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"THE STRUGGLE FOR OUR SCHOOLS HAS NOT ENDED, IT HAS JUST BEGUN..."

2500 TEACHERS SAY THEY WILL FOREGO GOVT. BENEFITS

Present Bill is reprehensible

(by our reporter)

"THE GOVERNMENT HAS ACTED IN A MOST UNJUST AND UNFAIR MANNER AND THE TEACHERS SHOULD SHOW THE GOVERNMENT THAT THEY LOVED THE CATHOLIC SCHOOLS. THE STRUGGLE FOR OUR SCHOOLS HAS NOT ENDED, IT HAS JUST BEGUN," DECLARED MR. C. M. FERNANDO, PRESIDING AT A 2,500-STRONG ASSEMBLY OF CATHOLIC TEACHERS HELD AT THE BONJEAN MEMORIAL HALL, ST. JOSEPH'S COLLEGE, LAST SATURDAY.

Although the appeals of Catholics to the government have proved futile, said Mr. Fernando, they will now appeal to the Governor-General and even the Queen, to have the injustice done to the Catholics of this country redressed.

Strong resolutions condemning un-animously the government's action in passing legislation to take over the Assisted Schools, were passed at the protest meeting.

A Chilaw teacher, Mr. K. Francis de Silva, stated that dire consequences would befall the education of the country as a result of that legislation.

The State had no right to stake a claim to Catholic schools. The managing authorities were the owners of such property and it was both immoral and illegal for the State to attempt to take them over, he said.

Mr. L. H. Horace Perera of Aquinas University, commenting on the

propaganda put across by government that the majority of Catholic teachers were in favour of the take-over, said that such statements made even by persons of authority such as the Minister of Education were without any foundation. "The government should take note from the numbers present here and the extent of the sacrifices you are prepared to make, how important and sacred to us is the cause of the Catholic education of our children" stated Mr. L. H. Horace Perera, pointedly addressing the swelling ranks of the under-privileged, under-paid Swabasha teachers present at the protest meeting.

It was estimated that over two thousand of the two-thousand-five hundred present, were Swabasha teachers from the remote provinces.

All these teachers have everything
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Picture shows participants of the Central Guilds' Council Pilgrimage to Madhu, following the Stations of the Cross. (See News-report on page 7)

★ Round-the-island

POPE'S DAY CELEBRATIONS

Striking demonstrations of Catholic solidarity and Catholic fidelity to the Papacy were witnessed on Pope's Day this year, according to reports reaching the Messenger. Below we publish a cross-section of the reports received:

• Jaffna

HIS Lordship the Rt. Rev. Dr. J. Emilianus Pillai, O.M.I., celebrated Mass at the Cathedral in the morning and preached a moving sermon on the significance of the occasion.

A rally in honour of the Pope held in the evening was presided over by His Grace the Most Rev. Dr. Thomas Pothacamury, Archbishop of Bangalore.

As the bells of the Cathedral church pealed joyously and the Papal Anthem resounded, hundreds of Catholic children marched past the Papal Flag which was ceremoniously hoisted by His Grace. Speeches were made by two children and a teacher, Mr. Ambrose, spoke on the loyalty every Catholic should have to Christ the King and, because of Him, to His representatives, the Pope and Bishop.

He said that the darker the days grew, the stronger should be the loyalty to authority. He dwelt at length on the Schools issue and voiced the sentiments of all the Catholics, insisting that they would be blindly obedient to their Bishops.

His Lordship the Bishop of Jaffna stated that no Catholic could accept any law which would try to separate him from Christ. His Lordship said that for a Catholic, there was no school other than Christ's school, no home other than Christ's home, no education without Christ. He exhorted every one to be ready to sacrifice the temporal, the earthly, sacrifice even life itself, for the sake of preserving union with Christ. His Lordship insisted on the importance of the loyalty of Catholics to the representatives of

Pope's blessing for Ceylon

HIS Eminence Cardinal Tardini has sent the following cable to His Grace the Archbishop, in reply to Ceylon's wishes to the Pope on the occasion of the second anniversary of his election:

"SUPREME PONTIFF EXPRESSES CORDIAL GRATITUDE DEVOTED MESSAGE PRAYERFUL GREETINGS GLADLY IMPARTS YOUR EXCELLENCY CLERGY RELIGIOUS FAITHFUL DIOCESE PATERNAL APOSTOLIC BLESSING — CARDINAL TARDINI."

The message of greetings sent by the Archbishop was as follows:—

"Occasion second anniversary Pastors faithful of Church in Ceylon offer beloved Holy Father prayerful wishes affectionate filial homage of indefectible loyalty this hour of Faith ARCHBISHOP COORAY-CEYLON."

Christ. Enemies were very busy, trying to divide the Catholics. "Be warned and forewarned against this diabolic influence," His Lordship said.

His Grace the Archbishop of Bangalore spoke in Tamil. He stressed the importance of the unity and loyalty of the Catholics. His Grace

TURN TO BACK PAGE

Is it war on the Church?

AT a time when Members of Government have tried their utmost to put up a facade of religious freedom even while crushing fundamental rights and taking over the Schools, there come other ominous signs that the freedom which they speak of, is a freedom that is not being extended to Catholics. All men are perhaps equal; but in the State of Sri Lanka, some men are less equal than others.

The actions of the Government have given away the show hopelessly. Here are the facts:

- Sudden acquisition of an acre of land at Minuwangoda, supposed to be for a Post Office.

- Acquisition of 16 acres of land at Wanathamulla on October 31st for a housing scheme for shanty dwellers. In both cases, all circumstances point to a flagrant violation of our rights as citizens. It is time that Catholics of Ceylon asked themselves the question: IS THIS THE FIRST PHASE OF PERSECUTION OF THE CATHOLIC CHURCH?

M. M.

(see page 7)

Indian Archbishop speaks of minority rights and schools

"Don't ignore India's example!"

"THE proposed take-over of denominational schools by the State is a violation of the fundamental right of the parents to educate their children in the schools of their choice," declared His Grace the Most Rev. Thomas Pothacamury, Archbishop of Bangalore, speaking at the Prize Giving of St. Patrick's College, Jaffna, on Monday. "The Indian Constitution," he went on to say, "guarantees to minorities, whether based on religion or language, the right to establish and maintain schools of their choice (No. 30 section 1, 2). It further directs that such schools should not be discriminated against in the matter of financial subsidies. This public document of your neighbouring country should be studied and appreciated by Ceylon."

Speaking on the importance of religious education, His Grace remarked that if religion is divorced from education, man's finest instincts would be irreparably damaged. Just as the infringement of the physical law would have harmful effects, so also the infringement of the moral law, which is a necessary consequence of merely secular education, would have baneful consequences.

His Grace the Archbishop of Bangalore expressed surprise at how a country like Ceylon could think of a State monopoly in education. The people of India and Ceylon are deeply religious-minded. They all desire that the children be prepared and equipped with knowledge which is required for life after death. Such a deep religious instinct cannot admit State monopoly in education, His Grace said.

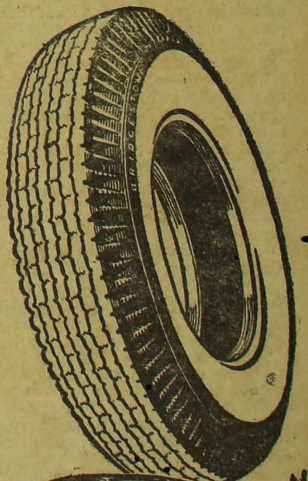
His Lordship the Rt. Rev. Dr. Emilianus Pillai, O.M.I., who presided, welcoming the Archbishop of Bangalore remarked that it was particularly gratifying to welcome him at a time such as the present, since he came from a country of great men and truly great statesmen who "have shown us that the minorities although helpless as far as power goes, can and should be treated with humanity and justice."

(Continued on page 12)

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LETTERS

Schools' Referendum — Dangers Ahead!

THE Schools Bill has been passed. In spite of the dice being loaded heavily in favour of the State — with the 75 per cent. majority and withdrawal of Teachers' pension rights being a negation of elementary democracy — it may be possible for a few of our big schools to escape the clutches of State regimentation. But after keeping my eyes and ears open, I must sound an Urgent Note of Warning.

There seems to be a certain over-optimism on the part of our Rectors, Principals, Managers and Teachers. They are confident that Old Boys will rally round their colleges and help run them as private schools. This may be so, but they seem to forget that the first and foremost factor is obtaining the requisite 75 per cent. majority at the Referenda. In this connection, I see that over-optimism is going to cost us a few of these colleges and convents! We must work hard for this percentage and let us not sit by and let the ground be cut under our feet.

The forces of evil are at work. They are burning midnight oil and scheming and creeping with stealthy footsteps, to see that even the Referenda go against schools which ask for them.

As is well known, during the last four years, there was an "Action Committee" sitting in a Colombo house, which manufactured letters to the press in regard to the schools issue. By arrangement, willing tools in various provincial towns signed and sent these up to the newspapers. The newspapers published these letters, and thus was created the desired impression that there was an all-Island demand for the take-over of schools! That shameful fraud has succeeded. Now this "Action Committee" is leaving no stone unturned to see that every school that asks for a Referendum to go private is denied that privilege.

Hundreds of Hindu, Muslim, Buddhist and Protestant parents who received their education in Catholic schools and whose children now attend Catholic schools will any time vote for these schools to remain private. Catholic parents will do the same. This is specially so of our convents. But financial considerations are naturally making many of them sit on the fence. For many it is a hard decision to make. So our "Committee" are already exploiting the situation. They are sowing the seeds of hate, antagonism, suspicion; and "Catholic Action," the "immense wealth of the Archbishop" are tossed about. Old Protestant religious prejudices are being fanned. Various devices and bogeys are being used.

As I said, over-optimism with regard to the Referenda is going to cost us a few schools, unless there is a greater awareness on the part of Catholics, Diocesan Managers, Local Managers and others interested, of the forces that are at work. Old Boys and their Unions can certainly render any assistance after a school goes private; but before that the confidence of parents of children attending schools which hope to go private must be won; their problems and difficulties must be looked into; there must be open discussion of all matters involved, and assurances and guarantees that are possible must be given.

There are many questions which even Catholic parents would like answered, but today they are groping in the dark. Co-ordinated and sustained action on the part of all concerned is URGENT, if we are to save even a few schools. This is no time for optimism. This is no time for inaction. The forces of evil are working in the silence of the night.

Anxious Catholic Parent.
Colombo.

The Take-Over: a Denial

ON page 3 of the issue of the *Buddha Peramuna* dated 24-9-60 there appeared an entirely untrue version of what transpired at a home-to-home talk which Rev. Fr. P. Schram, O.M.I. had with the Teachers of the leading Catholic schools in Negombo on 9-9-60.

Not only were banner headlines given to the Rev. Father holding him up as the champion of the take-over, but also bold-type prominence was given to S. P. Selvaratnam, Principal, St. Mary's College, Negombo, who, according to the paper, "spoke long showing his loyalty to the take-over."

The upshot of all this was that members of the hierarchy were twitted by some Officials in the Education Department about the Principal of a Catholic College going counter to his own superiors on a matter that is of vital interest to all Catholics.

A refutation of this was given in the *Catholic Messenger* by Mr. J. L. Peries a fortnight ago, but still my name has not been cleared.

It is true that I spoke for some length of time. That was in the way of a friendly discussion. Be it noted that that meeting was not for publication. It was an evening with a Priest who detailed the lines on which the Catholic laity should co-operate with the Catholic hierarchy for the furtherance of Catholic ideals in our schools. I remember saying very distinctly at that meeting that whatever personal differences one may have, it was the duty of all Catholic Teachers to extend the hand of co-operation in the spread of Catholic ideals, and to be ready to spend even some time after Class Hours on week-days, and on Sundays to help in organising Classes on Christian Doctrine. I never stood for the take-over nor do I do now. Let that misinformed reporter, whoever he be, understand that it is a gross injustice to have presented me in that light in that issue of the *Buddha Peramuna*.

S. P. Selvaratnam,
Principal,
St. Mary's College,
Negombo.

Negombo.

The Rosary — and the Pope

NO Catholic would have been surprised to read in the *Messenger*, that His Holiness the Pope says all 15 decades of the Rosary every day. As the Father of Catholic Christendom, he is aware of the evils that beset the Holy Church of God, and how the enemies of God are waging a total war to pervert humanity from the spiritual to a materialistic way of life.

The Pope also knows how, since the time of St. Dominic and the Albigensian heresy, the Rosary has proved to be a sure shield against all attacks on the Church. Hence it is that he has added with such conviction: "The Rosary was a source of enthusiasm for battles — without canon and without horror — which the Church conducts for truth."

May the Rosary be the shield of the Catholics of Ceylon too, as they face and go "through the gloom-enshadowed, troubled days to be."

Child of
Our Lady of Lanka.
Colombo 7.

Catholic Action

THE declaration in public of the Hon. T. B. Ilangaratne that "Catholic Action is anti-God" has been reported in the press more than once. For his information and that of the others who may think likewise, may I append the definition of Catholic Action as understood and acted upon by Catholics:—

"Catholic Action is the sharing by the laity in the apostolic work of the Church. Just as citizenship of the State, so membership of the Church does not merely confer benefits, but it also imposes obligations to foster and promote the good of the Church according to one's capacity. But such effort must be organized, if it is not to dissipate itself and lose its vigour and direction. Catholic Action is, therefore, organized action.

"Catholic Action has a spiritual purpose, and no other. The Church is a spiritual society, Catholic Action neither can nor wishes to go in for any party politics nor to be itself a political party" (Pius XI). But while pursuing its aim of spiritual good, Catholic Action necessarily contributes to the well-being of civil society for Christian principles are the basis and guarantee of true civil prosperity, and the properly enlightened Christian conscience ensures civic virtues and the promotion of the common good by word, act and example.

"The lay apostolate is particularly needed these days because religious indifference has become very widespread and large movements are afoot proposing to men false solutions of the evils and perplexities of the times. In many cases the clergy, for lack of

What Catholics Demand.

CATHOLICS demand that the State grant them the freedom and the financial support to educate their children according to the tenets of their religion. Everyone has the right to education. We, Catholics, believe that sound and proper education is not concerned with instruction alone but also with the moral development of the child; that it requires a religious background and the inculcation of religious principles.

To us, the Catholic atmosphere in our schools is vital. Religion is not simply a subject to be imparted at stated hours; it is something to be lived at every moment, something to engage every faculty of soul and body, something which is inseparable from the well-being of the soul as the air we breathe is from the physical welfare of the body.

For a Catholic child such an education can only be obtained in a Catholic school. Church law makes it clear, and that it is no mere theory is shown by the fact that 93 per cent. of the Catholic school-going children attend Catholic schools. What have not the Catholics all over the world suffered for their schools?

Need for assisted schools

Catholic parents should, therefore have an opportunity to choose for their children the type of education that they desire, namely, education in Catholic schools. The Catholic Church imposes on all Catholic parents the duty of sending their children to Catholic schools.

Other religious bodies may or may not do likewise, according to their tenets; but the State cannot tamper with the moral obligation imposed by religious persuasions. That obligation must be left to the conscience of individuals and to internal legislation of religious bodies. And, the

Government cannot alter the constitution of any religious body except at the request of the governing authority of that religious body.

In a country like Ceylon, where poverty is widespread, schools should be assisted as otherwise parents will have no effective choice; but, whether

assisted or not, there should in any case be Catholic schools providing the type of education that parents desire for their children.

