

The Ceylon's Catholic Weekly Messenger

Vol. 92 No. 35

SATURDAY, SEPTEMBER 3, 1960

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

15 Cts.

● CATHOLIC POSITION IN THE SCHOOLS' TAKE-OVER CRISIS

OUR CLAIMS ARE JUST AND OUR DEMANDS ARE EARNEST

Give us the liberty to educate our children



PROTEST meetings

A cross-section of the many news-reports of outstation meetings held in protest against the schools' take-over are published below.

Matugama

Catholics of Matugama at a meeting passed the following resolution unanimously:

"That this house is of unanimous opinion and expresses its strong disapproval at the proposed take-over of assisted schools which is—

(a) A violation of our fundamental democratic rights, as it denies the parents the right to choose the type of schools they desire, and

(b) it is also a denial of our Catholic rights, as we are obliged to send our children to Catholic denominational schools, and

(c) we, as democratic citizens of this country, would vehemently oppose this move and we will fight this issue with all legitimate means at our disposal."

Kalutara

At a representative public meeting of the Kalutara Totamune Catholics, Christians, Buddhists, Muslims and Hindus held on Saturday last, at 4-30 p.m., at the U.C. Grounds, Katukurunda, Kalutara, presided over by Mr. Donald de Fonseka, Proctor

S.C., a vehement opposition to the proposed taking over of all assisted schools was put up by several speakers amongst whom were Messrs. P. D. Paul, Reggie Dias, P. Don Julian, A. C. Vas, D. P. Fernando and J. Francis Fernando.

The following resolution was unanimously passed and telegraphed immediately to the Hon. Mrs. Sirimavo Bandaranaike, Prime Minister and the Minister of Education:—

"Kalutara Totamune residents in public meeting assembled protest very strongly against the proposed take-over of all assisted schools with out any proper inquiry."

Moratuwa

"WE the mothers in Moratuwa fervently appeal to Mrs. Sirimavo Bandaranaike not only in her capacity as our Prime Minister but also as a loving and fond mother to allow the Assisted Schools to continue the laudable work that they have rendered to this country and thus grant us mothers the privilege of selecting schools in which our children—the treasure of our lives—are to be educated, as she had the opportunity of selecting the school she desired to educate her children."

Continued on page 12

"WE ARE QUITE READY TO CO-OPERATE WITH GOVERNMENT IN SETTING UP A NATIONAL EDUCATION SYSTEM, JUST AS WE HAVE DONE UNDER THE PRESENT SCHEME, WHICH IS, AFTER ALL, NATIONAL. BUT, WE EARNESTLY REQUEST GOVERNMENT THAT IN WHATEVER NATIONAL SYSTEM IT MAY DEVISE, ADEQUATE PROVISION BE MADE TO ENABLE US TO EDUCATE OUR CHILDREN ACCORDING TO THE TENETS OF OUR HOLY RELIGION AND THE DICTATES OF OUR CONSCIENCE. WE WANT CATHOLIC SCHOOLS TO GIVE OUR CHILDREN A CATHOLIC EDUCATION UNDER THE DISCIPLINE OF THE CHURCH. THESE ARE OUR DEMANDS AND OUR RELIGIOUS ASPIRATIONS," STATES HIS LORDSHIP THE RT. REV. DR. EDMUND PEIRIS, O.M.I., BISHOP OF CHILAW, IN THE COURSE OF A PASTORAL LETTER ADDRESSED TO THE CLERGY AND FAITHFUL OF THE DIOCESE OF CHILAW.

● It is not a question of finance ...

"WHAT WORRIES US IS NOT THE FINANCIAL LOSS, BUT THE LOSS TO THE SOULS OF OUR CHILDREN," ADDS HIS LORDSHIP.

Making pointed reference to the common dangers ahead, facing both Catholics and all religious bodies in general, His Lordship declares: "Ours is not a campaign against our Buddhist countrymen or any other religious body. They, too, feel that the best education for their children is

the education given in their religious environment. The real enemies of such education are those who consider religion as 'the opium of the masses' and who look forward to State education as the sure means of bringing up the future citizens on the irreligious pattern."

Do not be deceived

Issuing a strong appeal to Catholic parents not to be deceived by those who come to them with stories of great prospects for the future, if their schools were handed over to the State for the mere asking, His Lordship reminds them of the fundamental

of the denominational schools and showed what service they had done to the country and referred to the great services done by pioneers like Bishop Bonjean and Col. Olcott. He then dwelt on the practical diffi-

Wattala

Speaking at a public meeting held at Wattala to protest against the decision of Government to take over assisted schools, Mrs. W. G. Perera, made a fervent plea to the Prime Minister, Mrs. Sirimavo Bandaranaike, as a mother herself to give the parents the opportunity of deciding the future of their children and not to disturb the right, which they have so far enjoyed in selecting the schools to educate their children.

A large gathering of parents belonging to the various denominations was present, together with a good number of teachers of the schools of the area. Mr. M. A. C. de Silva, Proctor, presided.

Mr. D. J. Samararatunga, the Secretary of the Lanka Guru Sangamaya, dealt in detail on the historical aspect

We have received the following
statement from Archbishop's House:

WARNING

IT has been brought to our notice that certain spurious leaflets, handbills, etc., purporting to come from the Catholic Ecclesiastical Authorities, are in circulation in the country and misleading the public. Similar tactics were used at the last elections. Some of these publications even bore the name and designation of the Archbishop of Colombo and carried the imprint of the Colombo Catholic Press, whereas neither the Archbishop nor the Catholic Press Management knew anything about them.

The public in general and the Catholics in particular are warned not to be deceived by them. Genuine directives or instructions to Catholics are conveyed either through the columns of the Catholic Messenger or the Gnanartha Pradipaya or through the Priests in charge of the various stations.

The Ecclesiastical authorities will in no way hold themselves responsible for any other publications.

Sgd. Charles Reymann, O.M.I.,
Vicar-General,
Archdiocese of Colombo.
30th August 1960.

objective of Catholic schools:

"We have put up our schools on our lands, with our funds, and with our labour. They have been put up for one purpose only: to give our Catholic children a Catholic education under the discipline of our Church."

On the question of religion in schools, the Bishop says: "You might say that even in State schools, religion will be taught. But do you think that a daily dose of religious instruction is going to give your child a Catholic formation? ..."

Addressing the parents themselves on the urgency and need for united action, the Bishop declares: "It is for you to act. You must use every legitimate means available in a democracy like ours to make the government understand our just claims and our earnest demands. All we ask is this: give us the liberty to educate our children in Catholic schools and the financial assistance for it, which we expect as tax-payers."

(Full text of the Pastoral on p. 6).

● Catholic Union of Ceylon Statement

"... It was with the object of securing for their children education with a religious background in place of secular education in State schools, that Catholics established their schools. It was for that same object that individuals donated money often at great personal sacrifices, that priests and nuns devoted a lifetime of selfless service and that the Church ungrudgingly applied its resources. The purpose for which such service and resources were poured out is now to be frustrated by the Government taking over these schools, because these schools are to be used to provide just that type of education to avoid which Catholics schools were established. Apart from that it is not unjust that the buildings and assets of Catholic schools built up with funds donated for the particular purpose of Catholic education as such, should be taken over for a purpose which is diametrically opposed to the object for which those funds were donated ...

In the Throne Speech the Government guaranteed fairness and justice to all citizens of this country. It is to be hoped that the Government will yet see its way to carrying out its educational policy without impairment of fundamental freedom and without injustice."

(Extract).

Colombo Diocesan Union Resolution

"The Diocesan Council of the Archdiocese of Colombo assembled at a meeting on the 28th August, 1960, whilst emphasising that the Catholic body has never been against and is not now opposed to any National System of Education as long as it is not identified with a purely State System, regrets deeply that the proposals put forward by the Government in respect of Assisted Schools are a negation of the fundamental rights of Catholics to educate their children according to their conscience and begs the Government to reconsider these proposals in order to protect the rights of Catholics and the discharge by them of their religious obligations."

BUY YOUR

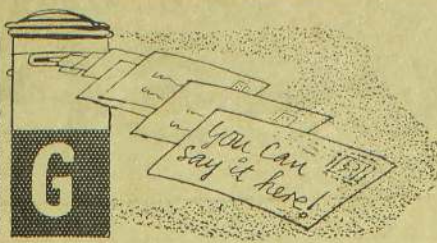


**BRIDGESTONE
TYRES
NOW!**

PRICES UNCHANGED
WHILE PRESENT STOCKS LAST



WEEKLY POST BAG



SCHOOLS TAKE-OVER—is it the will of the people?

READERS of Charles Dickens' "Nicholas Nickleby" will recall the appalling conditions of Dotheboys Hall, that academy of which Wackford Squeers was the headmaster. Extremely ignorant and fearfully irate as Squeers was, he succeeded in making this school a wretched and miserable institution.

One cannot help feeling that all the Denominational Schools in the Island are run on lines similar to Dotheboys Hall and only a hurried and outright take-over by a benign government will save the youth of the country from complete and irretrievable ruin.

The people of this country have seen nationalization of important public utility services in recent years. Road Transport and Port Cargo Handling Operations were taken out of the hands of the private sector on the score that these services were not being run in the best interests of the country. Even those against nationalization as the panacea for national ills will agree that the running of these essential services left much to be desired.

Can any charges of inefficiency, mismanagement, etc., be levelled against the managements of the Assisted Schools? If so, have these been investigated into by an impartial tribunal or commission of inquiry appointed by the Government?

Is the education imparted at these institutions so shoddy that it is rapidly sending the youth of the country to the dogs? Is the government harassed by the incessant clamourings of the people that these Assisted Schools be taken over forthwith to save the children from the extremely bad and corrupting influence of the teachers in these schools?

Have these schools failed to toe the line with the government's language policy? Has the education imparted at the Assisted Schools been found to be inferior in standard or content vis-a-vis the Government Senior and Central Schools? Or does the solving of the untemper non-controversial problems that will make this "Pearl of the Orient" a happier place to live in hinge on the taking over of all the Assisted Schools?

The Assisted Schools have always maintained a high standard of education and any shortcomings could be attributed to the educational policy of successive Governments (dictated, in the main, by political expediency) as propounded in the various additions, amendments and deletions to the Codes of Education.

Whether the schools be nationalized (with compensation) or confiscated, willy nilly, without any compensation whatsoever, is hardly a matter for heartburning. The gravest wrong that will be inflicted on the parents of this country who desire that their children be educated in a religious atmosphere is that they are being deprived of the right of doing so.

Whatever the policies and programmes of the Government are, it is unthinkable that it is the policy of the Government to deprive the parents of this country of the right which has been laid down as Section 3 of Article 26 of the Universal Declaration of Human Rights: "Parents have a prior right to choose the kind of education that shall be given to their children."

Kandana.

C. J. Anandappa.

II

WE fail to reconcile the promise of Madame Prime Minister that no religious community will be subjected to any hardship with the pronouncement of the Minister of Education that he would take over all schools within twenty-four hours.

The Minister of Education professes quite strongly that the people gave the party he represents a mandate to take over all schools. We wish to question the minister: How was this mandate given? Who gave it? And how was it calculated? Even presuming that all votes cast for the S.L.F.P. were for the take-over (which indeed we doubt), the votes cast for those parties who were not for the take-over of schools far outnumber the 'Mandate' the Minister of Education has in mind. If the minister is so worried about the public opinion in the country, we ask him why not hold an option poll and

act on the basis of the expressed opinion of the people.

Another reason why he wants to nationalize all denominational schools is to institute a national system of education. What, now, is a national system of education? At present, our Catholic children in Catholic schools are taught what the Department of Education directs all the schools in the island to follow. Is this not national enough?

Should a national system of education mean a stereotyped, mechanised production of men for jobs?

One really begins to wonder what the real motives are behind this hasty and decisive step. For, we have run our schools second to none in this country or abroad; we have produced the men who could be in the forefront of our country's independence movement; the products of our own schools have shone by their patriotism and their devotion to their religion (a shining example is our own Madame Prime Minister); we are proud to have produced the best brains the country could boast of; we have spent our resources and energy and have given of our own comfort and sweat to see these schools as they are now.

Our educationalists have given of their best and treated education—not as mere subsistence but as their sole purpose in this life of serving their Eternal Master.

We have served our land well. Are we now being penalised for being too efficient?

Bede C. Perera.

Nagoda.

III

THE proposed take-over of schools is a gross violation of the principles of democracy, and the death-knell of the freedom of the individual. It tastes of a totalitarian tyranny. It is a rape of the fundamental parental right with regard to the education of the child. The Government is for the welfare of the common man; but, was the common man in any way consulted on this issue of the take-over of schools? Were the parents given a say in this matter? Are the rights of the minorities accounted for in this venture? If not, it is a betrayal of the trust placed in the Government by the common man.

If the purpose of this national system of education is inter-communal harmony and national unity, did not the denominational system of education already do a good job of it? On the contrary, the State monopoly of all assisted denominational schools will spell the ruin of inter-communal harmony and national unity.

In the matter of education let not elementary justice be denied to the minorities in the island.

M. C. Gerard Perera.

Negombo.

IV

IT is now an open secret that the proposed take-over of Assisted Schools by the government on the plea of establishing a "National System" of education, a scheme which has neither yet been formulated nor even defined, is deliberately calculated to cripple, if not throttle the freedom and status of a particular denomination in the country, namely the Christians whose outlook on life seems very much to irritate and embarrass the leftist-minded members of the present government as well as their active co-partners, the fully fledged Marxists who have now comfortably infiltrated into the warmth of the Cabinet Parlour.

The country well knows that the Assisted Schools have assisted, and not resisted, the State these many decades in the field of education. Wherever a State School stands side by side with an Assisted School, the general preference is for the latter, although the government now says that the people want the schools taken over. This is Kindergarten make-believe that may have its propaganda value on some, but the crude fact is that the government really wants to eliminate comparison and contrast and also muffle a section of public opinion, with one fell stroke of the pen annihilating the schools which have been built with so much labour and love, so much sweat and money, of which

schools, those of the Christians easily predominate.

