

# The Ceylon's Catholic Weekly Messenger

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## CATHOLICS REMAIN UNITED AS ATTACK ON CHURCH INCREASES

### Mammoth crowd registers protest against Schools Bill



● A section of the 8000-strong crowd that gathered at Lunupokuna to protest over the schools take-over. (See report on page 7)

### Cardinal Agagianian is impressed by Ceylon Catholics' Fidelity to the See of Peter

● His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., has received the following communication from His Excellency the Apostolic Delegate, Most Rev. Dr. J. R. Knox:

Apostolic Internunciature,  
Chanakya Puri, New Delhi 2,  
5th November, 1960.

Your Grace,

Recently I received a gracious letter from His Eminence Cardinal Agagianian charging me with the pleasant duty of conveying to Your Grace and to the other members of the Hierarchy the expression of his profound gratitude for the very impressive welcome accorded to him. The Cardinal Prefect would have me assure Your Grace of his sincere appreciation of the thoughtful kindness shown to him and to his two secretaries while they were Your Grace's guests.

The impressive reception at the airport; the smiling groups of school children who lined the route to the city; the large numbers and fervour of those participating in the various functions filled His Eminence with admiration for their intense devotion to the See of Peter, their sincere love for the Holy Father and their genuine piety.

His Eminence was impressed by the bond of unity between the Hierarchy and the Clergy and by the fine spirit of self-abnegation animating the Priests, Brothers and Sisters in their Apostolate.

The love and affection of the Catholic people of Ceylon, the respect of their fellow citizens and the many courtesies shown by the Civil Authorities and officials made the Cardinal's visit a truly memorable one for His Eminence and his party.

I avail myself of the occasion to express my cordial felicitations to Your Grace and my personal thanks for your kind hospitality.

With kindest regards and sentiments of highest esteem, I remain, Your Grace,

Yours fraternally in Christ,  
Sgd. J. R. KNOX,  
Apostolic Internuncio.

### No democratic land has denied right of private schools

(by a "Messenger" reporter)

LAST Sunday's meeting of the Catholic Union of Ceylon, when almost 500 representatives from every Parish of the Island were present, was one more indication of the unity among Catholics of Ceylon in the face of the common danger threatening the Church today. Speaker after speaker, pledged the loyalty of Catholics in opposing the decision of Government to take over Assisted Schools.

Presiding at the meeting, Mr. Cyril E. S. Perera, Q.C., observed that even the Buddhist Commission Report stated that denominational schools could continue without State aid; but the Government was refusing even this freedom, which existed in every democratic country in the Commonwealth.

"CO-OPERATION WITH ANY GOVERNMENT DOES NOT MEAN BLIND OBEDIENCE TO ALL THE WRONGS THAT THE GOVERNMENT MIGHT DO," SAID THE CHAIRMAN.

Catholics were asking at least for the elementary right to carry on their

schools without State aid. That was a request which the government could not reasonably refuse.

Senator Nalliah appealed to Catholics to remain united in the face of the "notorious bill" that had been passed. Messrs. D. S. Jayakody Aratchi and A. Lazarus were among the other speakers who spoke in English, Sinhalese and Tamil.

In reply to various questions, it was stated that the Assisted Schools and Training Colleges (Special Provisions) Bill would be challenged in the courts of law. The meeting also appointed a committee to decide on what action should be taken to protest against the Bill.

The following resolutions were passed:

● "The Catholics of Ceylon, who are prepared to co-operate with the Government in setting up any reasonable system of national education, protest most vehemently against the policy of the take-over of assisted schools which is now beginning to be implemented through the Assisted Schools and Training Colleges Bill."

● "The Catholics of Ceylon are deeply grieved and suffer from a sense of gross injustice

### P.M. refuses to see 5000 mothers

DESPITE POLICE OPPOSITION AND CONTINUOUS RAIN, THOUSANDS OF MOTHERS — BUDDHIST, HINDU, PROTESTANT, AND CATHOLIC WENT IN PROCESSION TO "TEMPLE TREES" ON THURSDAY.

It was their intention to go to the Prime Minister, herself a mother like them, and to place before her their protest at the rape of Assisted schools.