Conscience demands it

Mark you, there is no 'education question' for the rich. Any man who can afford to send his son or daughter to a public school at home or abroad has an abundant choice, and has no difficulty in placing his child in charge of teachers of whom he thoroughly approves. Why should the poor man be denied all margin of choice? Why should he be compelled to entrust his child to teachers whom he disapproves? Give us a chance of collaborating with our countrymen in evolving a national scheme of education, an education in conformity with our cultural and religious aspirations, and we will show you that we can look the world in the face and say:

"... nought shall make us rue
If Lanka to itself do rest but true."

"Let it be loudly proclaimed and well understood and recognized by all, that Catholics, no matter what their nationality, in agitating for Catholic schools for their children, are not mixing in party politics, but are engaged in a religious enterprise, demanded by conscience. They do not intend to separate their children either from the body of the nation or its spirit, but to educate them in a perfect manner, most conducive to the prosperity of the nation. Indeed, a good Catholic, precisely because of his Catholic principles, makes the better citizen, attached to his country, and loyally submissive to constituted civil authority in every legitimate form of Government." (Pius XI: *The Christian Education of Youth*).

(CONCLUDED)

We want to be in it

Our schools, though Catholic, do not exist for propaganda purposes. They exist for educational purposes, and no one has yet ventured to bring against them the charge of inefficiency. Time and again, all over the country, we have been complimented on the high standard of excellence obtaining in our schools, and the nation will find that we are capable of draining the deepest draught of schooling provided it be presented to us in a cup above suspicion. Have we not made a success of every educational scheme put forward by Government? Have we failed to co-operate with the Government in any national scheme, as long as we had a place in it?

We do not want to be thrust outside the national system of education. We are passionately anxious to remain within it. We yield to none in our love of fatherland. Nor is that love any less because we link with it the love of faith. Ours is no cheap patriotism of the kind that has known no wrongs. Ours is a seasoned patriotism which has sur-

COMMUNIST VOCABULARY

THE country has often and on been treated to an exhibition of verbiage from the leftist parties which is the orthodox Bolshevik's answer for all contradictions deriving from his love for abusive language, fortified by a richness of expletive and vituperation that was taught him by the master.

Fr. Edmund Walsh, S.J., once made a catalogue of the favourite epithets used by Lenin to describe those who questioned the Marxist hypothesis. In a very limited number of pages he found: bootlickers of the capitalists, idlers, drones, loafers, tyrants, bullies, bosses, sweaters, exploiters, traitors, liars, despots, grafters, robbers, swindlers, plunderers, thieves and sneaks.

To the unresponsive masses unendowed with a sense of "gradualistic objective" he applied such descriptive terms as: slaves, serfs, bondsmen, cringers, crouchers, boneheads, boobs, goats, dupes, duffers, fools, tools, prisoners, cat's-paws, galley slaves, curs, cravens, dogs and beasts of burden.

All of which duplicates the finality of the reply given by that mule driver in the artillery regiment in France during World War I. He came from the mountains of Tennessee, and when his caisson stuck in the rich, clinging mud of the Argonne, he urged his mules forward with a Niagara of profanity that made the leaves tremble. A chaplain was hurrying past, and out of sheer curiosity he paused and asked the mule driver: "Son, where did you learn it?" Who replied: "Parson, it ain't ever learned, it's a gift."

Democracy

Amongst the many who are beguiled by the false propaganda poured forth from Communist lands, we find quite a number who accept at face value the terminology of Communist agents, and who avidly swallow terms that

numbers, opportunities and the means of contact, cannot bring the influence of the Church to bear" (Pius XI).

Thus, it will be seen that the Catholic Action Movement is intended to promote the love of God in Catholics and also to equip them well to withstand the attacks of the forces of anti-God by maintaining their spiritual and social values intact.

C. A. Senanayake.
Ratanapura.

are used by these emissaries in exactly the opposite sense to that which free nations understand by them. Thus we hear Soviet agents talking of democracy in Russia and its satellite nations, whereas their idea of democracy is not the elective system in vogue in truly democratic countries, but a one-party Government—the Communist Party in power, and any

by O. A. Devaprema

other party in jail that would be so foolish as to contest an election. Why, there is no semblance of democracy in Soviet countries; yet their agents have the brazen effrontery to emphasize the term democracy and to prate about it as if genuine democracy existed only in Soviet Russia and the countries groaning under its iron heel and screened off from the rest of the world by the iron curtain.

The epithet "Fascist" is constantly employed by Communists in order to discredit and smear those who disagree with their infamous system. Certainly the Church is opposed to all totalitarian rule, be it Nazism, Fascism, or Communism. And all true democrats reject these "isms." Yet Communists, who cannot spell the word "democracy," who have embraced the worst possible form of Fascism — Red Fascism — have the shamelessness to pose as democrats and to besmirch as Fascist genuine democrats who repudiate Communism. For Communists, the word Fascist means anti-Communist!

Reactionary

Another term that intrudes itself in Communistic writings and is belched forth from Communistic mouths is the word "reactionary." One grows sick and tired of hearing the inane, stupid repetition of this term from Communistic sources. Any nation that is averse to Communism is reactionary, and all who oppose the "advance" and "progress" of Communism are branded as reactionaries. A well-known writer has wittily defined reactionary, taken in this sense, as one who reacts when he sees a Communist attacking him with a club.

The word "liberate" is another favourite term on the lips of Com-

munist in recent years. To "liberate" a country or nation simply means, in Communistic parlance, to destroy in that country every vestige of democracy and to enslave it in the iron clamp of Russian Communism. That is how Stalin and his henchmen have "liberated" so many countries that are now hidden behind the "iron curtain."

Socialism

Now let us construct a typical Communistic paragraph: Stalin and his gallant, altruistic crusaders liberated Poland from anti-democratic and reactionary forces and made of the nation a true democracy. Which means, when translated into civilized language: Stalin and his fellow-gangsters ruthlessly crushed the enlightened, democratic leaders of Poland, who were loyally backed up by that heroic nation, and imposed on the country Red Fascism.

Moderate socialism is both hated and feared by Communism. The record will show that Socialists and Agrarians who did not wholly conform to the Marxist line were attacked and liquidated without mercy wherever and whenever Communism got the upper hand. When no longer needed they are first vituperated as "revisionists" or "deviationists," then indicted as "agents of imperialism" and finally eliminated as "enemies of the working class" or "war-mongers."

Enslavement

Once they have repeated these phrases they imagine that they have put forth an unanswerable argument! If asked to explain the meaning of the terms they have employed, and especially if requested to give anything like a reasonable proof of their statements or expressions, they fail lamentably and can but have recourse to abuse, or continue to pour forth a tirade of verbiage that makes no more sense than the squawking of the duck or the squealing of the pig.

When this process of verbal confusion is perfected and the mind of the common man becomes limp under a constant barrage of clichés, the time is ripe enough for the establishment of the Kingdom of lies, the prison-house and perpetual servitude under the corroding influence of distrust, malice, and hatred

CATHOLIC PRESS BOARD ANNOUNCES THE YEAR'S AWARDS

In an announcement released early this week, the Catholic Press Board has nominated the prize-winners in the 1960 *MESSENGER JOURNALISM AWARDS*. The complete panel of Awards for the year with the winners' names appears elsewhere on this page. The *MESSENGER* Awards are given for the most distinguished contributions to Catholic journalism made during the year. These annual Awards have been keenly contested ever since this paper launched them in 1958. Besides injecting new life and vigour into the columns of the *MESSENGER*, the perpetuation of these Awards has been a source of encouragement to writers as evidenced by the wide response to them. The *MESSENGER* takes this opportunity of thanking the donors of the Six Awards: The Most Rev. Dr. Thomas Cooray, O.M.L., Archbishop of Colombo, ("The Messenger Writer of the Year Award"); The Catholic Press ("The J. P. De Fonseka Award"); Shri A. L. J. Croos Raj Chandra ("The John Leo de Croos Memorial Award"); Mr. Joachim R. Machado, M.B.E., J.P., ("The A. X. Machado Memorial Award"); Mr. Michael Rodriguez ("The St. Michael's Studio Awards") and "NOVENA NEWS" ("The Perpetual Novena Awards"), for their generosity in donating these annual Awards. Commencing this week the *MESSENGER* will publish the prize-winning entries.

Messenger Journalism Awards

- **THE MESSENGER WRITER OF THE YEAR AWARD** for the year's outstanding article with a Catholic background. Presented by His Grace the Archbishop of Colombo. Awarded to Vernon Lawrentsz for his entry "My Fair Lady."
- **THE J. P. DE FONSEKA AWARD** for the year's outstanding poem with a Catholic setting. Presented by the Catholic Press. Awarded to Maurice Perera for his entry "Towards Calvary."
- **THE JOHN LEO DE CROOS MEMORIAL AWARDS** for the best essay on the Blessed Virgin "Cause of our Joy." Presented by Shri A. L. J. Croos Raj Chandra. Awarded to Elmo Benedict. Runner-up Thomas Panthamakal.
- **THE A. X. MACHADO MEMORIAL AWARD** for the year's best short story. Presented by Mr. Joachim R. Machado, M.B.E., J.P. Awarded to R. S. Rabot for his entry "Will he come in the morning?"
- **THE ST. MICHAEL'S STUDIO AWARDS** for (a) the year's best poem; (b) the year's best article, from Schools-Mag members. Presented by Mr. Michael Rodriguez. Awarded to Derek De Silva for the best poem: "The Vision" (published on 11 June). Awarded to Geraldine Kelaart for the best article "A little child shall lead" (published on 18 June).
- **THE PERPETUAL NOVENA AWARDS** for (a) the best poem; (b) the best article on "Our Lady of Perpetual Succour." Presented by "Novena News." Awarded to Mrs. Aloy Perera for the best poem "Madonna of the Stained Window." Awarded to Vernon Lawrentsz for the best article "Our Lady of Perpetual Succour."

MY FAIR LADY

THE grass is green, the rose is red, so run the words of an old nursery song familiar to all of us as children. But I would rather be remembered at the moment of death, than dead. And, if you please, My Fair Lady, not forgotten living.

Lady (from matins for the Feast of the Presentation of the Blessed Virgin Mary in the temple — St. John Damascus).

Writer of the year

VERNON LAWRENTSZ

St. Joachim named his daughter Mary or Miriam. It is a name of Egyptian origin. In Latin and Greek the name takes the form of Maria and means both Sovereign Lady and Princess. No earthly creature, I opine, could have a better claim to the very apt appellation, My Fair Lady, nor support it with better grace, than Mary. Under this caption I present her portrait touched up or rather, if you so prefer it, botched up by me.

The Abbe Orsini no doubt guided by the portrait St. Epiphanius bequeathed us, paints My Fair Lady thus: she is a little above medium height, "her colour, slightly darkened by the sun of her country, had the rich tint of ripe ears of corn; her hair was golden and waving; her eyes large and bright, with olive coloured depths; her eye-brows black and arched; her nose aquiline; her lips rosy; the shape of her face a delicate oval."

I OBJECT . . .

The catalogue of charms builds into a beautiful picture. But since she is My Fair Lady I object to the aquiline nose. I would rather it were Grecian. And I hasten to touch up the portrait to conform to my fancy.

The Grecian nose has a touch of the regal about it. And there is nothing better to suggest the Royal House of David.

Moreover the Grecian nose never fails to convey an intrinsic nobility of nature. Its purity of line more than hints at an aloofness far from the trumpery fripperies of this world, as if the mind were constantly preoccupied with nothing less than the sublime.

Mary was no doubt necessarily shackled to routine chores, but a Grecian nose will have us know for certain that, even so, she is busy stamping temporal trivia with the seals of supernatural value, "by seeing all salvation in the work before her eyes." This is just how it should be for the Bride of the Holy Ghost.

"The young author of the Magnificat," continues the Abbe, "was no stranger to the sublime inspirations of genius; nevertheless this brilliant side of her intelligence was never perceived, so adroit was she in concealing her gifts beneath her angelic modesty. The rich treasures of her mind and heart have been imperfectly revealed to the earth; they were the roses of Yemen, which the young Arab girl conceals beneath her veil, and the softened perfume of which is hardly perceived."

Suarez says that there was a place in the temple of Jerusalem set apart for maidens consecrated to God. It is no doubt here that the Blessed Virgin Mary developed her intellect on the mental fare of the Psalms and other sacred books, under the ablest

exponents of the word in her day.

It is this early discipline in sacred song and scripture that prompts her to answer the announcing Gabriel, in language matchless for dignity, succinctness and sweet surrender to the will of God: "Behold the handmaid of the Lord." And the final clinching of her consent, balanced like a parallelism, rounds off her reply with equipoise: "Be it done to me according to thy word."

The scriptures which nurtured the Queen of Heaven have never ceased to inspire the loftiest minds, shape

their thoughts, chasten their style, and in the descending scale affect the penny-a-liner, and your humble scrivener as well.

I must quote from the Abbe again to put the finishing touches to the picture of My Fair Lady.

FINISHING TOUCHES

He says, "Mary was the masterpiece of nature, the flower of the old generations and the wonder of ages to come. Never had the earth seen — never will the earth see — so many perfections combined in a simple daughter of men. Attracted towards good by a sweet and natural

inclination, her pure and innocent actions were like coats of snow which are silently heaped upon the lofty summits of the mountains, adding purity to purity and whiteness to whiteness, until a dazzling cone is raised upon which the light loves to linger, but which forces man to turn his eyes away as from the sun."

I know God has clothed My Fair Lady with a magnificence, which to behold in all its splendour, we must first shuffle off this mortal coil. But for every-day use we may liken her

to the moon which we may gaze upon without pain to the organ of vision.

My Fair Lady, if she is anything, is first a woman and one really peerlessly beautiful at that; One is my dove; my perfect one is *diffuse*. The fluorescence of her soul diffuses warmly about the natural charm of her appeal; and if you would respond to the call of ethereal beauty you are left no alternative but love and humble prayer.

(Continued on page 11)

The year's best poem

THEY clamoured . . .
"Crucify him!" —
I led the scourged Christ
towards Calvary;
I led Him to His death:

The people jeered at Him
in mockery;
I jeered too:
I laid on Him
a cross burdened with my sin,
and led Him on:
He dragged His weary self
towards Calvary:

A tortured Mother beheld
Her bleeding Son —
The face she once caressed
stained Her hands with
blood;
I pitied Her not —
My whip bit into His scarred
body;
and we moved on.

The ascent was long and dreary,
my limbs began to pain:
Nay
I thought not of the tired Christ.
I stripped Him of
His garments
and nailed Him to the cross.
The King of Jews
hung on to his uncomfortable perch;
We cursed him,
but he cursed us not.

I watched with relentless gaze,
His blood drip
into wanton wastage:
And then,
He bowed His head and died.

Thunder rent the air:
Lightning traced in jagged form . . .
Destruction.
The earth opened wide,
and I stumbled in the blinding
darkness
into the treacherous abyss . . .

I am alone . . .
in ghastly disillusionment:
Darkness surrounds me,
save a streak of light,
so far away —
The Light of Salvation:
I see His forgiving
face
look down at me,
I grope towards Him
with the cross I laid on Him
at Calvary . . .

Maurice Perera.

WILL HE COME IN THE MORNING?

"MAMMA, will he come in the morning?"

"I don't think so, dear, perhaps at noon."