The Speech from the Throne made a mere propaganda assurance of 'justice to all,' but the buoyant pronouncements made immediately after the elections by some of the Government members give the lie to the pious protestations of justice to all. That such 'justice' is solidly based on the principle, "Might is Right," is crystal clear to anyone who sees beyond his nose. It seems too that the Christians have now become a

clined teacher can do the needful damage to an entire institution. No wonder then, that the C.P. and the L.S.S.P. are offering their strange support to the new government. Now that the teen-agers are to get their voting rights, they know that if they can obtain control of the schools they can achieve their object.

We hope that wisdom and fairplay will prevail and the rights of a section of the people will not be trampled down.

Wilfred Nanayakkara.

Kalutara.

VI

NEARLY all people are agreed that the proposed muzzling of the Press and take-over of the Schools are totalitarian measures. But what some people are beginning to ask is whether all this is not the outcome of a deep-laid Communist plot—the price agreed upon beforehand and now to be paid for Communist support at the last General Election? No doubt Mr. Yakolev will go and report to Moscow on the success of his mission here! The single abstention of the C.P. from Amendments to the Throne Speech is highly significant in this context.

Are not then the pre-Election warnings of the so-called "hostile" Press more than justified, when it warned us against the danger of voting into power an S.L.F.P. allied with Marxists?

The Press has well been called the "Palladium of our Liberties." But liberty should not degenerate into licence—and I for one think that the Press has been far too generous in reporting all the inflammable stuff and rank nonsense that is often uttered on public platforms.

Take, for instance, all the communalism preached by the J.V.P. and the recent suggestion by the Bosath leader that the Government should take over all the Oil Companies if they were not prepared to bear the cost of the increased duty on Petrol. Is not this advocating pure piracy.

It is bad enough for a man to utter such things from a public platform. The Press, realising its resources for giving a thousand-fold more power to the spoken word, should simply ignore such speeches, even when uttered by self-important people and refuse to publish them. Then there will be a chance of the evil dying in the air even as it is uttered.

Eric van Rooyen.

Dehiwela.

"A Letter from a non-Catholic"

DURING the ten years that I have been reading your excellent paper, never have I read a letter which made me as happy and as thankful to God as the one under the above caption in your last issue.

Mr. Morgappah has shown what true Christianity is by his sentiments regarding His Grace's recent Circular, which has shown all of us, Catholics and other Christians, that the Government will be making its first grave mistake if it tries to take over Assisted Schools; and it will earn our loyal co-operation and gratitude if it takes a reasonable view instead, for it is never too late to us: one's better judgement.

As the writer so truly says, "The Church of Christ cannot be killed,"—its motto is "Nil desperandum: resurgam."

E. R. Tampoe.

Colombo 2.

Pilgrimages

MANY Catholics are handicapped for want of suitable and reasonable transport facilities to enable them to proceed on pilgrimages to various places in Ceylon. I think it will not be out of place to mention that if each of the large Missions possess its own transport it will be in a position to help the Catholics of its Mission to proceed on pilgrimages for a nominal figure which could be arranged. I am sure an omnibus, if made available in the manner men-

tioned above, will serve the Catholics almost daily. I shall be grateful if you will be good enough to give publicity to this letter in the Messenger so that those concerned will consider the matter.

John K. Muthiah.

Colombo 9.

Illicit Immigrants

RECENTLY I paid a flying visit to Talaimannar Pier and met several people known and unknown to me at many central spots. They made me understand that there is an unprecedented and unusual increase in sly entrants. The daily newspapers reported recently that 26 were arrested at Valvettiturai and 36 at Mannar and still recently we heard of the case where 18 illicit immigrants were drowned in mid-ocean, of a batch of 36. One can just imagine the numbers that escape arrest.

Luxury limousines are sometimes used to transport sly entrants by agents who are engaged in this anti-national human racket. This is a grave menace, and action of a drastic and deterrent type should be taken to combat this great threat.

Carl Nanayakkara.

Kalutara.

Elephant Walk

THE following stanzas were composed some years ago, when I lay abed, to soothe the pain caused by a badly infected wisdom tooth struggling to break through three inches of hard twenty-six-year-old gum. Wisdom teeth, I observe, unlike incisors, canine and other teeth, advance in instalments every three years or so and prospective sufferers from this inevitable human condition might draw consolation from these verses, triennially that is, each time one or the other of these ultimate dentals begins surfacing. It strikes me now, that one of the more popular brands of tooth brushes is called "Wisdom" out of deference towards this gloomy item, in human destiny.

I may also mention how happy I am that your esteemed journal has now thought it fit to break into fresh fields and pastures new (joking parenthetically, why on earth are new pastures and fresh fields considered so worn out as to be termed "cliche") by way of limericks, light verse, and good humoured abuse.

Jokes apart,

I am yours absolutely,

Thaddeus J. Lampascus, D.D.S.

Colombo.

If God had let me grow up toothless
I'd frankly write him off as ruthless;
Considering the tragic waste
Of birthday gifts like old tooth paste,
Unemployment for my tooth pick,
And Chinese dental mechanic.

But since in orthodontal ventures,
There is no end to type of dentures,
I'd love to sport a pair of tusks
(To hell with Farley and his tusks)
And that should cut, you must agree,
The landed cost of ivory.

Therefore to boost the economy
I'll choose this change in anatomy—
But sportsmen are so adamant,
They can't abstain from elephant,
Which being the case, I somewhat
squirm
At thoughts of being a pachyderm.

(Had our correspondent really grown up toothless he would have shown off to much better advantage than in displaying (1) his thirty-two, shining white on gifted tooth paste, then (2) the absolutely regular and proportioned perfection of his mechanical dentures, and at last (3) but nevertheless the 7th age of man according to Will-o'-the-Shakes-Perera—"sans teeth, sans eyes, sans taste, sans everything") I an ivoryed Tusker of Tuscan elegance. Because, toothless Thaddeus would have measured up to the heroic requirements enshrined in the following rhymes, (we quote from memory) and would have sure qualified to go past the Ivory Gate (vide Dictionary of Classical Mythology q.v.) to the happy abode of sleep and delusive dreams. He might even have, if he were lucky enough, risen to the massive and mighty stature of the members of that great tribe of Iroquoian Indians and become a Tuscarora, or at least ended up as a turcutter (the tusks coming in handy) in Iceland, known so sweetly and so simply as a Tuskar. Here's wishing Thaddeus J. Lampascus luck, and now to the rhyme:

It's grand to smile in the evening
It's great to smile in the morn,
But the one worthwhile
Is he who can smile
When his two front-teeth are gone.
J. P.)



TOMORROW'S SIGNIFICANCE

Tomorrow, Sunday 4 September, is the Holy Father's Society of St. Peter the Apostle Day. Every Catholic heart in Lanka should beat in unison with the Holy Father's express wish to spotlight the significance of this day.

**WHY
NOT
ADOPT
A
PRIEST?**



THINK ABOUT IT!

INDIGENOUS Clergy are the essence and backbone of the Church in every land. Wherever there is a dearth of indigenous clergy, the Church is severely handicapped. The Church's progress in a land is measured by the strength of its indigenous clergy. We in Ceylon have received and continue to receive most magnanimously from the Pope's own Society of St. Peter the Apostle for Indigenous Clergy—and we have been able to raise our own priests. But so much, so very much, still remains to be done. Tomorrow reminds every Catholic of Ceylon of his or her duty. What have YOU done about it?



There is hardly any Catholic father or mother in Ceylon who would not yearn to have a son as a priest.

Perhaps we cannot be priests ourselves; perhaps we have no one who could be priests or who are called by God to the priesthood. But God has made it possible for us to share in the priesthood of another—for, we can give our little to help in the education of a priest; we can give our "blood-money" to join with the sacrifice of others, to help in educating a priest. And so, somewhere, some time, we too will have a pair of consecrated hands, lifted up in Benediction, offering the Divine Sacrifice, bringing the life of grace and God's love to so many.

This is what the Society of St. Peter the Apostle sets out to do... Won't YOU help? Would YOU not like to have a "Priest-Son"?

... here's how YOU can play your own part in the education of indigenous priest-sons, so urgently and vitally needed in this country—

Today Christ needs more and more priests in this land, to extend His Kingdom. YOU can help in the training of a priest. It is a great privilege to help someone who is poor to reach the Holy Priesthood.

- Send your sacrifices, however small, to your Diocesan Director—or directly to the National Director.
- If you are interested in a perpetual bursary for a priest, get in touch with the National Director.
- Always remember: nothing which comes with love is too small for us.

And in the final analysis, remember too, that this is your chance to pay back in some measure the manifold blessings received from the hands of a Priest.

IT IS NOW POSSIBLE FOR YOU TO TAKE A BURSARY IN YOUR NAME WHICH WILL HELP RAISE ANOTHER INDIGENOUS PRIEST IN OUR MIDST. FOR FULL PARTICULARS WRITE TO: THE NATIONAL DIRECTOR, PONTIFICAL MISSION-AID SOCIETIES, ARCHBISHOP'S HOUSE, COLOMO 8.

Reminiscences - II

The Making of a Priest

(With this instalment we conclude our brief autobiographical sketch of the late Fr. S. G. Perera).

I HAD GONE TO RATNAPURA WITHOUT MAKING ANY ARRANGEMENTS FOR A LODGING. I MIGHT MAKE A SHIFT FOR A DAY OR TWO, BUT THERE WERE SOME PEOPLE KNOWN TO MY FATHER WHO MIGHT BE PERSUADED TO TAKE ME AS A BOARDER. EVENTUALLY I FOUND ON THE DAY OF MY ARRIVAL THAT THE ANGLICAN PARSON, WHO WAS A WIDOWER WHOSE CHILDREN DID NOT LIVE WITH HIM AT THE PARSONAGE, WAS QUITE WILLING TO TAKE A LODGER AND BY LAMP-LIGHT I WENT TO LIVE WITH HIM.

Early the next morning I went to Mass and afterwards to introduce myself to the Parish Priest. He was not there, but his assistant, Father Jean Pierre D'Herde, S.J., whose Mass I heard, received me most kindly. He was a sturdy Fleming, tall, broad-shouldered and affable, who spoke English well, having been educated partly in England, the first Jesuit I had seen in the flesh. We took to each other from the start. He was well read and erudite, with friends all over the globe, who kept him supplied with copious reading matter.

He told me that if I had no friends in Ratnapura I was quite welcome in the mission house of an evening. I took him at his word, and from that day I struck up a warm friendship and often spent my evenings with him. We founded the Edmundian Book Club—he was a great admirer of the well known Oxford martyr, Edmund Campion, S.J.—a Catholic Association, and a Dramatic Club, and I took largely to reading.

At Twenty

Meanwhile I was getting uneasy about my vocation. One day on

the eve of my twentieth birthday, I inquired very timidly, after my weekly confession, from Father Albert Stache, S.J., whether one was too old at twenty to think of becoming a priest. "Not at all," he promptly replied. And before I could put the next question, which was "What about being a Jesuit?" He told me that one should think very earnestly before making up one's mind and pray a good deal and suggested having a talk with him in his room. He did not suspect that I had thought of nothing else since I came to Ratnapura. That very evening I was closeted with him for hours and told him all about myself.

It was agreed between us that I should not be in a hurry, think over it sometime longer and tell nobody about it; above all, that I should make a retreat. About being a Jesuit, he told me that there was not the least difficulty if I was keen on becoming one. That night I slept a different man. I soon made a retreat of three days, Father Stache giving me the points and I attending office the first two days and even playing a cricket match on Saturday afternoon; but fully absorbed with myself the third day, which was a Sunday. I mar-

velled at the ways of Providence that were leading me to be a Jesuit.

Decision and Difficulties

The rest of the story is a long one but soon told. Once I had made up my mind to be a Jesuit there was no end of difficulty, but my mind was definitely made up. The Jesuit superior, who was willing to take me, kept me waiting for three years, because of a scruple of his that he should not take a candidate from Ceylon until the Jesuits had a college in this island. His own provincial superior and all his consultants disagreed but did not think it right to interfere. In his old age that superior used to button-hole me each time we met, forgetting he had explained fully to me once before that the Jesuits had come to Ceylon promptly at the bidding of the Pope though they could not spare the men, and would quite as likely quit Ceylon when told to do so, but he should not like to run the risk of having to take a Sinhalese Jesuit out of Ceylon whatever the Sinhalese Jesuit might say about it now.

Meanwhile my friend Father D'

Herde went to Colombo on business and being at a loose end one evening he called on my parents. They had heard very much of him from me. After greetings they inquired if it were true that I was thinking of becoming a Jesuit. He was flabbergasted, for I had not told him anything. My people thought then, and still believe, that he was a wily Jesuit, who put the idea into my head and pretended not to know anything about it. I rather fear he was hurt at my secretiveness, though he never showed it by word or deed. He was the best friend I ever had.

A Bishop Intervenes

I was becoming very impatient at the delay. If Galle did not receive me, I thought I would go elsewhere, and applied to the Superior of the Madura Mission. He was willing to take me, but I should pass the Madras B.A. if I wanted to join that mission! I then applied to the Calcutta Mission and I was delighted to receive a prompt reply asking me to appear before four Fathers of the Kandy Seminary who would report on my fitness for the Society of Jesus.

Off I went to Kandy, but the Rector of that institution kept out of the board of four, in order to be free to write to the Superior of that mission not to take me but to leave me to be dealt with by the Superior of

the Late Fr. S. G. Perera as a young man.

Galle. On hearing this, I asked the Rector to be allowed to make my studies in Kandy while awaiting admittance by the Superior of Galle. The Rector had no objection provided the Bishop of Galle nominated me and were willing to take me in his diocese if the Superior did not take me.

