

# The Ceylon's Catholic Weekly Messenger

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**"Despite genuine efforts to come to a reasonable understanding with Government we have failed"**

## THERE can be no COMPROMISE

**THIS IS  
OUR  
STRENGTH**

### CEYLON'S HIERARCHY ISSUE THEIR LATEST STATEMENT

### 10,000 JOIN MUTWAL'S PROCESSION

(from a "Messenger" reporter)  
AN estimated crowd of ten thousand, comprising school boys and girls, men and women participated in the Marian penitential procession last Sunday at Mutwal.

Through three and a half miles of the entire four-mile route a monsoon-blast ripped the praying crowd. Undeterred, the vast concourse of the faithful went on.

There was faith certainly; courage too to be sure; devotion to God and Religion, without doubt, but above all, love, faith and confidence in our Heavenly Mother. Nothing else could have kept that vast concourse of people decked in their Sunday best, walking, praying, kneeling and singing through two and a half hours of a monsoon blast.

Starting from De La Salle College grounds, through the by-ways and hedges of Mutwal, Aluthmawatte Road, Mattakkuliya, the procession wended its way for three hours.

Modest picturesque decorations down the streets glowed in the gloom of the evening. Posters carrying the words: "The powers of evil are great, but the Power of Mary is greater" enthralled the passerby as his eyes caught sight of them aloft on tree tops or house tops.

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This is the bed-rock of our Faith—  
unswerving fidelity to the Papacy.  
Catholicism's root and strength lie therein  
—may we the faithful of this country see  
This truth for ever shining clearly through the gloom-ensha-  
dowed, troubled days to be.

HARRISON PEIRIS.

### ★ Schools' magnificent response to Metropolitan's call

## Archdiocesan Schools are Consecrated

(by a "Messenger" reporter)

A METICULOUS adherence to instructions and a magnificent and moving wave of response to the Metropolitan's call—that was what I witnessed as I made a lightning tour of the Archdiocese last Friday and Saturday.

#### • At Kotahena

Well over 2,000 boys and girls dressed in spotless white assembled at Kotahena, on Saturday.

Boys of St. Benedict's College and St. Lucia's School packed the Cathedral for Holy Mass. Hymns were sung in English and Sinhalese.

lese.

On Good Shepherd Convent grounds, before the Lourdes Grotto, the girls assembled for the reading of the Act of Consecration by Rev. Fr. Solomon Fernando.

To the heart-warming strains of the Ave Maria Stella, the boys

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ALL EFFORTS MADE IN THE DIRECTION OF A REASONABLE UNDERSTANDING WITH THE GOVERNMENT REGARDING THE FUTURE OF THE DENOMINATIONAL SCHOOLS HAVE COLLAPSED, ACCORDING TO THE LATEST STATEMENT ISSUED BY THE ENTIRE CATHOLIC HIERARCHY OF CEYLON.

The joint statement released this week is signed by His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., Their Lordships the Bishops of Galle, Chilaw, Jaffna and Kandy and the Rt. Rev. Mgr. Jerome D'Sa, Administrator, Diocese of Trincomalee.

The full text of the statement is as follows:

## FULL STATEMENT

We have made a genuine effort to come to a reasonable understanding with the Government regarding the future of the Denominational Schools. We have failed.

We have not been convinced by the arguments of the Prime Minister's reply to our letter. Nor can we make a compromise and accept the middle way of the Minister of Education. A middle way may be possible in some other matter, but there cannot be a middle way where what we believe to be divinely revealed religious truths, are in any way concerned.

Neither are we impressed by the public utterances of certain people who parade as Catholics and pretend to know more about Catholic doctrine than their lawfully constituted Pastors.

We have placed clearly before the Prime Minister our fundamental demands. We need a Catholic atmosphere and effectual Catholic supervision in Schools frequented by Catholic children. The present bill does not provide the means to realise that need, unless it is substantially amended.

Accordingly we the Catholic Bishops of Ceylon, declare that we oppose the take-over of the Denominational Schools which restricts the free exercise of the religion of a section of Ceylon citizens and we call upon all lovers of true freedom in the country to join with us in warding off an attack on fundamental human rights.

- ✠ THOMAS COORAY, O.M.I.,  
Archbishop of Colombo.
- ✠ N. M. LAUDADIO, S.J.,  
Bishop of Galle.
- ✠ EDMUND PEIRIS, O.M.I.,  
Bishop of Chilaw.
- ✠ EMILIANUS PILLAI, O.M.I.,  
Bishop of Jaffna.
- ✠ LEO NANAYAKKARA, O.S.B.,  
Bishop of Kandy.
- JEROME D'SA,  
Administrator,  
Diocese of Trincomalee.

Colombo, 27th October 1960.

### Church will aid free Nigeria

A PASTORAL letter signed by the Bishops of Nigeria and issued to mark the country's independence, says that the Church will be constant in her efforts to defend and further the freedom that has been won.

## The Pope says all 15 decades every day

POPE John has for years said all 15 decades of the Rosary every day, he told a general audience of about 15,000 people in St. Peter's recently.

Three thousand of them were members of the Perpetual Association of the Holy Rosary from Florence.

The Rosary, the Pope said, was a source of enthusiasm for battles—without canon and without horror—which the Church conducts for truth.

## BRIDGESTONE TYRES

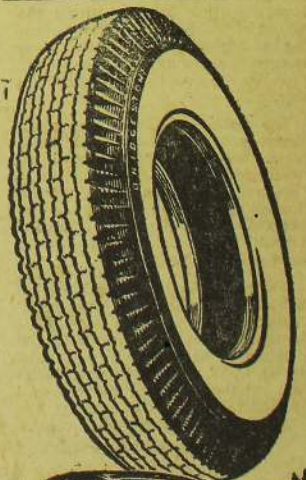
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## The New Educational Policy-7

## LETTERS

## Who wants State Monopoly?

## An Ideal Democratic State -and Ceylon's Danger

OF the many types of government which we have today throughout the world, the democratic type of government is the best in every way. But in countries where the ideas of democracy are still in their infancy there is always the danger of democracy paving the way for autocracy or oligarchy.

History shows more than one instance where a country which had begun as a democratic state gradually lapsed into a condition which made dictatorial or oligarchic rule inevitable.

The pre-war Germany is a very fine example in this respect. After the first world war a democratic government was set up in that country and everything seemed well for a truly people's government. Those who cherished the hopes of a regenerated Germany were soon disillusioned when Hitler sprang up as leader of a section of the people. The very democratic theory helped Hitler to depart gradually from democracy. The more power he gained the more ambitious he became and at the end he transcended the limits of democracy and created what is called Nazism.

Abraham Lincoln's dictum that "democracy is government of the people by the people for the people" is well and good in so far as people are educated at least to that extent that they will not barter their independent opinion for selfish gains. But when this state of affairs shows itself, the death-knell of democracy is sounded.

From this viewpoint, Ceylon too seems likely to run the risk of becoming a dictatorial state although in theory it may pass as a democratic state. This is mainly due to the fault of the people themselves who in their ignorance unconsciously will use their privileges not to promote democracy but to undermine it by tamely believing what ambitious politicians tell them.

Of course they will not realize it in the early stages because they are made to feel that everything is done in their interest but sooner or later they will realize that they are only the ladder by means of which a dictator has reached the summit of his ambition and that at the end the ladder will be mercilessly kicked away so that it may not be the means even for one of their own genuine leaders to use it.

Francis Nethisingha,

Colombo.

## The Minister

WHEN, as reported in the Ceylon Daily News of October 15, Dr. E. M. V. Naganathan, M.P. for Nallur, declared in the course of his speech on the Budget that he "liked the Education Minister's referendum, (on the schools take-over issue) not to a sword of Damocles, but to the scimitar of a Badiudin hanging by the hair of a Jinadasa over the country," did the Doctor realise, I wonder, that he was letting the cat out of the bag, or rather, opening a cupboard in the education ministry, revealing to the public gaze for the first time, the skeleton therein?

The public of Ceylon has been aware, more or less, of the existence of a moth-eaten plan, drawn on totalitarian lines, in the aforesaid ministry, and which was presented time and time again to previous Premiers and ministers of education but which they had scorned to touch even with a barge-pole!

The credit for the Free Education Scheme, "the Pearl of Great Price," (although after so many years of its implementation there are still 400,000 children to be benefited by it) goes to Dr. C. W. W. Kannangara. Who will get the credit for the proposed National Scheme of Education and the plunder of the assisted schools?

"Luckless Four Lakhs,"

Colombo.

## Patriotism

WE cannot be neutral towards God, to behave as though God did

not exist, as though we creatures are not answerable to Him. For that reason a vast majority of us, though a microscopic minority in Lanka, subscribe to the watch-word *Pro Deo et Patria*, For God and Country.

Devotion to one's country is an off-shoot of devotion to God. The more solid a man's religious spirit, the more dependable is his patriotism, for he considers himself answerable to the Almighty for all eternity for his devotion to his country.

For Roman Catholics, the Pope is the Vicar of Christ, Who is God. Seldom, outside the radius of Soviet influence, is there conflict between a man's loyalty to God and country; that is why a Roman Catholic can be loyal to both Pope and Prime Minister. Since facts are more eloquent than theory, we would do well to quote facts and figures.

See the record of the "Papists" who have served their country well in the Supreme Court, in the Legislature, in the Army, Navy, Police Force, in the legal and medical professions, in the educational field or anywhere. The record is really impressive.

Until recent times a representative of India at the U.N.O., was Very Rev. Fr. Jerome D'Souza, S.J. That world statesman, Jawaharlal Nehru, knew well that the cause of millions of Indians was in very noble and able hands. Sri Lanka is small. Has it small minds to insult Catholics?

Vincent Fernando.

Hation.

## National Education System

THE whole country, without a single dissentient voice, I am convinced, heartily welcomes and pledges support to the present efforts of the Government to establish a truly national system of education in this country, and it behoves one, at this juncture, to remind the Government that, in the formulation of such a system, it should not permit the practice of teen-age students being sent out to foreign countries for their education, for the simple reason that they will not, and can not, in their formative years, imbibe a culture truly their own at a place like Oxford or Cambridge, Madras or Melbourne. Besides, the present Government is pledged to the laudable policy of not allowing the rich to steal a march over the poor.

W. H. Samaranyake.

Polgahavala.

## Who wanted the national languages and when?

IN 1860 a French Roman Catholic Priest fought valiantly with the Government. He said: "It could perhaps be questioned whether we are wise in giving so much preponderance to English education. I cannot help lamenting the all but universal neglect of vernacular literature. Much as I approve of the spread of the English language, I fear it will never become so universally adopted as to form a convenient channel for the enlightenment of the masses."

Here is a Frenchman's English wanting the vernaculars. The Education Committee then asked these two questions: (1) What do you consider to be the value of the vernacular languages in the education of the classes which attend English schools, elementary and secondary? (2) Up to what point in a pupil's education do you think the study of the vernacular languages should be continued in schools?

The Manager of Buddhist schools answered: (1) There is no value in the vernacular languages in the education of the classes in English schools. (2) Vernacular education should be given in vernacular schools and not in English schools.

The Principal of Ananda College replied: (1) Nil. (2) The study of the vernaculars should be confined to vernacular schools.

What have those who calumniate, libel, spread hatred in 1960 to say to this? The Frenchman indeed as wise. He was a Roman Catholic Priest.

Vincent A. Fernando.

Hation.

NOT the Buddhists, not the Catholics nor any other religious group of this country. They all want schools where their children can have an education in their particular religious background. Then who wants State monopoly in education?

The present Government party, which profess to follow with religious scrupulosity the policy of their founder, say that they have a mandate from the people to take over all assisted schools and make them State schools. Is this true?

The late Mr. Bandaranaike was too conscious of his obligations towards a democracy like Ceylon to agree to take over all assisted schools. Even when harassed and badgered to statize assisted schools, he replied to the All-Ceylon United Bhikkus' Congress at Borella in March 1956:

"While I try to safeguard the rights of Buddhists, I cannot aim a death-blow at others. It is not only the Catholics but also some Buddhists are opposed to the take-over of assisted schools."

"The Buddhist Commission Report which demands the take-over of assisted schools is a voluminous book. It is not possible to grant in a short time all demands made there. A few days ago I discussed this matter with a delegation from the Buddhist Congress. They too agreed that the take-over of schools is no easy problem. They further agreed with me that in solving this problem, we should not do violence to the conscientious objections of Catholics and other religions."

"While I am not opposed to the take-over of schools to Government, I declare that it is a matter which should be proceeded with gradually. When schools are taken over, especially those of the City, like Ananda, St. Thomas, St. Joseph's, compensation would have to be paid for them. Lakhs and lakhs of rupees would have to be given for their lands and buildings. Therefore, this is not a matter which can be implemented in a hurry. It should be done after due discussion with the parties concerned and in a manner that will not hurt the feelings of others" (*Dinamina*, 17-3-58).

## S.L.F.P. Manifesto

To speak of a mandate from the people, it has to be established that the party, here the S.L.F.P., asked for such a mandate in its election manifesto. The manifesto issued before the March 1960 elections stated:

"We recognise that education is primarily the responsibility of the State, which must provide schools and facilities for the children. We also recognise that at present, a useful educational service is provided by existing denominational schools, which conform to the standards of the education Code. It will be our policy to establish Government schools providing a system of education with religious instruction acceptable to all in areas at present catered for by such denominational schools and thereafter to withdraw State grants to denominational schools."

There is not a word in all this about taking over assisted schools. Nor does the manifesto issued by the S.L.F.P. before the July elections state definitely that the assisted schools will be statized. The statement of policy put forward by Mr. E. R. S. R. Coomaraswamy, the S.L.F.P. candidate for Trincomalee, explicitly said: "On the question of assisted schools, the manifesto of the Party remains the same as in March 1960 with certain clarifications. On this question my party has no intention of taking over the denominational schools." It must be remembered that this statement has the hallmark of authenticity, because it is prefaced with a commendatory message of the leader of the Party, Mrs. S. R. Bandaranaike.