From 6.30 a.m., the crowds grew larger, as more mothers of Ceylon arrived in the pouring rain. At 8.30, the Police informed them that the P.M. would see their representatives at 11.30, and six of them were designated. The rains increased, the hours of waiting lengthened, but the crowds stayed on. By 12.30, over 5000 mothers of Ceylon were informed that the P.M. would not see them.

They went as they came — these valiant women with a mission — peacefully, courageously, but firmly.

as they are denied the elementary right of continuing their denominational schools even without government aid. We appeal to the Government to reconsider its decision on the schools take-over issue."

### ★ Catholic Union Answers Prime Minister

(See page 12)

### Rights of Catholics will be strictly safeguarded

—PREMIER U. NU

## Buddhist Burma accords great welcome to Cardinal Agagianian

HIS Eminence Cardinal Agagianian who visited Ceylon in late September, was accorded by the Union of Burma a strikingly eloquent state welcome according to Rangoon's press reports reaching here. Premier U. Nu took a leading role in the cordial welcome extended.

In conspicuous contrast to the over-cautious and slow and attenuated attitude of Ceylon's government — influenced no doubt by the Communist Party's phoney questionings in Parliament on His Eminence's bona fides on the eve of his arrival here — the Union of Burma has demonstrated in no uncertain manner the esteem and high regard which the Union has for its Catholic citizens.

Observers in Ceylon have been noticeably impressed by the fact that the Prime Minister himself tendered a public dinner in honour of the Cardinal at which he referred to the amity between the Buddhists and Catholics.

In his address, the Premier of Burma

assured those present that though the Union of Burma would soon declare Buddhism the State Religion, Catholics and other non-Buddhists had nothing to fear for their rights would be safeguarded in every detail.

Burma's Premier also paid a high tribute to the work of the Catholic Church especially in the field of education and social welfare.

His Eminence Cardinal Agagianian was a guest of the Prime Minister of the Union of Burma and was housed at the government's guest house on Inya Road.

His Eminence was officially greeted by the Minister of Religious Affairs of the Union of Burma, the Hon'ble U. Ba Saw and U. Ohn, adviser to the Prime Minister and Mr. Barrington,

permanent Secretary of the Foreign Office and others.

The government of the Union of Burma also provided a motorcade and the Cardinal and the Archbishop together with other guests visited the home of the President of the Union of Burma and signed the official guest register.

Present at the Mass in Rangoon Cathedral were the Prime Minister of the Union of Burma, the Minister for Religious Affairs, and other government officials and a large number of the diplomatic corps, including representatives of great Britain, France, United States of America, Japan, the Philippines, Germany and Indonesia.

After the Mass the Cardinal made a formal visit to the Prime Minister at the latter's residence, His Eminence also made a formal call upon the Minister for Religious Affairs, U. Ba Saw.



# Reply to Mr. Mettananda

MR. Mettananda fails to realise that our Archbishop has not even asked us to hold protest meetings, let alone resist. He has only laid down strict rules for the decent conduct of such meetings, should we as citizens of our land rightly decide to hold protest meetings. I have heard many sermons but they have all been peaceful. Our priests showed the people the need of Catholic Schools for Catholic children. This is our right and the right of our priests as citizens of our country.

The quotation from 'Sapientiae Christianae' does not refer to schools but to the actual practice of religion. Will you, dear Mr. Mettananda, meekly accept a decree by the government that Buddhists should not give Dhana to our Buddhist Priests or that they must stop worshipping at Temples? No, you will run wild. What were you doing when our late leader was in power? You not only resisted his government but harassed him, so much so that he was forced to call you a fanatic. What did you do at the March Elections, and again in July? You resisted the S.L.F.P. and the U.N.P. You can do all this. But we Catholics can't even protest. Our Archbishop cannot address us! Please, sir, let us not try to judge.

You say that your Catholic relatives and friends have given you additional information about the Church's doings to keep the people in poverty and ignorance. Even if your Catholic friends or relatives are doing this, it is clearly no proof that they are speaking the truth. To say that the Church, of all institutions, is trying to keep people in ignorance, is, to say the least, a dirty lie. The Church's activities have brought knowledge and progress to the whole world.