I seized an early opportunity to go to Galle to interview the Bishop. He was extremely kind, and asked me to await the Superior's decision in patience; he did not agree with the Superior that he should wait till the

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Strands of the Story 254

FR. VAZ WITH US TODAY (I)

WE cannot repeat it too often; the Cause of Beatification of God's servants, the heroes of our Faith, is not an excursion into the dim past by means of dead documents. It is a living Cause, because the heroes of the past are a moving force in our lives today.

For the Saints of God this is supremely true, since they not only live on in Heaven, but from that powerful position associate themselves with us in our present struggles.

Father Vaz, then, is with us today. With us are also all the saintly pastors and stalwarts who have influenced our four and a half centuries of Catholic History. But Fr. Vaz

is here by special rights. It fell to him to be with the Catholics of Ceylon in the crucial hour of the destruction of all the works of the preceding period of our Evangelisation.

Once again today, if the sinister forces some of our people are (unwittingly, unwillingly perhaps) serving have

us to take the right attitude, it is in itself a weapon—the Sword of the Spirit—that we must wield as good soldiers of Christ.

Father Vaz has more to tell us; but this is the first point he wishes to make. We'll be shadow fighting if we view the situation from any other standpoint.

Father Vaz Feature

their way, we will be faced with a similar scene of desolation. At this juncture what is Fr. Vaz's message to us?

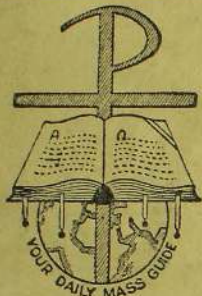
We would naturally be in a hurry to know what course of action he suggests. But that is just where the Saints of God get us. Before action is the attitude—our mental approach to the problem.

This comes first in point of time; for no action is good and helpful if it is thoughtless and hasty. Even when Saints have acted on the spur of the moment, a thought preceded the act, though it was a lightning-flash of inspiration from the Holy Ghost. Today the Holy Ghost may act more leisurely, for we are not confronted with a sudden situation. For one reason or another, those who have (or seem to have) the power to do so have been teasing us with threats of liquidating our institutions in a day. It is an old threat, no doubt—banded about by other men in power for the last 16 years. We would be unwise not to heed them at all. On the other hand, we would be slighting history if we allowed ourselves to go panicky over threats that have fizzled out thrice before.

History, then, and Faith. These must determine our attitude towards a situation that our eyes and ears report as coming to a head. Father Vaz and our Saints summon us to take up positions on these two eminences.

History read with Faith as an undercurrent. Faith set in relief with the proofs that history provides. History and Faith in fullest combination is found in the Sacred Scriptures (in the "Acts of the Apostles") the historical books of the Old Testament—Kings, Judith Esther, etc.).

Now Holy Scripture not only helps



Sunday, 4 Sept: 13th Sunday after Pentecost. Green. Omit Prayer prescribed. Creed. Pref. of the Trinity.

Monday, 5 Sept: St. Lawrence Justinian. White.

Tuesday, 6 Sept: Feria. Mass of the Sunday. Green.

Wednesday, 7 Sept: Feria. Mass as on the 6th. Green.

Thursday, 8 Sept: Nativity of the Blessed Virgin. White. 2nd Prayer of St. Hadrian. Omit prayer prescribed. Creed. Pref. of the Blessed Virgin.

Friday, 9 Sept: Feria. Mass as on the 7th. Green. 2nd prayer of St. Gorgonius.

Saturday, 10 Sept: St. Nicholas of Tolentino. White.

Sunday, 11 Sept: 14th Sunday after Pentecost. Green. 2nd Prayer of SS. Protus and Hyacinth. Omit prayer prescribed. Creed. Pref. of the Trinity.

• Unless otherwise stated, the prayer prescribed is said daily.

Making of a Priest

Continued from page 3

Jesuits had a college, and said that he would write himself to the Provincial of Belgium—he had been Provincial of Belgium before becoming Bishop of Galle—to take me at once.

He did write very strongly, and so did many others, and the Provincial demanded an explanation from the Superior. The Superior wrote a long letter, telling his tale, and though the Provincial did not agree with him, he did not want to force his opinion on the local superior, as the taking over of St. Aloysius' College, Galle, was then settled and was only awaiting the convalescence of the General of the Society whose arm had been amputated.

Fait Accompli

At long last the thing was done in June 1905. The Superior wrote to me immediately naming four

Of Special Interest

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

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I had many kind friends at Ratnapura but was never able to meet them during my Jesuit career. I was eleven years abroad, and taught three years at Galle, was ordained in 1917 and returned to Ceylon in 1920. My superiors must, I presume, have discovered in me talents for teaching, or perhaps no talents for anything else, for they gave me teaching work all my life. I came four or five times to Ratnapura but never for more than a day or two. But Ratnapura is closely bound up in my heart and memory with my vocation.

(Concluded).

Cinema for Pope's apartment

and Helicopters to land in Vatican gardens

POPE John is having a room in his apartment on the third floor of the Vatican palace transformed into a permanent cinema.

It is the room where Pius XII used to have films screened occasionally. Pope John wants to see films more or less regularly and is therefore having permanent installations.

He is anxious to judge for himself

some of the films that are considered sub-standard.

The cinema lies between the Pope's private library and the loggias.

HELICOPTER STAGE

The work of conversion is being done while the Holy Father is away at Castelgandolfo.

Another change taking place is the making of a landing strip for helicopters in the Vatican gardens.

A former court used by Swiss Guards, papal gendarmes and students is being transformed.

Trials were previously made at landing helicopters in the Vatican courtyards, but the disturbance was too great.

PRESIDENT'S WISH

The question of a landing strip arose last December when President Eisenhower wished to travel from the Vatican to Ciampino airport by helicopter.

At first it was proposed to use one of the courtyards, but the fear of damage to the Vatican Palace through vibration caused the scheme to be discarded.

Eventually the President drove to the North American College on the Janiculum and took off from there.

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 Thimbirigasyaya Road, Colombo.—Deceased.

Inez Evangeline 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, Thimbirigasyaya 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. Elleen 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

RADIO LOG

SEPT. 3 to 5: 6-55 to 7-00 a.m.

THOUGHTS FOR THE DAY (Tamil) — B. G. Emmanuel, Esq.

SEPT. 4: 10-00 to 10-05 a.m.

TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

SEPT. 5 to 11: 6-55 to 7-00 a.m.

THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. Bede Fernando.

Sept. 10: 7-00 to 7-30 p.m.

CATHOLIC HALF HOUR (English).

ORDER NISI

IN THE DISTRICT COURT OF NEGOMBO

No. 3978/Testsy

In the matter of the Last Will and Testament of the late Senerath Arachige Don Cornelius Abraham Wijesinghe of No. 124, Minuwangoda Road, Negombo.—Deceased. Chaimon Mendis Abeysakera, 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 -th Respondent.
3. Lilly Agnes Alwis.
4. Herath Mudiyanselage Paligumenika alias Punchimenika.
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 and 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

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A romance in white satin, a veil of tulle and a myrtle crown

ROBIN Hood's special coverage this week hinges on a recent Ceylonese event that took place in far-away Rome. Secured by on-the-spot Friar Tuck for [exclusive] release here, the report is heavily fragranced with old-time Beauty and spring-time Romance, burgeoning under blue-splashed skies...

The names that made the news: CORINNE and PAULINE PIERIS, MICHELE and ROSE PERERA, FELICITA and aspirant FRANCESCA DE SILVA (see picture) and Sisters BENEDICT FERNAND-OPULLE and COR MARIE BALTHAZAR.

The memorable day: the Feast Day of Our Lady's Assumption, 15 August 1960.

The venue: The Mother House of the Salvatorian Sisters in Rome.

The celebrant: His Eminence CARDINAL PIZZARDO.

Dressed in traditional white satin, flowing down in long, graceful sweeping lines from the honey-comb smocking on the shoulders and neck line to the full skirt, the brides arrested the attention of all eyes.

The low rolled white satin collar closed at the back above a row of white satin buttons that draped down to the snug-fitting bodice to the waist.

The honey-comb motif was repeated also at the wrists of the long semi-puffed sleeves and in the crinoline re-inforced white satin sash closing in at the bodice.

The bridal trousseau, Robin Hood is made to understand, was directly based on and had its inspiration in the robes of the early Christian virgins, very appropriately.

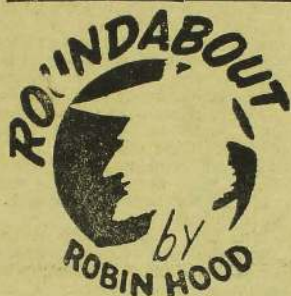


Angeline Pieris leaves the Chapel with the Habit which she has just received to exchange it for her bridal gown.

The supreme moment arrived in a breathless hush of expectancy



Three sets of sisters from the same family from Ceylon at Villa Salvator Mundi's International Novitiate in Rome. Left to Right: Sr. Corinne Pieris, Sr. Pauline Pieris, Sr. Michael Perera, Sr. Rose Perera, Sr. Felicia De Silva, Aspirant Francesca De Silva.



when, with a coronet of myrtle and white flowers on a veil of tulle, the brides approached the altar to

Off with a bang!

THE ingeniously designed and laboriously executed NEW AGE CEYLON ECONOMIC DEVELOPMENT EXHIBITION got off with a bang on its 10-day schedule on 2 September, at St. Joseph's College, Colombo.

According to reports to hand, a very large number of school-children from Colombo and the remote provinces will be storming the Exhibition.

Madhu and Tewatte in pictures

CAMERAMEN of the PINIBINDU ART CIRCLE present an interesting selection of pictures taken during the Madhu festivals of last July and August, and of Sick Day at Tewatte.

You can see these at St. Philip Neri's Catholic Book Depot, Pettah. It's a free exhibition.

Heading the PINIBINDU ART CIRCLE is that energetic apostle and newspaperman, FRANCIS P. GUNASEKERA, a great friend of the Messenger and whose photos have appeared frequently in this paper.

Men's Day of Recollection

MR. EMILION E. V. ELIAS points out that regarding the announcement in Roundabout of last week, the annual Day of Recollection for men at All Saints' Church, Borella is scheduled for Sunday, September 18 and not 15 September, as erroneously stated. Robin Hood regrets the misprint.

pledge their hearts and lives to the Divine King of Love.

All eyes were turned on them again as each bride coming from the altar, the newly invested novice laid aside her bridal dream-gown of a day and donned that which was to be hers forever in this life, henceforth.

Each article of the respective bride's Habit was attached with a deep and beautiful significance.

The veil, the sign of their virginity, made them daughters of Mary, the Queen of Virgins, and candidates of the Heavenly Choir that will sing the New Song to the Lamb.

The collar and guimp reminded them of the ineffably sweet yoke of Christ.

Each willingly exchanged the smooth satin sash for the hard black cincture, a sign of their rejection of worldly comfort and pleasure for the suffering and the serenity of Christ.

At the end, Mary's own pearls were given to them, the Rosary, a perpetual reminder that prayer must henceforth be the breath of their soul.

And thus was culminated the Romance of the Ceylon girls, the Romance of a soul and its God.

Uniquely, it was the first time that such a large group of Ceylon postulants were invested with their Habits at the Mother House of the Salvatorians.



Sr. Helena Senanayake, the first Salvatorian from Ceylon, is arriving on September 16 with Sister Edwarda Reyners, S.D.S. of Belgium who has been in Ceylon for the past five years.

September centenary

INTENSE preparations are now making headway in the most densely populated of the 12 wards of the Moratuwa U.C. — Korallawella — whose premier Catholic

Church, St. Michael's, will celebrate the Centenary on 18 September.

REV. FR. S. CREVACORE, O.M.I., has got out a fully illustrated 82-page concise history of this church in English and Sinhalese.



On the Feast of Our Lady's Assumption, August 15, 1960 eight Candidates of the Salvatorian Sisters dressed as brides kneel at the Communion rail of the Convent Chapel as His Eminence, Joseph Cardinal Pizzardo, intones the "Veni Creator Spiritus."

The Messenger

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SATURDAY, 3rd September, 1960

Playing with fire

THESE are days when the people of this country hear quite a lot about persons and groups of persons who are indulging in activities that are subversive and set back the clock of national progress. That such trouble-makers are running amok, is indeed true; and as we have ourselves frequently pointed out in the past, this kind of plague seems to be growing in our country which used to live in peace and harmony, but which is now being divided by a particular tribe of people who thrive on dissension and trouble.

We would wish to place on record our protest and disgust at two such blatant instances (among others), which have been very much in the forefront within recent weeks.

The first of these has been referred to elsewhere in our paper in the course of an official communique issued by the Vicar-General of the Archdiocese of Colombo. The malady of spurious pamphlets may not have been something new and strange in this land of ours; but certainly, the perfection of the spurious-pamphlets-technique and the publication of these over the name of the ecclesiastical authorities, is something new and frightening which began to rear its ugly head at the time of the last election, and which continues unabated. Who are these persons who are so intent on treating mischief, on dividing and maligning, on imputing base motives and concocting wild schemes and plots? Whoever they be, one thing is certain: they are playing with fire that is calculated to ruin the land.

The second instance which we would wish to mention in passing is the wilful twisting and misrepresentation of a circular sent by His Grace the Archbishop to the faithful of his flock. We certainly cannot see how a circular that commenced with the words: "A wave of mental pain and deep sorrow has passed over the Catholic community of Ceylon at the news of the drastic take-over of the Assisted Schools by the Government," and went on to speak of weapons that "must be spiritual more than material," could be denounced by some as a "declaration of war"; we fail to see how a statement that was factual, calm and appealing, could be so twisted and literally taken to the market-place as this was done. Unless words have lost their meaning, or one section of the Press can permit itself an unbridled licence, this surely is the depth of malicious propaganda.