Therefore, the Party did not ask for such a mandate, and, in effect, no such mandate was given by the people, unless, of course, it is admitted that the party deceived the people by issuing one manifesto to some people. Such disgraceful conduct, we dare say, cannot be attributed

to the honourable men, especially to the respected lady, who led the party.

## In other countries

There was, however, talk about taking over assisted schools, after the S.L.F.P. entered into a no-contest election pact with two of the Marxist parties, the L.S.S.P. and the C.P., and in the full flush of victory the Throne Speech officially announced that the fell step would be taken. We know that it is the policy of the Marxists everywhere to statize schools.

hand in the Communist revolution in Poland and Hungary (cf. *Emergency* '58 by Tarzie Vittachi, p. 80).

The schools' take-over was not the policy of Mr. S. W. R. D. Bandaranaike. It was never the clear policy of the S.L.F.P. There was no mandate from the people; some of those who voted the S.L.F.P. into power were convinced that the Party will not take over the assisted schools. We must not forget the fact that the 1,143,290 citizens who voted for the U.N.P., and the 218,753 who supported the F.P. were definitely op-

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

This is how they went about it in Poland and Hungary, when they confiscated the Catholic schools.

## IN POLAND:

"After the general elections of January 1947 the struggle against the Church became more and more ruthless. It followed the usual pattern: gradual confiscation of all Church property... laicisation of the schools, transfer to the State of all works of charity... weakening of the link between the Clergy and the Hierarchy by stirring up internal disagreements."

"Meanwhile on 14 February 1948 a congress of the inspectors of elementary schools was held at Sopot. During the Congress the Communist Minister for Education, Skrzyszewski, declared: "... the whole teaching body should belong to the Communist Party. The schools should be lay schools and there should be nothing of religion in the class-rooms... Gradually prayers were abolished; the time for religious instruction was reduced... in the higher schools it was completely suppressed" (*The Red Book* by Galter, pp. 259, 260, 263).

## IN HUNGARY:

"From the beginning of 1946 the Catholic schools came under Communist fire. To suppress from the outset would have been premature and would have proved a very arduous task. At first the Communists were content to diminish the standing of the Catholic schools in the eyes of the people and gradually to prepare the way for State intervention. It was asserted over and over again that the Catholic schools could not stand comparison with the State schools either for their scholastic equipment or for the quality of their teaching personnel. This allegation was clearly belied not only by a plebiscite among the parents who declared their preference for the Church schools but even by the reports of the Government inspectors. In January 1948 the newspapers again began to criticise the 'inferior' condition in Catholic schools. To save appearance and to prove that nationalisation was the will of the people the Communists decided to employ 'democratic methods.' Meetings were held, signatures collected and petitions in favour of nationalisation were presented to teachers, professors, employers, business employees and the labouring class. In case of refusal to sign, employees and labourers were dismissed, students expelled from their schools, professors suspended or transferred. Protests against laicisation of the Catholic schools was also lodged by many citizens who were members of the Association of Catholic parents. On Government orders the Police intervened to disperse public demonstrations of protest" (*ib. pp. 204, 205, 213, 214, 216*). "At this juncture the Minister for Education introduced the school nationalisation bill for immediate discussion in Parliament. The new law decreed that the State should immediately take over all private schools and their possessions without granting any compensation other than the assurance that the teaching personnel would be maintained by the State" (*ib. p. 217*).

Now here is something for speculation: till recently there was a man in Ceylon, who was said to have had a

posed to the schools' take-over. The "take-over" business entered into the policy of the present S.L.F.P. either wholly or in part, only after its election pact with the Marxist parties, whose policies were rejected *en bloc* by the Ceylon electorate. In rushing headlong with its programme of the schools' take-over, the present Government party would be betraying the trust placed by the people in its great deceased leader. It would be doing an irreparable wrong to the great body of voters, including the thousands who voted for it in the belief that their schools would be safe. And there is the danger that by trying to placate the Marxist allies the country will be gradually handed over to them.

(To be continued).

Camillus Rodrigo,  
Proctor for Petitioner.

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

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

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

- Vs.*
1. Murugesu Simon Joseph for himself and as Guardian-ad-litem over the 2nd to 7th Minor Respondents.
  2. Murugesu Basil Boniface.
  3. Murugesu Francis Paul.
  4. Murugesu George Richard.
  5. Murugesu Denzil Raymond.
  6. Murugesu Janet Clarine.
  7. Murugesu Praxida all of No. 135/5, 3rd Periyammulla, Negombo, the 2nd to 7th Respondents by their Guardian-ad-litem the 1st Respondent. — Respondents.

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

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

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

Sgd. N. Edirisinghe,  
District Judge.

This 28th day of July, 1960.

Drawn by me:  
Sgd. C. Rodrigo,  
Proctor for Petitioner.

The date for showing cause against this Order Nisi is hereby extended to 25th November, 1960.

Sgd. N. Edirisinghe,  
District Judge.

This 30th day of September, 1960.



In the Eternal City, Rome, today there is a man who is called John, who deeply impresses everyone who meets him with the impact of his simple goodness. He has spent himself and continues to spend himself doing good. Way back two thousand years ago in Palestine, there was One whom the people hailed as "good Master" of whom it was recorded: "He went about doing good."



In the two years that have already spanned the present pontificate, Pope John XXIII has clearly demonstrated that, above all, he is a very human Pope, a people's Pope. Waiving aside all officialities of rigid protocol in a series of richly humanitarian acts which have electrified the world, he has set the tone of his pontificate.

His frequent visits to the poor and the underprivileged, his close contact with every category of person beginning from the most down-to-earth humble labourer, his reputation as a prince of story-tellers... these have indisputably made their mark, revealing Pope John XXIII as a thoroughly good man, with a superabundance of humanity and charity.

The Messenger brings you a glimpse of this goodness gleaned from the day-to-day routine of Pope John XXIII.

## HEART-STRINGS THAT THROB FOR THE PEOPLE

WITHIN WEEKS OF HIS ELECTION POPE JOHN WAS ONE OF THE MOST NEWS-WORTHY MEN IN THE WORLD, NOT ONLY BECAUSE OF HIS POSITION BUT ALSO BECAUSE OF HIS PERSON.

Journalists had immediately contrasted Pius XII's aristocratic lineage with Pope John's peasant stock. The new Pope remarked at his first general audience that he was "a farmer's son who has never felt humiliated or embarrassed because of his humble origin."

Newspapers published photos of the Pope's farmer brothers, with their weatherbeaten faces and rustic Sunday clothing, present in a place of honour at his coronation.

The effect was enhanced when spontaneous acts of kindness which the Pope had tried to keep secret found their way into print.

The Pope, for instance, officiated at the wedding of a man who as a youth in Istanbul had regularly served his Mass when he was a Vatican diplomat there. The Pontiff asked that the

visitors in the Vatican Gardens or in any place that struck his fancy as fitting or congenial.

He proved himself an indefatigable story-teller. His stories were always veined with gentle humour, often revealing a humane delight at mild rascality and the little weaknesses of human nature.

At a general audience in St. Peter's the Pope gently bantered with a phalanx of nuns who had made their way through the crowd of 10,000 to the front of the basilica. He wel-

By **Patrick Cavan-  
Duffy Riley**

## MY NAME IS JOHN...

Once a boy had a private audience with the Pope. His Holiness asked the boy's name, and upon hearing that it was Jerome, he spoke to him about the saint, then said with a smile:

"My name is John and my father's name was John. Of course, God always knew that I should be a Pope some day, and though He has had more than seventy years to work on me, isn't it strange that He hasn't made me nicer to look at?"

In those few words the Holy Father expressed those qualities which have endeared him to so many: humour, humility and just a gentle touch of irony."

H. V. Morton,

gesture be not publicized, but, as it turned out, the bride was a journalist.

Then there was the story of the Pope's return from a visit to poor boys cared for by the Vatican. A Vatican employee told the Pope that his invalid wife would be watching for his return from the window of her sick-room. Would the Pope give her his blessing as he passed?

On the spot the Pope declared he would visit her, and up the stairs he went while the women tried hastily to put her room into order.

He distributed Communion to the street sweepers of Rome and their families, and left the Vatican to give first Communion to working-class youths in Rome's tough Trastevere district.

This, he said, was simply the way a bishop should act. "It is especially necessary to keep steady, loving contact with every category of person, beginning with the most humble, the labourers, favouring among them the most ignorant, abandoned, needy and unemployed," he told a meeting of Italian bishops.

Although the Pope felt obliged by the press of official business to reduce the number of private and special audiences, he increased the number of weekly general audiences to two.

When smaller audiences were scheduled, the Pope often received his

comed them and noted that they are "always so quiet in the convent, but when they go out they are full of enthusiasm and are always found right up in front."

He paid a visit to the Pontifical Roman Seminary, where he sent students into uproarious laughter with stories of his own days there.

Why, he asked during a Christmas visit to a Rome hospital, was the world surprised? The only purpose of his visits, he said, was to apply the teaching of the Gospels and carry

## POPE'S DAY 1960—A RE-AFFIRMATION OF LANKA'S FIDELITY TO THE PAPACY

*The Catholics of Lanka united in the Faith that binds each to each in bonds of steel, firmly pledge their loyalty and devotion to the Rock of Peter in the person of the reigning Pontiff—His Holiness Pope John XXIII.*

God Bless Our Pope!



● A remarkable study of Pope John XXIII by internationally famed photographer YOUSUF KARSH

out the 14 spiritual and corporal works of mercy.

The next day, the Pope performed

a work of mercy that astonished the world even more: he visited the imprisoned. The director of Rome's

Regina Coeli prison, when told that the Pope was coming, shouted an incredulous: "Who?"

## THROUGH THE EYES OF A PORTRAIT PAINTER

★ Bernard Godwin who was the artist to paint the first portrait from life, of Pope John XXIII recounts his memorable impressions.—

TO get just the right pose, I had to touch the Pope, indicating by gentle pressure how he was to move.

In my concentration on the job at hand, I had forgotten the tradition: Nobody touches the Pope!

Every time I did so, I heard muffled gasps from his secretary and valet. But the Holy Father, hearing these reactions, smiled broadly and his eyes twinkled.

I was reminded at that moment of a story going the rounds in Rome.

The Holy Father, so the tale went, walked one day into the Vatican garage. He saw a small boy watching with great interest the mechanics who were overhauling one of the Papal cars.

The Pope loves children. He also loves a joke.

"What is your name?" he asked the fascinated boy. "My name is Cardinal," the lad replied, barely looking up and then bending again to watch the work.

The Pope looked at him with some

amusement. "Ah! yes!" he said. "I had forgotten. You must be one of the new Cardinals I appointed a few weeks ago."

Remembering that story helped me to relax.

Now, as I started my work, I had complete command of my reflexes.

After posing for some time, Pope John became restless and beads of perspiration formed on his brow.

I could understand how he felt because the chamber was quite warm and the woolen robes would make him extremely uncomfortable.

Once again, the Holy Father's humour came to the fore, when he remarked: "Now I understand how the saints felt when they were burned at the stake."

At this point I proposed a break in the sitting, so that His Holiness could get some rest. However, he refused: "I must not interrupt the artist's work. Please continue." And so I did.

### MUTUAL SYMPATHY

A few minutes later, when I was

painting in the area of the mouth, an amusing incident took place.

Because of the room temperature, the Pope's lips began to parch and as a result their true colour was drained away. This condition is quite usual in the course of painting a portrait.

To restore the colour, I usually ask my sitter to moisten his lips with his tongue and I demonstrate to make any request more understandable.

Since I found difficulty in explaining the matter to His Holiness in French, I resorted once more to the device of rolling my tongue over my lips.

In doing so, I made a quacking sound. At first, I think, the Holy Father thought that I was imitating a duck or trying to be funny.

When he finally understood, we both had a hearty laugh. Once again the sitter and the artist were in perfect rapport.

Indeed, our mutual sympathy throughout the sitting was surely one of the reasons why the portrait was a success.

Soon the sitting was over.

From the well of the prison rotunda the Pope spoke to the 1,200 inmates. Some stood several deep in front of the walls and others watched through the bars of the cells that rose in four circular tiers up the interior of the rotunda.

"Well, I have come," he said. "You have seen me, I have fixed my eyes on yours; I have joined my heart to your heart." He told the prisoners to write their loved ones and relay his promise to pray his Rosary and celebrate his Mass for the prisoners' intentions.

The Pope raised his hand in blessing. Twelve hundred prisoners knelt. Then a cheer went up that echoed with such violence inside the tower that at least one sound-recording apparatus was unable to capture it without heavy distortion.

A reporter said afterwards:

"I never saw so many people crying in all my life. The Pope was crying. The governor of the prison was crying. The prisoners were crying. The guards, the priests, everybody was crying. I thought the place would dissolve in a flood of tears."



## MORNING OFFERING

**DIVINE** Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, works and sufferings of this day, in reparation for our sins and for all the intentions for which Thou dost offer Thyself continually in the Holy Sacrifice of the Mass. I offer them in particular for the intentions of the Apostleship of Prayer and for those proposed by the Holy Father for this month.

### INTENTIONS FOR OCTOBER

**GENERAL:** That in the hour of persecution the faithful may be strengthened to an unconquerable spirit through the intercession of the Blessed Virgin Mary.

**MISSIONARY:** That there may be more catechists, and better qualified, in the Missions.

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# God's Hour

FROM Fr. Ciampa of Balangoda, recently returned veteran worker of the Cause, from Fr. Alvares, promoter at Bombay, from all sides there reaches us the insistent dedication that now or never is the time for Catholic Ceylon to remember, to invoke and even to celebrate its hero of the Penal days, immortal Father Vaz.

For once again, much as we appreciate the good intentions at certain levels of the "No Victimisation" assurance, to our way of thinking ("conscientious objectors" are a queer lot—the lamb of the fable included) compliance (and, more, complacency) under penalties of fine or imprisonment where a just freedom is involved is penal servitude indeed.