"Mamma, will he be kind to me like you are?"

"Of course he will, dear."

"Will he like the things I like Mamma? White coffee blossoms, pomegranate seeds like rubies, the smell of dust after a little shower of rain? Will he like the new pair of slippers and the sarong you bought him? Why do you smile, Mamma? I like you when you smile."

"You are a precocious, talkative little boy. Now go to sleep. You must get up early or you wouldn't want to go to school."

"What's 'precocious' Mamma?"



When she woke up in the morning the little boy was still asleep. Freda got up and went out into the clear morning air. The mist, like giant rolls of cotton-wool, lay resting in the lap of the hills. Why did he not write that he was coming? Perhaps he wanted it to be a surprise. It was just like him. She too would give him a pleasant surprise. She was not going to be caught unprepared. She would cook him an excellent meal, and after that was done she must go down to town to see if she could buy a bottle of arrack even at the black-market price.



Gerald sat thoughtfully in the military truck that was taking him back home. The war with its bitter memories was now behind him. He was thinking of the future and how happy things were going to be. Much in his thoughts were his frail young wife (from whom the war snatched

MORNING?

him away early in his married life), and his little son whom he had not yet seen.

The year's best short story

When he reached home at the end of a long drive he did not feel tired at all. He was happy. Now was the time to shout about it. The door was not locked. He pushed it gently open, went in and stood awhile. Everything was as it used to be. The house was silent. He wanted to shout out to her, instead he called her quietly. Perhaps the child was asleep. He waited and called again. There was no answer. He felt greatly disappointed. The surprise he intended for her was now lost. He felt flat, his elation gone.

Then he went in and looked about the house. No one was at home. He noticed the table laid for two. A pair of slippers, that were not his, were by the bedside, and an unfamiliar sarong folded lengthwise in two lay across the foot of the bed as if recently used and left there for use again. Like a flash something seemed to strike him. His head began to throb. His breath became heavy. He felt the blind tears choking him. Suspicion and jealousy began to do their dirty work. All his dreams were shattered to bits. The unlearned happiness that he stored up to spend with his family a little every-day, now turned to bitterness and rage. He fled from the house and

climbed into the truck again like a frightened beast.

The truck driver was getting ready to help unload his things.

"What's up, chum?" He asked. "Some mistake?"

"Yes." He replied. "Let's get back."



For some time Gerald nursed his grief in India, and when his hard-earned savings were nearly run out, like the homing pigeon he came back

by R. S. Rabot

to his native land. At the Post Office where he found some work, several miles from home, Christmas was coming and young school children were posting their letters in large numbers to Santa Claus. The schools had an arrangement every year with the Post Office to re-address these letters to the parents of these children, and this job was handled by Gerald at the time.

Among these letters was one that did not bear the parent's address on the reverse as required, but simply said, "If undelivered return to sender," giving the child's own name and address. This being unusual he wondered what he was to do. The child would lose his belief in the existence of Santa Claus if it were returned as undelivered. He reflected idly for some time, and before he was aware of what he was doing, he tore the letter open and read it.

"Dear Santa," it said, "This year I don't want a toy for X'mas. But there is something that I want to ask you and I hope that you will try hard, to give it to me. Sometimes at night when Mamma thinks I am asleep I hear her sob and pray to God to send our

(Continued on page 11)

Strands of the Story 262

For Sacred Rights of Man

VAZISTS will be understood and excused if they take as specially applicable to them the Ceylon Bishops' call to all Catholics to "join hands with their co-citizens of every place, every creed, of every language, to preserve the FUNDAMENTAL FREEDOMS without which genuine democratic life is impossible."

It is not that we consider ourselves personally more competent or courageous to make a response; but we would be wronging Father Vaz's memory and injuring the Cause of his recognition by Holy Church if we ignored the special advantages and opportunities the pursuit of our objectives offers us for this new Crusade.

For Catholics prepared to take a hundred per cent. supernatural view (and fidelity to Fr. Vaz, commits us to this pick), Fundamental Freedoms are not only a prerequisite for the peace and progress of the country; they are the RIGHTS OF GOD.

Not only are they God-given; but they have been imparted so that man may bear a distant but congenic resemblance with His Heavenly Father.

To trample on these rights, is to dishonour God in His living Image.

Further, the Freedoms man inherits by birth are a base (a receiving medium) for the higher gifts of Grace by which God imparts to him a new vitality resulting in a resemblance that is strictly-speaking personal, intimately characteristic.

To violate the Human Freedoms of a person so stamped with the mark of God's intimacy is quite bluntly a desecration — a sacrilege.

With all our Vazian perception of the

sacred, let us affirm even now that the more God has marked a man as His own (to have or to employ) the greater is the sacrilege of trampling his human rights and dignity under foot. This applies quite singularly to our Bishops; so that in their Consecration, Holy Church pronounces an explicit malediction

Father Vaz Feature

on whoever dares to even so much as open his mouth against them.

Would such high views of Faith put us out of reach of our fellow citizens?

We cannot, of course, expect them to follow us in the full supernatural concept of man as the image of God. There is, however, an implicit and instinctive grasping of the idea that Human Rights are "sacred" and even "sacrosanct." In particular, people outside the Faith spontaneously look upon religious persons and authorities as sacred, so that any violation of the Human Rights of such persons presents itself to them as particularly heinous — an attack on Religion itself.

Without further elaboration of the fundamental ideas and principles, let us ask ourselves what action we can in fact take for the upholding of Human Rights and Freedoms.

There is no need to wait for the organised Crusade to take shape. The Crusade starts with us, with each individual.

We have first to get our ideas clear and right on the sacredness of these Freedoms.

We have, next, to set to work among our friends and "contacts" to get

them to adopt the same clear ideas. Both they and we must immediately get going on basing our own conduct on an ever more resolute and delicate respecting of the Human Rights of the people we have to deal with. All the more, if closeness of daily contact, our position of power and authority, or the weakness and incapacity of those others make it easier for us to overlook and even trample on their Rights.

It would probably be in classic Vazian style to canvass for signed PLEDGES declaring we shall in private, social and professional life express our belief in the sacredness of the Rights of the smallest human being.

What think other Vazists?

RADIO LOG

NOV. 5 and 6: 6-55 to 7-00 a.m. THOUGHTS FOR THE DAY (Sinhalese) — Rev. Fr. John Gomes.

NOV. 6: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

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

NOV. 13: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I.

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

NOV. 20: 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

BISHOP SHEEN SPEAKS

Money has no smell

"MONEY has no smell." Such was the motto of a Roman Emperor who implied that it makes no difference from whatever cess-pool it is washed up. Hence the dishonest can disregard the source from which money comes, whether it be from under the table, for dope or illicit traffic. The readiness to separate the money from the cess-pool, the gain from the source by which one gained it, the disallowance that there is any such thing as "tainted money" has done much to break down the conscience which affirms justice as giving to each that which is his due.



Publicans

One of the best known examples of "easy money" is to be found in the publicans of Jewish society at the time of Christ. Their land had been conquered by the Romans who sat on their higher courts, passed Roman coinage in their marts and paraded soldiers in their streets. One of the most contemptible of citizens was one who would sell himself out to the Romans for the sake of money. His plan was very simple. He would bargain to pay, say, two hundred thousand dollars in taxes in our money, for a certain area of the city. The publican would collect five hundred thousand, and pocket the difference because "money had no smell."

Zaccheus

But one day it did smell. One publican was Zaccheus, the head of the Jericho custom-house and tax bureau. Our Blessed Lord was announced as coming to Jericho. One does not know why Zaccheus was curious. Perhaps he had heard that his neighbour publican in Capharnaum, had left everything to follow Christ, everything except a pen, for he had kept that to write his Gospel. Maybe, too, the money he had stored away did have an odour, and it was beginning to annoy his conscience. Being small of stature, he could not see the Visitor; furthermore, people hated him so much that they jabbed their elbows into his side every time he manoeuvred into position. So Zaccheus climbed a sycamore tree. The Lord saw him and said: "Zaccheus, make haste and come down for I must stay in thy house today." There was someone crooked who must be made straight. After a brief conversation, later in his house, Zaccheus said: "Behold, Lord, I give one half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it four-fold."

Restitution

The one thing that altered the

course of Zaccheus' affections, that turned material values upside down, was the fact that he had not met a good man, but the Lord Himself. Humans had frowned on Zaccheus and it made him bitter. The Ethiopian cannot change his heart through the influence of the Divine. But this was not all. We are here face to face with restitution. Half to the poor and four-fold restitution to those whom he cheated, that was his promise. What would happen to our society if gangsters, dishonest politicians, grafters, crafty merchants, false image makers, did the same for our society? The truth is that money does smell if it comes from a sewer of dishonesty.

Repentance

The spot that is left from some sins can be blotted out by prayers and penance, but dishonesty requires that there be repayment in kind and quantity at least. The crime of stealing remains so long as the fruits of the crime are still in our hands. There are some who are generous to philanthropies, but for the sake of being called generous; this however has no relation to justice. Restitution is a proof of repentance. Shame is not enough, remorse is not enough, confession is not enough, serving four years in prison is not enough — there must be the restoring of the balance. The restoration must be to the person from whom it was taken, if possible; it must be in kind also; this failing, it must be equal in value.

Reputation

But if restitution is so strict, as Zaccheus himself recognized when in the presence of the God-man, then what shall the restitution be for ruining the character, the homes and the reputation of others. This article will probably cause a lot of "conscience money" to be circulated; if so, let it be sent, as did Zaccheus, to the poor. (Copyright . . . Reproduction in whole or in part forbidden).

OUR LADY OF LANKA

NATIONAL VOIIVE BASILICA BUILDING FUND

- I acknowledge with thanks the following received at Tawatte in September.
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Continued on page 11

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 NOVEMBER

GENERAL: That the reading of the Bible in families may be fostered.

MISSIONARY: For the youth of Japan.

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Sunday, 6 November: XXII Sunday after Pentecost. Green. Creed. Preface of Trinity.

Monday, 7 November: Feria. Mass of previous Sunday. Green.

Tuesday, 8 November: Feria. Mass as yesterday. 2nd prayer of Four Martyrs.

Wednesday, 9 November: Dedication of Archbasilica of the Holy Redeemer. White. Creed. Common Preface.

Thursday, 10 November: St. Andrew Avellino. White. 2nd prayer of St. Tryphon and Companions.

Friday, 11 November: St. Martin. White. 2nd prayer of St. Menna.

Saturday, 12 November: Mass of Blessed Virgin. White. 2nd prayer of St. Martin. Preface of B.V.M.

Sunday, 13 November: XXIII Sunday after Pentecost. Green. Creed. Preface of Trinity.

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

The Messenger Sponsors Nation-wide "CHRISTMAS-FOR-THE-POOR" Campaign



HAVE A HEART FOR THE HAVE-NOTS!

THE MESSENGER in conjunction with THE MISSION BUREAU at Archbishop's House, Borella, launches this week a nation-wide "Christmas-for-the-Poor" Campaign.

Robin Hood expects every reader of this column to stand by for action. Every man, woman and teen-ager who calls himself a Christian is required to enlist his or her services.

The Campaign effectively hinged to its objective of dynamiting the sham living of most Christians today, aims at getting to the roots of what Christmas should really mean to the Christian.

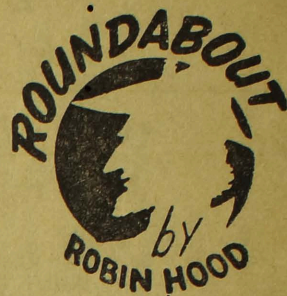
The MESSENGER cum MISSION BUREAU CHRISTMAS CAMPAIGN is three-pronged in its drive and here's how you can come into it, in one of three ways:

1 In many hundreds of homes this year Christmas will be bleak and dreary. These poor unfortunates will be cut off from the joys of Christmastide. YOU CAN ADOPT JUST ONE POOR FAMILY FOR JUST THIS ONE DAY OF THE CHRIST-CHILD'S BIRTHDAY. Send your name and address to the MESS-

SENGER CHRISTMAS-FOR-THE-POOR CAMPAIGN and arrangements will be made for you to contact a poor family somewhere who will depend on you to make their Christmas happier.

2 If you are unable to adopt a whole family, YOU CAN ADOPT JUST ONE CHILD FROM A POOR FAMILY on Christmas Day. Write in straight-away, and the MESSENGER will find for you the destitute child who looks up to you to cheer his or her lovely heart on Christmas Day.

3 If you find yourself unable to fit into the above, you can still do your mite. SEND ANY GIFTS LIKE TOYS, CLOTHING, BOOKS, ETC. — anything that will contribute towards making the lives of the poor, happier and more joyful on Christmas Day. Gifts in kind or cash donations should be addressed to the MESSENGER CHRISTMAS FOR THE POOR CAMPAIGN, Mission Bu-



reau, Archbishop's House, Colombo 8.

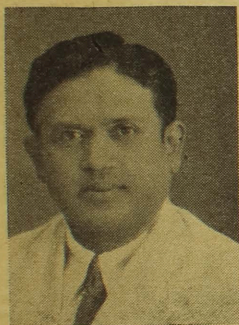
All such gifts should be sent on or before 15 December.

Keep a watch on these columns and, week by week, you will hear more about this commendable campaign as it gathers momentum.

Last year, a total of ninety-six poor families were "adopted" for Christmas and it is to be hoped that the numbers will be considerably increased this year.

Hundreds of poor children and poorer families will have no Christmas this year... stretch out your hands to them, visit them, and bring the joy of the Christ-Child into their homes...

Teacher-jubilant



AT a time when school-children and teachers are so much in the news, it is heartening to salute a teacher who, for twenty-five years, has lived up to the highest ideals of the teaching profession.

He is MR. M. D. PETER of Weligamptiya, who completes twenty-five years of service at De Mazenod College, Kandana.

Teacher, sportsman, musician, dramatist, MR. M. D. PETER will receive the warm felicitations of hundreds of those who have come under his guidance.

Religious artist

YOUNG and talented, hard-working and enthusiastic MALINI FERNANDO of Kurunegala is rapidly carving out a name for herself as a religious artist.

Her paintings of the "Holy Face" on vestments have attracted a deal of attention.

Now busily engaged following the Teachers' Advance Course in Drawing and Painting at Ceylon's College of Fine Arts, MALINI FERNANDO looks forward to furthering her knowledge in the absorbing study of religious art, she told me.

National Book Trust

ATTRACTIVELY presented POTHA PATHA (book information) is a new quarterly magazine published by the Book Trust of the Sri Lanka Sahitya Mandala (Academy of Letters, Ceylon).

Listed in it, among other titles, are *Darshana Mala* by FR. JOSEPH JAYASURIYA, O.M.I.

The National Book Trust supplies a long-felt need in this country, and its quarterly deserves wide support from book-lovers.

The best is yet to be...

MANY readers have commented on the portrait study of Pope John XXIII by internationally-famed photographer YOUSOUF KARSH in last week's *Messenger*.

In the past 25 years the world's greatest men have been photographed by this 51-year-old Armenian born camera-man.

It is said that he still flies 80,000 miles a year for his "captives." He has his own portrait studio in Ottawa and his charges: Rs. 3,000/- in the United States, Rs. 1,000/- in Ottawa and Rs. 1,500/- from anyone who comes to Ottawa for a portrait.

It has been revealed that his own favourites are WINSTON CHURCHILL and the three H's: HELEN KELLER, HEMINGWAY and HAMMASKJOLD.

