parental rights to educate their children in a school of their choice and according to the dictates of their conscience and beg the Government to reconsider its decision and permit the parents to discharge their duty of educating their children according to their conscience."

In seconding the Resolution in English, Mr. Malcolm Perera hoped that the P. M. who promised that the minorities need not have any fears will keep her promise and not keep any minority in a state of perpetual fears.

● Katugastota

A largely attended meeting of the Catholics of Katugastota, held on the 27th August, 1960, in the Parish Recreational Club, the following Resolution was unanimously passed:-

"We, the undersigned Catholics of the Parish of Katugastota strongly disapprove and protest against the take-over of the denominational schools."

Before the Resolution was passed, several members expressed their disapproval and regret on the step taken by the Government on the proposed take-over of the denominational schools. Everybody present felt that the Government was taking an unjust and undemocratic path in the proposed take-over. The views of the members were expressed in Sinhalese, Tamil and English.

● Sorikalmunai

Parents of 150 Children voice their protest

THE parents of 150 children living in Sorikalmunai, Sammanthurai Pattu, assembled on Sunday, 4 September under the chairmanship of Mr. Juvanpillai Joseph to voice their protest against the government's announced intention of taking over assisted schools.

The protest was formulated on the following grounds:

(1) Parents have an inescapable duty, and therefore an inalienable right, to educate their own children. The Government cannot relieve them of their obligation, nor can it without violence interfere with their right to educate their children in schools of their own choice.

(2) Taking away property with-

LARGE MEETING AT CHILAW OPPOSES SCHOOLS' TAKE-OVER

(from our correspondent)

A MASS meeting of the people of Chilaw representing Catholics, Buddhists, Muslims, Hindus and others registered a vigorous protest over the take-over of denominational schools by the State. It was presided over by the former D.M.O., Chilaw, Dr. V. F. de Silva, and held at the Chilaw Town Hall.

"It is the religious atmosphere in which children are educated in the denominational schools that helps to mould them into morally upright beings. This is an accepted fact although few are willing to show their appreciation today," stated one of the speakers, Mr. M. A. Fernando.

"It is the prior right of parents to decide the type of education for their children. This right is guaranteed for us in the Declaration of Human Rights, Article 26, Section 3.

This right of parents should be recognized and respected by the State whatever be its policy,"

observed Mr. Fernando, speaking at a protest meeting held in the Chilaw Town Hall premises.

It was unanimously agreed to forward (2) two resolutions to the Hon. Prime Minister and the Minister of Education.

There were many speakers in Sinhalese and Tamil among whom were Messrs. L. L. M. Ansar Raheeman (Municipal Councillor) Walter Fernando, and S. S. Fernando.

● Gampaha

(from our correspondent)

THE parishioners of Gampaha held a meeting at the Holy Cross Hall, Gampaha, on Sunday, the 4th inst. to submit their views on the proposed schools' take-over. Mr. Francis Perera, J.P., U.M., Chairman, V.C., Gampaha, presided.

The following resolution moved by Mr. R. T. F. Dissanayake and seconded by Mr. Robert Fernando in Sinhalese was passed unanimously.

"The parishioners of Gampaha assembled at a meeting on September 4 deplore that the proposals of the Government in respect of assisted schools run counter to the obligations enforced on the Catholics by their Church and conscience to educate their children in a Catholic atmosphere, and beg that the Government do reconsider those proposals in order to enable the Catholics to fulfil their obligations in obedience to their conscience and their Church."

● Mutur

(from our correspondent)

THE Parent-Teachers' Association of St. Anthony's School, Mutur, at a meeting held recently, passed the following resolution:

We, the parents and pupils of St. Anthony's Senior School, Mutur, assembled at this public meeting vehemently protest against the taking over of all assisted schools, as such a step will contribute to the lowering of the high standard of religious education that has been maintained for a period of over 80 years. We would welcome the national system of education which the Government proposes to introduce, but not a national system which would deny us the fundamental right to educate our children in schools of our choice with a religious atmosphere.

● BORELLA PARISH COUNCIL SAYS

APPOINT Commission of Educational Experts

THE following is the text of the resolution approved and passed by members of the Parish Council of All Saints', Borella:

"This Meeting of Members of the Parish Council of All Saints', Borella, registers a protest at the manner in which the Government proposes to take over all Denominational Schools.