Or has enslavement reached the point where unresisting captives are forbidden to groan under their chains? As the early Christians were marched out into the Arena to meet the wild beasts or gladiators, they were told

to how to the Emperor with the words: "Caesar, the doomed to death salute thee." Who had the bright idea of prompting them to say instead: "Caesar, the doomed to death will judge thee."

## Father Vaz Feature

And even before the Day of Final Reckoning, when Our Lord will come with great power and majesty and all His saints around Him, the very death of the martyrs has pronounced its sentence on the Despots, and History is dumb to alter the verdict. Speak now, Napoleon, from the rock of St. Helena where, crestfallen eagle, you were left to eat out your heart in fruitless remorse. Speak now from your pungent petrol fumes, shades of Mussolini and Hitler. Without gloating over your misfortune, we in Fr. Vaz's name quote your tragic end to inculcate History's lesson.

Is it then God's Hour of Judgment that we expect, or God's Hour of the Deliverance of His servants? The fact is there is an Hour for each, but last of all for both together.

The one, we leave to God's mysterious Patience; the other, we would force His Mercy to advance. But with Fr. Vaz and all the saints, we endeavour to be in readiness for either, by prayer and reparation.

No man more than Fr. Vaz watched events for an inkling of the time when God intended him to move or to lie low. No man more than he realised that our forecasts are uncertain and our provisions inadequate, that God's Hour is His own closely-guarded secret.

The Israelites did wrong in fixing five days as a term for God's merciful deliverance or their own surrender to the Assyrians. Judith told the ancients so to their face: "Who are you that tempt the Lord? You have set a time . . . you have appointed Him a day, according to your pleasure."

But then, modifying the stern rebuke, she showed how humble prayer with the heart of a child could still give a meaning to the fixing of a date. "Pray ye, that as you have said, in five days the Lord may look down upon his people" (Judith, ch. 8).

We kept the night of the 12th Oct.

## RADIO LOG

OCT. 29 to 31: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — Pundit Johnpillai.

OCT. 30: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 6-30 to 7-00 p.m. CATHOLIC HALF HOUR (Sinhalese).

OCT. 31 to NOV. 6: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. John Gomes.

NOV. 12 to 14: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Tamil) — Vincent de Paul, Esq.

NOV. 14 to 20: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Mgr. Michael Perera.

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Name. In last resort, Fr. Vaz would have us make our own the attitude and the protest of Daniel's companions and the Machabee boys to the despots of their day:

"Our God whom we worship is able to deliver us out of thy hands."

But if He will not . . . we suffer thus for our sins. And though the Lord our God is angry with us a little while for our chastisement and correction, yet He will be reconciled again to His servants . . . But then hast not yet escaped the judgment of the Almighty God who beholdeth all things" (Dan. III, 17: 2 Machab. 7, 22).

### BEATIFICATION FUND:

D. J. Ranasinghe Rs. 5.00 with request for prayers.

## BISHOP SHEEN SPEAKS

# The New World State

UP until the days of Communism evil was, for the most part, the evil of individuals; if it ever became organized it was rather loosely knit. Even the first murderer disclaimed any organic relationship to his fellowman: "Am I my brother's keeper?" Egotism is a kind of a disintegrating force in which each one seeks his own; society then becomes a conglomeration of conflicting selfish claims. Rights are insisted on to the utter neglect of duties, and no society can be formed in which all have rights and none has a duty.



### Communism

Communism, however, introduced something new into the world — it made evil corporate; it socialized it; it complicated into a mass machine for the destruction of all that is moral and righteous. Instead of a kind of egotistic democracy in which each sheep looked for himself without the benefit of an overall shepherd, Communism became the great wolf that devoured all the sheep. From that point on, there was no individual evil, for the individual no longer had a will of his own; there was no personal conscience but only the State conscience; even the right of every man to work out his economic destiny would, in the language of Marx, be subject to "one commanding will." Thus it would be not just the economic or the political order that would be altered; there would be, as Marx and Engels wrote in "German Ideology," an alteration of man in which man rids himself of all the muck of the ages and becomes fitted to the new society.

### Cain

The change which this has wrought in the world is far greater than mortals realize, probably because they limit their understanding of Communism to press releases and to the political and economic order. One wonders if there is not some great mystery of Cain hidden in this new and organized subversion of truth, honesty, morality and freedom. It reminds one of what Moses wrote of Cain, the first murderer: "And Cain went out from the face of the Lord — and he built a city."

### Atheism

First atheism — the beginning of the death march of civilization. Before there was organization into a city or kingdom of a Soviet Republic, there was not a denial of God, but rather a withdrawal from His Presence. Communism does not deny God; it attacks God. It does not argue that God does not exist; it challenges God. Its atheism is basic to its economics, for Marx, its founder, argued as follows: "Religion is a bond that unites man to God. But the mo-

ment man recognizes a being above, he attributes power, infinity, wisdom to God, thus depriving himself of those qualities which he himself possesses. In order, therefore, that man may not destroy his nature by submitting to a Power above him, he must become a militant atheist — not a professor, but a soldier, not a thinker, but a fighter against God." But men do not fight against phantoms or non-existent visions; they fight against reality. Atheism, therefore, is a deliberate walking out from the presence of God.

### World State

Then comes the building of a city — not in the sense that a city is evil, for the final revelation of the created order is Heavenly Jerusalem, which is a city. But it rather here implies the organization of men that walk out from the protecting wings of God. In flight from God, a city is built for Satan. A compensation for the loss of unity in God was socialized economy. It was a city without religion, but technical skill utilized for the mastery of the earth.

The Soviets, who walked out from the presence of God, would build a city which would be a World State. When the Soviet Constitution was introduced in 1918, Steklov spoke of the "city" to be built which would envelop the world: "The Russian Soviet Republic sooner or later will be surrounded by daughter and sister republics, which uniting will lay the basis for federation, first of Europe, then of the world." Did not Khrushchev say recently that he expected in his lifetime to see Communism unify the whole world? Stalin before him, had said that the Soviet Union is the prototype of the World State.

### Double moment

And thus what happened in 1917 in Russia has a double moment; first that of atheism in which they walk out from the presence of God; the other, the building of the world state which will swallow the world. Someday the democracies of the world may wake up to the fact that any sharing in that first set-up cannot prevent the second. (Copyright . . . Reproduction in whole or part forbidden).



# Where the spiritual impinges on the temporal

## BEACON LIGHT IN THE FORT

a stenographer in a Fort mercantile establishment, a salesgirl in Main Street, a worker in a restaurant and a clerk in the Public Works Department and they were all unanimous that they have found ST. PHILIP NERI'S CHURCH, Pettah the answer to their problem.

The beacon-light in the Fort, they told me, got to the very roots of Catholic strength.

They admitted that nothing in the world was anywhere close to the love that is sparked off by the Living Love in the Eucharist.

The spiritual stimulus given by the BLESSED SACRAMENT FATHERS is the talking point of many thousands of Catholics.

The latest addition of two sessions of half-hour weekly devotions every Friday just preceding the "mid-day" Mass and Evening Mass respectively, already referred to in last week's "Roundabout," has found a deep response from still more Catholics.

Here's a call to everybody: attend these half-hour devotions every Friday at 11-45 a.m. and 4-45 p.m. and you will be surprised at the deep and abiding spiritual impact they make on you.

ST. PHILIP NERI'S radiates a spirituality which is much needed in the present times.

### Herald of Christmas

IT'S almost a hop-step-and-a-jump to November and what is November but merely the thirty

days that swiftly race towards the universally loved month of December?

This is Robin Hood's way of saying that Christmas is coming!

First sign of it to span the horizon is an attractive illustrated folder in green and brown issued by THE FATIMA DEVOTIONAL GROUP, of Kandana.

This early herald of Christmas brings news of the PINIBINDU CHRISTMAS ANNUAL, now in the course of publication.

In its 8th year of consecutive publishing, it is an Annual which is looked forward to by a host of readers.

"I bless this new publishing venture" said the MOST REV. DR. THOMAS COORAY, O.M.I.,



Archbishop of Colombo, in his message to the first issue of PINIBINDU in 1953.

MR. J. FRANCIS P. GUNASEKERA who edits it, can be depended on to score another triumph.

I understand that this year's Annual will have half its number of pages in English and half in Sinhalese.

### Rally in Colombo

SCHEDULED for 30 October at St. Joseph's College, Colombo is the Y.C.W. sponsored CHRIST THE KING RALLY.

Proceedings will commence with the sacrifice of the Holy Mass at 9 a.m.

### Jaffna's jubilarians

REPORTS reaching me from the North highlight an event unique in the annals of Jaffna when two priest sons officiated at the



Mass of Thanksgiving at the golden wedding of their parents.

Happy jubilarians Mr. and Mrs. REGIS RAJAKARIAR must have presented a charming picture surrounded by their sons FR. ANTON RAJAKARIAR of Jaffna Diocese and FR. JOSEPH RAJAKARIAR of Bangalore Archdiocese, on 17 October.

The Church of Our Lady of Refuge was a blaze of gold and flowers on the occasion. FR. G. T. BALASUNDERAM felicitated the Jubilarians in an impressive sermon.

### Retreats in November

A SUSTAINED and growing public interest is evidenced in the series of popular Retreats conducted at Fatima Retreat House in Lewella, Kandy.

The JESUIT FATHERS have released the schedule of Retreats for November. Here are the dates:

Nov. 5 to 7: Catholic Staff of CARGILLS', Kandy.

Nov. 9 to 10: Recollection days for Priests of the APOSTOLIC UNION of Kandy Diocese.

Nov. 11 to 13: Teachers of ST. GABRIEL'S COLLEGE, Yatiyan-tota.

Nov. 7 to 11: Individual PRIESTS' Retreat.

The remaining blank days are still open for bookings. Vacancies also exist on the 5th and 11th. Both retreats will be in English.

For further details contact the JESUIT FATHERS at Fatima Retreat House, Lewella, Kandy.

### Record in the North

LAST year a total of 2,621 men, women, boys and girls up in the North received Certificates in First Aid whereas the rest of Ceylon collected only 1,720.

Credit for this achievement goes to Mr. COSMAS W. D. ALWINES, indefatigable and zealous Area Commissioner of St. John Ambulance Brigade.

### Study tour

FORTY-TWO members of the RASANJALI ART SOCIETY took time off recently to see the art treasures of the Kandy and Gampola periods.

Embekke, Gadaladeniya, Degaldoruwa, Lankatillaka, and Gangarama were visited.

The members on their study tour were accompanied by Spiritual Director, FR. STANISLAUS FERNANDO, O.M.I.

### Recent arrivals

AFTER his sojourn in Spain, parish priest of St. Mary's Bambalapitiya and editor of "Ceylon Rosary" — FR. H. MUNOZ, O.P. is back in Ceylon.

Also among recent arrivals from abroad are FRs. M. RIOU, O.M.I. of St. Aloysius' Seminary, Borella and A. YENVEUX, O.M.I.

DON'T get me wrong! In this progressive Jet age of moon-flights and space wonderment, spirituality is at a low ebb. A strange malaise has infected the nation.

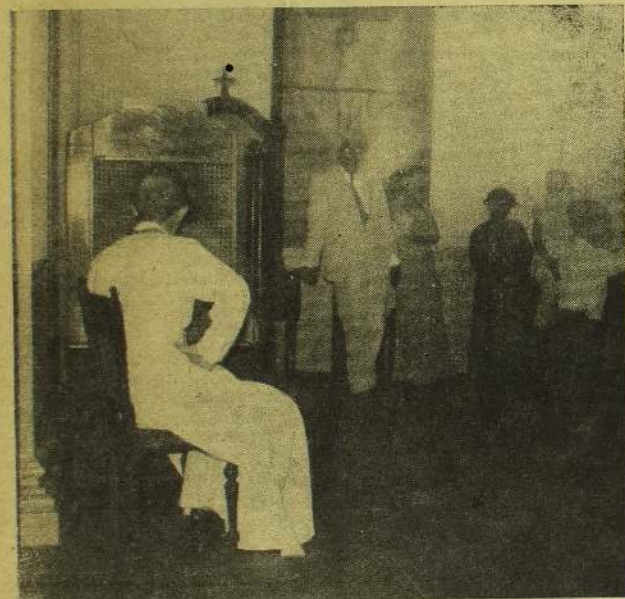
Into every layer of society has crept a deadly feeling of depression, of heart-weariness. Call it "the dark night of the soul" or what you will, but the malady is down-right real.

Ask the man-in-the-street, and he will tell you all about it. Hordes of people are affected by it.

Temporal values have soared giddily into new heights. Spiritual values are forsaken.

The problem is to bridge the yawning chasm, to make the spiritual impinge on the temporal.

Last week I questioned a salesman working in a Pettah Shop,



### Random Shots By Gunner

ACCORDING to the "Times of Ceylon" of the 18th October, Senator Doric de Souza is supposed to have made the pronouncement that the assisted schools were bastions of privilege designed to benefit the "talented one-tenth" and their continuance was unnecessary. If his grouse that the assisted schools cater to the "talented one-tenth," then, surely the most undesirable institutions will be the Universities. Since the Universities house the most talented in the country, according to the learned Senator's views, we should scrap immediately our Universities; after all, they are bastions of privilege! We should go further and abolish first and second class compartments in our Railway; they are also bastions of privilege! And then, since travelling by car, the early bird catches the worm, we should ban the use of cars also. In this age of the common man, let everyone be called a Senator!

THE other day Mr. Hugh Fernando, M.P. for Wennappuwa, had lashed out against colonialism in Ceylon.

Mr. Fernando seems to think that Ceylon is still like the Belgian Congo, and yet he is supposed to be one of our most so-called progressive members of Parliament. It is very easy, indeed, for such progressives to go into illiterate rural areas and flog the dead horse of colonialism; after all, it pays.

OUR Minister of Education has been very keen to rush his new Bill through the House. Did not Christ tell Judas: "Do what you do quickly?" Thus he is guided by Holy Writ; therefore his actions, surely, cannot harm the Catholics.