Damage has been done and continues to be done. May we, even at this late hour, appeal to those concerned to desist from this dangerous and inflammable pastime of playing with fire and dividing the country?

The Minister's reasons

SPEAKING on the Address of Thanks debate in the House of Representatives, the Minister of Education gave ten reasons for the Government's decision to take over the schools. Without meaning any disrespect to the Hon. Minister, we must say that these reasons are a curious hotch-potch of time-worn shibboleths, which, in so far as they affect Catholic schools, have been frequently answered in the past.

There is the allegation that these schools are controlled by foreign interests and do not serve the interests of the nation (we shall return to that in a subsequent issue); there is the desire to co-ordinate education with the aspirations of the nation (who, we might ask, really guided the educational policy in our country up to now?); and finally, there is the recurrent theme of "religious segregation amongst pupils." Unless we have misunderstood the Hon. Minister and those of his way of thinking, one of the aims of the new set-up is merely to provide each child with religious instruction in his own religion, because, as we are being told *ad nauseam*, "religion is a private affair" (a phrase with a strangely familiar ring).

We shall restrict ourselves to answer this point alone — and we shall do so, not in any words of our own, but in the words of the Buddhist Commission Report which, we presume, is acceptable even to those who today speak a different language:—

"Buddhist education requires a mode of teaching, a curriculum and system of discipline inspired by the Dhamma... Its main instrument is the truly Buddhist teacher... A few minutes set apart for pansil each morning or the practice of lighting lamps on Poya days is nothing but the outward show of Buddhist education. A child educated in a Buddhist school should in the first place have a firmly developed moral sense. His intellectual development must give place to this moral education." (Buddhist Commission Report, page 66).

Whom then are we to believe — the authors of the Buddhist Commission Report who ask for Buddhist children precisely the very same right which we claim for Catholic children, or the politicians of today who insist that religion is a private affair, and that hence no religious background or atmosphere is required for education?

Our own attitude is only too well known.

Our Catholic Schools

We reproduce below the full text of the Pastoral Letter addressed to all the clergy and the faithful of Chilaw by His Lordship the Rt. Rev. Dr. Edmund Peiris, O.M.I., Bishop of Chilaw.

AS you are already aware, our schools are in danger. Government has stated that it is its policy to establish a national system of education by taking over all Assisted Schools. We are not, however, told how this is going to be done, or in what this taking-over consists. Grade I and Grade II Assisted Schools, namely schools for higher education, are not to be taken over just now, but, they are given the option or privilege to continue as private schools, without any State aid. But, in the case of Grade III assisted schools, namely the Swabasha schools and small English schools, they must all become State schools.

Although our schools for higher education are important, our chief concern is about the other schools, the common man's schools. If they are taken over and turned into State schools, our poor Catholic children will have no place, where they could get an education in conformity with their cultural and religious aspirations, an education which can give them a Catholic training to life.

Loss of souls

Our schools are on church lands; they have been built with the money you generously contributed, with the careful savings of your parishes, with the funds got together by the self-sacrifices of our Religious Brothers and Sisters and with the help offered by the Diocese from its central funds. The State has not made any contribution towards these buildings. They were not put up to impart any sort of education, but an education of a particular type, namely Catholic education. Since you valued your Faith and wished to hand it down to your children unscathed, you saw to it that schools were built and equipped where, besides secular knowledge, they would receive a good Catholic formation under the discipline of the Church. These schools are now in danger of being taken over by the State. What worries us is not financial loss, but the loss to the souls of your children.

The laws of the Church make it imperative that Catholic children should be educated in schools where not only nothing contrary to faith and morals is taught, but rather in schools where religious and moral training occupy the first place. It is a principle of Catholics all over the world that Catholic children should be given a Catholic education, in Catholic schools and under Catholic discipline. This principle is one deeply rooted in the very idea of education, whose object it is to fit the young immediately, not only for their present material welfare but also for their future spiritual happiness.

What is their fate?

Education is not mere erudition. Education does not consist in professional training alone. Intellectual culture is necessary. But intellectual culture is not the sole aim of education. We want learned scholars, healthy young men, clever lawyers and physicians, shrewd politicians, able civil servants. But we want something else, and something more. What is it? Our erudite scholars must be morally sound; our young men of good physique must be men of character; our legal and medical men must be alive to their responsibilities; our civilians and politicians must be inspired by high principles.

Education without a definite religious background cannot produce this result. And, for us there is only one religious background, Catholic discipline in Catholic schools. How can a State school give us this background? If our schools are taken-over by the State, without giving the Church any voice in the selection and training of the teachers, in the choice of books and in the maintenance of discipline, then what is going to be the fate of your children?

You might say that even in State schools, religion will be taught. But do you think that a daily dose of religious instruction is going to give your child a Catholic formation? Do you not know that the mere knowledge of religious truths is not the same thing as acting up to them? "What will it profit, my brethren," asks St. James, "if a man says he has faith, but does not have works? Can the faith save him? Faith unless it has works is dead in itself. But someone will say, 'Thou hast faith, and I have works.' Show me thy faith without works, and I from my works will show thee my faith. Thou be-

lievest that there is one God. Thou dost well. The devils also believe, and tremble." (Jam. II, 14-19). Religious instruction gives the child an acquaintance with Catholic doctrine, but its practice can be assured only by a training under Catholic discipline. The saying that religion is more caught than taught is indeed true. It is the Catholic environment that really matters, just as it is a healthy atmosphere that keeps a man healthy and not an occasional dose of medicine.

Essential agency

In the training of a child to Catholic life, the initial work is done in the Catholic home; it is continued in the Catholic school, and perfected in the church. If the school is not Catholic there is danger that what is learned at home will be undone in the school, then neither the home nor the church

Pastoral Letter of His Lordship the Bishop of Chilaw

will find it easy to repair the damage. In the child's Catholic formation, therefore, the school becomes an important and even an essential agency.

The law of the land as well as the Government's statement of policy assure us of freedom of conscience. We have further been told that in the implementation of the Government's policy on education our cultural and religious aspirations and sentiments will be respected. If our schools are taken over by the State, will not our freedom of conscience be violated, by forcing us to send our children to schools where they will not be given a Catholic education? If the schools which we have built at our own cost, and most of which are located on sacred grounds, are taken away from us in one sweep, will it not be an outrage of our religious sentiments?

A calumny

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

The equipment grants are paid by Government only when evidence is produced that such equipment has been purchased. And who advances the money for it? Either the Diocese or the Parish. For the sake of our schools, a Priest has to be set apart to attend to their work. He has to be given a clerical staff, and travelling facilities. A good part of his correspondence has to be paid for. On whom does the financial burden fall? Not on the State, not on the teachers; but on the Diocese and on the Parishes. Then there are excess teachers and unapproved salaries of teachers, which have to be met out of Church funds. Money has to be found for buildings, for the equipment and for the salaries of teachers of unregistered schools. Our schools, though a spiritual asset, are a great financial liability to the Diocese and to our parishes. No one who understands the working of our schools, will ever accuse the Church of profiteering on her schools. You are aware that this Diocese helps as far as possible poor students to continue their studies; some of them are even granted interest-free loans to finish their training as teachers in our Catholic Training Colleges. Gratitude, of course, is a rare virtue, especially in those who owe much to the generosity of the Church. One

day, Our Lord cleansed ten lepers; only one returned to thank Him. "Were not the ten made clean? But where are the nine? Has no one been found to return and give glory to God except this foreigner?" was His sad query. (Lk. XVII, 17, 18).

Fact of history

It is a fact of history that in this country the Catholic Church has been, at all times and under all circumstances, even the most discouraging, the fostering mother of education, especially of the education of the poor, who have been her favourite children. When the tide of conversion began in Ceylon, Christian monks established schools in parochial centres, where instruction was in the mother tongue of the pupils, and colleges in the principal towns. In our province alone, parochial schools are mentioned as early as in 1612. Chilaw, Kammala, Madampe, Kalpitiya and probably Makandure had such schools, where religious instruction as well as secular knowledge were imparted. Besides these, every mission station had its catechetical school, often housed in the church itself.

Under Dutch rule all these schools were either confiscated or abandoned. But the Catholics of certain districts seem to have had some sort of private tutorials, where reading and writing were taught. We know that Fr. Jacques Gonsalves could find scribes in the Chilaw district to copy out his literary works in Sinhalese, and we have the remark made by Fr. Martin Xavier after a Visitation of the Oratorian mission in Ceylon, in 1742, that "the majority of the people of Ceylon, both Sinhalese and Tamils, are literates."

The British granted to the people freedom of worship but, in the early days of their rule, gave financial help only to the Protestant missionaries for education. In spite of that, Catholics had set up in the Chilaw district one school in 1831 and four in 1836. From 1870, when the Grant-in-Aid system was introduced as a result of Mr. Bonjean's powerful advocacy of the Catholic cause, Sinhalese, Tamil and English schools for boys and girls began to be established. In 1871, there were English Catholic schools at Puttalam, Chilaw and Kurunegala; and swabasha schools at Puttalam, Chilaw, Wannappuwa, Bolawatta, Kammala and Kurunegala. Five years later, we read of at least 21 Catholic schools in the coastal missions from Kalpitiya to the Maha Oya and in Kurunegala. By 1901, the Chilaw district was high in literacy, and from 1911 it takes the highest place among all the districts of the Island.

There is no doubt that we attained to this distinction owing to the Catholic schools, set up by the generosity of our Catholics and maintained at a high standard of efficiency by our zealous Clergy and our self-sacrificing Religious, assisted by a group of devoted teachers. Can we bear to see them taken away from us and turned into State schools? And you know what the State schools are, especially where discipline is concerned.

It is true that there are stately Government Central schools, built and maintained at high cost, with highly paid staffs. But these are few and far between. Our anxiety is over the common man's schools. Why do non-Catholics choose our schools for their children, even when there are other schools in the neighbourhood? Why are our convent schools so well patronized by non-Catholic parents for their daughters? Well, the evidence is there for anyone to see.

Our position

We have put up our schools on our lands, with our funds, and with our labour. They have been put up for one purpose only: to give our Catholic children a Catholic education under the discipline of our Church. We have to do it, because it is the rule of our Church, because it is an obligation of conscience for us. We are quite ready to co-operate with Government in setting up a national education system, just as we have done under the present scheme, which is, after all, national. But, we must earnestly request Government that in whatever national system it may devise, adequate provision be made to enable us to educate our children according to

Continued on page 7

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THE SHOW OF THE YEAR

UNDERLINING one of the most vital and urgent problems facing Mother Lanka—the immediate improvement in the living standards of the mass of the people—and the economic structure and its future potentialities for development, the NEW AGE CEYLON ECONOMIC DEVELOPMENT EXHIBITION AND FAIR which opened at St. Joseph's College, Colombo on Friday, 2 September on its 10-day engagement, promises to go down as a momentous display to be remembered for a long time to come.

Conceived on a massive scale, and sponsored by Aquinas Uni-

population and the challenge it poses for us. How we can develop our productive resources to the fullest and thereby provide employment and the means of

thing like adequate coverage, all the vivid highlights of this sweeping panorama.

KEY FEATURES

Among the key features may be mentioned the very graphic representation of the full story

from a "Messenger" correspondent

substance to future generations, is clearly demonstrated here.

Of particular eye-appeal is the ingeniously designed "blue print"

of Lanka's great venture—the Gal Oya scheme, and the Social Services with its poignant emphasis on the sombre reality of social

• FOR THE WOMEN

A NUMBER of lecture demonstrations of direct interest to women and home-lovers, is another feature of the Ceylon Economic Development Exhibition.

Covering topics like Interior Decoration, scientific stain removal, Beauty Culture, Pre-school child, Cuisine International, Living with flowers, a plan for outdoor living, etc.—the complete line-up with dates and times are indicated in the bumper Souvenir—available on the grounds. Women have been catered for with everything to warm their hearts.

A highlight of this section is the Children's Day with its Children's Party bound to prove a most popular draw.

effect of a flowing scroll with the serene lighting generating from below.

Co-operative, Fisheries, Industries, Agriculture and Agrarian Services, Research, Social Services all have their place.

It is not practicable within the limited confines of the space available, to enumerate here with any-

conditions in our towns and villages.

A model of a shanty town showing the inconveniences and the miserable squalor suffered by the shanty and slum dwellers stands in effective contrast to the what-might-be in the future.

The counter-measures—the work of both governmental and

voluntary organizations are shown effectively.

Murals (18 ft. by 5 ft.) of the fisher folk of Ceylon are on display in this section.

SPACE-O-RAMA

The Space-o-Rama section commands an intimate and unforgettable glimpse of the wonders of

the Space Age.

There is much by way of relaxation too. Soft lights and sweet music, Television shows, talent contests, hot dogs and coffee, provide a background of entertainment for the whole family.

To miss this Exhibition is to miss what may be the show of the year.

• For the schools

THE undoubtedly strong educative value of the Ceylon Economic Development Exhibition has induced a very large number of schools, colleges and convents in Colombo and the remote provinces to send their students to it. Dates and time schedules for the respective schools, colleges and convents have already been allocated according to their advance bookings.

THE EXHIBITION IS OPEN FOR THEM DAILY FROM 9 A.M. TO 12 NOON AND FROM 3 P.M. TO 5 P.M.

With its accent on the economic structure of the country and its elaborately designed Space Age display, the student mind has much to learn and derive profit from this Exhibition.

It provides a panoramic background to much of what is acquired in the class-room. Knowledge is put across here in a manner that is memorable and easily grasped.

versity College, it presents a most comprehensive panorama of Lanka's progress already achieved and a blue-print for the future.

BLUE-PRINT

In the Bonjean Hall section depicting a general summary of Ceylon's Economic Development and which really is an index to the entire Exhibition, the different sectors of the economy are represented, showing their contribution to the Ceylon economy.