There are some of our former English Schools which cater one hundred per cent to children of fishermen, harbour workers and vegetable vendors. These schools definitely impart knowledge and even give almost full relief from poverty. There are Relief Funds to meet the needs of the poor children. They are given a decent mid-day meal and sufficient clothing, and the children are happy. There are hundreds of very poor children in our leading Buddhist schools but is any such relief given? Is there a Relief Fund? Did any of your religious teachers donate their salaries to the School to feed the poor ones? Why then, Sir, do you impute motives or condemn such work as 'keeping the people in ignorance and poverty'?

The Church you say, Mr. Mettananda, is providing education for thousands of non-Catholics. Who wanted it? The Buddhists themselves, your co-religionists created this situation by demanding room in our schools. At no time did the Church invite Buddhists to Her Schools. If you want to blame anyone, please blame those Buddhist parents. The Church only sought to spread knowledge and eradicate poverty. Re the Catholics in non-Catholic schools, Mr. Mettananda, they are not concentrated in any one place. They are scattered all over the island. The Church therefore wants those children to be sent to even a non-Catholic school, rather than be kept in ignorance and poverty. Besides, where the Church has tried to meet the needs of these few Catholics in any one place, you and a few others have raised a hue and cry, making wild allegations. How contradictory are your views, dear Sir. Is this not proof that your accusations spring from hatred?

Why didn't your Buddhist Leaders rally round and open your Schools for our Buddhist children? Your Buddhist Congress was able to open only three Schools in its entire career. What are you asking us, Mr. Mettananda? Ask yourself and your colleagues. What's more, some of the existing Buddhist Schools kept out of the Free Scheme, and shut their doors against the poor Buddhist children, whereas all Catholic Schools bar one joined the Free Scheme and made it a success. Your children had thus to turn to our Schools which were open to the poor too.

Your information that a public spirited Catholic who employed a tutor to teach English to poor children was excommunicated by the Church is absolutely false. The Church cannot do such a thing. We challenge you to provide details so that we can check them.

There are no Catholic Colleges where non-Catholic non-nationals readily find admittance in place of poor Ceylonese Catholics. You should report this immedi-

ately to our authorities, providing them with the details for quick action. But we know of leading non-Christian schools where ready admittance to the Schools could be obtained for a financial consideration. We also know that children of Muslim or Christian parents who attend these schools, recite the Gathas and follow classes in that Religion—Buddhism. No arrangements are made for those children to stay out of the

nonsense. She is not moving secretly against the take-over. She has openly and clearly declared Her views and we Catholics are free to protest. She has protested against the take-over in all sincerity and justice and out of deep concern for Her children. To us a Religious Atmosphere is a reality, dear Mr. Mettananda, and not merely a term. It is true that the hundreds of children growing up without reli-

gion must be taught their religion at once. We also know that there were mistakes made by our religious authorities just as in Buddhist Schools. There may be even non-Catholics who may support the take-over. But what we say is that all this could have been solved without an actual take-over.

In one of your recent outbursts you listed certain names as those of the Principals of some of our Schools. Out of the nine you named six are wrong or false.

Anyone will now understand the methods adopted by you to prejudice the minds of the people against Catholics.

Finally, Mr. Mettananda, you should note that Catholics are a very loyal set of citizens in any country, as in Ceylon. We are opposed to the take-over because it strikes at one of our most sacred rights. But that does not mean that we are disloyal to our Prime Minister and our government. Please try, Mr. Mettananda, to understand this, and the sooner you do, it will be for the good of the country and Buddhism.

H. A. Fernando.

Moratuwa.

## Blanchard?

IS Mr. T. U. D. Silva so naive as to imagine that he has proved a case against the Catholic Church by quoting whole passages from Paul Blanchard and Bury? Who are Blanchard and Bury anyway? Entities whose fame or ill-fame rests on their poisoned and fantastic notions about the Church.

Mr. T. U. D. Silva quoting them is certainly not a case of "deep calling on deep." He might as well have quoted the latest communique from the New China Agency to give a picture of the Dalai Lama of Tibet 'in the interests of historical truth.'