ACCORDING to the letter of Mr. Mettananda appearing in the Daily News of the 24th instant, just because a few Catholic schools had foreigners as Principals, he argues that such schools "have become foreign foot-holds in Ceylon." According to this line of argument, we presume that the Buddhist Vihare in London and the Buddhist Centre in Washington should also be foreign

## U.S.S.R's DOUBLE-FACED FRONT

### Foreign Students quit

THE RECENT PUBLIC DENUNCIATION OF THE TREATMENT OF AFRICAN STUDENTS IN THE SOVIET UNION HAS BADLY TARNISHED THE SHINING FACE OF FRIENDSHIP WHICH THE SOVIET HAS BEEN SO CAREFUL TO TURN TOWARDS THE NEWLY INDEPENDENT NATIONS OF ASIA AND AFRICA.

Three disillusioned African medical students — Theophilus Okonkwo

foot-holds in England and America.

In the same letter referred to, Mr. Mettananda has accused the Bishop of Chilaw and Father Peter Pillai and said that they "had taken up arms against the use of the national language as the medium of education." These are categorical and sweeping statements coming from an irresponsible person. Let us know where and when the Bishop of Chilaw opposed the switch over to Swabasha. Mr. Mettananda ought to realise that even at the Pirivena Universities, some courses are available only in the English medium. According to Mr. Mettananda, the Pirivenas must have been also guided by the directives of the Bishop of Chilaw and Father Peter Pillai, since he says: "Interested parties have manoeuvred to halt the use of the national language-medium in science subjects."

of Nigeria, Andrew Amar of Uganda and Michel Ayih of Togo — who recently quit Moscow for Frankfurt because they were "fed up with the Russians," have sent an open letter to the heads of African governments and to the Secretary-General of the U.N.O., alleging "constant racial discrimination and threats" while they were studying at Moscow University.

They told a news conference that they and scores of other African students left Moscow "disgusted" at Communist pressure. "We left and others are leaving," said they, "because of constant discrimination threats, restrictions on our freedom and even brutalities. Students from all over Africa and the Near East are finding in Moscow that they are merely being used as agents of Soviet power politics. Last year 150 students left. Scores have left and are leaving this year, disgusted."

Earlier this year, a young African

medical student from Uganda was dismissed from Moscow University because he refused to co-operate politically with the Communists. After his return to London, the Ugandan, Stanley Omor Okullo, told of insults and assaults suffered by African students in Moscow. He even told of a Somali student who

Continued on page 11

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SATURDAY, 29th October, 1960

## Today's Crisis and Pope's Day

IN an atmosphere that is heavily charged, and at a time when little men with their warped and prejudiced minds will speak contemptuously of the Vatican and all that the Church stands for, Catholics of Ceylon, in union with Catholics the world over, will commemorate Pope's Day on Sunday. We said "Catholics of Ceylon" — that is, those men and women who make a sincere and honest effort to put into practice the teachings of Christ as taught us by the Church which He left behind to carry the message which He came to give; and certainly not those other men and women, who will cry themselves hoarse from public platforms that they are indeed Catholics, but whose devotion sadly betrays a base lip-service intended to besmirch and destroy the very Church which they profess to serve.

Pope's Day comes too, this year, almost hard on the heels of one of the most powerful blows ever struck against the Church in this country — the rape of our schools, the denial of our fundamental rights and the refusal to give Catholics even the slightest vestige of justice on a matter sacred to them. The legislators of our country have decreed that it should be so; the majority which they command in the House, ably and amply and characteristically supported (and, shall we say, even led on) by all the Marxist Parties in the country, has been used to trample on the rights of minorities; and for us Catholics — that is, we repeat again, those who are indeed children of the Church, and not of some chimerical mirage of their own making — we commence on this Pope's Day a new kind of life, with a prospect that is far from pleasant, for the obvious reason that rights and liberties have been pushed into the background, and perhaps, even pushed completely out of our lives.

That, then, is the foreground in which we celebrate Pope's Day 1960 — and that is why it becomes for everyone of us a day of challenge and of resolution.

How often in the past weeks, have we not heard the agents of a monstrous anti-God ideology, basking in the sunshine of a new-found favour, shouting out what their comrades elsewhere said before them, that we Catholics are agents of a Foreign power? How often have we not heard others, wolves in sheep's clothing, who have wormed their way into apparently inoffensive political parties, repeating what the agents of anti-religion have said before them? And how often have we not heard still others, who prostitute the name of "Catholic" and who will deride all that the Papacy signifies in the life of the genuine Catholic? All this had been happening for some time now; but in recent weeks, it has risen to a crescendo. The Pope is an outsider; the Papacy is an interloper; our loyalty to the Church is anti-national they say. This is the challenge of Pope's Day that we spoke of. This is the challenge that faces every Catholic of Ceylon who has the glory and the responsibility of living at an hour such as this, when the storm-clouds keep gathering ominously all around us.

The challenge of the scoffers must be met; the challenge of those who will deride and rush about in a fit of Catholic-baiting must be answered. And the most effective answer is what we as Catholics of today make of the Pope and the Papacy in our own lives. A superficial understanding was never sufficient at any time; but in the crisis of today, it would amount to a betrayal of our Christian vocation. The challenge of denial and rejection must be met by our own firm adherence to the Rock of Peter; the challenge of mud-slinging and slander must be met by strengthening the bed-rock of our own loyalty at all times to Christ's Vicar on earth; the challenge of derision and ridicule, must be met by our own firm, fearless, courageous and unflinching witness of our lives of loyalty to the Pope, to the Church and to the Bishops. It is not something negative that we ask for, not merely an answer to the attacks that are being heaped upon us; but we ask for something gloriously positive, the witness of our lives, the testimony of all that we have believed so far but which, perhaps, seldom needed the public profession that they need today. This, then, is the challenge that we place before our readers on Pope's Day — a public and fearless profession of our loyalty to the Supreme Pontiff, the Rock of Peter, against whom the gates of hell shall never prevail, and without whom the Church will not and cannot endure to the end of time.

Pope's Day 1960, we said, should also be a day of resolution. It should underline and emphasise in our lives this cardinal fact that, without the Rock of Peter, we would be cut out of the stream of grace; that without Christ's Vicar on earth, we would be outside the life of Christ; that without the Supreme Pontiff, the sacramental system would be sterile and a meaningless thing. And knowing all this, Pope's Day should be for every single Catholic an occasion for renewing and strengthening our understanding of all this, and therefore of our pledge of loyalty to him who wears the fisherman's ring, and sits on the throne of Peter.

Let the enemies of the Church do their worst; let those who are pledged by their ideology to break us and heap on us all the opprobrium, do their utmost; let those who take over from other lands the well-tried scheme of besmirching the Papacy and throwing mud on the Supreme Pontiff as a foreigner, do their damndest. But we Catholics of Ceylon, will, please God, stand firm and immovable as a rock — fully fortified in the knowledge that with Peter we stand, without him we fall; that with the Rock of Peter we are with Christ, without the Rock we are without Him; that with the Pontiff, we have life eternal, but without him, we are in the dark. And deeply conscious of all this, we will make of Pope's Day 1960 a day of challenge and of resolution — fearlessly and courageously, for he who is with the Pope is with Christ... and Christ cannot fail.

## CURRENT COMMENT

by the Editor

### ★ LSSP, CP and MEP lead attack on the Church ★ Kelaniya M.P. speaks on behalf of "pure" Catholics!

AT the moment of writing this weekly commentary the much-publicized debate is still on. Its outcome is, of course, a foregone conclusion — with government in its present "get-on-with-it" mood, and with the Marxist Parties at their destructive and devastating best. We take up a few of the points raised by those who were most vociferous in their attacks on the Church. There was, on the one hand, the entire handwagon of Marxist leaders, joining hands on one of their rare occasions, in an onslaught on their favourite *bête noir*, the Catholic Church; and there was on the other, the selected spokesman for the Government, the M.P. for Kelaniya. His performance would have empty regaled us, as comedy of a very high order indeed, were it not for the sad and tragic current underlying it all. Here is a man, who has the audacity to declare that "only pure Catholics" have the right to speak on behalf of the Church, simultaneously proclaiming that he is this type of individual, the "pure Catholic"! Could farce descend to lower depths? Could even the Member for Kelaniya himself make stranger deviations — blaming and besmirching the Church and its dignitaries, and in the same breath posing off as a "pure Catholic"? Fortunately however, the country's Catholics know how "pure" the particular M.P.'s brand of Catholicism is, when he lashes out against the Church, basing his case on a mass of half-truths and complete falsehoods that our harshest critics could hardly better.

Who, may we ask, granted him the right to speak on behalf of the Catholic Church? Who indeed gave him the right to appeal on behalf of Catholics to Catholic members in government ranks and to others to support the Bill in the very name of the Church which the Bill is seeking to cripple?

person who cares to look at the facts, the real position is patently manifest.

#### Catholic schools and the poor

THE Member for Kelaniya, as well as those others who spent so much energy in attacking the Church, seemed very eager to charge that the Church ran schools primarily for the rich with hardly any provision for the poor at all.

How many of them are aware we ask, of the number of poor children who have always been fed, clothed, educated and made into men and women by our schools? How many of them know that before the free education scheme limited our efforts to some extent, an even greater number of the poor were always looked after and given every opportunity in our schools? Surely the Member for Kelaniya knew this?

He went out of his way to refer to St. Benedict's College as being the bastion of the rich, and St. Lucia's School as being the refuge of the poor. Let him visit the former and see for himself how many of the rich and how many of the poor there are; and let him enter St. Lucia's School and see for himself this monument to the Archbishop's faith in the justice of a government (has the faith been now misplaced?) by building a massive edifice at immense cost and debt on behalf of the poor we are supposed to ignore?

We ask this Member of Parliament, as well as all others who waxed eloquent and wagged malicious tongues this week — who was the pioneer in free education in this and other countries? Who educated the poor of this land, long before the State even thought of its own obligations in the matter? Who sheltered the unwanted and the rejected, gave them a home, gave them food and clothing and education, and turned them into useful men and women? Are memories so short and warped that even this is denied? Even if our own legislators choose the path of falsehood, the many hundreds of men and women who received so much in our schools will never forget.

#### Communist lies

IF we were surprised at most of the affirmations of the M.P. for Kelaniya, we were certainly not amazed at those of the Marxist leaders. For they were treading familiar ground; they were playing the same tune that they played in other lands, and which so far in Ceylon, they had to play in the background. But thanks to the government of today, the music of the Red-

stringed Band has been brought out from the background right to the fore.

We cite a few instances of Communist lies which were glaringly put across the floor of the House this week.

● Catholics of Dehiwela were summoned by the Parish Priest to service. But the Nuns used the occasion for collecting signatures against the take-over, under penalty of the refusal of Sacraments.

Here is a bare-faced concoction from the very fertile imagination of the L.S.S.P. stalwart, the Member for Galkissa. No such thing ever took place; the Nuns never collected signatures; and the refusal of sacraments is grossly untrue.

● A compulsory deduction of Rs. 5 has been made from the pay sheets of teachers in Catholic schools and a deduction of Rs. 2 for novenas.

Another Communist lie, without the slightest effort at providing a proof. No wonder that the Second Member for Colombo Central failed to accept a challenge thrown out to him, when asked to adduce proof. Statements of this kind, without the slightest veneer of truth can be easily made by anyone, but they cannot be as easily substantiated.

● The Second Member for Colombo Central also made much of the "unseemly spectacle of the Catholic Archbishop of Colombo threatening resistance unto blood if a finger is even placed on their schools."

The Member cited the *Messenger* as his source of information. If he is such an assiduous reader of this paper, surely he must have also read in its very next issue an official clarification of the statement? He must have seen in it the following statement: "The least that should be done is to take their words in their proper context..."

The real meaning is that we shall be prepared to shed OUR blood (not other people's blood) to safeguard our schools, because we deem the future of our children who are the greatest treasures entrusted to us, to be at stake" (*Messenger*, 11 July 1959).

● They kept insisting that the bulk of Catholic Teachers are in favour of the take-over. But here are some figures which we would challenge them to deny.

In the Archdiocese of Colombo — over 3,000 out of 4,000 teachers have already signed against the take-over.

In the Diocese of Chilaw — 1,169 out of 1,363 teachers have signed a petition against the take-over.

What then about the fable that Catholic teachers are in favour of the take-over?

Continued on page 7



**OFFICIAL****Pope's 80th Birthday**

ON 25th November, His Holiness Pope John XXIII will begin his eightieth year of age. To commemorate this event, the suggestion has been made that both the clergy and the laity of the world launch some work destined to remain as a testimony of the love and veneration of Catholics everywhere for the Vicar of Christ.

To the Catholic Laity of the world, is being entrusted the foundation of a Hostel in Rome for lay-students especially from the mission countries. Thus the possibility of studying in Rome itself, close to the See of Peter, will be made available to select groups from all parts of the world. How splendid it would be if, by the contributions of the faithful of the world, this would be made a reality for the Pope's 80th birthday.

The Priests are requested to explain this very commendable venture to our faithful, to tell them about the Pope's 80th birthday, and to set aside the collections at all Masses in the Archdiocese on Sunday, the 30th (Pope's Day) for this purpose.

Other contributions will be gratefully accepted. They should be addressed to the Procurator-General, Archbishop's House, Colombo 8, clearly marked "Pope's Fund: Lay-Students' College and Hostel."

✠ Thomas Cooray, O.M.I.,  
Archbishop of Colombo.  
26 October, 1960.

**Catholic Press Notice**

THE CATHOLIC PRESS WILL BE CLOSED ON ALL SOULS' DAY, WEDNESDAY, THE 2ND OF NOVEMBER.

ALL IN MEMORIAM, THANKSGIVING, CHURCH AND OTHER NOTICES FOR THE NEXT ISSUE, SHOULD REACH THIS OFFICE NOT LATER THAN TUESDAY, 2 P.M.

**Kalutara News**

(from our correspondent)

**Mission Sunday**

THE Mission Sunday Message of the Archbishop was read and explained at all Masses in the Parish.

Recent events have served to strengthen the solidarity, unity and peace amongst the faithful here, who have realized the necessity for funds to aid the Pontifical works. A more generous collection this year is anticipated.