The main problem faced in this section is that of our growing

Cargills' Catholic Guild

(from a "Messenger" correspondent)

THE Rev. Fr. Patrick Fitzgerald, S.S., Spiritual Director of Cargills' Catholic Guild, said Mass last Sunday, at St. Philip Neri's Church, Pettah, in honour of St. Aloysius, the Guild's patron, and later gave an inspiring talk at the thirty-fifth Annual General Meeting of the Guild which was held at the Y.C.W. Headquarters.

The following were elected office-bearers for the ensuing year: President: Mr. D. W. Poulier, Vice-President: Mr. J. W. Thirier, Hony. Secretary and Treasurer: Mr. I. G. Dias, Hony. Assistant Secretary: Mr. D. E. Wijesinghe, Hony. Auditor: Mr. K. Joseph Fernando, Committee of Management: Messrs. G. Don George, Joseph P. Fernando, J. M. Rodrigo, S. D. La Motte, B. A. Oldenbottle, and X. A. Jesudasan and Mrs. D. A. Perera.

THE CATHOLIC POSITION IN THE SCHOOLS TAKE-OVER CRISIS

(Continued from page 6)

the tenets of our Holy Religion and the dictates of our conscience. We want Catholic schools to give our children a Catholic education under the discipline of the Church. These are our demands and our religious aspirations. And, did not the Throne Speech assure us that the national system of education to be established will be "in conformity with the cultural and religious aspirations of the people?"

My dear brethren, we have explained to you as briefly as possible, the nature of the danger that threatens our schools, our most cherished institutions. We have placed before you the teaching and practice of the Church about education. We have pointed out to you what the Church has done for the education of your children, and at what cost.

It is imperative

Now, it is for you to act. You must use every legitimate means available in a democracy like ours to make the Government understand our just claims and our earnest demands. All we ask is this: give us the liberty to educate our children in Catholic schools and the financial assistance for it, which we expect as tax-payers.

At an anxious moment like the present, it is imperative that we act together, united in the love of Christ. Here, it is not a matter of politics, political alliances and party loyalties, but a question touching the salvation of the souls of your children and the existence and stability of the Church. Do not be deceived by those who come to you with stories of great prospects for the future, if your schools were handed over to the State for the mere asking. They are self-seekers; they look to their personal gain, an increase, perhaps, in their incomes, or the hope of less restraint on their liberty, or even, the possible use of political influence to realise their ambitions. Will a Catholic teacher, who is conscious that his profession is a dedicated service, ever succumb to the temptation of worldly gain, when the eternal interests of souls are at a stake? Will any Catholic, worth the name, ever agree to barter away his child's soul for a pot of porridge?

The real enemies

Do, please, remember that ours is not a campaign against our Buddhist countrymen or any other religious body. They, too, feel that the best education for their children is the

education given in their religious environment. The real enemies of such education are those who consider religion as "the opium of the masses" and who look forward to State education as the sure means of bringing up the future citizens on the irreligious pattern. We must never give room to them to say that, in defending our claims to educate our children in our schools, we are engaged in a religious warfare against others, particularly our Buddhist countrymen. Our intentions are peaceful and, as our claims are just, we feel that all men

of goodwill will support us.

Let us, above all, pray to God to help us at this most anxious moment. Mary Immaculate and holy Joseph were entrusted with the care of the Divine Child of Nazareth, who "advanced in wisdom and age and grace before God and men." May they help us to save the eternal interests of our children!

Given at Chilaw on the 29th day of August, 1960.

✠ Edmund Peiris, O.M.I., Bishop of Chilaw.

Pope blesses Olympic athletes

OVER 3,500 Olympic athletes went to St. Peter's Square last Wednesday, to receive Pope John's blessing. Among them, were ten athletes from Soviet Russia.

A crowd of 200,000 Italians and foreign tourists packed the square as the Pope told the crowd he was "convinced" that during the games the athletes would set an example of "healthy rivalry free of envy and enmity."

The Papal throne had been set

up in front of the basilica, slightly higher than the square itself.

The ceremony concluded with a presentation to the Pope of a silver statuette of St. John Bosco and an illuminated manuscript of the Olympic hymn, composed by Fr. Vittorio Genovesi, S.J.

Red leader enters Church

HERBERT STRAUSS, LEADING COMMUNIST PROPAGANDIST, WAS ORDERED BY THE EAST GERMAN GOVERNMENT TO EXAMINE CATHOLIC WRITINGS FOR TENDENCIES HOSTILE TO THE REGIME.

HE FINISHED UP HIS TASK—AS A CATHOLIC.

Mr. Strauss is believed to be the first important member of the East German Communist Party to resign from it because of his conversion to Catholicism.

Telling the story in a newly-published book "But It Was Not The Truth," he says that what he read in the Catholic publications

gradually opened his eyes.

Then he began to attend Mass secretly in West Berlin.

The book was intended as "primarily a contribution as atonement" for his conduct in the past.

In his Communist days he was noted as a fanatical and militant member of the party.

PRIEST BEATEN TO DEATH

FR. Vitalis, O.F.M., pastor of Gleiwitz, in Poland, has died from the effects of a beating-up by Communists after he had refused to remove a cross from church property.

Police entered the presbytery and demanded that Fr. Vitalis relinquish his rights to land next to the church. The priest refused, and was beaten and badly injured.

Meanwhile, Communist officials and police in civilian clothing tried to tear down the large wooden cross that had been planted in the disputed

ground.

Parishioners and parish priests resisted and, most of them were beaten into unconsciousness.

Many were arrested, and one priest is reported to be in a prison hospital in a critical condition.

Fr. Vitalis died a few days later.

MANY THOUSANDS OF THE FAITHFUL ARE EXPECTED TO ASSEMBLE AT MARY'S SHRINE DOWN SOUTH, IN MATARA, ON 11 SEPTEMBER. THEY WILL PAUSE TO PRAY BEFORE THE HISTORIC STATUE OF OUR LADY OF MATARA. WE PRINT BELOW A SKETCH OF THE HISTORY OF THIS MIRACULOUS STATUE WHICH HAS HAD A GREAT INFLUENCE ON THE FAITHFUL.

Our Lady of Matara

THOUSANDS will flock to Mary's Southern Shrine, on the 11th September. Which is the greater wonder, — the stream of devotees filling our school halls and play-grounds and overflowing into the roads and beaches of Matara or the fervent piety of Mary's clients kneeling in prayer before the historic statue of Our Lady of Matara?

Whatever it may be that compels our admiration, Mary's call has been heard far and wide, and the rich and poor, those near and far will come at Mary's call.

Wonderful are God's ways! Wonderful has been the way in which God has drawn away men from the materialism of the modern world through the vision of holiness presented to us in Mary, the Immaculate Mother of God.

He has done so at Lourdes and at

Fatima (to refer to international shrines of Our Lady). The same pattern has been woven into our national shrines of Madhu and Our Lady of Lanka. May we not say the same of the Southern Shrine of Our Lady of Matara!

There is something that we find here hard to state clearly, yet which forces itself on our attention in connection with Our Lady of Matara.

Three hundred years ago the statue of Our Lady of Matara hallowed a famous shrine "which was one of the most beautiful churches in the island." This is the testimony of the Franciscan friar, Paulo du Trinidad (Vatican Lat. Ms.). Within this graceful shrine dedicated to Mary, 2,400 Catholics paid homage to Our Blessed Mother before this statue of exquisite beauty, which we now

hail as the statue of Our Lady of Matara.

The hand of the persecutor and the ravages of time obliterated all the glory of this hallowed shrine. With the disappearance of churches from the southern landscape, the venerated statue

By Fr. J. RAJAPAKSE

too disappeared. Yet it was only for a time. When the shepherd was struck and the sheep scattered, then the throbbing Catholic life of those days declined. The tongues that praised Mary were silent.

Winter had come. Bleak and desolate was the land. Where once bloomed the faith, where love of Mary brought warmth to every Catholic home, there the faith had disappeared.

The zealous Oratorian fathers were the harbingers of the spring. With the dawn of religious liberty, Our Lady returned from her forced exile. From the darkness of a persecuted age, she emerged into the age of light, in which once more her children hailed her Blessed.

How could it have escaped destruction at the hands of the Dutch Calvinists? Heaven alone knows. Could the Dutch in their hatred of Mary and of all things Catholic have thrown the statue

into the sea? Or (which is more probable) could the devout Catholics for fear of its destruction at the hands of the enemy have hidden it in the sea, so that in God's good time she could emerge above the sea in answer to the invitation "Arise my love, my dove! The winter is past"? And was not their prayer granted, as a pious tradition has it, when fishermen of Weligama hauled one day in their nets at sea a wooden chest containing the historic statue?

In a half acre of land, washed by the waters of the Nilwala Ganga on one side, and facing the old Tangalle road in front, Our Lady of Matara, once again found shelter. In the mysterious air

that surrounded the statue many a Catholic pilgrim has prayed, and many a non-Catholic too. At close of day carters leaving behind their bullock carts in endless array on the road have entered the little chapel to make their offerings.

In the beautiful church built at the beginning of the century by the Jesuit Fathers, Our Lady of Matara has found a new home. Here she has regained her lost beauty.

Papal medal for Olympic athletes

A PAPAL medal commemorating the Olympics was personally handed by Pope John to each of the athletes presented to him at the open-air audience he held in St. Peter's Square.

The sculptor Manzu designed the medal.

WHAT PEOPLE SAY

By Spectator

Minister of Education: "No compensation would be paid when assisted schools are taken over!"

A strong north-westerly gale is blowing across Ceylon towards Russia's steppes!

A. V. Ratnayake, M.P.: "I charge the Roman Catholic schools with attempting to convert Buddhist children to Catholicism! This was one of the chief abuses prevalent in these schools!"

In Illustrated Weekly of India: "Though she (Mrs. Sirima Bandaranaike) was educated in a Roman Catholic convent and sends her three children to Catholic schools, she is a practising Buddhist!"

Moreover, Minister Ilangaratne, although he had his education in a Catholic college, is also a practising Buddhist, but he is fair enough not to make such a wild and baseless charge! There are so many others like him. Mr. Ratnayake's balloon is in bits!

Comrade Stanley Tillekeratne: "The Catholics were protesting because their children were receiving the best advantage in this system of education for the last four centuries!"

It's a different tale in Ceylon history!

Minister of Home Affairs: "I have decided to recommend to the Government that titles conferred on Ceylonese citizens should not be published in Government publications!"

Who gains what thereby? Since these honours have been bestowed by the Sovereign of Ceylon, shouldn't we bide a bit longer until Ceylon declares herself a Republic and stands outside the irksome confines of the Commonwealth of nations?

Breviary reforms soon

THE changes in the Missal and breviary already reported in the Messenger (6 August), will be published by a decree of the Sacred Congregation of Rites within the next few weeks, according to well informed circles in Rome.

It is believed that the reforms in the Breviary, which will mean a marked shortening of the time to say the Divine Office, will mostly affect Matins, in which the present three Nocturns will be reduced to one. It is also expected that the number of feasts in the calendar will be greatly

reduced and others lowered in rank and the less important of doubled feasts for the same saint dropped. These changes would affect both Missal and Breviary.

The Roman Ritual is expected to be revised in the near future.

Feast of the Assumption at Madhu

(from a "Messenger" correspondent)

THE feast of Mary's Assumption was celebrated with great solemnity and devotion at the sylvan shrine of Madhu. About 150,000 Catholics from all parts of the island flocked to console and honour the Mother of God.

Daily, at the evening novenas, there was the Rosary followed by Sermons in Tamil and Sinhalese, concluding with Benediction of Blessed Sacrament. During the day too, prayers and sermons were given in Sinhalese and Tamil. The Church was always full of people, praying with great devotion to Our Divine Lord and Our

Blessed Mother.

On the 13th, the Eucharistic Day, special sermons on the Blessed Sacrament were given in Tamil and Sinhalese. The Blessed Sacrament was taken round the processional square in a decorated car with great solemnity. The processional square was gaily decorated with flags and electric jets. On the 14th evening High Mass was sung by His Lordship the Bishop of Jaffna and the statue of the Blessed Virgin was taken in a decorated car. Soon after this there was Benediction of the Blessed Sacrament. On the feast day there were Masses from 4 a.m. The High Mass was sung at 6-45, followed by the grand procession round Madhu Camp, the route being over a mile long. The confessionals were full of penitents and the communicants were numerous. This must indeed have been a great consolation to our heavenly Mother who has specially asked for prayer and penance for the salvation of the world and the conversion of Russia.

Kurana honours St. Anne

(from Leander Fernando, "Messenger" correspondent)

THE annual feast of St. Anne was celebrated at Kurana with great devotion on 6th and 7th August in the presence of a large gathering.

Vespers was sung at 8 p.m. Masses were held from 5 a.m. and the festive High Mass was sung at 8 a.m.

In the evening the statue of St. Anne was borne on an attractively decorated motor vehicle along the processional route and the celebrations were brought to a close with the Benediction of the Blessed Sacrament.

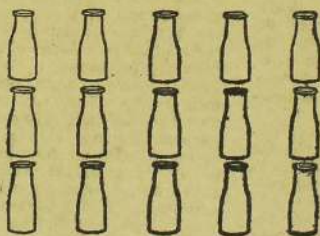
A Fancy Fair was also held in aid of the building fund.

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SCHOOLS MAG

Vol. 3 No. 30
3 Sept. 1960

A Thought FOR THE WEEK

Do not desire not to be what you are, but desire to be very well what you are.

—ST. FRANCIS DE SALES

Birthdays

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

SEPT. 3rd — 9th

September 3rd: Jean Glanville, 35, Old Road (Panadura), Lilanie Gunasekera, "Indiana," Hendala (Wattala), Rose N. Fernando, 3, Karandella (Dodangoda).

September 4th: Sumal Fernando, 35, Old Road (Panadura), Lilanie Gunasekera, "Indiana," Hendala (Wattala), Rose N. Fernando, 3, Karandella (Dodangoda).