To a reporter who wanted to find out what he considered his best, KARSH retorted: "I haven't taken my best yet. It may be tomorrow!"

Travel memories

BACK in Ceylon and bristling with a multitude of memories is MRS. MILLICENT LOYOLA, first woman here to lead a party of men and women on an extensive tour of fourteen countries abroad.

Led by the energetic informant and tour organizer, head of Europa Tours, MRS. LOYOLA'S group included a lecturer in physics, the wife of a tea, rubber and coconut plantation owner, two priests, a food and price control inspector, a retired teacher, a government superintendent of works and a travel agent.

CEYLONESE IN LOURDES



Ceylon's batch of pilgrims at the 14th Station of the Cross at Lourdes.

Asked for the highlights of the tour, MRS. LOYOLA pin-pointed the Papal Audience which her group attended with 3,000 Olympic athletes.

A mammoth dais had been erected on St. Peter's Square for the occasion.

Other unforgettable highlights were the precious moments spent before the original picture of Our Lady of Perpetual Succour where FR. TRANSON of the Church of

St. Alphonsus received the Ceylon party warmly, and the Oberammergau Passion Play.

One of the actors in the play, HANS LIN, posed for a picture with the Ceylon party.

Also touring with this group, was FR. NICHOLAS PERERA, parish priest of Wattala.

On to fresh activity, MRS. LOYOLA is now busy organizing her 1961 tours to Japan, Palestine and Europe.

RANDOM SHOTS

by GUNNER

Mr. R. S. Perera, wanted to prove that he was a good Catholic and had even been a pupil, sometime ago, of His Grace the Archbishop. Speaking of pupils, one remembers that once there was a man called Judas Iscariot who had been taught by Christ himself. There is no denying that Judas has his followers.

His usual share of bluff and bluster during the Schools Debate. To maintain his ingenuity and sincerity he dragged in the Nattandiya Cross episode to the Debate. The Nattandiya affair has as much to do with the Schools Bill as the Belgian Congo!

The same pugilistic Mr. Hugh Fernando proved, in the House, that the Schools' take-over had been put down in the S.L.F.P. manifesto. His

proof consisted in reading an irrelevant passage from the Sinhalese Catholic weekly "Gnanartha Pradeepaya" published in June. In June, of course, the "Pradeepaya" was supposed to be creating trouble and misleading the people. Now in October, Mr. Fernando has discovered suddenly that the "Gnanartha Pradeepaya" after all, had been correct, and had even published the S.L.F.P. manifesto!

The incurable interrupter, Mr. Roy

Rajapakse, whom Mr. Dahanayake titled Mr. Heckler, declared during the Schools Debate: "This Bill does not deal with the Pirivenas." That is where the rub is. That is where it pinches and even stinks. The Government has promised a square deal to everyone. Hence why this double deal in regard to Assisted Schools and Pirivenas?

Declared Mr. Singleton-Salmon, the other day, in the House: "There is nothing in the Standing Orders or anywhere else to prevent me from putting my feet anywhere I like." It was Chesterton who said that some people used the whole world as their ash tray. Perhaps, Mr. Singleton-Salmon considers that the entire House is his foot stool!

During the Debate of the Assisted Schools Bill, the Member for Kelaniya,

Mr. Hugh Fernando, the Member for Wennappuwa, has contributed

The Messenger

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After the Debate

THE Schools' Debate which was originally scheduled to be rushed through in twenty-four hours, went through its normal but longer span, and has now ended as all expected it to end — with the passing of the Bill. At no stage of this entire affair was there any doubt that Government would pull into action the full weight of its steamroller majority in securing the safe passage of this Bill; but what we and many others in this country who protested against the Bill as a violation of fundamental rights, and as the first shot in the war against religion had hoped, was that saner counsel would prevail. We did not doubt Government's ability to push the Bill through as and when it wished; but what we had sincerely hoped for, was that Government would at least listen to the objections of those who considered it a flagrant violation of fundamental rights, and that it would consider them in the light of the indisputable fact that minorities in a country have rights no less inviolable than those of the majority. But our hopes have been crushed. All attempts to come to some agreement have failed; the Bishops were given a hearing only on the very eve of the debate in Parliament; the rights of the minority were ignored; and the will of the majority, as we stated on a previous occasion, was made into the *tyranny of the majority*.

Since the passing of the Bill many dramatic things have happened. We will not refer here to the extremely hard and bitter things that were said on the floor of the House against the Catholic Church, as though we had to be heaped with insults and opprobrium, merely because we held a different view and protested. On the one hand, the Prime Minister has declared that the schools' question has been solved. Government has "once and for all settled the question"; and on the other, a remote kind of sabre-rattling has been heard once more, with the reported summoning of top police officers to a conference at "Temple Trees."

The Bishops of Ceylon, in their statement published in our paper last week, stated quite frankly that they "oppose the take-over of the denominational schools which restricts the free exercise of the religion of a section of Ceylon citizens." We can do no better than re-iterate that self-same position. Having made every genuine effort to come to a reasonable understanding, and having been denied any responsive chord whatsoever, there is nothing that we can do any further — for, there can be no compromise on a matter which we firmly and strongly believe to impinge on divinely revealed truths.

But there are those, men even in responsible positions, who will point the accusing finger at us, and say that we are not co-operating with government in building up a "national system of education." To them we reply: tells us first what you envisage in this thing called a "national system," and then we shall see; surely, they know, as well as anyone else, that we will not co-operate in our own destruction or in doing something which we know to be manifestly against our conscience. We have always co-operated with government; but we cannot and will not co-operate in what we believe to be against our most cherished beliefs.

Our basic reason is that inviolable rights remain inviolable whether the persons concerned are a majority or a minority. The will of the majority must indeed guide the destinies of the country — but not, definitely not, when they run counter to any of these fundamental and inviolable rights of the citizens. Archbishop Pothacumy's reference to the Indian constitution and its safeguards (which we report elsewhere in our paper today) should open the eyes of anyone who is sincere and honest in his protestations that he is indeed serving his country. As the Rector of St. Patrick's College, Jaffna, put it very pointedly in the course of his address, if a robber were to take my purse away, by no means does it mean that I have forfeited my rights to that purse. Not all the votes of a majority, not all the steamroller rolling of a majority, can snatch away from an individual or a group rights which are fundamental and hence inalienable. That is why even today, after the Bill has been passed, and after it has been decreed that the Schools are to be taken over by the State, we still reiterate our demand that justice be meted out to us.

Addressing a meeting in London last week, Cardinal Godfrey had some very cogent remarks to make. "Let us hear more about the freedom of the righteous citizens," he said, "and less about the freedom of the law-breaker." How very necessary this has become in Ceylon today! There are men who, while being the agents of subversion, past-masters in the art of rebellion, and specialists in the business of spying, keep shouting today for freedom; they invoke the democracy and the liberty which they seek to destroy! And in the same breath, they do their utmost to see to it that our freedom is curtailed; that the free movements of Catholics are watched; that the most innocent actions of Catholics are misinterpreted and contorted; and that we are considered as the arch-enemies of the freedom of the country. Is it not time that we heard more about the freedom of the righteous citizen, and less about the freedom of the law-breaker? Is it not time that we stressed more the liberty of the law-abiding subject, and less the liberty of the thief and robber who has despoiled individuals and nations, and left a trail of ruin and slavery and satellites in his wake?

Even at this grave hour for the nation, when the rights of a section of its people have been denied, we still stake our claim to that right which no man or men can remove from us. We may be despoiled today; we may be crippled now; but our rights remain. The world cannot fail to see how a majority has trampled on a minority, regardless of their deepest convictions.

CURRENT COMMENT

by the Editor

The Honourable Badiuddin Mahmud, Minister of Education

THE country has been treated to an unedifying and unprecedented spectacle in the past weeks: the sight of a Minister of State, a Servant of all the people of this country, a man dedicated by virtue of his office to promoting peace and harmony between all sections of the nation, launching out on a most undignified, unjust, and unfair attack on a section of the citizens of the country, merely because they protest against his policies. In the past few years, Ceylon has had all kinds of Ministers of State who indulged in a wide spate of activities. But this certainly is the first occasion when a Minister divested himself of every vestige of impartiality to such an extent as to devote a considerable portion of his speeches to an all-out attack against the Catholic Church. Does the Minister of Education realise his responsibility to the nation as a whole, or is he merely playing the role of a school-boy in the first giddy flush of triumph, considering himself free to hurl wanton charges, regardless of the rights of a section of the people whom he is pledged to serve, and oblivious of the inviolable rights of this section at least to truth, justice and fairplay?

In the course of speeches on various occasions, the Minister of Education let loose a most undignified and unministerial attack on the Catholic Church. That such attacks should come from leaders of the Marxist parties is no surprise; that venom and hatred for the Church should come from the avowed enemies of religion, is to be expected; that the twisting of truth to suit their own base motives should be the technique adopted by past-masters in the art of falsehood, is nothing new. But when a responsible Minister of State, a man who is entrusted with the destinies of the entire nation in an important sphere of its work, a man who is a servant of the entire people of this country, a man who has the sacred duty of promoting peace and harmony between various sections of the nation — when such a man stoops to the tactics of others, launches out on an un-called-for attack against one section of the people, repeats the merest hearsay and rumour as fact on every available occasion he gets, then, we cannot be blamed if we sit up and ask: Honourable Sir, whose Minister are you? Of the entire country, or only of a section of the country?

Let us take, for instance, the Minister's concluding speech in Parliament in the Schools' Debate last week.

Charge No. 1

"MY argument is that the Church has two standards in dealing with their own flock. The rich are given all the privileges and the poor are trampled under its tyrannical power. That is the reason why the poor Catholics are with us." So said the Minister.

A sorry spectacle indeed, when the Minister instead of speaking on the Schools' Debate, devotes a considerable part of his speech to comments of this type, and goes on to pull out what he gleefully imagines to be skeletons in the cupboard of the Catholic Church.

But if he sincerely believes that he has been espousing the cause of the "poor Catholics" who are not with the Church, he may still live to see the surprise — for, the strength and the backbone of the Church really lies in the faithful who are poor. There may be many surprise packets in store for those who keep nursing and propagating their hopes that the poor are not with the Church.

We will not take the trouble to give the Minister the reply he so richly deserves when he descends into a detailed attack against the Church. But we must add that it is a matter of surprise to us that a Minister of State should use arguments of this type which could only fan the flames of division.

Charge No. 2

"FOR whom are they running these schools? They want

to make money. When the fattening of the denominations at State expense is to go out, they want to get out of it (the free scheme)."

Does the Minister honestly believe that Catholic schools have made money? If he does, he is either unaware of the true state of affairs, or he is erroneously informed by officials of his department. We would not wish to think that the Minister is twisting the truth, but this is the first instance where a Minister of State has flung this accusation against our schools. We would invite him to enquire from his own colleague who spoke in Parliament only the other day of Assisted Schools running carnivals to make money; we would request him to ask his officials to go into this question with the strictly impartial mind which they are in duty bound to bring to bear on all matters. He will then begin to see many things which others before him saw. He will see to what extent "denominations fattened themselves at State expense"; he will see only too clearly how our schools have been raised up on the sacrifice, the blood, tears, toil and sweat of so many; and he will also realize why it was that the Catholic Bishops even offered to run all Grade III schools entirely free . . . But were refused.

Charge No. 3

WE have reserved to the last, a remark made by the Hon. Minister which is so very revealing indeed. Referring to a Colombo School in which the Rev. Principal is alleged to have called up the parents of the children and questioned them whether they were in favour of the take-over and "intimidated" them (incidentally, this is a complete travesty of facts, and the Minister could well have verified his facts before he came out with it so dogmatically in Parliament), the Minister remarked that no parent would have said "no," unless of course his mind is warped by the cramping effect of the Church which gives no room to independent thinking." Is this really the language to be expected from a Minister of State? We will even presume that the Church leaves no room for independent thinking — but since when has this become the business of the Hon. Minister of Education in the government of Ceylon? Since when has it become his duty to extricate the Catholics from the "cramping effect of the Church"?

The speeches of the Minister at various functions in recent weeks, constrain us to say that others before Mr. Badiuddin Mahmud played this same dangerous game; they went about throwing mud, incensing feelings, rousing tempers; and they split the country in two.

Is Mr. Mahmud on a similar quest? If so, let him realise at least now, that the lesson of the

past three years is there for him to see and for the nation to see. When Ministers of State add their own weight to the dangerous campaign indulged in by certain men with a mission, then the country heads for disaster. Ceylon has already learnt this lesson to its own bitter cost.

No co-operation

THE Education Minister was at his eloquent best when he pricked the bubble of our co-operation with the directives of the government — "Let me give only a few examples of the type of co-operation which the Managers of a certain group of schools extended to me and to my Department," he said. And he listed various allegations, some of which were true, and some wholly untrue. For lack of space, we will not take them up individually, but let us say this quite clearly:

1. We have always co-operated with governmental directives up to now. Mr. Dahanayake, Education Minister for almost four years, has himself testified to this fact.

2. But does the Education Minister expect us to co-operate now in our own destruction and in a course of action that we know to be manifestly a violation of our conscience and of our rights? The Catholic Bishops have stated our opposition to the scheme in very clear language. We cannot co-operate in what we believe to be wrong.

But let this not be a cloak for thrusting on us crimes that we never dreamt of, e.g. that "buildings are being torn down, valuable articles being removed, attempts being made to embezzle school funds . . . and to replace lay teachers by members of the clergy." It must indeed be a weak and tottering case that needs to be propped up with falsehood.

Parental rights

MUCH is being made once again of the hackneyed "argument" that while the Church talks loudly of the rights of parents to choose a school for their children, it denies this same freedom to Catholic parents. Even Parliamentarians who should have known better, repeated this charge on the floor of the House; and of course, a certain section of the Press which gloats in untruth and innuendo, has been expatiating on this once again.

We would refer all these gentlemen to past issues of the *Messenger* when we took this matter up comprehensively. We have always stood for the rights of parents and there's not one word which we would wish to modify. But let us say this much: every individual is at perfect liberty to come into the Catholic Church or be outside it; but once he comes in, then he has to abide by her rules of conduct. If he finds any of them irksome, he has complete freedom to leave the Church.

Church lands being taken over compulsorily

Government's action reveals pattern of persecution

AS POINTED OUT ELSEWHERE IN THIS PAPER, GOVERNMENT IS SHOWING ITS HAND IN NO UNCERTAIN TERMS — A HAND THAT BETRAYS GROSS OPPOSITION TO THE CATHOLIC CHURCH, AND A DESIRE TO CRUSH US OUT OF EXISTENCE. HOW ELSE EXPLAIN THE THOROUGHLY UNJUSTIFIABLE COMPULSORY ACQUISITION OF CHURCH LANDS THAT HAS TAKEN PLACE WITHIN THE PAST FORT-NIGHTS?

—We refer to two cases of acquisition at Minuwangoda and Wanathamulla. Here are the facts:

sorily acquired by the State, along with the church, the new foundations and all else.

to be opened, were forcibly taken over by Government.

This land had been bought about 4 years ago and filled at great expense. The buildings for a women's hostel were about to commence. But just then, the heavy hand of the Government fell once again—a matter of urgency, it was said: a housing scheme for shanty dwellers.

But what happened to all the alternative land? To the large tracts of Crown land not only in other parts of the city, but also in the immediate vicinity? It would almost seem that shanty dwellers would be unhappy anywhere else but on land compulsorily acquired from the Catholic Church!