**Titular Feasts**

At the Sylvan Shrine of Our Lady, Queen of Peace at Munhena in the Mission of Maggona, the Titular Feast was celebrated last Sunday. The Parish Priest sang High Mass and Vespers on Sunday and Saturday.

THE Titular Feast of the Queen of the Rosary was celebrated at Alutgama, on Sunday in the presence of a large number of pilgrims from the neighbouring missions. Fr. E. A. Bourgeois, O.M.I., officiated at the solemn Vespers, on Saturday. On Sunday, solemn High Mass was sung by the Rev. Fr. A. C. Gill, O.M.I. The preacher was Fr. Alfred Nanayakkara, O.M.I.

After the procession round the Town, Alms were distributed to over 3,000 pilgrims.

THE Titular Feast of Holy Cross Church was celebrated

**Kotahena's First Legion Congress was a success**

(from a "Messenger" reporter)

WITH nearly 200 legionaries going in solemn procession to the Good Shepherd Convent Hall, and the planting of the Vexillum by His Grace the Archbishop, the first Congress of the Kotahena Curia of the Legion of Mary, got off to a historic start recently.

In the course of his inaugural address, His Grace the Archbishop laid special emphasis on what was fundamentally required of every legionary: to bear witness to Christ and to manifest Christ to the world. Quoting the allegory of the vine and the branches, the Archbishop stressed that if the legionary's mission was to bear fruit, union with Christ in the person of the hierarchy was essential. His Grace also spoke of the importance of seeing and serving Christ in our neighbour, as essential to the lay apostolate.

The general theme of the Congress was "The Spirit of the Legion." The speakers at the five sessions, which were followed by very useful "workshops" and plenary sessions, were Rev. Frs. Justin Perera, Frank Marcus Fernando, T. Kuriacose, S.J., Alex Ranasinghe and Nereus Fernando. A special feature of the Congress was the holding of a Conference of Spiritual Directors.

The Congress ended with a solemn pledge of re-dedication to the ideals of the Legion, especially of sanctification and of loyalty to the hierarchy. Just before the final act of Consecration to Our Lady, both the President of the Curia, and the Spiritual Director, Fr. A. De Saram, thanked all those who had made the Congress a success.



• His Grace plants the Vexillum  
(Picture by Freeman A. Perera)

**Marawila's Mammoth Penitential Procession**

(from a "Messenger" correspondent)

LAST Friday, the Parishioners of Marawila, Talwila and Mudukatuwa led by their Parish Priest, Fr. Alfred Lobo, and accompanied by the Rev. Frs. C. M. Fernando, Philip Neri Fer-

nando, J. B. Andradi and Pantaleon Jayawardene with a huge Cross on their shoulders wended their way in procession from the parish church. The people came all the way from Talwila reciting the Rosary and singing penitential hymns and went in procession to the Chapel of the Marawila Catholic Cemetery wherein is the reputed statue of the Crucified Saviour. Then Fr. Jayawardene preached an instructive sermon on the need of prayers and penance, in the struggle for our schools. After the sermon, there was Benediction of the Blessed Sacrament.

**Kurunegala**

(from a "Messenger" correspondent)

THE Historic Shrine of St. Antony, Wahacotte, was the venue this year of the Legion Outdoor Function of the Kurunegala Curia.

The various Praesidia attached to the Kurunegala Curia assembled there on the 16th instant. After the Curia meeting and lunch, an enjoyable sports meet was held, after which Wahacotte's Parish Priest, Rev. Fr. Sebastian, distributed the Prizes.

The function terminated with the Benediction of the Blessed Sacrament and concluding prayers.

**Puttalam Retreat**

(from a "Messenger" correspondent)

NEARLY 200 active and auxiliary legionaries of Puttalam made their retreat recently. Fr. Kenneth Perera conducted the retreat for the Sinhalese section, while Fr. Clement Fernando did so for the Tamil section.

Later in the day, the praesidium function was also held, and a very enjoyable time was had by all present.

**R. I. P.**

Rev. Fr. J. C. Selvaratnam, O.M.I., Administrator of Madhu Church, requests the prayers of our readers for his mother who died recently.

Rev. Fr. J. M. Saverimuttu, O.M.I., of Grand Street Church, Negombo, requests prayers for his mother who died this week.

**Public Opinion vs. Sex Licence****Legislation not the complete answer**

YET ANOTHER ENGLISH PRELATE, THIS TIME BISHOP DWYER OF LEEDS, HIT THE HEADLINES WEEK BEFORE LAST WITH AN OUTSPOKEN COMMENT ON THE ALARMING DECLINE OF SEXUAL STANDARDS.

In our issue of 15th October we reported a widely publicised speech on sex education, where the Auxiliary Bishop of Lancaster, Dr. Pearson, deplored the inadequacy of moral training of the young. Bishop Dwyer's speech was confined mostly to the ugly pre-occupation with sex in literature and public entertainment. He was addressing a Welfare Council in Manchester and was no doubt voicing the unspoken sentiments of many decent-minded folk throughout the world when he drew attention to the shocking lengths to which publishers and entertainment organisers went nowadays to use sex and violence as a bait to entice and corrupt the susceptible.

Publishers had reached such a point of cynicism, said he, that even on a novel by G. K. Chesterton they put a picture of a squalid bedroom scene—presumably to attract, but certainly to disappoint—the public who were looking for this kind of thing.

The public was being corrupted down to the level of adolescent peeping Toms, he added.

Legislation to suppress all these things was not the complete answer. Public opinion was more important.

First of all Bishop Dwyer listed the evils:

**FILMS:** Time magazine recently reported a list of films at a film festival whose themes ran the gamut from adultery to incest with overtones of perversions.

**NEWSPAPERS:** The notorious memoirs published in some of the Sunday papers had made many newspapermen almost ashamed of their profession.

**BOOKS:** No novel seemed complete without a detailed description of sexual encounters.

**CLUBS:** The *Spectator* had told of clubs where performances are put on which could not be described in print without risk of prosecution. What it did describe was bad enough.

Even some pubs were now catering for the amusement of the patrons by the sight of a young woman undressing.

What could be done?

**LEGISLATION** to suppress all those things was not the complete

answer. The law had to leave scope for serious literary treatment of human problems.

**Unworthy**

But enough was enough. There was a great mass of unworthy stuff which could be and should be suppressed. The dividing line between a worthy and an unworthy treatment might sometimes be hard to draw. But there was quite enough obvious "muck" to clear away well below the border line.

After all, the threat of legislation was enough to clear away the horror comics.

**PUBLIC OPINION** was more important than legislation.

"I believe," said Bishop Dwyer, "that the great body of people in this

country, whether their background be Christian, Jewish or agnostic, still has certain standards of decency that would reject the stream of nastiness that is flowing over the land."

But people hesitated to make a stand. They were afraid to seem to lack compassion—for the unmarried mother for instance, or for the homosexual.

Anyone who knew the agonising difficulties of those kind of cases would surely never be lacking in compassion and would do everything possible to help the unhappy people involved.

**Liberties**

But compassion for the person should not mislead us into regarding this sort of conduct as simply legitimate.

**CURRENT COMMENT — Continued from p. 6**

One thing is now clear: the few Catholics who may, up to now, have been lulled into believing that one or the other of the Marxist Parties was not really anti-Catholic and anti-religious, will now know for certain what they are. Parliament has exhibited to the nation a spectacle of the Marxists with the disguise well and truly off!

**Post-Script**

WE briefly refer to a few other points raised in the course of the debate.

• The Kelaniya M.P. said that "he would advise members who were opposing the bill to read the Education Acts of Italy and France which were in the Archbishop's library, and then the members would realise that what

the Government was doing was not an injustice." (*Daily News*, 27 October).

If the M.P. himself had the faintest notion of the contents of the Education Acts he refers to, he would not have spoken in the way that he did. We are quite prepared to join issue with him on precisely this point on which he poses as a specialist. Besides, what does he know of the "Archbishop's Library"?

• "No poor Catholic child had ever been given any scholarship by the Church for higher studies," says the Kelaniya M.P. The "pure Catholic" from Kelaniya is quite obviously unaware of the "pure Catholicism" of Christ which has helped hundreds to higher studies and still further, to positions in life which would have been denied to them

This large crucifix spear-headed the procession at Mutwal (see news report on page 1)

(Picture by Walter Perera)

mate variations of moral behaviour. They also hesitated to approve legislation because they feared it could be used then to suppress other essential liberties. This was a serious scruple not lightly to be dismissed.

"That is why I say public opinion can be all-important and private

Continued on page 12

otherwise. Untruths are a bad form of argument!

• From the Minister downwards, allegations and insinuations have been cast on the morality in Assisted Schools. Speaking for our Schools, we can say this much: the moral formation of everyone of our children is of paramount concern to us; that is why moral lapses of the type that these people speak of are a most rare occurrence in our schools; that too is why, as the M.P. for Negombo said in the course of his speech in Parliament, though the Education Ministry had received no complaints at all from our schools, "in general it received 10-15 complaints of this nature from the government schools, against their teachers."

No comment is needed.



## THE ETERNAL CITY

"GO thou to Rome," sang poet Shelley of old, "at once the Paradise, the grave, the city and the wilderness."

It was to these lines my mind wandered as I stood enraptured by the pilgrimage in words and pictures unfolded in **THIS IS ROME**, conducted by Fulton J. Sheen, photographed by Yousuf Karsh, described by H. V. Morton and published by the World's Work Ltd., Kingswood, Surrey at 30 sh.

The enterprising publishers of this book are to be congratulated on this excellent production, in uniformity with the earlier "This is the Mass" which the present reviewer noticed in these columns earlier.

Good books on the Eternal City are as innumerable as the leaves of Vallombrosa but there is little doubt that this latest book on Rome will hold its own against any.

Astonishingly alive, the City rises before you in all its splendour, its lyric tendernesses, its sweeping breadth spanning the past centuries.

Over 50 full-page Karsh photographs including some in full colour make this an eye-filling book. A striking portrait of Pope John XXIII reproduced from this book appears on page 3 of this issue.

The sheer artistry of one of the world's greatest photographers, the magic pen of a world-famed wizard of words and the spiritual eye-and-heart of America's well-loved Bishop have combined to make this a rich treasure for all book-lovers.

Undoubtedly, the book of 1960 and I predict soaring sales for it this Christmas. H. P.

## Why I am a Catholic

MANY of us who are born Catholics fail very often to appreciate the rich Catholic heritage that has been bequeathed to us. We have inherited a vast Catholic treasure but all this we have taken for granted. Dr. Paul von Kuykendall Thomson's "WHY I AM A CATHOLIC" (Nelson, New York, and available from St. Philip Neri's Book Depot, Colombo at Rs. 14/75) will certainly revitalise for us the Catholic treasure and help us to relish it.

Dr. Thomson is eminently fitted for this task as he had to make a deep study of this treasure and enter the Catholic Church to enjoy it. He was born a Protestant and spent nine years of his life as a Protestant Episcopal Minister.

In the short space of 200 pages the author gives a comprehensive picture of the nature, history and doctrine of Catholicism in such a way as to indicate why he believes in the Catholic Religion.

This is a book for Catholics and non-Catholics alike. R. D.

### ORDER NISI IN THE DISTRICT COURT OF COLOMBO

No. 19524/T

In the matter of the Last Will and Testament of Agnes Cecilia de Silva of No. 3, Arethusa Lane, Wellawatte, Colombo. — Deceased.

Mervyn Dunstan Bernard Wickremasinghe of No. 351/1, Galle Road, Wellawatte. — Petitioner.

AND

1. Ana Mary Margaret Wickremasinghe of 351, Galle Road, Wellawatte.

2. Edwin Joseph Perera Seneviratne of "Tilsit," Kotahena Street, Kotahena.

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## TWO OUTSTANDING BOOKS ON OUR LADY

TWO welcome additions to one's Marian Library have reached us recently — each of them outstanding in its own sphere, for they both treat of this inexhaustible topic of the Blessed Virgin in a manner characteristic of the respective authors.

**THE BOOK OF MARY** by Henri Daniel-Rops (The World's Work Ltd., Surrey. Price 25 shillings).

When Daniel-Rops writes a book in which scholarship and doctrine are to be the core, then the product is always outstanding. That is just what we found in this his most recent publication, which is a distinguished theologian's search for all the information that could be found about Mary, the "World's first love." And what a quest it has been! From the

New Testament to early post-Biblical writings, and thence to apocryphal and pseudo-epigraphical texts, the author covers the wide range, and brings out texts hitherto unpublished (except in strictly theological works), building up a figure of Mary that is at the same time solid, scripturally based and most lovable.

In addition, this excellent work has thirteen beautiful colour reproductions of famous Marian paintings — giving the public a book that is useful for the theologian, attractive to the ordinary reader, and certainly uplifting for anyone who adds it to his library.

The other book comes from the pen of another famous writer, whose books have made an unforgettable impact on the Catholic reading public. And his recent publication — **OUR LIFE, OUR SWEETNESS, OUR HOPE** by M. Raymond (Dublin, Clonmore and Reynolds. Price 18/6) — is certainly in keeping with the best that has come from his pen so far.

Of course, Fr. Raymond has a knack of making startling comments which shock his readers sometimes — shocks which bring them down to earth and show the practical down-to-earth side of the spiritual life. And this is found in abundance in the present book.

This book is not strictly speaking a Marian book, but in the wider sense it is — for it deals with the Glorious Mysteries of the rosary, and with the close examination of each mystery, he represents the Christian life as a life that has to be glorious in every minute of it. A welcome book which, we are sure, will be an enriching and a satisfying experience for all those who made use of it. T.

## WORK

IS occupational dissatisfaction one of your problems? Are you bored with your routine and apparently monotonous work? Then, **ENJOY WORK AND GET FUN OUT OF LIFE** by Dr. A. O. Battista (St. Paul's Publications, Allahabad, Bombay. Price Rs. 2/50) is a book which can be recommended to you as required reading.

In this analytical study full of interesting anecdotes and case histories the author tackles the whole problem of "Work" and our "attitudes" to work.