H. M. T. Ariyaratne.

Katugastota.

## The learned Doctor

IN his parliamentary speech on the Schools take-over Bill the learned Dr. Colvin R. De Silva, in an uncalled for reference to the late Fr. Le Goc, betrayed a gross, though understandable ignorance of Catholic teaching on the subject of Evolution. He did not know the elementary fact that orthodox Catholics are free to accept the theory of the Evolution of the body of man. In fact there are several eminent Catholic Zoologists including priests whom we could call Evolutionists. In a moment of buoyant Marxist enthusiasm he fondly imagined that the theory of Evolution had knocked the bottom out of the Book of Genesis!

Perhaps the Doctor does not know that Evolution is still a theory. That the missing link is still to be found. The Church leaves its adherents free to accept or reject this theory. It is the Soul which she says is created directly by God. A good Catholic can believe that God at some stage infused a Soul into an evolving body, which thereafter became Man. Even a teen-age Catholic schoolboy could have told Dr. De Silva this—leave aside the good and saintly Fr. Le Goc whose faith was always strengthened by the Sciences he loved so well.

On an earlier occasion in Parliament, our esteemed Doctor accused the Catholic Bishops of hypocrisy. Let me give a fictitious example of such hypocrisy. An eminent Marxist lawyer (a millionaire to boot) and an ardent supporter of the Take-Over sends his son to the U.K. after the boy had merely obtained his S.S.C. certificates. Of course, he felt that the H.S.C. form at the Govt. Royal College was not good enough for his son—although any Government School may be good enough for the masses, whose cause he so vigorously champions. This same gentleman's

daughter does her legal studies in the Inns of Court as our Law College is not good enough for her. Is this not a perfect example of sheer hypocrisy where one's pet theories are not meant for domestic consumption.

L. P. Samaraweera.

Colombo 5.

## Appeal to World Court?

I AM one of those who rejoiced when Mrs. Sirimavo Ratwatte Dias Bandaranaike became the Prime Minister of Ceylon. I had good reason for rejoicing over her elevation to that exalted office. I say this because I knew her revered husband from the time he was a student at St. Thomas' College, Mutwal. I was closely associated with him from the time he returned to Ceylon as a graduate from Oxford and as a Barrister. Without any hesitation or exaggeration I make bold to say that he was my friend, guide and philosopher.

I am happy that I had had the good fortune to enjoy the friendship of one of the greatest men Ceylon has ever produced.

I am sure that our late revered Prime Minister would have been the last man to follow a policy in educational matters which would be likely to bring about ill-feeling, disunity, enmity and religious differences among the people of this peaceful and beautiful island of Sri Lanka. In the course of a conversation I had with him at a time when the question of taking over of assisted denominational schools was first being discussed by certain Buddhist leaders like Messrs. Mettananda, Kularatne and Dr. Malalasekera, Mr. Bandaranaike expressed his unwillingness to deprive these schools of the facilities given to them for the fine education imparted in them and he supported his view by stating that the outstanding public schools in England such as Eton, Harrow and Rugby are rendering an invaluable service to the country without being trammelled by the State.

In the light of the observations by our late P. M., the present attempt on the part of the government to take over these schools is not only iniquitous but also highly unjust and unfair. I am sure this is nothing but a stepping stone to the setting up of a totalitarian State and an attempt to bring about the destruction of a very loyal, law-abiding and progressive section of the people—the Roman Catholics. If all the means of persuasion do not nullify the object of this Bill it is nothing but right that this matter should be taken before that august assembly called the United Nations Organisation. It is not too much to say that the passing of this Bill against the wishes of so many citizens is tantamount to a sin crying to heaven for vengeance.

Francis Nethisingha.

Colombo.

## A Living Example

WHO is a mushroom Catholic? Never had we such an opportunity as the present for a better definition of this in view of the recent utterances in Parliament by one or two of our parliamentarians who dub themselves Catholics.

Jos. O. de Silva.

Colombo 15.