September 5th: Mary Shanthinie Fernando, 38/1, Katuwapitiya Road, (Negombo), Celine Morais, 43, Pallidura Road (Dehiwela).

September 6th: Iswarie Bernadette Storer, 17/3, Aluthwatte Road (Chilaw), Gyan Fernando, 56/2, Hill Street (Kalutara South), Luccrecia De Silva, 321, Dalugama, (Kelaniya).

September 7th: Mervyn Reginald De Silva, 60, Leyn Baan Street (Galle), Regina Cecilia Perera, 18, 9th Lane, Wasala Road (Colombo 13).

September 8th: Marina Fernando, 56/2, Hill Street (Kalutara South), Angeline Louise, 17, Boudary Road (Batticaloa), Nirmalie Wijeyesekera, 63, Centre Road (Colombo 15), Virginia Philomena Soris, Convent Road, (Ratnapura), Gnanam Fernandopulle, "Tiru Vasam," Thoppu (Kochchikade).

September 9th: Jayanta Kurukulasuriya, 9 A, Elibank Road (Colombo 5), Regina D'Almeida, 49, Mayfield Road (Colombo 13), Anne Bastianpillai, 55, St. Mary's Road, (Colombo 15).

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 24 Sept. to 30 Sept. must fill in the coupon below and post it to the Editor, Schools-Mag, Catholic Press, Borella marked "BIRTHDAYS" to reach him on or before 14 Sept. the latest, if they want their birthdays announced in the Schools-Mag edition dated 24 September.

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 24th and 30th September (inclusive) in the issue of the 24th September.

Closing Date: 14 September.

Name.....

Address.....

Birthday.....

Membership No.....

Signature.....

ANNOUNCING AN EXTENSIVE COVERAGE ON ALTAR BOYS AND THE MASS

The next edition of the Schools-Mag dated 10th September will bring you maximum coverage on Altar Boys, including a symposium on "Facts about the Mass." This is the 2nd in the series of special editions. The first was the St. Maria Goretti's edition (9 July). Don't miss next week's special edition. For the principal contents, see next page.

THE HOLY FATHER THANKS CEYLON CHILDREN

SCHOOLS-MAG members will remember the Treasury of Prayers addressed to Pope John XXIII by the children of St. Anthony's Convent, Colpetty (Schools-Mag June 4.) It will be recalled that this spiritual bouquet was personally handed over to the Holy Father by the Editor of the Messenger, Fr. Manik Muttukumaru on his recent visit to Rome.

The Holy Father has expressed his thanks in a letter addressed to the children of St. Anthony's Convent, Colpetty.

Reproduced below is the full text of this letter.

Vatican City,
July 12, 1960.

The Secretariate of State of His Holiness is directed by the Holy Father to express His sincere appreciation and thankfulness for the kind message of good wishes and the treasury of

prayers addressed to him recently by the children of St. Anthony's School, Colpetty, Ceylon.

The Secretariate of State has pleasure in communicating that His Holiness, benevolently grateful for the spirit of filial devo-

tion which prompted the offering of these prayers for his welfare and special intentions, cordially bestows upon these children, their families and their teachers, as a pledge of abiding divine grace, his paternal Apostolic Blessing.



Pilgrimage to Madhu

THE Rev. Brother with the librarians of St. Mary's Church, Bambalapitiya left for Madhu on the 13th August, 1960 by the 11-55 p.m. train. We managed to sleep a little throughout the journey and arrived at Madhu Road junction by 5-45 a.m. the following day.

At 7-30 a.m. we heard Mass in the chapel opposite the station and after morning tea at a restaurant miles away, in a bus.

The Madhu Camp was crowded with pilgrims from all parts of Ceylon. By Sunday morning the church grounds were full up and no more could be accommodated near the Church. Some were advised to camp out one mile away.

The church was filled to capacity at all hours of the day. It was indeed a magnificent sight to see Our Lady's statue robed in Blue and Gold at the top of the altar and thousands of her clients on their knees with eyes fixed on Her in prayer.

The queues of people waiting to venerate the statue were never ending.

After lunch we rested a little and went for Benediction in the evening. At 3-30 p.m. Vespers

were conducted in Sinhalese and Tamil.

The following day's Mass began at 4-30 a.m. we attended Pontifical High Mass at 6-45 a.m.

By Ainsley Wirekoon

This was Monday and the Feast of the Assumption of the Blessed Virgin Mary.

At 8-00 a.m. the procession commenced. The statue of Our Lady was kept on a decorated chariot and taken round.

By 9-45 a.m. the statue was brought back to the shrine and was received by the Bishop at

Jaffna. Then the final prayers were said and the feast ended with the singing of the hymn "Ave Maria Stella."

Amidst loud applause and

shouts of joy of the multitude Our Lady's statue was taken into the church to be brought out again at the next feast. Thus ended another feast.

We stayed there that day and the following day left by the morning train arriving in Colombo at 5-00 p.m.

Holy Name of Jesus

THERE has never been a word, or name, that carried such power, meaning, depth and strength as that of the Sacred name of Jesus. This Sacred name came from heaven and it was chosen by God Himself, who made it known through the Archangel Gabriel.

The name of Jesus implies all

that God Himself considers great and precious, because it signifies our "Saviour."

It implies the wisdom, the goodness, the holiness and the

By Mary Mackay

charity of God.

It implies all the graces and gifts of the Holy Spirit.

The name of Jesus is light, hope and sweetness. The name of Jesus is honey to the mouth, music to the ears, and joy to the heart.

The Holy name is a great comfort in the evils that affect the soul.

St. Bernard's Convent, Nawalapitiya.

To Mary

IMMACULATE Heart of Mary,

We pledge our love to thee, Thou sweetest Mother of us all For all eternity.

Thou didst come to us at Fatima With thy message of hope and love,

At La Salette and Lourdes too, Thou didst come from above.

O thou, sweet Mother of us all, Who brought hope from our dear Lord,

Our faith, our love, our hope we pledge,

To thee, dear Mother of Our God.

Mary Mackay.

St. Bernard's Convent, Nawalapitiya.

Teenage Opinion

The Schools take-over

SONIA VAN REYK WRITES...

Dear Editor,

This is a little prayer my mum taught me when I was only four. I would like you to publish it in the Messenger Schools-Mag page, so that the other little boys and girls may also learn to say it daily for our schools. The government intends taking over all our schools.

Sonia Van Reyk.
St. Joseph's Convent,
Nugegoda.

Prayer to Our Lady

Our Lady, Our Queen and Our Mother,

In the name of Jesus

And for the love of Jesus,

We beseech thee, take up our cause,

In your hands,

And grant us your blessings.

WHOSE IDEA IS IT?—asks Clifford Jones.

THE immediate take-over of all Denominational Schools by the Government is being discussed by various students in almost every nook and corner of the island. With the present government's declared intentions, the take-over of all Denominational Schools in the island seems inevitable and, as we know, the taking over it is already being effected.

The reasons adduced by the government to bring these schools under its sway are, firstly, that a nationalised system of education is desirable and necessary. They consider that this could be achieved only if they brought these schools under their sole administration. Secondly, they think the prevailing educational system obstructs the development of Ceylon as a national state.

I must remark that the arguments put over in support of the take-over do not hold much water. It is inevitable that a nation should have class differences in the social, economic and spiritual spheres.

Burgers and Europeans, Sinhalese and Muslims, Tamils and Moors, all form part and parcel of the Nation. Now, why clamour for a Nationalised system of education? If a Nation can exist with religious, racial and linguistic differences then it could also exist without the take-over of Denominational Schools by the Government.

May I ask the government whose idea is it that these schools should be Nationalised? Is it the voice of the majority or is that of the government alone?

If it is the former, the green light shines to "go ahead." If however, it is the latter the red light shines bright and clear, "stop."

Then permit me to ask: "Is the Government fulfilling the wishes of the people or is it formulating its own views?"



WHAT kind of ring does the Pope wear?

The "Fisherman's Ring" has been associated with the Supreme Pontiffs for many centuries. The ring is used to seal those Papal documents which are known as "Briefs."

Actually, the Pope does not wear the "Fisherman's Ring" but a ring of more simple design. The more magnificent Papal rings are reserved for solemn ecclesiastical functions.

WHY is the Baptism of an adult different from the Baptism of an infant?

The Baptism itself — the pouring of the water and the words which are the form of the Sacrament, namely: "I baptise thee, etc." — is the same for all. The ceremonies are full and more impressive in external details in the case of an adult for several reasons.

Holy Mother Church realises that the shorter ceremonies are more suitable for an infant; and the words of encouragement and warning are significant to an adult, whereas they are not appreciated by the infant; thirdly, the infant is being freed only from Original Sin, whereas an adult must be delivered from heresy or infidelity.

AN Irish priest and an English priest were in a restaurant at the dining table. The Irish priest was served with something special.

The English priest (to the Irish priest): "Love thy neighbour as thyself."

Irish priest: "Covet not thy neighbour's goods."

Sent by Indrani Reyana.
Good Shepherd Convent,
Kotahena.



Schools Mag

NEXT
WEEK



The second in the series of Schools-Mag special editions will appear next week.

Among its principal contents, fully illustrated, and giving extensive coverage of Altar Boys will be the following:

● **LOOKING BACK ON MY ALTAR BOY DAYS**—by Fr. NOEL CRUZ, O.M.I.

● **THE ST. KOTSKA ALTAR BOYS' SOCIETY OF "NIRMALA" HAS ITS FIRST OUTING**—by Schools-Mag member JOHANN C. COOKE.

● **THE FACTS ON THE MASS**—a symposium by Schools-Mag members of St. Bernard's Convent, Nawalapitiya.

● **THE EUCARIST**—by Schools-Mag member FELICIA DAVIDSON.

In addition, this special edition of the Schools-Mag will carry a number of interesting articles and poems on Altar Boys and their activities and on the Mass. Look out for it!

Members

3551—3600

3551. Sheila Praxade Jason (Maradana), 3552. W. D. Francis Xavier (Hattion), 3553. Bertram Grand (Grandpass), 3554. G. A. Jesuthasan (Hattion), 3555. Dona Mary Jestina Coonghe (Negombo), 3556. L. Arciasamy (Hattion), 3557. Hilary de Silva (Hendala), 3558. M. S. Wijendrine Joseph (Havelock Town), 3559. Rance Ferdinand (Ampitiya), 3560. Jean Sansoni (Peradeniya).

3561. Sharmanie Ponamperuma (Kandy), 3562. Florine Balthazar (Gampola), 3563. Jennifer Perera (Colombo 3), 3564. Margie Kurukularatchy (Ampitiya), 3565. K. D. Mary Josephine Wijeratna (Ampitiya), 3566. Sharma Francisca Fernando (Moratuwa), 3567. Marguerite Bernadette Fernando (Moratuwa), 3568. Rohan Jayawardana (Dehiwela), 3569. Spencer Neydorff (Colombo 9), 3570. Shiranee Fernando (Palyagala).

3571. W. D. Lucy Wijeratna (Ampitiya), 3572. Philomina Beyer (Hunupitiya), 3573. K. Anna Conny Perera (Ampitiya), 3574. U. D. Carmel Agnes (Tennakumbura), 3575. Paul Cuthbert Perera (Mutwal), 3576. Adorn Marsillamony (Borella), 3577. Rita Margaret Silva (Nawalapitiya), 3578. Theodore Babapulle (Colombo 3), 3579. Swarna Pereira (Gampola), 3580. Gaminie Abeyratne (Baseline Road).

3581. Christopher de Jong (Dehiwela), 3582. Devapriya Abeyratne (Baseline Road), 3583. M. D. Philomena (Ampitiya), 3584. Rosaline Wiratunga (Kirumegala), 3585. S. Gnappagasam Hattion, 3586. Bernard Stanislaus (Wellawatte), 3587. Adrienne Conderlag (Colombo 5), 3588. Jesudas Stanislaus (Wellawatte), 3589. Douglas Fortune (Pettah), 3590. Bernadette Stanislaus (Wellawatte).

3591. Fay Satikaran (Rajagiriya), 3592. Jayaraj Jayaratnam (Colombo 7), 3593. Sharon Marina Diaz (Kandy), 3594. Susantha Lakmana (Dehiwela), 3595. Ma-

Kanthi: I certainly was polite in Sunday School today.

Anne: Really? What did you do?

Kanthi: A man passed me a whole plate full of money and I said "No thank you."

TWELVE HOURS TO LIVE

In a closed room stood a man, who had but twelve hours to live, twelve hours before he would be murdered, twelve hours in which he was to distribute all that he had to humanity.

He began his will, its first part, the distribution of all his material possessions — none save his body and its nutritive blood. Around him stood his closest friends, expectant with curiosity.

He stared into their guileless minds. How much would these ignorant fishermen understand, for centuries intellectuals were to struggle and accept solely because he had said so.

But these men were simple and sinless and in their love it was enough, it was all that he wanted. He broke the bread and they partook of it. This was Maundy Thursday.

Alone in sorrow

Some time passed, and he knelt alone, his friends were too tired, they were sleepy, in his sorrow he was alone in the darkness and desolation of Gethsemani and he saw the savage evil of human sin and wept.

In a flash of divine revelation he saw the mass magnitude of sin, its motivation of hate and his antithesis of love. That, despite his agony, man was to continue to sin, ignorant of his love, oblivious of his grief.

But could a God weep? No it was a God who saw, but a man who wept, a man whose soul was sorrowful unto death, a man who prayed in a fearful sweat of blood that this chalice pass from him.

He rose, his time had come, he watched Judas approach, trembling with guilt in the conflict of sin. His love went out for Judas, he searched his mind sometimes for a means by which he could save him from his fearful sin, he threw the only weapon he had, the weapon of love, hoping to strike home in the sinner the realisation of love, "Judas why dost thou betray me with a kiss?"

Judas stopped, wavered, came forward and sinned. There was something absurd in the situation, something comic. They had waited for him since creation and now sold him for some silver.