The seventeen chapters of this book ranging from "Positive Work Attitude" to "A Lifetime Philosophy" elaborates a whole philosophy of work making a strong case for work which is truly the best wonder drug ever devised by God! C. C.

### • Biography

## St. Catherine of Siena

TO read a life of St. Catherine of Siena is to even momentarily feel the full impact of Blot's startling but utterly true opinion that the only unhappiness in life is not to be a saint.

It appears in a greater or lesser degree of varyingness in the life of all the accredited saints of the Church, but most emphatically and revealingly so in the life of such an outstanding and soaringly spiritual figure as St. Catherine now rendered available in **CATHERINE OF SIENA** by Igino

Giordani (Bruce Publishing Co.) and to be had locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 18/75.

The author Igino Giordani has set about his task with great skill in the selection of his material and with practised discernment of historical, mystical and spiritual values. The background of life in Italy is also built up so that the reader may fully realize the greatness of the spiritual renovation brought about by a semi-literate woman who had none but spiritual weapons to combat the gigantic evils of the age in which her lot was cast. Q. D.

### All about Ecumenical Councils

DR. Herbert Jedin in his recent book, "ECUMENICAL COUNCILS IN THE CATHOLIC CHURCH" (Nelson, London), available from St. Philip Neri's Book Depot, Colombo at Rs. 14/75, has within the limited scope of 230 pages given the ordinary reader an historical survey of the Councils. Before producing this book he had delved into the Vatican archives and made a deep study of the Ecumenical Councils.

Without going into abstruse details the author has delineated very vividly the historical outlines of the Councils.

If one is interested in the Councils of the Church he should read this book; it will further enlighten him about the problems of doctrine that the Church had to face during the last twenty centuries. R. D.

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519, Maradana Road,  
COLOMBO 10.

Sgd. J. E. A. Alles,  
Additional District Judge.  
This 8th day of October 1960.

1410

## IN BRIEF...

**HOW THE CATHOLIC CHURCH IS GOVERNED** by Heinrich Scharp (Nelson, London—locally available at the Catholic Book Depot, Pettah and St. Michael's Bookshop, Colombo 13. Price Rs. 9/25).

The ideal book for the layman who wishes to acquaint himself with the unknown world of the government of the Church, without getting lost in a maze of canonical details. The range it covers is amazing, its accuracy is admirable, and, above all, the manner in which it avoids legal intricacies is most commendable. S.

**CHRISTIAN MARRIAGE** by Jean de Fabregues (London, Burns and Oates. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 5/60).

This "Faith and Fact Book" has done it again—to provide within 100 pages a fairly adequate notion of Christian Marriage. Commencing with the Purpose of Marriage, the author goes through the Laws of Christian Marriage, and has chapters on love itself and the place of the child and the family in society. We found these particularly praiseworthy features of the book. T.

**THE GUIDANCE OF YOUTH** by Daniel A. Lord, S.J. (St. Paul Publications, Allahabad 2, India. Price Rs. 2/-).

Despite the author's introductory warning that "these notes are presented as some slight aid" to those who work for youth, we find this excellent little book far more than mere "notes", and very much more than a "slight aid." In fact, we will even say that youth leaders, teachers and others working for youth, will find in these 155 pages ample assistance (as we found) in their work of guiding youth. G.

**THE STORY OF ST FRANCIS DE SALES** by Katherine Bregy (London, Burns and Oates). Price 9/6.

THIS is not a formal biography; it is, rather, an intensely human and personal "Life" pulsating with the warmth that characterised St. Francis. In fact, the author seems to have caught the chief trait of this lovable saint, and proceeds to convey it to the reader with a certain zest. The entire book pivots around one central theme—Love, because, as the author stresses, the only key that fitted into every single aspect of St. Francis' life, was an insatiable love of God and of neighbour. Here is a book which is written so well, that it is bound to communicate the same message to the reader as well. M.

**SPIRITUAL HIGHLIGHTS FOR SISTERS** by Bruno M. Hagspiel, S.V.D. (Milwaukee, Bruce Publishing Company. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 13/75).

Those who are already acquainted with Fr. Hagspiel's writings for Sisters, will seize this addition to their library with avidity. For, here is Fr. Hagspiel at his best, writing in his characteristic forceful way, giving as usual doctrinal depth coupled with the most practical, concrete applications.

This is the author's Jubilee Book offered to religious communities on the occasion of his own golden jubilee of priesthood—a truly excellent book, in which we found some chapters to be sheer masterpieces of spiritual guidance for Sisters. T.

**A HANDBOOK OF CHRISTIAN SOCIAL ETHICS** by Eberhard Welty Volume I. Man in Society (Nelson, Edinburgh. Price 42 sh.).

IF one desires an up-to-date, excellently documented, and well-arranged reference work on the problems of the day such as human rights, just wage, marriage and divorce, we would find it hard to recommend any better than the one under review. For it has the virtue of a very clear and practical approach as well as pointed answers to questions. Particularly useful are the excellent quotations from the encyclicals and other papal documents that preface each question. Thus the reader is provided with both an ample answer and authoritative sources as well.

After going through this book, we have one hope—that the promise held out to the public of subsequent volumes in this series, dealing with other aspects of the same problem, will not be long in coming. For the present volume has set a standard that keeps the reader asking for more. M.

## CHILDREN'S BOOK-SHELF

### Children's Bible

STRIKINGLY modern and eye-catching pictures and excellent typography make the **CHILDREN'S BIBLE** (Burns and Oates), available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 7/85, a singularly charming gift for any child in the 4-10 age group.

It is the long-awaited answer to parents and teachers who have been on the look out for a well-illustrated book that conveys the word of God to their children without complicated explanations. H. P.

### • Saints for Scouts

ALTHOUGH specifically designed for Boy Scouts, **SAINTS FOR SCOUTS** by Robert F. Flahive (Bruce Publishing Co.) and available locally from St. Michael's Bookshop, Jampettah Street, Colombo 13 for Rs. 13/25, is a book that will have a wider appeal.

The author's plan has been to take the Scout Oath, the Twelve Points of the Scout Law and the Scout Motto and to exemplify each of them by the life of a saint famous for the quality in question.

In the process, fourteen lives of saints are dealt with. This book of adventure stories, well illustrated, will find a host of eager readers. H. P.



# SCHOOLS MAG

Vol. 3 No. 38  
29 Oct. 1960

## ★ OUR NEWS REEL

### MATALE SCHOOL-BOY SPORTS CHAMP HONOURED

● R. Anthony reporting

R. U. Liyanage of St. Thomas' College, Matale holds today the All-Ceylon Public Schools Javelin Throw record. He hurled the javelin a distance of 198 ft., 2 1/2 ins., beating the old record by 10 ft. and leading the second man by a wide margin of 30 feet.

This is Matale's first Record

ever. St. Thomas' deserves all credit for this. Young Liyanage was a javelin thrower at 14 and during the last five years he has persevered under the direction of the College P.T.I's, Messrs. Manuelpillai and T. Gunawardena.

Quite recently he came under the coaching of Capt. Tommy

Arthur of Ampitiya, and the makings of a champion were well and truly laid in him.

The College gave him a hero's welcome. He was honoured at a College assembly and he was presented with a gigantic silver cup worth more than Rs. 300/- by the Rector for this most outstanding feat. Monday, 17th October, was declared a holiday.

### GUIDES ARE ENROLLED

Jeanne Phillips reporting from Nawalapitiya

UNDER the guidance of Mrs. Robbins, our district commissioner, the Girl Guides of St. Bernard's Convent, Nawalapitiya, were enrolled recently in the school hall.

We had looked forward to our enrolment for quite some time and at last the great day arrived. All the Girl Guides were present, clad in blue and white. They stood at attention in horse-shoe formation with the Lion and Guide flag hoisted.

Came the great moment when the guides lined up individually with the leader and repeated the

promise and received the trefoil. After enrolment we played games and sang songs.

There were the guide mistresses who represented the various schools together with Rev. Mother Superior and the convent staff present at the enrolment.

A social was also held. St. Bernard's Convent, Nawalapitiya.

● In view of the Pope's Day (28 October) the two questions answered this week are particularly timely:

### Birthdays

A happy birthday to the following members who celebrate their birthdays this week.  
29TH OCT.—4TH NOV.

29th Oct: Edward Colman Jayawardene (Hendala), Collin Fernandopulle (Dankotuwa), 30th Oct: Andrew Wilhelm Warkuss (Colombo 6), Colman R. M. Perumal (Mutwal), Teresa Fernandez (Demodera), Romanie Pereira (Kotahena).

31st Oct: Rasanthiram Joseph (Wellawatte), Alexander Manik Sirimanne (Negombo).  
2nd Nov: Jayantha Costa (Negombo).

### 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.

## SCIENCE Scrapbook

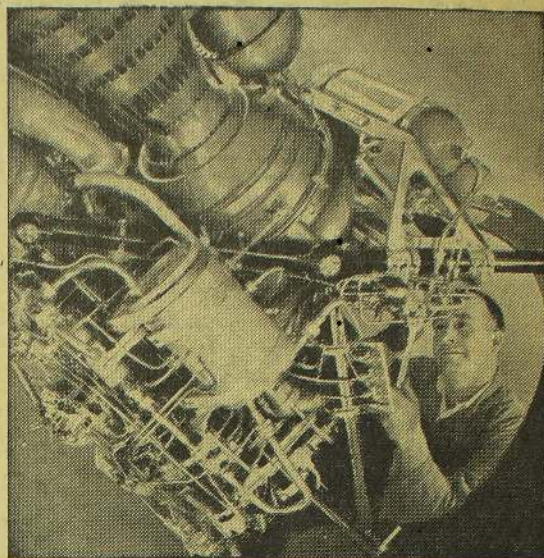
This picture shows a new rocket engine, the Stentor A.S.St. 1-1. The Stentor burns kerosene with hydrogen in high pressure combustion chambers. (Courtesy U.K. I.S.).

The

NEW

ROCKET

ENGINE



## How Little the World Thinks of Death!

THE word "death" means the separation of the soul from the body. Death comes like a thief. It may come suddenly by accident, it can be a stroke, a heart attack or it may come during sleep. Then comes the terrible moment when your memory begins to fade away, your eye-sight fails and you grow

unaware of everything around you. You are then between eternity in heaven and eternity in hell.

Saint Therese of Lisieux said, "The world knows well, how to combine its pleasures with the service of God. How little it thinks of death."

In this present life our soul

needs a home, that is a body organized properly. When the body no longer does its work, then the soul parts from the

He was to undergo. Very often He said to His disciples, "The son of man is to be given up into the hands of a man. They will put him to death, and He will rise again on the third day."

By

Shiranee  
Swaminathan

MEDITATION

If, therefore, we glance at a crucifix, we could easily meditate on the passion of Christ and meditate on death. We seek that place where in eternity the journey is ended, and that is heaven. Here God will flood our hearts with His eternal love.

body and it is then that death comes to us.

NOT THE END

There is a terror about death, but we should realize that life begins at the point of death. God has given each human being a powerful desire to keep on living. Then God gives us death which is a separation from our homes, from all our loved ones, from the pleasures of this world, from all our possessions, comforts and business and finally from everybody and everything on earth.

We must meditate or think about death, so that we may live better and die better. Christ Himself knew the type of death

"In all things remember thy last end, and thou shalt never sin."

St. Anthony's School, Colpetty.

### RIDDLES

1. What money is found throughout the world?
2. What are the most difficult ships to conquer?
3. What was the largest menagerie in the world?
4. What port is sought by every human being?
5. What kind of fortune will one hate to possess?

Answers on next page

upon himself much of the civil government of Rome, and it was really he who was responsible for the comparatively orderly transition of Italy from the Roman order to the mediaeval State, for he provided a centre of stability at a time when one was badly needed.

ST. NICHOLAS THE GREAT (858-867) was one of the most forceful of the early mediaeval popes. One of the chief events of his rule was the long-drawn-out struggle over the deposition of Ignatius by Emperor Michael III and the appointment of Photius in his place as Patriarch of Constantinople. Photius sought Rome's approval of his accession but Nicholas refused to sanction it and annulled the election at the Roman Synod of 863. Nicholas vigorously defended the sanctity of marriage against Lothar II of Lorraine, deposing the archbishops of Cologne and Trier who had connived at a bigamous marriage of the prince. And, as the Oxford Dictionary of the Christian Church remarks, "Apart from his decisive influence on the prestige of the papacy in political matters, Nicholas was a man of high personal integrity, fully conscious of the responsibilities which he owed to his position."



indicated that mere efficiency as a ruler is not enough to win the title from posterity; the pope in question needs to be a particularly notable spiritual leader

Why is the Papal Flag yellow-white?

The symbol of Papal authority is two crossed keys ("I will give thee the keys of the Kingdom of Heaven," Matt. 16, 19) in heraldry. In the Pope's coat-of-arms, these two keys are one gold and one silver. The papal flag represents these two colours. The official papal flag is divided vertically in a white and yellow half, in the white half are two crossed keys, surmounted by the tiara, or three-crowned papal hat.

On the other hand sanctity is not sufficient, either, for it is as pope that a pope is judged.

ST. LEO THE GREAT, who reigned from 440 to 461, was one of the most famous popes of history and one of the most illus-

trious defenders of the Faith. He is both a Father and Doctor of the Church. He opposed the Pelagians and Manichaeans in Italy, the Priscillianists in Spain and the Monophysites in Italy. He dominated the Council of Chalcedon ("Peter has spoken through the mouth of Leo" said the assembled bishops) and his famous "Tome" or Dogmatic Letter formed the substance of this council's decision. Leo also maintained his rights in Illyria, established a permanent legate at the court of Constantinople and greatly strengthened the whole administrative system of the Western Church. He is also famous for his courageous attitude at the time of the invasions of Attila and Genseric. In the midst of all these occupations he found time to deliver to his people a most remarkable series of homilies and instructions which are still to be found in the Roman Breviary.