## The Minister

IN the "Ceylon Daily News" of October 31, the Hon'ble Al-Haj Badiuddin Mahmud is reported as having said at Nambuluwa in Pasayala: "It was known that nearly twenty-five per cent. of the Catholics and Catholic teachers were giving their wholehearted co-operation for the taking over of the schools. While all the Hindus, Christians and Buddhists were in favour of this bill, a handful of Catholics protested." Comment is superfluous!

Manchhausen III.

Colombo.

## Give and Take

IN common with every other reader of "The Messenger," am horrified at the news of the Government's acquisition of Church property both at Minuwangoda and now at Wanathamulla, both of

which were also published in the daily Press, I believe.

This strikes me as being a strange kind of democracy, which I have always thought meant a Government of the people, for the people, by the people, including us Catholics, which implied the usual give and take as is the custom in all free countries, with certain liberties as well as responsibilities of both the governors and the governed. But the present state of affairs shows that all the giving is done by the Catholic Church, against her will, and all the taking by the Government. If this is the government's idea of give and take, then Democracy is a mere farce. O tempora! O Mores!

E. R. Tampoe.

Colombo 2.

## A Time for Self-denial

WE are going through troublous and sorrowful times. A little sacrifice and mortification will do us good. Here are some ideas:

1. Let us spend little on weddings.
2. Let us spend little on funerals.
3. Let us give up parties and socials.
4. Let us give up the habit of sending Christmas Cards.
5. Let us postpone pilgrimages and holiday jaunts.
6. Let us spend less on dress and personal luxuries.
7. Let us avoid the cinema and theatres.
8. Let us spend less on food and drink.
9. Let us go slow on gambling and smoking.
10. Let us put on the cloak of sobriety and austerity.

A. M.

Colombo.

## ORDER NISI IN THE DISTRICT COURT OF PANADURA

No. 714/Testy.

In the matter of the Intestate Estate of Joseph Robert (Roy) Henry Salgado of "Battersea," Uswatta Lane 2, Moratuwa. — Deceased.

Mildred Stella Salgado nee Fernando "Bettersea" Uswatta Lane 2, Moratuwa. — Petitioner.

1. Mary Enid Catherine Perera nee Salgado of "Glenlorne," Moratuwa.

2. Joseph Winston Milroy Shirley Rex Salgado.

3. Mervyn Francis Fitzroy Salgado.

4. Mildred Antoinette Rita Yolande Salgado.

5. Marie Lourdes Iromie Salgado.

6. Catherine Bernadette Shrone Mirani Salgado, all of Battersea, Uswatta Lane 2, Moratuwa; the 2nd to 6th respondents are minors by their Guardian-ad-litem the 1st respondent above-named. — Respondents.

This matter coming on for disposal before C. E. Jayewardene, Esquire, Additional District Judge, Panadura, on the 27th day of October, 1960, in the presence of Mr. D. M. L. Mendis, Proctor, on the part of the petitioner above-named and the affidavit of the petitioner dated the 25th day of October, 1960, having been read:

It is ordered that the petitioner above-named be and she is hereby declared entitled as widow of the above-named deceased to have Letters of Administration to the above estate issued to her accordingly unless the respondents above-named or any other person or persons interested shall on or before the 12th day of December, 1960, show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 1st respondent be and she is hereby appointed Guardian-ad-litem of the minors the 2nd to 6th respondents to represent them for all the purposes of this action unless the Respondents above-named or any other person or persons interested shall on or before the 12th day of December, 1960, show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. C. E. Jayewardene,  
Additional District Judge.  
This 27th day of October, 1960.



## Messenger Journalism Awards

The MESSENGER carries today more prize-winning entries in the Journalism Awards. The full list of awards and prize-winners released by the Catholic Press Board, was published last week. For the first time this year a new Award — "THE PERPETUAL NOVENA AWARD" — donated by "Novena News" for the year's best poem and article on "Our Lady of Perpetual Succour" were incorporated into the year's MESSENGER JOURNALISM AWARDS. The prize-winning entries appear on this page.

# Our Lady of Perpetual Succour

I HAVE always pictured our earthly struggle in terms of tug-of-war. The comparison is excellent within limits and should not be overtaxed. The heavy cable is marked off in the centre. On the right of the centre is our side, on the left all the forces of evil pitted against us. The rope is kept taut by the opposing forces on either side.