He, the king of love, was betrayed by the symbol of love — a kiss, and later, he, the king of kings, was to be crowned, not in majesty but in farce. Only history could have been so fictitious, reality so absurd, man so mad.

Synonym of suffering

And so a God was to be crucified for treason. He took the cross into his hands, and offered unto his father the death he was about to undergo.

The Cross the symbol of life, the synonym of suffering. Without that dedication of life to God, life had no meaning, without God a tale told by a mad man.

In that journey there was to be a tragic sense of symbolic logic. The falls — the sins, but what was more important in the

nel Lakmana (Dehiwela), 3596. Malcolm Adaman (Skinners Road South), 3597. Letitia Ramanadan (Dehiwela), 3598. Shiranee Perera (Halgana), 3599. Josephine Alphonso (Trincomalee), 3600. Sam Anantham (Mutwal). (To be continued).



THE CANON

By
Uncle
Ashley

My dear children,

The prayers of the Canon are usually recited by the

priest in an undertone. This was not so in the first few centuries.

How really this change came about is not certain.

However, since Christ is going to offer Himself up for us and pray to the Heavenly Father in our name, the undertone of the celebrant adds awe and respect to the sacrifice.

God bless you.

Always in Jesus and Mary.

UNCLE ASHLEY

the soul struggling towards God, now free of its human affections, smashing its negative self to be free of it. But here it was to mean more, it was to signify the freedom of all souls burdened by sin.

On the cross a God suffered as a man and suddenly the darkness was pierced by a terrified scream 'My God, my God why hast thou forsaken me,' for God abandoned that man and it was a man who hung and out of the depth of human agony came a cry of despair.

...into light

But Christ conquered that outburst and suffered as a man the final hours his bitter agony. He had but two things more to give the world.

He looked down at his mother "Son behold thy mother, mother behold thy son." She too was gone. Now he had only his life, the time had come, his mission was accomplished, man was free! With a cry of triumphant agony "it is finished" he died.

From darkness...

And they crucified that body,

A Sportsman's Prayer

DEAR God, help me to be a sport in this little game of life. I don't ask for any easy place in the line up; play me anywhere You need me. I only ask for the stuff to give You one hundred per cent. of what I've got. If all the hard drives seem to come my way, I thank You for the compliment. Help me to remember that You won't ever let anything come my way that You and I together can't handle. And help me to take the bad breaks as part of the game. Help me to understand that the game is full of knots and knocks and trouble and make me thankful for them. Help me to get so that the harder they come the better I like it. And, O God help me to always play on the square. No matter what the other players do, help me to come clean. Help me to study the Book so that I'll know the rules, and to study great players. If they found out that the best part of the game was helping other guys who were out of luck, help me to find it out too. Help me to be a regular fellow with the other players. Finally, O God, if fate seems to uppercute me with both hands and I'm laid on the shelf in sickness or old age or something, help me to take that as part of the game, too. Help me not to whimper or squeal that the game was a frame-up or that I had a raw deal. When in the falling dusk, I am at last called to the bench, I ask for no lying complimentary stones. I'd only like to know that You feel that I've been a good, game guy. Amen.—Gordon Krahe, O.F.M.

Schools-Mag Enrolment Form

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

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

Peter's Pence

A PARISH priest announced one Sunday that the following week a collection would be taken up for Peter's Pence.

Later that week he received the following note: "Father, enclosed herewith is some money to help fix up Peter's Pence."

If we are going to have it repaired each year, may we be should build a new one." Sent by Madonna Perera. St. Bernard's Convent, Nawalapitiya.

Mirthquake

Boss (to Assistant): "Any orders while I was out?" Asst: "Only two sir; two gentlemen came in and ordered me to put up my hands while they took the cash."

Sent by Shriani Senewiratne. Kelaniya.

Virgin Mother

(An Acrostic)

VIRGIN Mother, my Mother most pure,
I SING to Thee my song of praise,
RAREST flower of virginity.
GARDEN of roses so fragrant-ly sweet,
IN all Thy beauty and glory I see.
NAUGHT but a sweet, simple, purity...

MOTHER, my dearest, show us the light
OH keep us in Jesus' most Sacred Heart
TODAY we sorely need Thy help,
HELP us to remain close to Thee...
ETERNALLY we'll hail Thy Name,
RAISING our voices to Thee, O Queen.

RUTH FONSEKA.

Go d Shepherd Convent, Kotahena.

Chinese Puzzle

A CHINESE passing through the customs was asked his name.

"Sneeze," he replied. The customs guard stared at him, and said in a puzzled voice: "so that's your native name?"

"No, I had it translated into English." "Then what is your native name?" demanded the customs guard. "Ah, Choo!" was the reply.

Sent by Francis Steelman. Kotahena.

THE Children's Story

THE ARAB AND THE CAMEL

IT was a cold night and the Arab was sitting in his tent trying to keep warm. His camel was outside tied to a long rope which did not please him.

The camel said: "Mr. Man, I am very cold out here and you are sitting inside your warm tent. Will you let me put my nose inside?"

"Yes," said the Arab. "You may put your nose inside but no more."

Then the camel said, "My nose is inside but my ears are outside, and they are very cold. I think they will get hurt with the cold."

"Yes," said the Arab. "You may put your ears inside but no more. I have told you that this tent is not big enough for both of us."

Grace to Parents

I HANK you Mummy, Daddy, too, For the many things you do, Little things and big that bless, And keep my ways in happiness. Thank you for each book and toy, And all things that I enjoy, Thank you for my cosy bed, And the roof above my head, Thank you for my holidays, Thank you in a hundred ways, And when I grow up I shall know, Other ways my thanks to show, But till then I'll say to you, Thank you Mummy, Daddy, too.

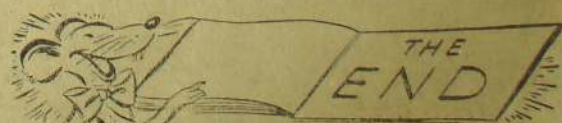
Rose Francis. St. Peter's R.C. Girls' English School, Naranthanal, Kays.

Riddles

(1) If a man was just going to hit somebody, why should he resemble a clock pointing to 12-59?
(2) Which travels slower, heat or cold?

Answers

(1) Because he is just going to strike one.
(2) Cold, because at any time you can catch it.
Sent by Melizan de Croos. St. Mary's College, Negombo.



Classified ADS.

IN MEMORIAM

FIRST ANNIVERSARY



Rev. Fr. Benedict Fernando
Born: 21st April, 1894
Ordained: 18th December, 1924
Died: 7th September, 1959
A Requiem High Mass will be sung for the repose of his soul at the Holy Rosary Church, Slave Island, on Friday, the 9th September, 1960, at 6-30 a.m.
(Fondly remembered by his sorrowing and devoted relatives).
15/2, Chapel Lane, Colombo 2. 1218

Mrs. A. X. Machado
born 10 October 1896
died 31 August 1953
You were, to us, so good a mother
So true a mother too,
That now, when memory wakens
still
It's still the thought of you
That gives us hope, that gives us
life
To live our life-time through
We pray for you in calm and strife
Until we come to you.
Fondly remembered by her children and loving ones.
"Machlands,"
School Avenue,
Colombo 6.

50TH ANNIVERSARY
of the death of
Anastasia Maria
spouse of the late P. D. Gregory de Silva mother of Mabel, Beatrice, Janet, Roland, Norman, Lloyd and Lambert.
Born: 5th September 1873
Died 2nd September 1910
"Unto thy hands O Lord
we commend her soul"
10, Elie House Road,
Colombo. 15. 1195

William Sydney (Bill) De Rosairo
Died 5.9.59
Eternal rest grant unto him, O Lord,
And let perpetual light shine upon him.
May he rest in peace. Amen.
A Requiem High Mass will be sung for the repose of his soul on 6th September, 1960, at 6.30 a.m. at St. Mary's Church, Bambalapitiya.
24, Inner Fairline Road,
Dehiwela. 1196

FOURTH ANNIVERSARY
Gabriel Gomez Roche
Born: 1st March 1883
Died: 5th September 1956
A Requiem High Mass will be sung for the repose of his soul, on Monday, 5th September, 1960, at 6-15 a.m., at St. James' Church, Mutwal.
Inserted by his sorrowing wife, children and loved ones.
510, Aluthmawatte Road,
Mutwal. 1201



Shanthi Gomez
(Son of Mr. and Mrs. Francis L. Gomez)
Born: 25th June 1937
Died: 2nd August 1960
(under tragic circumstances at Matale)
Sinner in life I may have been
Help spiritually is what I need
All ye friends do breathe a prayer
Neath God's Banner all to share
Tis God's will I had to see
Heaven's Beauty in the prime of life
In the vision of my eternal King.
R. I. P.
"Vasanthie,"
Balangoda. 1202

Virginia Stella Perera
Died 3rd Sept. 1950
Just a tribute of love and prayerful remembrance.
From her loved ones.
11/1 Hunupitiya Rd.,
Negombo. 1199



James Edward Rogers
(Jim)
Died 5th Sept: 1956
Just a tribute of love and prayerful remembrance.
May he rest in peace.
26/1 Weerakoon Gardens,
Kandy. 1171

FINANCIAL

A CATHOLIC Govt. Servant in distress urgently requires loan Rs. 1000/- payable Rs. 1500/- monthly instalments Rs. 75/-. Please help a deserving cause. Recommendation through Parish Priest. No. 1217, c/o Catholic Press, Colombo 8.

THANK YOU



We thank all friends, well-wishers and benefactors for all the kind help rendered in many ways during the Feast of St. Anne's, Wattala. We also thank the workers of the Fancy Fair for their ready co-operation and loyal services. Above all we thank Our Lady of Perpetual Succour and St. Anne for having helped us to make the feast a success.

I take this opportunity to offer my grateful thanks and to bless all those who took part in the various celebrations in schools, convents, societies and the Parish, sent presents, best wishes and promise of prayers on the occasion of my Sacerdotal Silver Jubilee.

Rev. Fr. W. M. Nicholas Perera,
Parish Priest.

THANKSGIVINGS

MY most sincere thanks to His Grace the Archbishop, the numerous Priests, Rev. Mothers and Sisters for their prayers for the success of the emergency operation done on me on 17th August and also those Priests and Sisters from far and near for their visits to me at the Nursing Home. May God bless them all.

Mrs. Alban E. Wijesekera.
Farnham Estate,
Puwakpitiya, 15th August, 1960.
1190

MY grateful thanks to Our Lady of Perpetual Succour, St. Anne and Blessed Martin De Porres for an important favour.
J. 1215

SITUATION WANTED

WILL any kind Gentleman offer a job as Coconut Estate Clerk with a reasonable living wage for a middle aged, hardworking, honest Catholic who has been on this job for 11 years having a good experience in office work, and having no encumbrance except his wife: agrees to work anywhere in the Island.
Apply No. 1210,
Catholic Press, Colombo 8.

MEDICAL

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

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MILK FOODS

"NOMAD" Brand Fullcream Milk Powder—thousands have acclaimed "Nomad" as the best milk from the Country of Milk—Holland. You'll love it too when you taste "Nomad." Rich, delicious and economical. Available at all good stores chemists and the importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

HINIDUMA

A bus will start on September 17th at 6 a.m. for Hiniduma.
Come and inquire. Mrs. Silva, 148, Pickering Road, Kotahena. 1208

CLOTHING CEREMONY

Miss Charmaine Fernando, daughter of the late Dr. Isidore J. Fernando and of Mrs. Fernando, will receive her religious habit in the Congregation of the Sisters of Providence on Thursday the 8th September.

The ceremony will take place at the Convent Chapel, Chest Hospital, Welisara, at 9.30 a.m. followed by Benediction.

Prayers are kindly requested on this occasion.

"Massabielle,"
20 Initium Road,
Dehiwala.

THE SOUTHERN SHRINE Feast of Our Lady of Matarra

on the 10th and 11th September
1960

- Visit the Historic Shrine of the South.
- See the beautiful and venerated statue of Our Lady
- Obtain your favours from her who has saved the faith in the South.

1164 Parish Priest.

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT
OF COLOMBO

No. 19428/Testy.

In the matter of the Last Will and Testament of Magalage Graetian Ignatius Perera. — *Deceased.*

Theresa Margaret Perera of No. 22, St. Lucia's Street, Kotahena. — *Petitioner.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 1st day of August, 1960, in the presence of Mr. G. E. M. Mutukisna, Proctor, on the part of the Petitioner and the affidavit of the Petitioner, dated the 1st day of August, 1960, affidavit of the Notary and the affidavit of the witnesses, dated the 1st day of August, 1960 having been read.

It is ordered that the Last Will and Testament bearing No. 201 made by the deceased abovenamed on the 19th day of November, 1958 and attested by Mr. G. E. M. Mutukisna, Notary Public, Colombo, the original of which has been deposited in this Court be and the same is hereby declared proved and 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.

The 1st day of August, 1960.
Sgd. J. E. A. Alles,
Additional District Judge

1162

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ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

No. 4009/Testy.

In the matter of the Last Will and Testament of Panambarage Harry Augustus Fernando late of No. 26, Lewis Place, Negombo. — *Deceased.*
1. Kariyakarawanage John Fernando of Pallansena, Kochchikade.
2. Jayasinghe Aratchige Cyril Emmanuel de Silva Wijayarathne of Nikawewa, Moragolleagama. — *Petitioners.*

1. Panambarage Constance Susila Wijeratne of Rural Hospital, Nikawewa, Moragolleagama for herself and as Guardian-ad-litem of the 5th Respondent.