ST. GREGORY THE GREAT (590-604) was another truly great pope. Born about 540, of an illustrious family, he became governor of Rome, an office

which he gave up to become a monk, his palace on the Coelian Hill in Rome being turned into a monastery. After a period as papal envoy in Constantinople he was chosen pope. It was he who sent St. Augustine to England to bring about the conversion of that country. He reformed the ecclesiastical chant (hence called Gregorian), modified the Mass and left numerous writings on Christian life and doctrine. A staunch supporter of "Benedictine" monasticism, he did much to spread this form of Christian life in the West. In protest against the growing ambition of the Patriarchs of Constantinople who called themselves "The Ecumenical Patriarchs," he adopted the title of "Servant of the Servants of God" which is still used by the popes today. Owing to the disturbed state of Italy and loss of contact with the Greek Emperors, Gregory was obliged to take

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# Schools Mag



We have now come to the close of the month of October—the month which is specially dedicated to the Holy Rosary. Yet the recitation of the Rosary is not limited to the month of October only. It should be recited with devotion and as best as one could all throughout the year. We present today an article on the Rosary which emphasizes its value and the manner in which it should be recited.

## OUR GREATEST TREASURE

THE Rosary is the favourite prayer of our Lady. In all months and tribulations the Church has turned to Mary for aid and comfort. One of the most powerful weapons that Our Lady has given us for overcoming the enemies of the Church and defeating their impiety is the Rosary. It is a sweet chain that binds us to Our Lady.

Many people do not realize the great treasure they possess in the Rosary. They go on fingering the beads mechanically and mumbling the prayers without making any effort to meditate on what they are saying.

The Rosary recited in five decades is not the complete Rosary. It is only one third of it. To gain all the indulgences we should try our very best and recite the fifteen decades of the Rosary, an act which will be pleasing to Our Lady. As Catholics we should recite the Rosary daily in order to gain merit for ourselves and also to please Our Lady. By reciting the holy Rosary many sinners can be converted and there will be peace in our homes.

In each of the apparitions at Fatima Our Lady was insistent upon the daily recitation of the Rosary.

There is no prescribed time when, and special place where the Rosary should be recited. It could be recited at any time and anywhere—while travelling, in bed, during spare time.

The Rosary when recited as it ought to be, combines vocal and mental prayer. Many devout persons are scared at the mere mentioning of mental prayer for they imagine that it is something out of their spiritual approach. This is not so, for all

prayer is mental so far as it implies attention to what is being thought or said by the person praying. When reciting the Rosary if your minds are wilfully distracted by thoughts of worldly affairs then we are not conscious-

by  
**OREEN  
LEONARD**

ly taking part in the worship of God. Instead it nullifies the value of our prayers, and hinders the soul from getting the spiritual enlightenment and grace which are the rewards of prayer. The more mental our prayers are the better we express our memory, understanding and will in the worship of God.

Thus we will realize that our Rosary is our greatest treasure, and we must cherish it and recite it every day.

All Saints' College,  
Borella.

## Let's gather round Mary...

DURING this month of October when the flowers are blooming in all their freshness and purity, as if to greet and honour Mary, we too should show our love to our Mother by offering up garlands of Rosaries purer and fresher than the freshest of flowers that bloom here below. She has asked for it and

we can be sure that it will please her.

It is no easy task saying the Rosary well. Just mumbling the words over and over again won't do. We must concentrate on what we say and not let our minds wander astray; that is why we are asked to meditate on the mysteries while reciting the Rosary. Is it easy? No. But a mother understands a child's weakness, and so I am sure Mother Mary smiles as she gazes

By  
**Naomi  
Tillekeratne**

down on our efforts from Heaven, and gently draws back our wandering thoughts to her.

For Catholics the Rosary is our greatest weapon against all the evils and temptations in life, and it should be the dearest possession throughout life. Have we not heard countless instances where the Rosary has triumphed above fire and sword and won the day for God over His enemies. When the world around is filled with evil, let us gather around Mary with Rosaries and garlands of flowers made by sacrifices. The prayers we say become more valuable when we offer up our difficulties to God.

Our trials and troubles have started. Our Archbishop is bowed down by sorrow and anxiety for us and for our schools. Let us muster in all our strength and send up our sacrifices and Rosaries to Heaven and ask Mary to cast her glance of love on our country and help us and those who govern us, and lead us gently and steadily to peace and happiness. St. Joseph's Convent, Kegalle.

### Bad news

A DOCTOR fell into the well,  
And broke his collar bone;  
A doctor should attend the sick,  
And leave the 'well' alone.

## The end of the Canon

By  
**Uncle  
Ashley**



My dear children,

After the elevation, maybe your eye will catch the little altar server bending impa-

tiently to find out if it's time for him to ring the bell for the minor elevation.

At the end of his words *per ipsum cum ipso et in ipso* (through Him, with Him and in Him) the chalice and host are raised a little. Up to the twelfth century the chalice and host were raised high enough for all to see and adore. This action is symbolic of the Ascension of Our Lord according to some; others see in it the

elevation of the whole of creation through Him, with Him, and in Him.

Whatever be the symbolism of this minor elevation, the Canon of the Mass ends here, and we proceed to prepare for the Eucharistic meal.

Always in Jesus and Mary.

**UNCLE ASHLEY**

Next week: PATER NOSTER.

## THE Children's Story

## THE BANDIT'S PRIZE

THE sun was setting on the hills of the Romagna. Peak after peak, flushed with crimson, rose out of the deep shadows of the valleys and lay jewel-like against the blue eastern sky.

As the last shadows crept up the highest peak a sudden whistle set the echoes flying. Away down in the valley the villagers heard it, and looked fearfully up at the hills. They knew something of that bandit signal. They knew also that wise men notice nothing. So they resumed their talk, fearing even to mention that dreadful scourge lest it should in turn fall on their peaceful homes.

Three times the whistle sounded, and lithe forms ran up the hills toward a certain ruined fortress that, hidden by jutting rocks and peaks, commanded the passes of the Roman road. Very soon the whole band had gathered round its leader, who was known as Enrico, but of whose real identity no one was aware.

It was evident that the chief had news to tell. A dead silence fell on the gang. In swift tones he issued his directions. The whole run of passes was to be guarded that night, for he had learned that the wealthy merchant, Luigi Valori, was making a swift journey over the Appennines to Rome.

Those were the days, sixty days before the coming of the motor car, when a man travelled Italian roads fearfully, always with his life in his hands. But here was one, it would appear, who had something to fear, indeed. It had been his misfortune once to quarrel with Enrico, and Enrico had waited ten years for his revenge. The bandit leader lost no time. Very soon twenty men were off to their posts to watch the passes, Enrico himself leading.

The men kept together for a distance, at certain intervals some of their number falling out until only Enrico and another were left. "You are silent tonight, Beppo," said the bandit chief. "What is the matter? Ah here, is the Via Havina. This corner is my guard. And remember, Beppo, no one but Valori himself is to be taken. Remember too, that the man who delivers the merchant to me unharmed shall be richly rewarded. I wish to hurt the scoundrel in my own way."

With a laugh the chief turned away, scrambling into his hiding place just off the road. Beppo went on. Enrico had not noticed the strained expression on his handsome young face. Mechanically he marched down the uneven path. Presently he arrived at an opening in the hills from where he could see the whole valley. The minute the Valori appeared on the white road he was to give the warning.

Poor Valori! The fate he had been fearing for years had fallen on him at last. Beppo sat thinking, thinking, as a man only thinks at the supreme crisis of his life. At his feet lay the winding, climbing road, still glimmering in the dusk. But instead of that Roman highway, a far-off Tuscan village rose before his eyes. He smelled the pomegranates and oranges, and saw the red wine run in the vats; and in every corner of the village he saw Luigi Valori, whom he was to help catch.

He knew it was not for him to consider; it was his place to obey. What should he do? Go back to Enrico and refuse to do as he was told? That, of course could only have one ending. But Beppo did not think that that was the solution. He knew that even were he shot as a traitor, Luigi would be captured all the same. Somehow he must be made to turn back.

With a panther-like tread that becomes easy to the highwayman Beppo crawled down the hillside to a spot where the road was completely lost in a fork of the ravine. There he paused and made his plans. From the depths of his sash, where the bandit kept his treasures, he produced a brown beard and moustache. He knew exactly what Luigi was like, for had he not seen him from a window in Pisa a month ago? In the dark who would recognise him?

An hour later, when the sound of galloping horses broke the quiet air, Beppo was five miles down the valley, leaping from

rock to rock in his haste. The bandits heard the sound of the hoofs and smiled.

Nearer came the sound. Then there was a sudden halt and the bandits strained their ears. What was happening? Then a distant voice was heard to say "Proceed," and the galloping began again. A few minutes later came Beppo's signal, and men leaped down on horsemen, coachmen and lackeys.

It was dawn. The bandits, after hurling the prisoner into one of the dungeons that lay under their home, had slept for a few hours. But Enrico could not sleep for long. He was impatient for his triumph. Presently he called for his coffee and gave the order to rouse the whole company and bring the prisoner into the courtyard. He lay gloating over the capture.

A disturbance in the courtyard broke up his murderous thoughts. Hastily he went out, and was confronted by an angry group raging round... Beppo! Beppo had taken off his disguise and was listening unmoved to the storm of curses raging over him.

At the coming of Enrico silence fell and chief and follower faced each other. Enrico in a fury of blind rage which cowed even the hard gang, turned on Beppo.

"You to turn traitor!" he stormed. "Speak quickly. Death awaits you."

"I am not afraid of death, Chief."

"Why did you do this thing?"

"Twenty years ago, my chief, Luigi Valori, rescued from starvation and misery a helpless woman and four young children. He was to her like one of the saints of God. He clothed them all and fed them until they could fend for themselves. He sat by her death-bed and gave her a decent burial. That woman was my mother. I am here to die instead of Luigi Valori."

Enrico looked into the fearless face and a mist filled his own hard eyes. He turned away and paced to and fro. Not a whisper disturbed the silence of the hills. Enrico wheeled round again. He held out his hand to the amazed prisoner.

"Go! You are free. Seek your fortunes elsewhere. But go quickly, and let not your shadow cross my path lest I repent."

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(To be continued.)



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### IN MEMORIAM

OF YOUR CHARITY  
please pray for the soul of

**WILFRED A. MUTTUKUMARU**  
(died 3 November 1940)

Merciful Jesus, grant him eternal  
rest, and let perpetual light shine  
upon him. 1446

### 3rd MONTH



Shanthi Gomez

Died 2nd August 1960

"Our loss is great, indeed Lord,  
But Thy Will be done."

Of your charity, please pray for  
the repose of his soul.

Fondly remembered by his loved  
ones. 1442

Balangoda.

### FIRST ANNIVERSARY



J. Solomon Pieris

(of Manapad)

A Requiem High Mass will be  
sung for the repose of his soul on  
Saturday, the 29th October, 1960,  
at St. Lucia's Cathedral, Kotahena,  
at 7 a.m.

Affectionately remembered by his  
son, daughter, son-in-law, daughter-  
in-law and grand children.

Puvulingam Place,  
Borella. 1440



Ann Clematine Demotte

Born 1889

Died 30th October 1958

You are not forgotten mother dear  
Nor ever you will be  
As long as life and memory last  
I will remember thee

By your loving and only daughter  
Bridget Smith.

No. 147, Hekima,  
Wattala. 1434



H. Richard de Zoysa

(Died 25th October, 1958)

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

May he rest in peace. Amen."

(Fondly remembered by his sorrow-  
ing wife and children).

863, Blomendhal Road,  
Mutwal. 1428

Joseph Louis Pereira

Died 30th October 1952

Masses for the repose of his soul  
will be said at 11 a.m. at St. Philip  
Neri's Church on 30-10-60 and at  
6-30 a.m. at St. Mary's Church on  
31-10-60. Your presence and prayers  
for the departed earnestly  
requested. 1439



Pearl Constance Rodrigo

Died 3rd October 1960

Requiem High Masses will be  
offered at St. Mary's Church, Bam-  
balapitiya, at 6.30 a.m. on Thurs-  
day, 3rd November 1960, and at  
St. Philip Neri's Church, Pettah, on  
Wednesday, 2nd November, 1960,  
at 5.15 p.m.

O darling Mama devoted beyond  
compare

Jesus and Mary loved you much and  
suddenly bid you come up there—  
Our lives will be for thee a prayer.

Your presence and prayers  
earnestly requested.

Very affectionately your beloved  
husband and Felicia, Henry, Brian  
and Clive.

Govt. Flats,  
Colombo 4. 1445

A. Albert Perera

(Died on 2-11-1954)

The printed word can never ade-  
quately

Express our grief and tears,  
Your dear ones still cherish your  
memory

Throughout these six years.

A Requiem Mass will be said for  
the repose of his soul at Mahawela  
Church on 2-11-60 at 7.30 a.m.

Madawela Ulpotha,  
Matale. 1447

### THANKSGIVINGS

MY most humble and grateful  
thanks to the Most Sacred  
Heart of Jesus, Our Lady of Per-  
petual Succour and St. Jude  
Thaddeus for the great favour  
received in a most difficult situa-  
tion. A. C. Jayetilleke. 1451

MY belated but most grateful  
thanks to Our Lady of Per-  
petual Succour, St. Jude, St.  
Frances of Rome, St. Charles Bor-  
romeo and St. Anthony for the  
success in the Degree Examina-  
tions. — F. J. 1435

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### FATHER S. J. VETHANAYAGAM O.M.I.

FIFTY priests assembled at St.  
Mary's Cathedral, Jaffna, at  
5 p.m. on 8th October around the  
mortal remains of the mother of one  
of them. 48 hours later they all re-  
assembled at the same place but this  
time one of them was lying-in-state  
while the others stood around praying  
for the repose of his soul. Father  
Vethanayagam had left this world  
as dramatically as he had lived.

Father Vethanayagam hailed from  
the pleasant village of Atchuevy  
which has got into the habit of pro-  
ducing outstanding men. It is the  
birth-place of Knights and Cheva-  
liers, poets, historians and journa-  
lists, merchants, princes and members

of the learned professions. Its chief  
pride, however, are the many and  
distinguished priests it has given to  
the Church.