Koran, Everymans Library Edition, p.389, note 1). She pervades literature and art.

### ...and dwells in pain

She has stepped into hell at Belsen, and in Siberia she will keep her place, and in China. When men seek to bar her out, she is then shut in. She is hid deep in the heart of Russia

and soothe with her emollient balm.

The pain of centuries from Adam and his teeming progeny to this hour and hence to the end of the world, is hers. She claims it. She gathers all the bitterness, sorrow and pain and in that subtle alchemy she has learned at the foot of the Cross, she transforms them in the crucible of her heart into sweet nard for you and me.

### God's perfect answer

She is God's perfect answer to our perpetual need. If you give the mat-

## PERPETUAL NOVENA AWARD

### VERNON LAWRENTSZ

because she is in the heart of all travail and pain.

The ivory tower is quit today. She is where the need is most. She is not like God everywhere. But the privilege of your pain, if you will but associate it with the Cross, grants her an ubiquity second only to Almighty God's. She will be there at your side.

Before we even speak she has your pain and mine in her heart. Her heart has long been attuned to pain. Wherever there has been sorrow and pain, she has gathered it and cherished it and made it her very own. She has always been jealous of pain and must share in it, take away its sting,

ter a moment's thought you will see how meticulously she has been schooled in pain and humiliation to understand your needs and mine.

First Joseph had his doubts about her. But she endured the bitter trial till God saw fit to vindicate her. Then there was no concession to her self respect in that matter of the confinement in the stables. After that Simeon and Anna jointly gave her a nice anxiety calculated to last thirty-three years. Twelve years later three days crashed upon her like the falling masonry of a cathedral dome. Finally at the foot of the cross she was crucified vicariously. She took all that torture that you and I may reach out

## CAUSE OF OUR JOY

### She understands...

I love the poetry of His grand response to the myriad needs that well up within us, and swirl about us. For the pressure of the moment, the agony of the hour, the tears of the day, the fears of the future, and the gelloid years when we are limp on the rope and only team effort sustains us in place, God has provided that sad faced Queen of Mercy, who bends on us her gaze dulled with the sorrows of aeons, and a mist of tears. She looks down compassionately on us. There is a common bond of pain between us. She understands.

She was set up from eternity, and of old before the earth was made. The depths were not as yet when she was conceived (Prov viii. 23-24). She saw cannibal and Cain. She knew the ancient civilizations that archaeology has still to unearth. She knew the arcana of the groves, and the perversity of esoteric cults down the centuries, too base for more than passing reference. She knew and she was sad. The cumulative sadness of centuries of cruelty, sin, and pain, broods in her features and the sombre mysteries of her eyes.

The ages are not without a memory of her. She is prefigured in Eve, Sara and Rebecca, Rachel and Miriam, Debhora and Jael, Ruth and Abigail, Bethsabée and Judith, and Esther.

The noblest in Valmiki and Kalidasa derive from her. She is the ideal, 'above all women upon earth,' says Oziar prince of the people. Virgil is explicit about her. The Prophet Mahomet records St. Anne's pledge to God of the fruit of her womb (The

"O Mother of fair love, it was not alone  
Christ whom you mothered on the  
first Christmas night,  
Not alone the Orient, the splendour  
that outshone  
Daylight and suns and all created  
light.  
It was not only this new dearness,  
kissed and held  
In love and lullabies among the  
straw,  
Warmed by the breath of oxen  
still smelled  
Of clover and sweet fields. But in  
deep awe,  
There crept in with the shepherd  
and the sheep  
And bowed down with the Oriental  
king  
Your other children, who will al-  
ways keep  
The joy of your mysterious mother-  
ing,  
Cause of our joy, heaven's gate at  
once our mother  
On the first Christmas night,  
through Jesus our Brother."  
Sister Maris Stella  
(in Mary Book  
by F. J. Sheed).

WITH the fall of our first parents in the Garden of Eden, heaven's door was shut against them and their progeny. The crime committed against God was infinite. Justice demanded an adequate reparation, offered by a lawful representative of the human race. In His infinite love for mankind, God had decreed that His Son should be born as man for us, and by His life death and resurrection free us from the bondage of sin.