The above, then, are the facts. An attack on the rights of the Catholics is going on apace; flagrant trampling down of the very basic rights of a citizen, is gathering momentum. Where will

it all end? We repeat the question that we have asked earlier—has the war on the Church commenced? Is this the first phase of persecution of the Church, under guise of public utility? It is for Catholics to answer.

Property

There will of course be those who say that the Church is flurried about her vested interests. To them we say that just as the individual so society has the right to own property; the Church, therefore has property for the purpose of her religious, social and educational works. In fact, as the Universal Declaration of Human Rights sets it out clearly.

“Everyone has the right to own property alone as well as in association with others.” (Art. 17, 1).

It is this right we vindicate; for the Church owns in the name of the faithful, and when that right is removed, both the individual and the society to which he belongs, are being trampled upon.

Parents rally round Grandpass School

(from a “Messenger correspondent”)

APPEALING to parents to unite and co-operate with the school authorities for the sake of their children, Rev. Bro. Charles, Director of St. Joseph's Boys' School, stressed the need for the formation of a parent-teacher association when, in the unavoidable absence of Mr. J. E. M. de Saram, O.B.E., J.P., U.M., he presided at a meeting held last Sunday to elect the office-bearers of the Parent-Teacher Association of St. Joseph's English Girls' School, Grandpass.

After the election of office-bearers, the newly elected Secretary said it augured well to see such a vast gathering of parents—Muslim, Buddhist, Christian and Catholic—all come together for a good cause. The school, said he, was a child's second home, and if all present took an active interest in matters concerning the school, their Association would achieve its aims.

Minuwangoda

About one acre of land had been acquired by the Church as far back as 1949, and a temporary church was built and registered for marriages in 1951. Lack of funds delayed any work on the site, till money was obtained for the purpose from the sale of another land.

This year, foundations for a permanent church were laid, and work commenced. Government suddenly swooped on this land as a matter of urgency, and acquired it, as being necessary for a post office.

There is plenty of land available all around; but the Government seemed to have a keen eye on this particular land.

Hearing that the church was to be forcibly acquired by the government, the Catholics of the area flocked to the premises in their hundreds, but in deference to the wishes of His Grace the Archbishop, they dispersed quietly after saying their last prayers at the shrine.

Thus, on Saturday, the 22nd October, the land was compulsorily

Wanathamulla

Compulsory acquisition came into play once again on October 30th, when 16 acres of land on which the Halls of Residence of the Aquinas University College were to be built, and playgrounds



The first two of these pictures show the penitential processions conducted at Willorawatte and Marawila in connection with the impending Schools take-over. The third picture shows a group of little First Communicants at Ragama enjoying morning breakfast on this their Day of Days.

(Pictures by Annesly Charles and Thomas Bamuniarachi).

GUILDSMEN AT MADHU

(from our correspondent)

FOR THE SEVENTH YEAR IN SUCCESSION, THE ANNUAL PILGRIMAGE ORGANISED BY THE CENTRAL COUNCIL OF GUILDS FROM COLOMBO, WENT TO MADHU RECENTLY, WHEN ALMOST 300 GUILDSMEN, WOMEN, THEIR FAMILIES AND FRIENDS, SPENT THREE FULL DAYS AT THE SHRINE OF OUR LADY.

As the train steamed out of Fort railway station, 300 full-throated voices broke out into the strains of the *Ave Maris Stella*. It set the tone that was to be kept up right through the three days of prayer—for they were days of intense prayer to Mary.

The simple programme included Masses, Benedictions, Rosaries, Stations of the Cross, Conferences and Candle-light processions. The general theme of the three-day devotions were Our Lady, the

Holy Father and the Eucharist. A special Holy Hour and candle-light procession were held on the first day as it was the anniversary of the last apparition at Fatima. There was another similar procession to the Grotto on the last day. The mysteries of the Rosary and the Stations of the Cross were clearly explained by Rev. Fr. Patrick Fitzgerald, S.S.S., who had accompanied the pilgrims as Chaplain. The Way of the Cross on Friday was for the Church of Silence.

DEHIWELA'S GOLDEN JUBILEE

(from our correspondent)

THE Parish of Dehiwela was in festive mood last week, when the Sodality of the Sacred Heart of Jesus celebrated its fiftieth anniversary on a large scale.

The celebrations were preceded by a Triduum which was preached by Rev. Fr. Oswald Gomis. On Sunday morning the festive Solemn High Mass was sung by Rev. Fr. Dominic C. R. Candappa, a son of the Prefect of the Sodality, Mr. A. E. R. Candappa. An impressive sermon on the Devotion to the Sacred Heart was preached by Very Rev. Fr. Nereus C. Fernando, the Parish Priest.

After the Mass and breakfast, the Annual General Meeting was held at which the Spiritual Director delivered his address.

In the evening Very Rev. Fr. Nereus C. Fernando imparted solemn Benediction with the 3 1/2 ft. new Monstrance, designed by Rev. Fr. Rufus Benedict and Rev. Fr. Ernest Poruthota and executed by Mr. Francis Perera, Kandy. After Benediction a largely attended Social was held at the Catholic Association Hall.

Government Factory forms Catholic Guild

(from our correspondent)

“IT is the duty of the Catholic Worker to live his faith by imitating Christ the Worker in his daily life and to promote Catholic apostolic Work in his work-place,” declared Mr. Ranjit Croos Fernando, Assistant Works Manager of the Government Factory, Kolonnawa, in the course of his Presidential Address at the Inaugural Meeting of the Government Factory Catholic Guild, held on 25 October.

The following were elected Office-bearers: President: Mr. R. Croos Fernando; Vice-President: Mr. L. A. Forbes; Secretary: Mr.

IN ITALY—TELEVISION AT THE SERVICE OF POLITICS

from Fr. JIM COOKE O.M.I.

WITH ITALY'S MUNICIPAL ELECTIONS COMMENCING TOMORROW, THE CHRISTIAN DEMOCRATS WHO ARE THE GOVERNING PARTY, HAVE PLACED STATE-RUN TELEVISION AND RADIO FACILITIES AT THE SERVICE OF ALL POLITICAL PARTIES ENGAGED IN THE ELECTIONS. A TRULY DEMOCRATIC GESTURE, AND IRRESPECTIVE OF EACH PARTY'S SIZE OR INFLUENCE, ALL ARE ALLOWED EQUAL OPPORTUNITY AND TIME.

The parties follow each other in alphabetical order, on different days, but at the same convenient hour—9-00 p.m. The party leader speaks for about ten minutes. The rest of the half-hour programme is devoted to questions from representatives of the press present in person in the studio. When all the parties have had their turn, the second round starts. This time there are no questions, only a ten-minute speech. For the second round the inverse order is followed to give each party the opportunity of replying to the others.

The programme is proving to be very popular with the public. This, of course, is only to be expected. Here at least the public is not doomed to sit with its mouth closed, defencelessly listening to what the politician chooses to say. Through the representatives of a free press, the public can ask the questions it wants to ask—even embarrassing ones. The politician who does not want to alienate the television—and there are millions of televisioners—has to be honest and sincere. Television shows up evasive tactics mercilessly.

W. G. Tissera; Asst. Secretary: Mr. J. D. N. R. Nanayakkara; Treasurer: Mr. Lucian G. D. Nicholas; Committee: Messrs. H. A. Tucker, F. C. Marlyn, G. H. Todd, Benedict Perera, Shelton Peries and B. F. Mendis.

Mr. W. Furlong, Acting Factory Engineer, was elected Patron.

ly. The popular ruse of complaining about being misreported does not work on T.V. Unjust attacks and false accusations are a hazardous business here because the press is free to ask the questions it wants to.

The televisioner is in a good position to weigh up the pros and cons rather accurately because the date he has is not one-sided. The mob-orator's stock-in-trade of a dozen catch-words aimed at arousing emotions, is ineffective on T.V. He is not addressing a crowd but individuals seated rather comfortably in front of their television sets in an atmosphere where reason is less likely to surrender to emotion.

The unscrupulous politician must find this atmosphere rather uncomfortable. It has special handicaps for the Communist. The open forum is not to his liking.

It was interesting to see suave, brilliant Palmiro Togliatti, Italy's Communist boss, suddenly lose his composure when a newspaper reporter asked him, in the presence of millions of televisioners, to name one Communist country where an opposition party was permitted to use the State-controlled television or radio for election propaganda. Obviously embarrassed, he made some helpless gestures, moved his lips without producing any perceptible sound and then blurted out rather pathetically that he did not know very much about radio

and television in Communist countries but he knew that Vice-President Nixon was allowed once on Russian T.V. When asked if the Italian Communist party, if it were in the majority, would allow opposition parties to function, he replied with a rather unconvincing “Yes.” It is not safe for a politician to underestimate the intelligence of his audience!

Both Togliatti and Nenni (leader of Italy's too-red socialists) attacked the Church—no specific charges of course; just the usual name-calling and slang. And this in the heart of Rome! But there were no riots, no breach of the peace. How, I wonder, would those who accuse us of intolerance react if subjected to similar treatment? But why waste time with useless questions? Our “democracy” has no place for the open forum.

Old Boys foregather

(from our correspondent)

THE oldest old boy of St. Vincent's Orphanage, Maggona, Mr. Joseph Weerakoon, who was admitted to the institution in 1895, was there to garland the superior of the Orphanage, Rev. Fr. P. Selmer, O.M.I., at the annual foregathering of the Old Boys held last Sunday. Mr. G. W. Perera, another Old Boy, in a brief speech expressed the sentiments of the orphans.

After Holy Mass at 11 a.m., celebrated by Rev. Fr. A. Padidilion, O.M.I., Director of the Orphans, there was lunch at which covers were laid for over 100.

A sports meet was held at 2-30 p.m. at which the chief guest, Mr. M. Sivanathan, C.C.S., the Commissioner of Probation and Child Care Services, gave away the prizes.

THE SOULS IN PURGATORY

by Vernon Lawrentsz

IF THERE IS ANY SUBJECT THAT PLEADS THE PLYING OF AN URGENT PEN, THERE CAN BE NONE MORE PRESSING AND POIGNANT THAN THAT WHICH ESPOUSES THE CAUSE OF THE HOLY SOULS IN PURGATORY.

My first thoughts on the subject now are those I first gathered at school in my nonage. I cite from memory: It is a holy and wholesome thing to pray for the dead. It may sound dull to you, but the superimposing years have not made them trite for me.

The counsel or admonition may not be replete with the wit of Wilde or the profundity of Plato but it is drenched with the pain of broken ties. Everything is sad which touches those we loved so passionately once, and who are now no more, to share with us, the fleeting pleasures of the passing day.

Prayer

To recall them now as they lived and moved with us brings a pain to the throat and a tear to the eye. All our pain and tears may affect them nothing unless gathered in the white chalice of a lily that is prayer, and presented in propitiation to God from our atoning hearts.

The sweetest prayer yet is that wrung out of pain. The most exquisite of prayers that escaped the lips of a dying God were not tortured out at Gethsemane but at Calvary. The prayer of pain never fails to bring memories of a crucified Son to His Father. The prayer of pain is irresistible with God and that prayer awaits you and me in the Mass.

The importance the Church attaches to prayer for the Souls of the Faithful Departed may be gathered from the permanent place allotted them in the drama of the Mass. Alms, good works and indulgences serve the soul in the awful suspense of Purgatory, but the Mass is inestimably the boon beyond compare for immediate and all-round efficacy.

Death

Conjure for a moment the last occasion on which a loved one died. The coffin was slowly lowered. *Nearer My God To Thee* was sung. Thud after falling thud of shovelled earth sounded finality—gone for ever. And then the frenzied sense of void and loss, which you knew and felt for certain was beyond earthly comfort. It was then you realized, with the dawning of the sense of irrecoverable loss, the frightening intensity and magnitude of all your love. It is then you wished you had been more demonstrative and considerate in your affection when it was yet possible to you. It was then you asked yourself why you shyly locked it away in your heart. Love, you learnt, is for lavishing. You would never hold it back henceforth, you resolved.

Now you were unshakably determined to make amends for all the omissions of unproffered love which may have made the difference that matters between a life starved of affection and one love-gilt with the solicitude of your ardour. To make amends even at this late hour is the privilege of a Christian heritage. The Communion of Saints is a two-way channel. We can ease their anguished and pain-circumscribed lot and they in turn can intercede for us.

Abandoned souls

I always thought it one of the most wonderful mercies of God that in His great wisdom and understanding of the human heart He should have made it possible for us, even past the portals of death, to be still able to positively assist our beloved dead to happiness and make amends for any want of warmth we may have displayed on earth.

We are this side of death by the faintest of demarcations. A nod of the Almighty, and we cross the border. One of the saddest thoughts this side of eternity is of the unknown dead whose name is legion. They languish forgotten under the common nomenclature of the Souls in Purgatory. They will never know the joy of being personally remembered in a prayer. The fate that is theirs may well be the same that awaits some of us, our friends and

relations when we ourselves are gone the way of all flesh. The God who counted the sparrows, He knows

knows, it may be one so released will help you when, forgotten on earth, you pine in Purgatory.

Reciprocal aid

Suffering, when we see it before our

with the souls in Purgatory is that their pain is invisible to us and so fails to move us as much as it ought. That is why I have striven to throw in a touch of the personal in this call to remembrance of our dead, and



The service at the graveyard is part of the commemoration of the dead on All Souls' Day, which opens this month of prayer for the faithful departed.

them by name, one by one. He can help you with them if you want to be helpful with a prayer. And who

eyes, never fails to move us. Sympathy, as someone aptly phrased it, is your pain in my heart. The trouble

perhaps help speed a prayer with a tear.

There is a German proverb which

it is a holy and wholesome thought to pray for the dead

says: *Undank ist der Welt Lohn*. It means ingratitude is the reward you get from the world. In Purgatory ingratitude is an unknown quantity. Directly a soul is benefited by your prayers, it remembers you gratefully before the face of God. That is the inevitable reaction in Purgatory towards prayer which alleviates its pain.

The faithful have a right not to be obliged to assist almost every day of the week at a black Mass.

A rule already introduced during Holy Week is extended to the whole year: viz. when *Flectamus genua* (let us kneel) is said all kneel, pray for a while and stand when the *Levate*

By

Rev. R. Criem S.J.

Papal Seminary, Poona

(stand up) is said, an old and meaningful rite. All pray for the special intention, which is now no longer mentioned except on Good Friday, and the priest "collects" the prayers of all in one oration (or collect).

THE NEW RUBRICS

THE LONG AWAITED REFORM OF RUBRICS HAS COME OUT AT LAST. THOSE WHO EXPECTED A CHANGE IN THE CAST AND TEXT OF OUR LITURGICAL FUNCTIONS ARE DISAPPOINTED. BUT THIS COULD NOT BE EXPECTED SO EARLY. IT IS EVIDENT AT ONCE THAT THE NEW RUBRICS ARE NOT SO CONSIDERABLY SIMPLIFIED: THEY ARE DESCRIBED IN 530 PARAGRAPHS, BUT THEY ARE NOW CLEAR AND WE FIND THAT THOSE RESPONSIBLE HAVE DONE AN EXCELLENT WORK.