Young Vethanayagam was some  
years my senior at school but it was  
my good fortune to come under His  
influence as we lived under the same  
roof for a few years. I was edified  
by his piety, dazzled by his scholastic  
brilliance and thrilled by his indomi-  
table courage. To me he seemed  
the nearest approach to a hero.

He continued to stand on the same  
pedestal even after I left school and  
he became a priest in 1926. All the  
years of his long priestly career but  
the last were spent in the missions.  
By nature he was impetuous but he  
converted this apparent defect into  
an asset in the missionary field by  
his tremendous ardour for the salva-  
tion of souls. The young were his  
special care and his happiest mo-  
ments were in the company of  
children. Wherever a school was  
needed he saw to it that one was  
provided.

Both in intellect and physique,  
Fr. Vethanayagam was a stalwart.  
He had a tornadic personality. There  
was no room in his make-up for  
anything mean or petty, and what-  
ever he did was done in a big way.  
Compromise and half-way measures  
were alien to his nature. He had  
no mental reservations, and he was  
devastatingly outspoken especially  
when he was convinced that an in-  
justice had been or was going to be  
done. He had no use for human  
respect or personal popularity.

But he was immensely popular.  
The friends and old parishioners  
who came in their hundreds to pay  
him their last respects bore ample  
testimony to the affection and es-  
teem in which they held him.

May Perpetual Light shine upon  
this doughty Warrior of Christ.

S. M. J. LOUIS.

### U.S.S.R's Front

Continued from page 5

had been severely beaten and left un-  
conscious after he had committed the  
"affront" of dancing with a  
Russian girl. Said Okullo:

"I was dismissed from the univer-  
sity when the Kremlin-run Afro-  
Asian Committee realised that our  
African Students' Union, a cultural  
organization, was not prepared to be  
used for propaganda purposes. This  
came after months of tension  
between the two organizations."

About the classes in the Russian  
language, Okullo had to say this:

These classes were attended by  
members of the Komsomol who used  
the opportunity to measure up the  
students and to report on their polit-  
ical ideas. They were the watch-  
dogs, out to use the Africans—or  
divide them.

The experiences of constant indoctrina-  
tion, racial discrimination and  
other hardships encountered by these  
young Africans in Moscow are not  
unique. The situation—well known  
to students of the Soviet scene—has  
never been publicly discussed or  
proven because most governments  
(e.g. the U.A.R.) have forbidden  
returned students from describing  
their life in Moscow.

## Shyami's Rosary

"Archa, why do you say prayers  
with the Rosary?" asked  
five-year-old Shyami. "To make  
a garland for Baby Jesus," says her  
granny and, with the help of pictures  
of the Rosary-mysteries, she relates  
the stories in the simplest way pos-  
sible.

by R. P.

"I like the Mother of Jesus  
very, very much. Won't you buy a  
Rosary for me?" and Shyami did  
get one.

Neatly dressed for the evenings,  
she takes her Rosary and calls her  
granny to go out with her. "Let us  
say the Rosary, Archa," she would  
say and they sit on the steps of a  
little lotus pond, far out in their  
garden.

Then came a very bad day for  
Shyami. She was extremely stub-  
born, kicked, screamed and was  
very, very rude to all. That even-  
ing she did not call her granny to  
say the Rosary.

After dinner, there came a sullen  
little girl and said rudely: "I want  
to say my prayers." The granny  
kneels with her in the prayer-corner.

The little one bursts out  
crying! "Archa, is Jesus very,  
very sad?" "Very glad too, for  
Shyami is sorry she was naughty,"  
Sobs abate. The little one sleeps  
peacefully.

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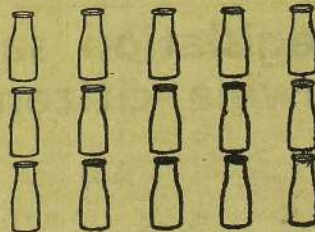
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## ● ROUND-UP OF SCHOOLS' TAKE-OVER PROTEST MEETINGS

### ● Ratnapura

"MEMBERS of every religious denomination, whether Buddhist, Christian, Hindu or Muslim, would always prefer to have their children educated in a religious atmosphere of their own," says a resolution passed unanimously at a largely-attended meeting of residents of Ratnapura held at St. Aloysius' College, Ratnapura, and presided over by Mr. L. E. J. Lakrajasinghe, J.P., to protest against the nationalisation of assisted denominational schools.

Mrs. A. B. Jayasuriya and Messrs. N. Premadasa, W. M. Abeygunaratne, C. Stembo and J. B. Guspary spoke convincingly in support of the resolution.

The resolution while requesting that the take-over be deferred pending the report of a Commission on its feasibility, assured the Government of the whole-hearted co-operation of parents, teachers and well-wishers of the students of St. Aloysius' in the implementation of a national scheme of education compatible with the aspirations of the racial and religious communities.

### ● St. Xavier's Old Boys

At a general meeting of the Old Boys Union of St. Xavier's College, Marawila, with the Rector, Rev. Fr. J. B. Andradi, in the chair, the gathering vehemently protested against the take-over of assisted schools, without due safeguards and provision for the education of children in a religious atmosphere. Mr. C. Hettiarachchi pointed out that under a State monopoly of education Catholics would not be able to educate their children in accordance with their beliefs. A resolution was moved by Messrs. A. Shelton Fernando and G. Weerasinghe and was unanimously passed requesting the Government to accept the demands put forward by the hierarchy on behalf of the Catholics.

### ● St. Patrick's O. B. A.

THE following is the text of a telegram despatched to the Hon. the Prime Minister by the Hon. Secretary of St. Patrick's College Old Boys' Association, Colombo, on behalf of the Association:

"Old Boys' Association, Colombo Branch, St. Patrick's College, Jaffna, strongly protests against the take-over of assisted schools. As lawful heirs of our college and its belongings, request Government please desist from this act which is against parental and fundamental human rights."

### ● Ilavala Students

At a protest meeting held at Ilavala under the auspices of the Catholic Students' Federation, resolutions were passed by the Catholic boys and girls attending the assisted schools in Ilavala, Mathagal, Mareesankoodal, Pandatheruppu, Sillalai, Periyavilan and Valuthmalal protesting against the take-over and the unholy haste and secrecy surrounding it, which savoured of totalitarian methods.

Among the many points stressed by the various speakers were the following:

The necessity for freedom in education. The right of parents to provide education for children in schools of their choice. The necessity of a religious atmosphere for a religious education which could be treated only in schools conducted by religious bodies.

One of the speakers, Mr. A. Tharcisius, declared that only a Catholic school could make them good Catholics.

## HAMBANTOTA opposes the TAKE-OVER

THE take-over of schools was nothing else but a step towards Communism, said Mr. W. Dahanayake, M.P. for Galle, speaking on 22 October at a meeting organised by the Young Men's Progressive Association at Millington Park, Hambantota, where the large crowd assembled included van loads of people from Tangalle, Tissu and Ambalantota.

As examples, Mr. Dahanayake cited Hungary, Tibet and Kerala. If the people were not alive to the sinister plans of the Government, said he, soon this nation would be swept away by the wave of Communism.

He told them that the schools take-over may appear to some as an attempt to break the power of the Catholic Church in Ceylon, but nevertheless it was a hit aimed at Buddhism too. Ananda College, which was a bastion of Buddhist education, would become a bulwark of Communism, he declared.

Today the law of the land was a law of force, said he, and he could prove anywhere and on any platform that the policies of the present government were diametrically opposed to the policies of the late Mr. Bandaranaike.

Speaking with much feeling Mr. U. L. F. Perera said that the take-over was an act of revenge against the Catholics. To the

great dismay of the minorities, things were planned in a hurry and executed in spite of opposition. What wrong, he asked, had schools like Ananda, St. Joseph's, St. Benedict's done to be denied their existence. St. Mary's College, Hambantota, was built on the sweat and blood of a missionary — the Rev. Fr. Paul Cooreman. Was he inspired by any monetary motive, he asked. The schools take-over and the control of the press, said he, were steps taken to pave the way for Communism.

Muhandiram A. K. Wijeratne said that the socialism of the present government was preparing the way for Communism.

A resolution opposing the take-over of all assisted schools before appointing a commission was moved by Mr. T. M. Noor and copies of it forwarded to the Prime Minister and the Minister of Education.

## Marawila's Parent-teacher Association voices protest

(from Herbert de Silva, our Marawila correspondent)

"ONCE the schools were taken over by the State, they would lose their Catholic atmosphere," said Rev. Fr. Alfred Lobo, Parish Priest of St. Mary's Church, Marawila, at the inaugural meeting of the Parent-Teachers Association, Holy Family Convent, Marawila, when the newly-formed association protested against the violation of parental rights by the Government.

"That was one of the dangers of a State monopoly of education," said Fr. Lobo, "where it denied the inalienable right of parents to choose the education for their children."

Mr. K. P. Francis de Silva, President of the Wannappuwa Branch of the Jatika Guru Sangamaya, asked what was the necessity for the Government to take over denominational schools when these schools had up to date co-operated with the Education Department in following the code of education with acceptance.

Rev. Fr. J. B. Andradi, Principal of St. Xavier's College, Marawila, said that although the Government had said that steps would be taken to teach religion in schools after the take-over, it had not specified its policy. The appointment of Welfare Boards, he added, would not in any way help the progress of education as the powers vested in them were so limited.

## Hasty Legislation, say Polgahawela citizens

WHEN democracy was threatened by hasty legislation, such as the present schools take-over, they, as parents and citizens, could never keep quiet, said Mr. K. B. Epakande, former Chairman of the Polgahawela Town Council, at a meeting of parents, past pupils and well-wishers of St. Bernadette's College, Polgahawela, presided over by Mrs. B. Pariraja.

Although the Government thought the masses were behind them, one had only to walk round the villages, said he, to realize how mistaken the Government was.

Mr. M. B. Jayasena de Silva said that the Minister of Education had given two reasons for the take-over:

1. To bring the entire system under one central authority.
2. To establish a system of national education.

No one knew what the latter meant. How then, he asked, could they be expected to support something they did not understand. As regards the central authority, he said that even at present there was a central authority — the Director of Education.

Mr. H. D. Michael said that Communism was behind all these schemes. As Catholics, he added, no one opposed the idea of national education, but they were definitely against the idea of the government taking over their schools, which were their cherished possessions.

Mrs. Pathiraja said that without anyone knowing what the proposed national education was, it

would be like leaping in the dark if the schools were handed over to implement such schemes. Owning to such hasty schemes their children would turn out to be children devoid of religion, proper education and culture.

Two resolutions were adopted and a committee appointed to discuss further action.

### Sex Licence

Continued from page 7

initiative can be successful in clearing out the dirt," said Bishop Dwyer.

"Unless moderation is forced on authors, publishers, and entertainers by public opinion there could come a very violent reaction, with people calling for the lash for sexual crimes and the like."

### Mutwal procession

Continued from page 1

At the end of the journey, with the Sacred Monstrance in Fr. Fabian Fernando's hand signing the Cross through the falling rain drops, the crowd sighed, stood still and felt satisfied.

## NEW ANTI-RELIGIOUS MONTHLY IN U.S.S.R.

A NEW monthly in the U.S.S.R. called "Militant Atheist," an anti-religious publication, is scheduled to be published this month in Kiev as part of the continuing atheist ideological campaign being waged in the U.S.S.R.

The new publication, *Voinichy Ateyst*, was announced briefly by the Soviet Radio at Lvov. It will augment other State-sponsored anti-religious publications, as well as anti-religious material carried regularly by Soviet newspapers and radio stations.

It will be an organ of the Ukrainian branch of the Soviet society for the dissemination of scientific and cultural knowledge, according to the broadcast. The All-Soviet Society, post-war successor to the Bolshevik Atheist League, last year itself launched a new major anti-religious monthly entitled "Science and Religion."

### Thandavanvely Feast

(from our correspondent)

THE Annual Feast of Our Lady of Fatima at "Fatimagiri" was celebrated with great enthusiasm and splendour recently.

The highlight of the celebration was the grand candle-light procession along illuminated streets. Solemn Vespers was sung by Mgr. J. D'Sa, Administrator, and the Festival Mass by Fr. G. E. L. Wambeck, the Parish Priest.

## CONSECRATION DAY IN SCHOOLS

Continued from page 1

and girls marched in procession to the Cathedral Square.

His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., addressed very movingly the multitude. His Grace then read the Act of Consecration which each child repeated in measured tones.

Benediction of the Most Blessed Sacrament concluded the ceremony.

### ● At Moratuwa

Eight hundred voices of pupils ranging from the Kindergarten to the H.S.C. forms blended in unison as they read the words of the Consecration at the Convent of Our Lady of Victories, in Moratuwa, last Friday.

Erected for the occasion was a beautiful little altar decorated by the Sodalist. The recitation of the five decades of the Rosary with the hymn to Our Lady of Fatima spear-headed the ceremony.

Fr. Edmund Fernando delivered a moving sermonette.

### ● At Kalutara

Hundreds of boys and girls of Holy Cross College and Holy Family Convent, Kalutara accompanied by their parents were present at Holy Mass on Saturday morning.

Immediately after the Benediction of the Blessed Sacrament, Fr. Theodore Peiris solemnly consecrated the two institutions to Our Lady of Schools.

### ● At Diyalagoda and Maggona

Over 600 school children drawn from five schools in Diyalagoda and Maggona attended Holy Mass at St. Mary's Church, Maggona.

At each of the five schools special altars, beautifully decked, were raised.

Rev. Fr. K. D. A. Nanayakkara, O.M.I., visited each school and, enthroning an image or picture of Our Lady, consecrated the institutions to Our Lady of Schools.

The recitation of the Rosary and a hymn to Mary concluded the ceremonies.

### ● At Borella

In order to ensure a full turnout for the Consecration, All Saint's College, Borella held School Sessions on Saturday.

At 11 a.m. the Catholic pupils assembled in the school hall. Our Lady stood looking down on the children from a beautiful chaste decorated altar of blue and white.

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