In this plan of redemption a woman, "our tainted nature's solitary boast," had a unique role to play. An angel

appears to a humble Jewish maiden in prayer and accosts her "Hail full of grace, the Lord is with thee." Seeing her troubled countenance the

of the first Mass at Christmas. "Let the heavens rejoice and the earth be glad before the face of the Lord, because he has come." But there would

### John Leo de Croos Memorial Award

Angel says "Fear not Mary, for thou hast found grace with God; Thou shalt conceive and bear a child and shall call his name Jesus." And Mary said "How shall this be, for I know

have been no birth of Jesus to gladden us, without Mary. "Oh Glorious Lady, exalted over the stars, thou hast nourished at thy holy breast him who created thee." Thus next to Jesus,

### by Elmo Benedict

not man." And the angel replied "The Holy Ghost shall come upon Thee." And then Mary answers in lieu of the whole human race "Behold the handmaid of the Lord, be it done unto me according to thy word." What floodgates of joy and happiness were released in a world of sin, darkness and gloom. It was as if a darkened closed door had been opened, and rays of light swept through it. What a source of joy to the whole human race, that one of its own should have been chosen to be the mother of our Saviour and Creator.

The Messianic birth and times are pictured by the prophets as times of peace and joy: "You shall draw waters with joy out of the Saviour's fountains." The Church rejoices at the birth of her Saviour when she prays at the offertory

Mary is the cause of our joy. And the Church acknowledges this when she sings at the Antiphon before the Magnificat, "Thy nativity, O Virgin Mother of God, was the herald of joy to the whole world: since from thee arose the sun of Justice, Christ our God, who destroying the curse bestowed blessing, and confounding death rewarded us with life everlasting."

There are three principal joys which we derive through Mary, from the fountains of our Saviour. Restoration to the Divine sonship, which presupposes forgiveness of sins. Without the forgiveness of sins, unless we had been re-instated into the ranks of the children of God, none of us could have looked forward to the joys of heaven. Man had lost divine sonship by sin. But with the redemption, what a tremendous change took

## Madonna of the Stained Window

AT All Saints' hallowed Shrine  
On a Wednesday, I knelt in  
prayer  
And as I raised my eyes to the Altar  
My gaze fell on the Stained Window.  
The Madonna and Child looked  
brilliant  
Lit up with the hues of a glorious  
sunset.  
Every line of the face, the appealing  
eyes,  
The curve of the lips in a half smile,  
All these and more held me in a  
trance.

I FORGOT the rest of the  
church and congregation.  
I was only aware of the Madonna  
and myself  
And as I looked, I could almost see  
The lips part in a compelling smile  
Which in turn brought a smile to  
my lips.  
Call it rapture or what you will  
I could only gaze spell bound,  
Unmindful of the prayers and  
hymns  
That filled the church.

AND then the shadows length-  
ened  
And the Picture grew dim.  
One by one the lines merged into  
the darkness;  
In a few moments after the sun had  
set  
I could hardly recognise

The outline of the Madonna and  
Child...  
But listen,  
I had only to look into my heart  
And there was the Picture  
Reproduced in all its sunset glory!  
No shadows dimmed its brightness.  
A prayer went up from my heart  
"Sweet Madonna of the Stained  
Window  
I shall always carry your image  
In my heart  
Noshadow shall dim its brightness!"

THE organ was peeling the last  
strains  
Of "The Bell of the Angelus,"  
when I realised  
That the service was done.  
So I wended my way home  
In sweet contentment carrying the  
Picture  
Of my Madonna of the Stained  
Window  
In my heart.

AND now I am far away in the  
hills  
But I have only to look  
Into the inner recesses of my heart  
And enshrined therein  
Is my Madonna of the Stained Win-  
dow  
With the wondrous smile!

Mrs. Aloy Perera

to her not only fearlessly but also with supreme confidence. She has drained the chalice. No one dare say she cannot fathom our peculiar pain. She can well help us pull our weight and even exceed our natural ability with the aid of her grace.

The logical reply to our perpetual need is perpetual help.