There is a definite simplification in the classification of the liturgical days, i.e. days sanctified by liturgical actions, especially the Eucharistic sacrifice, and the public prayers of the Church, the Divine Office. They are of four classes: the denomination of double, semi-double and simple with their further divisions has been altogether cancelled. Sundays and Octaves are of 2 classes only: Vigils of 3, and feasts and feriae of 4 classes.

SUNDAY

SUNDAY, being the Lord's day, has gained still more prominence. We remember the time before the reform of St. Pius X when Sunday was left very much in the background. Now it always ranks highest in its class, with very few exceptions. Sundays of 1 class (of Advent, Lent, Passiontide, Easter, Low Sunday, Pentecost) yield to no feast except the Immaculate Conception; any other Sunday is of the II class and is preferred now to feasts of the same rank, excepting only feasts of the Lord, which simply replace it so as to exclude even its commemoration. It is only natural that a more particular day of the Lord should replace a general one. So also as a rule no feast may be fixed on a Sunday, as it was so often the case before St. Pius X's reform; now only some feasts of the Lord are thus fixed, as the Holy Name, Holy Family, Blessed Trinity and Christ the King.

The anomaly which made at times the first Sunday of the month occur during the preceding month has been suppressed. The first Sunday is the one falling between the 1st and the 7th day of the month, but Advent follows the same rule as before: the nearest to the 30th of November, otherwise it might happen that there would be only 3 Sundays in Advent.

The 7 Vigils left by the decree of simplification of 1955 have been kept. So also the three octaves, of Easter, Pentecost and Christmas.

The table of precedence of feasts from the highest to the lowest rank is imposing: 42 different categories divided into 4 classes.

The suppression of some feasts, the lowering of rank of others, have already been mentioned in this paper.

MASS

THE MASS: Some of the changes introduced, are:

SHORTENINGS: The Prayers at the foot of the altar are omitted on days when the Mass follows a

procession (of candles, palms, litanies); and the blessing of ashes, and Easter Vigil.

The last gospel is omitted when a procession follows immediately (Maudy Thursday, Corpus Christi); when the absolution of the dead follows Mass; also after the Mass following the procession of palms, as the gospel

that follows (*Misereatur . . . Indulgentiam*) before Communion during Mass are suppressed (these were introduced as an imitation of the rite of Communion outside Mass). The faithful will have to be trained to approach the Communion rails soon after the *Domine non sum dignus* bell, which is meant to warn them.

The blessing at the end of the Mass is not given after a Requiem Mass (this is an old rule) nor when *Benedicamus Domine* has been said. This occurs now only when a procession follows immediately; the people are not dismissed, nor are they blessed. So that now most Masses, except

Rubric Reforms

Items from the New Code of Rubrics:

- The Confiteor and its two attendant prayers will be dropped before Holy Communion when given at its usual time during Mass.
- At Solemn Mass, the celebrant will no longer read the Epistle and Gospel, but will listen while sub-deacon and deacon sing them.
- In the breviary, the hour of Lauds for a given day must be recited on that day, and may no longer be anticipated.
- On about 300 days of the year, Matins will have a single nocturn of nine psalms and three lessons.
- At Compline, the Our Father may be replaced by an examination of conscience.

of the day has been said after the blessing, besides the Passion during the Mass; a third gospel would be superfluous; on Easter Vigil—(this Mass follows more strictly in many points the old form of liturgy); and the third Mass on Christmas day (since the gospel of Saint John comes at the beginning).

The rule already introduced of having only three orations at most is strictly adhered to, and on higher class days it is one only or two at most.

If the Bishop's powers have been extended in some points, they have been curtailed in the matter of imposing special prayers at Mass (*Imperata*); not more than one, nor as a fixed one (e.g. every year for such times and such purpose) but only for a grave actual need, till it lasts. And it is only on the days lower than II class that it may be said. A parish priest may impose such a prayer within his parish, if it is not possible to have recourse to the Ordinary, but only for three days, if such an urgent need were to arise (e.g. threat of flood).

On Ember Saturdays when there are six readings, only the first and the last are to be retained. The others may be omitted (except in conventual and ordination Masses). The Confiteor and the absolution

Requiem Masses, will have *Ite, Missa Est*.

EXTENSIONS

EXTENSIONS: More freedom has been given in the choice of Votive Masses. All the Masses of the feasts of Our Lady may now be chosen (e.g. of the Rosary, Mount Carmel, Lourdes) but not those that refer to the mysteries of her life (as the Assumption . . .); the Masses of the Saints found in the missal as approved for certain places only, may be taken too; many are very devotional.

On the 25th or 50th anniversary of marriage, a votive Mass of the Blessed Trinity or Our Lady in thanksgiving may be said, even on II class days, but not on Sundays; and special prayers after it may be added; they are found in the ritual.

Greater latitude also for Requiem Masses. One Mass may be said in any church or Oratory even on II class days, when the news of death has been received. This means on more days and in more places than now. The absolution for the dead may now be given even after a Mass which is not Requiem.

But priests are advised to say Requiem Masses only when they are actually applied for departed souls.

COLOURS

LITURGICAL COLOURS: They are unchanged, but the Church shows its spirit of adaptation when allowing the use of another colour than the one assigned if it agrees better with the notion of the people: e.g. in certain countries, white is the colour of mourning, and so this may be used for Requiem Masses, if the Conference of Bishops in the region judges it opportune. The matter should be referred to the Congregation of Rites.

BREVIARY

OFFICE: What is of general interest has already been reported in this paper. Priests will not have to buy new breviaries, as the list of the changes will very probably be printed by publishers. It would entail much expense (though breviaries now will have only one or two volumes) and a thorough change may again come within a few years.

There are 52 offices of 9 lessons in the universal calendar (some will be added in particular ones), so that more than 300 days have a short office. The difference in length however is not very considerable. The Church has shortened the Office in order to relieve priests, especially those in the ministry, from too heavy a burden which they were very often tempted to dispatch as quickly as possible. A shorter office means more leisure and possibility to say it with more attention and devotion. This is the wish of the Sovereign Pontiff in the *Motu Proprio* approving the new decree: "We paternally exhort (those who are bound to say the office) to compensate for the shortening of prayers by greater care and devotion. And as the readings of the Holy Fathers is also reduced, We urgently exhort all clerics to have at hand, read and meditate the volumes of the Fathers so rich in wisdom and piety." (by courtesy of the Bombay Examiner).

• IN NOVEMBER...

LET'S REMEMBER OUR DEAD

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." It is, in fact, our duty as members of the Church Militant to come to the aid of the souls in purgatory.

Who are those that suffer in purgatory. They are those who have not yet done full penance for their mortal sins already forgiven or who have died in the state of venial sin. They have, of themselves but one way of pay-

ing their debt to God and that is through the way of pain and suffering.

They live in this abode of grief, this pool of fire, until suffering has paid full tribute to justice,

And these are souls of the just, who long for God with every breath of their being, and whose greatest pain is this separation from Him.

by
Llewellyn Ebert

They are plunged in that dark night in which they can no longer work. Heaven seems deaf to their cry. Like the paralytic in the Gospel, they await some helping hand to deliver them.

We owe them that duty. The need of charity towards all in-

vites us; gratitude suggests it. St. Bernard reminds us: "Know that after this life those things that will have been neglected here shall be paid back a hundred-fold in the prison of purgatory, even to the last farthing." It is no empty cry that has been put into their mouths: "Have pity on me, have pity on me, at least you, my friends, because the hand of the Lord hath touched me."

How may we assist the souls in purgatory? A grand procession to the grave may bring some comfort to the living but it cannot assist the dead.

This is the month in which we can truly assist them by our prayers, fasting, alms and other good works, by indulgences which can be applied to them, and, especially by the Holy Sacrifice of the Mass and our Holy Communion.

St. Joseph's School, Grandpass.

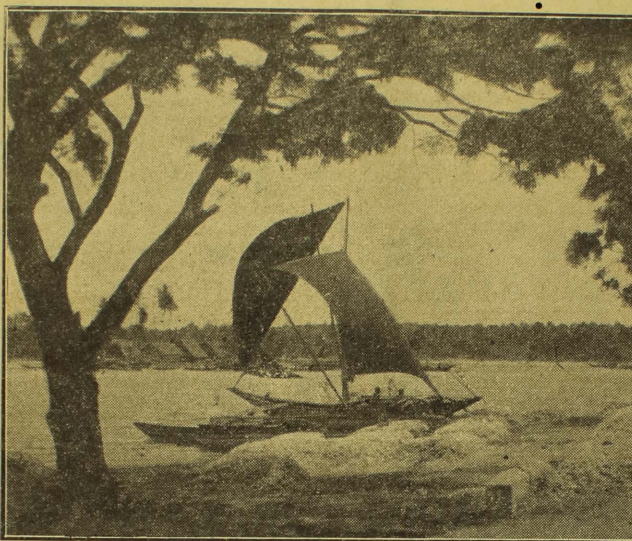
EXCURSION TO NEGOMBO

In the dim dawn, before the sun was seen we started. It was pleasant rushing through the coal, early morning air in a bus which hardly rattled and with so much to see of the placid countryside, stretching its limbs and preparing for another day. Later, towards the end of the 20 odd mile journey, the morning sun came in at the windows.

By the time we reached Duwa the sun was shining brightly in the morning sky. We left the bus where the road ended and walked about half a mile along the sandy sea shore. We

averted beady eyes. It remained inactive for a short time but by the time we got ready for the capture, it moved under a crevice. The capture of another of the same species later, though

By
AINSLEY WIREKOON



★
SILVER
SAILS
ON
SUNLIT
WATERS...
★

saw many fishing boats come in laden with fish.

We came to a place where a stony path started from the beach and extended to the middle of

mus Navaratne (Rajakadalawa), 3846. Mary Noeline Clare Navaratne (Rajakadalawa), 3847. Rita Ranasinghe (Kegalle), 3848. Gerry Mel (Wellawatta), 3849. Basil Mel (Wellawatta), 3850. Malcolm Stanislaus Fernandopulle (Kotahena).

(To be continued).

the sea. Thus a miniature harbour was formed within. The water was quieter here than in the open sea. We made this spot our 'field headquarters.' The great waves dashed against the rocks with all their fury and moved whispering over the slimy rocks into the pools on this side. The water was refreshingly cold, so we bathed, some even swimming far out over the impenetrable depths.

BLACK-SPOTTED SILVER FISH

Here we fell to our task—collecting specimens to take away. Those with nets waded in the shallows endeavouring to entrap small fish. As we entered the water we saw a skate making its clumsy way along the sand at the bottom. Before long it was safe inside one of our bottles. We also saw a bright silver-coloured fish with black spots. But it proved to be too fast for us.

A couple of us spotted a large member of the *Brachyura*—the common shore crab. It was stationary over a slab of rock. It seemed to watch us with its

... and look!
I have
caught
a black-
spotted
Silver
fish!



smaller, gave some consolation.

We had lunch at the Negombo Rest House and after an hour's rest we made our way to the Negombo Park. Here we in-

pected the many different kinds of flowers and the trees.

We saw a fine collection of the aerial and floating leaves of the sacred Lotus (*Nelumbium Nuci-*

ferum) blooming in a pool. From here we proceeded to inspect a mangrove swamp a few miles away from the park. In this swampy, marshy place where the soil is physiologically dry many specimens like *Avicennia Rhizophora*, *Sonneratia*, and *Acanthus ilicifolius* were seen. In *Rhizophora* trees the stilt roots were grown everywhere so that it was very difficult to make one's way through such a plantation. The characteristic viviparous germination of the seeds was also observed.

RETURN TO COLOMBO

We were invited for tea at a friend's house and started off for Colombo by about 5 p.m. While coming back there was the inevitable singing which is a common enough feature on occasions such as this. Darkness was falling when we reached Colombo.

It is a matter for some regret that such excursions are not frequent, for certainly they are valuable. They give one an interest in Biology that can never be quite aroused by sitting in a room surrounded by preserved specimens or organisms isolated from their habitat.

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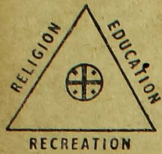
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(See Page 3)



Schools Mag

"RED HOUSE" FEAST DAY CELEBRATIONS

★ Patricia Berhardt reporting from Borella

ALL Saints' College was bubbling with excitement. It was 3rd October, the feast of "the Little Flower." We had a sports meet organized by the mistress of the "Red House" in honour of their patroness. Nine days earlier we had a novena to the Little Flower. At the sports meet, there were many thrilling events. We also had an Inter-House Relay and, to our great joy, "Red House" won. After the sports meet the girls

assembled in the school hall. A musical game followed in which the Sisters too participated. The prizes were distributed by the Principal. After the prize-giving the girls of the "Red House" held a party to which other captains were invited. Sweets were distributed among the girls bringing the celebrations to a grand finale. All Saint's College, Borella.



By Uncle Ashley

My dear children,
The Sacrificial Offering is over but there still remains

Pater Noster

the Sacrificial Banquet. We can consider the "Our Father" recited just here as the "grace before meals." The children of God are gathered at the altar-table and soon they are to receive their soul-saving, life-giving daily bread. The "Pater Noster" was the last prayer taught to Catechumens (those preparing for baptism). This was done to impress on them

the value of the Lord's prayer and because of the reverence with which Christ's own prayer was held. The "Our Father" contains seven petitions. The first three refer directly to God and the last four cry out for our personal needs. God bless you all. Always in Jesus and Mary, **UNCLE ASHLEY**

MY LADY

MARY, queen of heaven and earth. Let me thy servant be, That I may come close to Jesus, By being close to thee.

PAMELA MOLDRICH

Nugegoda.

coming to play in my palace-Samko," said the Tsar. "Play to me."

And Samko played. He played so sweetly that the Tsar was filled with joy, and danced and danced till the whole sea began to rock. Waves as big as houses rolled, whole villages were under water, and all the people near the Caspian Sea were terrified, but it was only the Tsar of the Sea dancing to Samko's music. "You play so beautifully," said the Tsar, "that you must stay with me always, and I will give you one of my daughters for your wife. I have thirty daughters and you may choose the one you like best."

He called for his daughters and they came in. They were all beautiful and sweet, but twenty-nine passed and Samko had not made his choice; he was thinking of his River Volga. When the last daughter came in, Samko cried: "This is my choice! What is her name?"

The Tsar said: "Her name is Volga." And Samko knew a last the Volga he loved so dearly was his own. They married. Then one night it happened that Samko touched the princess. She was cold, cold as ice. He woke. He lay beside the Volga with his fiddle in his hand, and he was still ragged and hungry as he used to be. It was only a dream, only a beautiful dream! But the Volga was there, rolling by. Samko took his fiddle in his hand and sprang desperately into the river. He would return to his Volga and the palace of the Tsar of the Sea.

THE Children's Story

SAMKO...