2. Panambarage Rita Philomina de Alwis, 46, Nandana Gardens, Bambalapitiya.

3. Panambarage Mark Anthony Fernando.

4. Panambarage Ursula Veronica Fernando.

5. Panambarage Bertha Dorothy Fernando, a minor by her Guardian-ad-litem the 1st, 6th and 7th Respondents.

6. Dehiwalage Mary Madalena Perera all of No. 26, Lewis Place, Negombo.

7. Panambarage Jane Susan Fernando of Kochchikade. — *Respondents.*

This matter coming on for disposal before T. S. Sally, Esquire, Additional District Judge of Negombo, on the 21st day of April, 1960, in the presence of Messrs. Raheeman and Maharoof, Proctors on the part of the Petitioners, and the Petition and affidavit of the Petitioner dated 21st April, 1960, and 2nd April 1960, respectively and the affidavit of the attesting witnesses dated 8th March 1960, having been read.

It is ordered that the Last Will and Testament bearing No. 1715, dated 10th November, 1952, attested by K. A. J. Perera, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved, that the 1st, 6th and 7th Respondents abovenamed be appointed Guardian-ad-litem over the 5th Respondent minor, and that the Petitioners abovenamed are the executors of the said Last Will and Testament and that the Petitioners be and they are hereby declared entitled to have probate of the said Last Will and Testament issued to them accordingly, unless the Respondents abovenamed or any other person or persons interested shall on or before the 3rd day of June 1960, show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st, 6th and 7th respondents do produce the said minor before this Court on the said date.

This 21st day of April 1960.

Sgd. N. Edirisinghe,
District Judge.

3-6-1960. Time for showing cause against this Order Nisi has been extended till 12-8-1960.

Sgd. N. Edirisinghe,
District Judge.

12-8-1960. Time for showing cause against this Order Nisi has been extended till 14-10-1960.

Sgd. N. Edirisinghe,
District Judge.

1157

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 19402/Testy.

In the matter of the Intestate Estate of Sembuge Don Robert Fonseka of Wanawahala, Kelaniya. — *Deceased.*

Mrs. Patricia Constance Fonseka nee Salgadoe of "Charlton," Kelaniya. — *Petitioner.*

1. Patricia Antoinette Marian Fonseka appearing by her Guardian-ad-litem.

2. Sembuge Don Paul Fonseka of Bours Flats, Grandpass, Colombo. — *Respondents.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 14th day July, 1960, in the presence of Mr. Quintus A. Salgadoe, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 12th day of July, 1960 having been read.

It is ordered that the 2nd respondent abovenamed be and he is hereby declared appointed guardian-ad-litem over the 1st minor respondent abovenamed for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow 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 13th day of October, 1960 show sufficient cause to the satisfaction of this court to the contrary.

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

All Christians must unite, says Cardinal

Co-operation between the Christian denominations is a necessity today, said Cardinal Bea, S.J., president of the Christian Unity secretariat for the Second Vatican Council in Freiburg.

All who are baptised are members of the one mystical body of Christ, even though divided by historical events for which they are not responsible, he said.

Although Christians might differ on faith, they were called to co-operate in all fields not directly concerned with faith — politics, economics and social matters.

The Vatican Council would not bring Christian unity at once, but if Christians implored the Holy Ghost it might show the way towards unity.

Vatican Council in October 1962?

THE Ecumenical Council is likely to begin in October 1962, and its plenary session should not last longer than two months.

This was revealed last week by Mgr. Pericle Felici, who was secretary of the Council's ante-preparatory commission, and is now secretary-general of the Central Commission of Preparation for the Council.

Mgr. Felici — who was speaking

at a conference on Ecumenical Councils in La Mendola — said that before the end of August the Pope would very probably have completed nominations for the Council's commissions.

By Christmas would be completed the 10 volumes containing, among other information, the suggestions for the Council agenda of bishops, universities and Roman congregations.

Mgr. Felici believed that the Council — which some people thought would concentrate on disciplinary matters — would in fact issue dogmatic definitions.

He mentioned that the first and numerically largest commission created by the Pope was one for theology.

There was reason to believe, therefore, that the solemn teaching office of the Church and its history

of dogma would receive new and important chapters, he said.

The Holy Father last week appointing six bishops to the Pontifical Commission for the Discipline of the Clergy and Laity, and made further appointments to the Pontifical Commission of Studies and Seminaries. In the latter group an Indian Bishop has been named — Bishop Vayalil of Palai.

226 Young Christian Workers go on pilgrimage to Hiniduma

TWO hundred and twenty-six pilgrims constituting young working boys and girls and their friends participated in the Y.C.W. pilgrimage to Ceylon's Calvary at Hiniduma. It was the culmination of a preparation lasting 14 weeks in which the Stations of the Cross were used as the examples of Christ which they endeavoured to translate into their own daily life.

The participants who were from different parts of the Island made the journey together in a spirit of Christian friendship and charity. As representatives of young workers all over the Island, they made this journey of Prayer and Penance in order that all Christians may learn to sacrifice themselves to procure the greatest good, both spiritual and temporal, for the

greatest number of people in this country.

Arriving late on Saturday evening at the Shrine of Hiniduma the pilgrims were warmly received by Fr. Francis Xavier who spared no pains to lay at the disposal of the pilgrims all the facilities available at the shrine.

At dawn on Sunday morning, all the pilgrims assembled at the foot of Calvary to begin their three hundred feet climb, meditating on the fourteen Stations of the Cross. Way of the Cross Meditations on the theme: "Our Work — the Suffering of Christ," were read out by boys and girls in Sinhalese and English. All participants followed the meditations in the language familiar to them.

Holy Mass was celebrated at

the Twelfth Station by Fr. Stanislaus Fernando, O.M.I., National Chaplain of the Y.C.W. Before the Offertory, each one who was to communicate dropped a Host into the Ciborium held by the celebrant, to signify the participation of the laity in the Mass.

With a view to getting the people of Hiniduma engaged in the service of their fellow beings, a Mass Meeting was held in the School Hall. This opportunity was chiefly used to brief them on the Y.C.W., and on one of its campaigns — the introduction of safety bottle lamps into the homes of the masses. A keen interest was shown towards this project and group discussion followed with demonstrations on how to make a safety bottle lamp.

A collection of clothes, food-stuffs, books, pencils, etc., made during the 14 weeks of preparation, was handed to Fr. Francis Xavier for the use of the two orphanages.

Pope blesses Propaganda Missionaries

(from a special correspondent)

IN THE COURSE OF A TOUCHING CEREMONY AT HIS SUMMER VILLA OF CASTEL GANDOLFO LAST TUESDAY, HIS HOLINESS POPE JOHN SOLEMNLY PLACED THE MISSIONARY CRUCIFIX IN THE HANDS OF SEVEN YOUNG PRIESTS OF PROPAGANDA FIDE COLLEGE, BLESSED THEM AND WISHED THEM A MISSIONARY LIFE OF ABUNDANT FRUITS FOR THE CHURCH. AMONG THE SEVEN WAS REV. FR. NICHOLAS MARCUS FERNANDO OF THE ARCHDIOCESE OF COLOMBO.

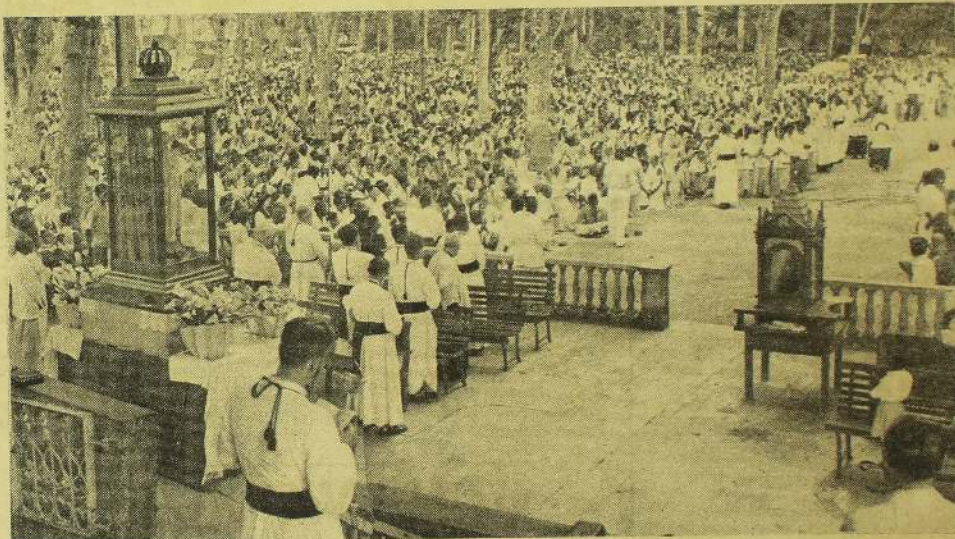
It was the second time within a week that His Holiness was meeting the seminarists of Propaganda Fide College. On the previous occasion, the Pope had visited the College on the feast of the Assumption, and remained there with the seminarists for two full hours.

The touching ceremony of last Tuesday, took place at the close of a Private Audience at which the Pope received His Eminence

Cardinal Agagianian, Cardinal Prefect of the Congregation of Propaganda, on the eve of his departure on an official visit to Pakistan, India, CEYLON and Burma.

The Papal Hall resounded with the singing of the College choir, as His Holiness entered. After speaking to the new missionaries, the Pope gave a crucifix to each of them — the symbol and sign of their entire missionary life. The personal touch so characteristic of Pope John, was not lacking, as His Holiness made personal enquiries from each of the new priests, and gave them his wishes for the mission on which they were embarking.

TEWATTE'S CROWDED HOUR



★ Last Sunday was Sick Day at Tewatte, when His Lordship the Rt. Rev. Dr. Bernard Regno, O.S.B. officiated at the ceremonies. Our picture shows a section of the large crowd that was present, and the many sick who participated. His Grace the Archbishop preached on the significance of the day. ★

(Photo by Pinibindu Art Circle, Kandana).

be appointed to investigate into the manner in which a National System of education be designed."

★ THE Teachers' Guild at St. Sebastian's College, Moratuwa at a special general meeting held on Wednesday, 24th August at the Lecture Hall, presided over by its President, Capt. Rupert V. B. Peiris, made a unanimous protest to the Premier against the take-over of Assisted Schools.

HENDALA

"It is a pity to note that the Government has decided to do away with a system of denominational schools which has produced such well disciplined products" said Mr. A. Ranasinghe, Principal of St. Mary's College, Elpitaya, speaking at a protest meeting held at Hekitta, Hendala.

Mr. Francis Perera speaking next said that it was evident that there was an ulterior motive behind the schools take-over.

The backing the Government received from Marxist parties was sufficient evidence to testify to this fact said Mr. Perera.

RAGAMA

At a largely attended meeting of the Catholics of Ragama, the following resolution was unanimously adopted.

"We, the Catholics of Ragama, while expressing our regret over the proposed take-over of Catholic schools,

register our vehement protest against the proposal. We request the Government to appoint an impartial Commission to find out the true facts."

While introducing the resolution, Mr. J. E. de Silva outlined the history of Catholic schools and criticised the proposed action.

The Schools take over

Should our old educational system of which the Denominational Schools form an integral part, remain, or be superseded and replaced by a totalitarian system?

Read PROBE INTO AN EDUCATION SYSTEM

By D. J. B. KURUPPU

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THE CATHOLIC BOOK DEPOT.

Norris Road, Colombo.

ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 19397/T

In the matter of the Intestate Estate of Swaminathan Rosiah of No. 7, 57th Lane off 34th Lane, Wellawatte, Colombo in the Island of Ceylon. — Deceased.

Valentine Richard Swaminathan of 51, Braybrooke Place, Colombo 2. — Petitioner.

Vs.

1. Teresa Cecilia Savundranayagam nee Swaminathan of 19, Kensington Gardens, Bambalapitiya, Colombo.

2. Rev. Mother Mary Lourdes formerly Mary Violet Alexandra Dionysia Swaminathan of Holy Family Convent, Karampon, Kayts.

3. Gretchen Lucia Philippa de Rosairo nee Swaminathan of No. 5, Nandana Gardens, Bambalapitiya, Colombo.

4. Ida Cecilia Balasandiran nee Swaminathan of No. 23, Block C, Government Flats, Torrington Avenue, Colombo.

5. Erin Infanta Christine Joseph nee Swaminathan of B4, Cement Factory Quarters, Kankasanturai.

6. Marie Elizabeth Leonie Fernandez nee Swaminathan of Ury Group, Passara. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 12th day of July 1960, in the presence of Messrs. Abrahams, Proctors on the part of the Petitioner and the affidavit of the Petitioner dated 11th day of July 1960 having been read:

It is ordered that the Petitioner abovesigned be and he is hereby declared entitled as the nephew and one of the heirs of the deceased abovenamed to have Letters of Administration to the Estate of the said deceased issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 20th day of October 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles.

Additional District Judge.

This 12th day of July 1960. 1175

PROTEST MEETINGS

WATTALA

Continued from page 1

culties of the proposed scheme and showed how the present standard of education would deteriorate, if the schools were run by the State.

Messrs. D. A. M. Kulatunga and Mr. Francis Perera stressed the dangers and the injustice of the Government's decision. Two other speakers, Messrs. Norbert Mawella and Henry Paranavitane, both very vehemently opposed the taking over of assisted schools and stated that it was against the fundamental rights of parents to deny them the privilege of selecting the schools to which a parent should send his child.

MORATUWA

Continued from page 1

stated Mrs. Petronella Dias, speaking on behalf of mothers at a meeting held at the Convent of Our Lady of Victories, Moratuwa. The meeting was in protest against the take-over of Assisted Schools. Mr. D. H. L. de Silva, J.P., presided.

The following resolutions were unanimously passed:—

(i) "We the parents of the pupils of Our Lady of Victories' Convent, Moratuwa, assembled at this public meeting vehemently protest against the taking over of Assisted Schools, as such a step will contribute to the lowering of the high standard of education that has been maintained by this Institution, besides violating the principles advocated by the Charter of Human Rights."

(ii) "This meeting is of opinion that a commission composed of educationists belonging to all sections