"It should be admitted that the existing Denominational Schools have satisfied the many requirements of the Educational Code and fit into the present National Scheme of Education. These Schools have played their invaluable part and thereby rendered appreciable service to our country in the past.

"It must be stressed here that as Catholics, we are in duty bound, to give our children a Catholic Education. It is our natural fear that the necessary moral training would not be inculcated in a State School.

"The inherent rights of parents to choose the type of education of their children cannot be denied. These rights were tacitly admitted and safeguarded in the Throne Speech.

"This Meeting would very earnestly request the Hon'ble the Prime Minister to appoint an impartial and representative Commission of Educational Experts to examine the existing Scheme of National Education and suggest such remedial measures as may be necessary, without infringing on the inherent rights of the private individual."

● Borella Parents Meet

(from our correspondent)

A meeting of parents and pupils of All Saints' College, Borella, on Saturday, 3 September, was presided over by Mr. Fred Abeywickrema. An extract from a resolution passed stated:

"The existing Denominational Schools, conforming as they do, to the Educational Code, come within the National Scheme of Education. If there are any deficiencies in that scheme, the remedy would consist in altering the system to suit the needs of the times. The mere take over of these schools would not meet the situation.

"This meeting strongly urges

the Hon'ble the Prime Minister to appoint an impartial and representative Commission of Educational Experts to go expeditiously into the whole question, and to examine the manner in which the Denominational Schools, which have played so valuable a part, and rendered such signal service to the country in the past may be made to function even more effectively in any contemplated National Scheme of Education.

Kalutara

(from Josephian, "Messenger" correspondent)

A MASS meeting of the Catholic and non-Catholic parents, teachers and other residents of Kalutara Town was held at the Holy Cross College Hall last Sunday, presided over by a leading Buddhist Advocate, Mr. Walter K. Wijemanne of the Kalutara Bar.

After the object of the meeting had been explained by Proctor D. G. F. Walter, J.P., several parents and teachers spoke strongly against the schools take over by the Government. Amongst the speakers were Messrs. Jimmy Jayawardene (a Buddhist), Pandits J. Francis and A. Peter Fernando.

Mutwal Protest

(Continued from page 1)

Government in order to provide for a unified system of National Education.

2. We, further resolve that the proposed take over of all state-aided Schools by the Government is not only unwarranted but also unjust considering the contribution made for the advancement of Education in the country.

3. Whilst stating that even at present the State-aided Schools provide for a National System of Education we resolve that should the Government introduce further reforms to achieve this end the Government is assured that State-aided Schools will conform to the Policy and Regulations of the Code whilst maintaining their Denominational character.

4. We further resolve that before any steps are taken to implement the proposal to take over State-aided schools we beg that the Government be pleased in the best interests of this country to appoint an Educational Commission which can decide on a form of National Education without causing disruption or doing injustice to organisations that are now engaged in the work of Education.

It was resolved to convey the following resolution to His Grace the Archbishop.

"We the Catholics of Colombo North assure the Catholic Hierarchy of this Island our loyal support in all steps they shall take to obtain for the Catholics a just solution of the difficulties that beset our Catholic Schools."

COMMUNIST PATTERN

Mr. Andrew de Silva who proposed the resolutions in English said the proposed method of take-over of Assisted Schools followed those adopted in Communist countries.

He said that the Catholics only asked for the safeguarding of a fundamental right—the freedom of worship—and that was a right which was embodied in the U.N. declaration of human rights.

He said that the Catholics all over the country were behind their superiors in the work of safeguarding Catholic education.

Mr. B. R. de Silva seconded. Mr. Francis Soysa proposed them in Sinhala and Mr. Nicholas Dias seconded.

Mr. A. Thambirajah proposed the resolutions in Tamil and Mr. C. J. Vethanayagam seconded.

It was unanimously decided that the resolutions should be forwarded to the Prime Minister, the Minister of Finance and the Minister of Education.

The meeting was convened by a representative Committee of the area at the instance of the Committee of the De La Salle College O.B.U.