FAR away by the banks of the River Volga there lived a minstrel boy named Samko. He was very poor and friendless, and the only things he loved in the world were his fiddle and the beautiful Volga. At the village dances he fiddled all night, but none of the girls ever danced with him or smiled at him. Sometimes he helped the fishermen on the river, and they would give him a little fish for supper. One evening the fishermen asked Samko to watch their nets on the shore while they went off to sell their fish in the town. He sat on the shore beside the Volga playing to himself and thinking how beautiful the Volga was and how nothing was dear to him as this lovely river and his music. As he played he saw a whirlpool in the river, little waves flying across the water, and in the

middle a hollow down into the water. And in the hollow was a strange creature. As it came near, Samko could see that it had long sea-green hair and eyes full of sunshine. It had a tail like a fish, and it called to Samko in a voice that sounded like waves breaking on the shore. One day Samko was sailing across the Caspian Sea with a cargo of merchandise when a great storm arose. The ship was driven hither and thither, and the sailors were afraid and said: "The Tsar of the Sea is angry. Doubtless there is one on board who brings ill luck; we must find

him and throw him overboard." Then they cut pieces of string, all of one length, and in one they tied a knot. They made the pieces into a bundle and each man pulled out one string. When Samko's turn came he pulled out the string with the knot. "Magician!" shouted the sailors. But Samko knew that it was the Tsar of the Sea who had sent for him. So he took his fiddle and jumped into the blue Caspian, and the waves had scarcely closed over his head when the storm ceased. Samko sank down and down through the water till he reached the bottom of the sea. There stood a palace built of golden amber, in front of it sat two enormous sturgeon, guarding the gates. Samko walked bravely between them into a big hall where the Tsar lay resting. "You have been a long time

the minstrel boy

"Samko, the Tsar of the Sea has heard of your beautiful music, and he wishes you to come and play to him."

Samko's eyes opened wide and he said: "What will the Tsar of the Sea give to me if I come and play to him?"

The messenger answered him: "You may choose, Samko, whatever you will, and you shall have it now, but when the Tsar of the Sea calls to you, you must come." Then Samko said: "Give me gold and I will come."

The messenger sank down beneath the waves, and where the eddies closed Samko saw something bubbling in the water. When it was washed ashore he ran eagerly to get it and found a box full of gold pieces. Samko was now very happy. He bought himself fine clothes and all the girls in the town smiled at him when they saw him. He opened a shop and became a great merchant. He travelled to and fro trading and was very prosperous.

with perhaps some little inconvenience to yourself, and yet do not do so, you are not utilizing God's grace. It is not a sin. But consider all that you lose. And consider also that some day when faced with severe temptation you may not be able to keep out of sin, simply because you failed to build up your strength now through frequent Communion. Grace is something that is constantly growing in our souls, so long as we strive to live a life that is close to God. Even our ordinary actions then are pleasing to God, and bring us more sanctifying grace, if we are always on our guard to perform them for love of God and while we are in the state of grace. The Morning offering is the key to all this treasure. By it we offer everything in our lives to God, and remind ourselves to keep all our actions sinless and pleasing to God.

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The Presentation.

THE scene is peaceful, — lovely. The smiling plains; the golden fields of waving corn; the distant temple roofs glittering in the glory of the morning sun, and in the background, the silent hills praising the majesty of God. The world seems to be sleeping still; yet there is movement in the distance. An aged couple with a little child in their midst are coming along. The face of the child is radiant with the beauty of heaven; the morning breeze is playing on her golden curls. They approach with slow but determined steps. Their silence is in keeping with the stillness around. Now and again, the little girl looks up at the blue heavens, and at the temple roofs; she casts an occasional glance at her parents. . . . They have reached the temple steps; the little girl kneels for her parents' blessing, and walks up the steps. The priest at the entrance receives her into the House of God. O blessed day! For on that day the temple received within her precincts a holier temple. For such was Mary, this girl of three years, who was one day, to shelter within her, God's Eternal Son.

In the stillness of the temple, she learnt the art of conversing with God, and of living in close union with Him. From that tender age no earthly attachment deterred her in her ascension to God. For Mary understood full well, that all great deeds, may needs worthy of being recorded in heaven's scrolls, are born of sacrifice. It is not too late for us to learn from this little girl, that sacrifice is essential in our lives too, if we are to live with Jesus, and radiate the sweetness of His Presence.

Mary Hakel.

All Saint's College, Borella.

POPE'S DAY

WE are grateful to Holy Mother the Church, for reserving a special day, dedicated to Our Holy Father. This provides us with an opportunity of bringing into light, the sense of love and loyalty, we owe him, as his devoted children.

Our prime obligation on Pope's Day is to pray in a special manner for the Father of Christendom, and ask God to shower on him all the graces he needs to carry on the arduous task of guiding and governing our Holy Catholic Church.

May our dear Holy Father continue to reign for many years, and steer the barque of Peter through the storms of life.

Felicia Pereira. St. Anthony's Convent, Kandy.

HINTS FOR THE STUDENT

WE spend our life searching for happiness. God Himself has implanted this mighty longing for happiness within us. And He makes it possible for us to achieve a happiness that is far greater than any we can imagine. At every moment He stands ready to assist us along the way, if only we ask His help. And countless times in the lives of all of us, He helps even without our asking.

We cannot reach heaven without sanctifying grace. If it has been lost we cannot regain it without God's help. We also need His help to keep sanctifying grace and to make it grow. This help we get from God is called actual grace.

But some of us are not at all ready to let God have His way in our lives. He expects generosity of us, and sacrifice. We naturally shun these things. When God's grace urges us, our first impulse is to resist. God prompts us to follow one path to our happiness, but we, seeing some little diffi-

Cut eggs in half. Arrange on onion mixture. Place in refrigerator until ready to serve chilled. Use particularly as an accompaniment to curry and rice dishes. Vinegar may be substituted for lemon.

RECIPE

Stewed Chicken Mayan

Ingredients: 3 to 4 pounds of chicken cut up, flour, salt, pepper, 1/4 cup shortening, 1 medium size onion, chopped, 1 medium size tomato, chopped, 1 cup of raisins, 1/2 cup sliced olives, 1 1/2 cups water, 1 stick Spanish cinnamon.

Method: Dip chicken in flour, salt and pepper. Brown in shortening. Add onion and tomato and cook 5 (five) minutes. Add raisins, olives, and 1 1/2 cups of water. Simmer for 1 1/2 hours. Add cinnamon and stir for 5 (five) minutes. Strip chicken from bones, with wild rice and corn.

Onion Salad

Ingredients: 1 large onion, peeled, 1 medium cucumber, 1 medium green pepper, juice of 1/2 lemon, 1/2 teaspoon salt, 1/2 teaspoon ground black pepper, 3 hard cooked eggs, peeled.

Methods: Slice fine the onion, cucumber, and green pepper. Remove pepper seeds. Mix in bowl. Add lemon juice, salt and black pepper. Toss lightly.

Shrimp Salad

Ingredients: 1 1/2 pounds uncooked shrimp, boiling water, salt, 1/2 cup finely chopped onion, juice of one lime, salt and pepper to taste, lettuce leaves.

Method: Shell shrimp and cut out black vein. Cover with boiling water that has been salted (1 teaspoon salt to 1 quart water), lower heat, cover, and simmer five to ten minutes. Chop shrimp. Combine finely chopped shrimp,

onion, lime juice, salt and pepper. Toss lightly and chill. Serve on crisp lettuce leaves.

Sent by Hyacinthe Andrews. Holy Family Convent, Kurumegala.

Honey Loaf

Ingredients: 4 ozs. plain flour, 4 ozs. castor sugar, 4 ozs. honey, 1/4 pint boiling water, 1 level tea spoon bicarbonate soda, 1 level teaspoon baking powder.

Method: Grease and flour a medium size bread tin, sieve flour into mixing bowl. Add sugar. Melt honey in the water and stir into flour mixture, using a wooden spoon. Beat until small bubbles appear on surface, stir bicarbonate of soda and baking powder. Pour at once into prepared tin and bake in slow oven for 1 hour. Turn out and cool on wire rack.

Sent by Felicia Saverymuthapulle. Good Shepherd Convent, Kotahena.

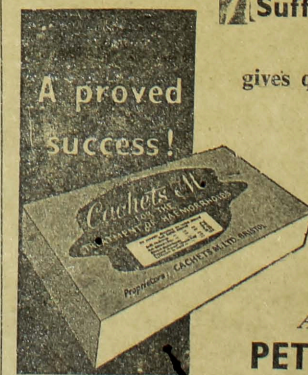
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Classified ADS.

IN MEMORIAM

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



Edwin Reginald Verdun Fernando
Died 30th October 1948
Merciful Jesus grant him eternal rest.
Remembered by his brother,
Bertram.

Akkarapanaha, Negombo. 1467

3rd ANNIVERSARY



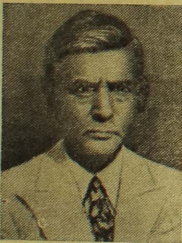
S. Ambrose Jayatilake
Died 5th November 1957

Oh for the touch of a vanished hand,
And the sound of a voice that is still.

May he rest in peace,

Fondly remembered by his ever
sorrowing wife and children.

Indigolla, Gampaha. 1429



A. Albert Perera
(Died on 2-11-1954)

The printed word can never adequately
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.

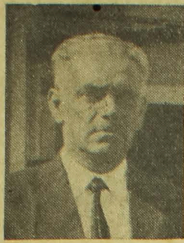
Madawela Ulpotha, Matale. 1447

In cherished memory of my
loving mother

Mrs. Paulina Gunasekera
Died 7th November, 1958

Requiescat in Pace.

Inserted by her loving son, Cannie.
106, St. James' Street,
Colombo 15. 1473



Ernest St. George Perera

Born 28. 5. 1903
Died 7. 8. 1960

Without a farewell you left us,
Just three months today;
The blow was sudden, the shock
severe,
To loose the one we loved so dear.

Fondly remembered by his ever
sorrowing wife and children.

Mount Agnes,
Kandapola. 1462



Noel de Silva

Born 16. 11. 25
Died 3. 11. 58

"A little prayer keeps me in touch,
With the brother I loved and
missed so much."

His loving sister,
Winifred Baldsing.

Kurunegala. 1464

THANKSGIVINGS

MY most grateful thanks to Our
Lady of Perpetual Succour,
St. Jude Thaddeus and Pope Pius
XII for the great favours granted.
1471 Lily Agnes.

MY most grateful thanks to Our
Mother of Perpetual Succour
and St. Rita for great favours
granted. G. F. R. 1470

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MR. and Mrs. J. L. Motha sincerely thank all those who
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messages on the occasion of the
25th Anniversary of their marriage.

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Mrs. Idalia Gonsal would like to
thank her relatives and friends
who so very kindly visited her in
hospital after her operation and
sent gifts of flowers and delicacies.
Above all she is most grateful
for their prayers which surely
brought about her speedy recovery.
God bless you all. 1472

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Colombo. Kandy.

**Messenger Journalism Award
MY FAIR LADY**

(Continued from page 5)

She was intended to be gazed upon.
Her charm is of the type that elevates.
And we must be lifted up if we must
rise. It may be only the height of a
cross. But the cross is the altimeter
of Heaven.

If there is beauty let me gaze, feast,
expand and flower on it. My Fair
Lady had no injunction to cordon
us off with an unscalable barricade of
beauty. On the contrary, the Can-
ticle says: If thou know not thyself,
O fairest among women, go forth,
and follow after the steps of the
flocks, and feed thy kids beside the
tents of the shepherds.

My Fair Lady came not to eclipse
us. She bore the Light to share it
with us. If we dazzle at times it is
because we have caught a glint from
her. It is her one desire that we
should consider her accessible and
imitable. She aches that we approxi-
mate to her, and bear the Light our-
selves. Not for her that retina-
reckless glory where we may turn
our eyes on her only to turn away
hurt and blind.

She who helped Elizabeth with the
baby clothes, scrubbed the pots in
her own home, fed the chickens, and
generally sanctified domesticity, will
greet you at the kitchen sink when it
is "All for Jesus through Mary."
Her hands, I know, though chap-

ped with work yet lent the lily its
texture, and the rose throughout
time will pay tribute to her blush,
but for all her beauty she never kept
a pedestal and sought to be served.
Rather she herself served.

I like the beauty that is harnessed
from sheer love to service. It trans-
figures the shards of ordinary chores
to fragments of opalescent nacre.
The Recording Angel now quits cele-
stial clerical work and mosaics the
chips and pieces you send up in one
of the many mansions in your Father's
house, from now on specially
reserved for you.

Cutex and calamine and the other
numerous items of make-up which
play so important a part in the liturgy
of beauty, though indifferent in them-
selves, may yet streamline the narrow
way. The path to heaven need not
be made on a long face, with a Jeremi-
ad on our lips and clad in sack
cloth and ashes. Personally, I prefer,
powder to ashes any time. Sack
cloth may create more of a sensation
than Benares. But I am sure women
prefer Benares. I am not pleading
laxity. I know the value of penance
and mortification. Beauty too, I
urge, can be chastely dedicated to a
divine purpose. Dress may be oriented
to the service of God as any other
creature.

SHORT STORY

(Cont'd from page 5)

Daddy back to us. Every time she
told him that she waited for him to
come back from the war but he did not
come. Funny thing, because the other
boys' daddies came back but mine did
not. She says that she has not done
anything to deserve this. And that is
true. My Mamma is very good and
she likes me a lot. Every night she
prays like this and it makes me cry
a little too. If you can find him and
send him back this X'mas it will make
us both happy. The new sarong and
the new pair of slippers that we bought
for him are still by his bedside waiting
for him."



It was cold in the hills on the night
of Christmas Eve when there came a
knock on the door of this little boy's
house. And this was the scene that
one could have witnessed. Framed
in the doorway in the dim light was
a sad-faced looking man; and in the
house, an utterly surprised and speech-
less young woman, and a shy
little boy with his eyes looking up
hopefully towards the man.

Outside, the mist was falling slowly
into the lap of the hills.

BASILICA FUND

(Continued from page 4)

Mr. and Mrs. K. E. Fernando,
Negombo m.d. 2; Mrs. K. S. J. Kam-
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J. Oliver Perera, Mutwal 10; Mr. S.
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and Mrs. E. Weerasekera, Kadawata
100; Miss L. Weerasekera, Kada-
wata 10; Mrs. J. J. L. Fernando,
Moratuwa 10; Mr. T. D. P. Joseph,
Batagama 10; Mrs. F. Gooneward-
dene, Kotahena 10; Mr. B. Benjamin,
Hultsdorf 10; Mrs. A. Abeyesundere,
Bambalapitiya 15; Mr. P. E. James,
Hultsdorf 5; Mr. P. Don Francis,
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koon, Rattmalana m.d. 5; Mrs. F. C.
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B. C. S. Mendis, Katunayake m.d.
10.

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Kotahena 10; Child of Mary, Wat-
tala m.d. 5; Mr. W. L. A. Dep, Bo-
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Arulanthi, Talawakelle 9; Catholic
Workers, Land Registry m.d. 8; Mr.
J. S. Thanabalasingham, Chilaw m.d.
20; Mrs. Guy Fernando, Moratuwa
m.d. 2.

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suriya, Miss P. Fernando, Mr. A. C.
Perera, Miss N. Amerasinghe (Re. 1
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Our Lady of Lanka, Tewatte, Ragama.

CANDLE FLAME

CANDLE-FLAME,

Alone in the dark,
Burning for one
Sin-scarred and sad.

Trying to say

What lips cannot pray

Message of love,

Paean of praise,

Votive of thanks,

Ransom of grace,

Candle-flame,

Flicker through the night

Changing our thoughts

To petals of light.

Nirmala Louis.

**'I am old and
thinking of
death': Pontiff**

THE Pope, who will be 80 this
month, said recently he was
thinking more and more often of
death and of the reward in Heaven.

"It is my personal experience that
as a person grows older with faith
in his heart, he feels increasingly
familiar with those who preceded
him, looking to the other shore where
there are so many of his friends," the
Pope said.

"What little of one's life is left is
made savoury by the thought that the
Lord is awaiting us."

**French Bishops
appeal for
Algeria solution**

FRANCE'S cardinals and archbis-
hops have called for a fair peace
in Algeria. They condemned torture
and terrorism, but they also condemn-
ed appeals to the youth of France not
to fight.

The statement followed a two-day
discussion by the bishops.

They called on the French govern-
ment to seek a peace respecting "all
the lawful hopes, rights, interests and
traditions of the various communities
in Algeria."

The government, they said, should
"find a wise solution worthy of
France and of the noble example of
disinterestedness this country has
just given the world in giving 11 young
African nations their freedom."

**Stigmatic Bishop
dies in Jail**

CONFIRMATION has been re-
ceived at the Vatican of the
death last July in a Communist prison
in Czechoslovakia of Bishop Peter
Pavel Gojdic of Presov.

The seventy-two year old Byzantine
rite bishop was reputed to have been
a stigmatic, one who bore the imprint
of the wounds of Christ.

He has been in jail since 1956, a
year before he was sentenced to life
imprisonment on charges of treason.

★ When it legislates against human rights and god-given rights ...

A MAJORITY CAN BE AS MUCH WRONG AS A MINORITY

(Continued from page 1)

“As being endowed with intelligence and free will, man has certain rights given to him by God, which no human agency can destroy without doing violence to our nature. That is why I take this opportunity to recall the treatment given by the great Indian leaders to the minorities and how much they respected their rights.

“The idea that the people of Ceylon wanted the Schools to be taken-over is a myth. How many in Ceylon would want St. John's College or the Hindu Ladies' College taken over by the State. People may ask for themselves, schools run by the State. By all means let the State build them these schools for which they have a right. But no one, except those who wish to destroy certain minorities, would want to force on the country what is now called 'take-over.'”

In the course of his Prize-Day report, the Rector, Rev. Fr. P. J. Jivaretnam, O.M.I., made some very candid remarks on the present position.

“Education in Ceylon,” said the Rector, “is suddenly placed at the cross-roads. We are asked to make momentous decisions — of life and death. To live an impossible life or to die an immediate death? That is the question. At the moment of a crisis, the past flashes before our eyes. Stone by stone, brick by brick, room by room, hall by hall, in the space of a hundred years this noble edifice of St. Patrick's rose. The Irish Brothers Conway and Dowling founded it. Fathers Dunne, Lytton and Wheeler gave it a name, Fathers Matthews and Guyomar made the name resound through Ceylon. And Father Long put it on the pinnacle of fame. But every inch of the land, every stone of the building has the trace of the toil, the sweat, the blood and the sacrifice of scores of zealous priests; every room is hallowed by the selfless services of hundreds of devoted teachers. The voice of Abraham, Puvimansinghe, Patrick, Arulanantham and Alagaratnam still echo in these

halls. They are the soul and the spirit of this College. Thousands of our Jaffna boys have passed through these gates, have sat at the feet of these revered Rectors, Headmasters and teachers and are today men of learning, men of action and men of honour who are a glory to the nation. As we sit here just now all these faces surround us. They and we form one body — the mystical body of St. Patrick's. The present are a minority, the past are the majority. In deciding the future of the College let us of the present, who have not worked so long or so hard, so decide as not to incur the accusing finger of the past, who worked so hard and sacrificed so much to make St. Patrick's what it is today.

THE FUTURE

“The Government is taking away our schools. It denies the Catholic parents the right to send their children to schools of their choice. It denies the Catholic children the right to have their learning and training under Catholic guidance and in a Catholic atmosphere. Besides being a right, it is a duty in conscience on the Catholic parents to send their children to Catholic schools. This duty of conscience the government tramples under foot. A powerful man may snatch away your child and say it does not belong to you; still it belongs to you. A thief may run away with your purse; still the purse belongs to you.

“So also, no government can alienate the right of the parent over his child nor the right and the duty of Catholic parents to send their children to Catholic schools. Our Catholic schools must stand.

“Nay, more. We claim that it is the duty of the Government not only to leave us our schools, but also to subsidise them to the fullest extent, as long as the Government insists on compulsory education.

“Catholic children are as much Ceylonese as Buddhist or Muslim children; Catholic parents pay the same taxes as anybody else. Even if the Catholic

parents are unable to pay a red cent of the taxes, it is still the duty of the Government to give an equal opportunity to Catholic children in Catholic schools as to the other children in the Government schools. These are fundamental rights which no government can deny, even if it has an overwhelming majority.

“THESE RIGHTS ARE OURS, GIVEN US NEITHER BY A MAJORITY, NOR BY A MINORITY, BUT BY OUR VERY HUMAN NATURE AND BY GOD. A MAJORITY CAN BE AS MUCH WRONG AS A MINORITY, IF IT LEGISLATES AGAINST THE LAW OF HUMAN NATURE AND AGAINST THE LAW OF GOD.”

Mutwal's Large Meeting

(by a "Messenger" reporter)

DESPITE pouring rain, several hundreds of Parents of the pupils attending De La Salle College, St. Anthony's Girls' School and St. James' Sinhala Mixed

School, assembled in Mary Margaret Memorial Hall, Mutwal, last Sunday to protest against the take-over of Assisted Schools.

St. Sebastian's College consecrated to Mary

(from our correspondent)

THE Catholic staff and students of St. Sebastian's College, Moratuwa, consecrated themselves and their school to Our Lady, on Friday, the 23rd November. Preparatory to the consecration each class held its respective novena in honour of Our Lady, Patroness of Schools.

They decided unanimously to take such steps as were necessary to prevent the unlawful action of the Government in denying parents their fundamental rights to have their children educated in the manner acceptable to them. Many teachers present volunteered to render whatever help they could to achieve the aims of the parents. A resolution to keep the school-children away from the schools if the Government insists on the take-over was unanimously passed.

The meeting was presided over by Rev. Fr. Fabian Fernando.

Jaffna mammoth meeting opposes take-over of Assisted Schools

(from our correspondent)

THE GURUNAGAR COMMUNITY CENTRE MAIDAN, JAFFNA, WAS A VAST SEA OF HEADS AT 6 P.M., ON SUNDAY, THE 23RD OCTOBER, WHEN THE PEOPLE OF JAFFNA OF ALL DENOMINATIONS ASSEMBLED AT A MAMMOTH MEETING TO REGISTER THEIR PROTEST AGAINST THE TAKE-OVER OF ASSISTED SCHOOLS.

The meeting was held under the auspices of the North Ceylon Catholic Workers' Federation and presided over by Chevalier Dr. St. John Puvirajasinghe.

Those who spoke were Mudaliyar S. Sinnatamby (retired C.C.S.), Kalai Pulavar Navaratnam, Messrs. L. Gratiaen, S. Masilamany, S. Anthonypillai, A Lazarus, J.

Antony and S. Rasiah.

Two resolutions, one protesting against the take-over of Assisted Schools and the other requesting the removal from office of the present Education Minister, were unanimously passed and it was decided to send copies to the Prime Minister, Education Minister, Leader of the Opposition and M.P. for Jaffna.

POPE'S DAY CELEBRATIONS

• Jaffna contd. from p. 1

recalled the persecution suffered by the early Martyrs and the glorious examples of the Saints Peter and Paul and assured the audience of divine help in all their undertakings for the cause of their Faith. The rally ended with the Benediction of the Blessed Sacrament imparted by His Grace Thomas Pothacamary.

children took their places at the appointed time. Very Rev. Fr. A. Paul Perera, Parish Priest, solemnly hoisted the Papal Flag and five hundred voices sang lustily "Fill in the panting heart of Rome."

Then came the March Past of the children. On the dais stood the Parish Priest, Rev. Fr. Aidan de Silva, o.s.b., Rector, and Mr. C. Robinson.

Two pupils, Miss Swarnakanthi Perera and Master A. S. Philip, addressed the audience on the Pope, in Sinhalese and Tamil respectively. Master J. A. Perera sang a Sinhalese Kavi on the Pope and a bevy of girls rendered the Papal Anthem in Tamil.

The Parish Priest next addressed the children. Referring to the qualities of head and heart of Pope John XXIII he said that the Pope was the Shepherd of the flock and that he loves all his sheep and his lambs.

Raising his voice and in a deeply moving tone Fr. Paul addressed the audience: "My dear children, he said, "I am your shepherd here in this part of the world. A good shepherd must know his sheep and keep them from destruction by the wolf. The wolf has come now to wound you, to scatter you and to destroy you. I, your shepherd, will go forward and meet the wolf and even give my life that you my children may preserve your Faith."

Three hearty cheers for the Pope and the National Anthem brought the celebrations to an end. The Holy Hour followed.

by the solemn Benediction, imparted by His Lordship the Bishop.

• Kalutara

ANCIENT and extensive empires like Egypt, Babylonia, Greece and Rome, which flourished in those days, are today no more than ruins, but the Holy Catholic Church for over 1,900 years remains glorious and triumphant to this day according to Our Lord's own words 'I am with you until the consummation of the world,' declared Mr. Timothy Andradi, in presiding over the Pope's Day celebrations held at St. Mary's Church, Kalamulla, last Sunday.

Earlier, the Parish Priest, the Rev. Fr. Henry Rodrigo, O.M.I., addressed the large gathering.

There was also a march past of over 100 scouts, boys and girls of the 4 schools of Kalamulla and Katukurunda

Parent-Teacher-Old Girls' Association

THE hall of Ave Maria Convent, Negombo, was packed with Parents, Teachers and Old Girls, when the inaugural meeting of the Parent-Teachers Association was held last Sunday. Rev. Mother Provincial presided.

In her opening address she spoke of the importance of the child. Mr. Horace Perera, the guest speaker, spoke at length in English on the present Education Bill. He said that he agreed with the Buddhist Commission report that the Buddhist child should be brought up and educated in a Buddhist atmosphere. In the same way a Catholic child too should be given the same advantage. He further said the Catholic demands

made to the Government were in keeping with the Buddhist Commission Report and not anything extraordinary. If the Catholics are denied their rights and their schools taken by Government, still they could not take away the immortal soul of these children.

Mr. Doreju gave a summary of the talk in Sinhalese. The rules of the association were read by Mr. A. Fernandopulle and adopted by the members.

• Moratuwa

THE SPONTANEOUS AFFECTION OF A GRATEFUL FLOCK WAS WITNESSED LAST SUNDAY WHEN THE CATHOLICS OF MORATUWA MUSTERED STRONG AT ST. SEBASTIAN'S COLLEGE PREMISES TO PLEDGE THEIR LOYALTY TO THE SUPREME PONTIFF.

Celebrations commenced with the hoisting of the papal flag by Moratuwa's Parish Priest, Rev. Fr. Edmund Fernando, O.M.I. School children sang the papal anthem. This was followed by a march-past of school children led by a squad from St. Sebastian's College. The portrait of His Holiness the Pope, arrayed in papal colours, adorned the saluting base. After the march-past the pupils of the Convent of Our Lady of Victories Sinhalese School gave a fine drill display and an oriental dance item.

Later Rev. Fr. Joseph Jayasuriya, O.M.I., made a stirring address on the significance of Pope's Day. At a time when the Catholic Church was being assailed by men with prejudiced minds, and when attempts were being made to separate the flock from the shepherd, Catholics should stand firmly united and immovable as a rock, fully fortified with the Truth that is to be with the Rock of Peter is to be with Christ, said the speaker.

The evening's celebrations were brought to a close with the Benediction of the Most Blessed Sacrament and Mass at the College Grotto.

• Matale

THE adult parishioners assembled at the College Hall under the chairmanship of the Parish Priest. Mr. P. M. C. E. Fernando speaking in Sinhalese and Mr. R. Anthony in Tamil traced the history of the Papacy down to the present time. A Communist-controlled Nationalist Church is not apostolic and hence it is not the one founded by Christ on the Rock of Peter, they said.

The children of the parish too had their celebrations. White-uniformed, red-ribboned girls, smartly dressed boys, Brothers, Nuns and Teachers, all sporting a rosette in papal colours, a large number of adults and little

• Kandy

THE obedience of Catholics to the Pope is very often wrongly interpreted as being the loyalty to a foreign power and not to Mother Lanka" said Mr. P. B. A. Weerakoon, at the Pope's Day celebrations held on St. Anthony's College grounds, Kandy. It was a joint celebration by the parishes of Kandy, Katugastota, Ampitiya and Peradeniya.

There was a sports meet for children under 12 years of age, followed by a prize giving at which the Bishop of Kandy, Rt. Rev. Dr. D. Leo Nanayakkara, distributed the prizes.

Messrs. Walter Peiris, Benedict Fernandez and Aloysius Weerakoon addressed the gathering in Sinhalese, Tamil and English, respectively, on the significance of Pope's Day.

The Rosary was recited in all three languages and was followed

Kalutara forms Parish Union

(from Josephian, "Messenger" correspondent)

LAST Sunday, Kalutara inaugurated its Parish Union at a meeting presided over by the Parish Priest, the Rev. Fr. Henry Rodrigo, O.M.I.

The following are the officials and members of the Council:—

President: Parish Priest (ex-officio); Vice-President: Mr. A. Donald de Fonseka, i.p.; Hony. Secretary: Mr. V. W. Gunaratne; Hony. Treasurer: Mr. Francis A. Silva; Council: Messrs. C. G. P. Jayasuriya, T. P. E. Jayawardene, Patrick Peiris, A. Timothy Andradi, R. G. J. Corera, Mesdamas M. L. T. Cooray, J. M. Nonis, Miss R. Juliet C. Fonseka, Dr. Hugh Goonewardene, Messrs. D. Patrick Weerasinghe, Peter de Zilva, M. F. Wanigaratne, K. P. S. de Silva, B. M. P. Fernando, W. D. Oliver de Silva, K. P. E. Silva and Luke Cooray.

2500 TEACHERS DECRY SCHOOLS' BILL

(Continued from page 1)

to gain financially by the take-over and yet they were prepared to protest, thus sacrificing the benefits that would accrue to them as government teachers, said Mr. Horace Perera.

He had been reminded, he said, of the petition the Catholics of an earlier day had sent their Dutch rulers when the Catholic children were compelled to attend Protestant schools: "you can take over lives and our lands, but you will never take our souls." That was what they themselves wished to tell the present government, today.

Mr. Perera further stated that he didn't know why government was taking over all schools, because the minimum demands of the Catholic Bishops were consistent with S.L.F.P. policy, with the late Prime Minister's last words on education, with the recommendations of the Buddhist Commission Report and a similar recommendation by the Sasana Commission.

LATE P.M.'s VOICE

Paying a striking tribute to the late Prime Minister Bandaranaike, Mr. Perera said: "Today we realize the greatness of the man and the tremendous importance for us of his recog-

nition of our rights in our religion. We assure the present Prime Minister, Mrs. Bandaranaike, of our appreciation of his recognition of the rights of national religious minorities. We will treasure this statement of his and we shall hand it down to generations and generations of Catholics, pointing out at the same time that the present legislation is contradictory to that declaration.

NO GRIEVANCE WITH ...

The speaker also stated that Catholics had no grievance with the Buddhist Commission Report or the Sasana Commission, for, though they did not concede to them what they felt were fundamental rights, yet they had certainly granted the Catholics in their recommendations what today can be called the minimum demands of the Catholic Bishops.

"There is no need to be depressed if we have confidence in God and if we are prepared to make the sacrifices the times demand," concluded Mr. Horace Perera.

Speaker after speaker called the Bill "a reprehensible piece of legislation."