In the picture of Our Lady of Perpetual Succour we find the Christ Child, though expressly pledged to redeem us by the Cross in the sign of the east off sandal, yet cowers towards his mother in deep fear, in all His humanity, and clasps her hand for confidence and security.

In His humanity He has need of her, though God and Redeemer, and I believe His example shouts to us from house-top and pinnacle: "If my need was great, yours is greater. Go to

her. She's perpetual help manifest." Personally, I like to believe that when in agony in Gethsemani He prayed: Father if it be possible that this... God interrupted Him through His angel saying: Just take it Son. Remember, your mother will be there!

### Call her Mother

There is nothing more I can urge on you, but if you want to make certain of help, do not call her Our Lady of Perpetual Help when addressing her but rather call her Mother of Perpetual Help. God called her mother, and the word never fails to call to her, dimpled memories of His diaper days, when she was indeed His perpetual help! It must be none other than mother. She loves it.

place. We were rescued from our fallen state and again made sons of God. The Holy Spirit gives testimony that we are the sons of God: "But if we are sons, we are heirs also,"

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.



## 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. 20: 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 FOR THE DAY (Sinhalese) — Mgr. Michael Perera.

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

## 6 Strands of the Story 263

### BUGLES, DRUMS AND THUNDER

THE chorus of voices grows postulating still greater prominence for Fr. Vaz in the programme of prayer and endeavour that the mounting crisis imposes on Catholic Ceylon.

From France, Fr. Lefranch, veteran of Ragama, reluctantly held on the reserve, offers the services of his pen to place the Apostle of our Island before the public of his homeland in the context of this anniversary that threatens to rehearse the grim situation of two and a half centuries ago. In the thick of it, the younger blood of the Clergy — full-blooded sons of the soil — is stirring.

Fr. Balasuriya would confront us of today with the historical reality of Fr. Vaz at grips with the desperate situation, with only his Faith and his legs to carry him across the

length and breadth of the land in the teeth of Dutch opposition. Academician-like, the Registrar of "Aquinas" (incidentally, also honoured with the attentions of the July Alliance) is drawing his mate-

to him to save us by a "First Class" miracle. What is required is that we ask for it. What about a Vazist campaign for such an appeal — concerted, fervent and determined?

#### Father Vaz Feature

rial from the sources — Baldaeus included.

Mention of this remarkable chronicler of the "Reform" in Jaffna between the fall of Colombo (1656) and the arrival of Fr. Vaz, brings us to Mr. S. Thommanpillai who suggests that a Public Lecture under the auspices of the Royal (Ceylon) Asiatic Society would be an appropriate way to open the 250th year.

The intellectuals could be drawn by background reference to the newly-published complete Baldaeus. We hope this suggestion catches the eye of the Rt. Rev. President of the Society.

From the outposts of Pannipitiya where the roll of Hewisi sounds particularly ominous to a handful attuned hitherto to countryside peace and the harmless shuffle-rumble of the K.V. match-box railway, Fr. Sylvester inquires whether leaflets are ready for a prayer for the times to Fr. Vaz.

But with U.N.O. and U.N.E.S.C.O. in his make-up (Ministers of State are not the only people with a background) Fr. Alex. Ranasinghe sees bigger. The times not only urge us to keep Fr. Vaz in our minds as a model: They are a challenge.

We confess that it is breath-taking — not so much the idea of a miracle, but the question of mounting a campaign to put it directly (as Fr. Ranasinghe wants) to "every Catholic boy and girl, man and woman."

But will the beat of the Hewisi give us time for a deep breath — for, grotesque as it will appear fifteen years hence (that's the time lag for justice on Dachau, here as in Germany), the Mahmudian Ordinance will march upon our school-children — so they say — with the crunch of police and army boots.

That's if Heaven lets them. Holy Judith cannot chide us for timing God. It's the "Assyrians," not we, who have fixed a date. Perhaps they have reckoned without an Act of God. We love our little land and its people too dearly to call for the plagues of Egypt upon the miscreant. But how we wish some people could share the salutary awe of the visitor to Nagasaki's atomic museum before the clock that stopped dead with the city on that 9th of August 1945. But some people could pat each other gleefully and gloat over their personal victory, even when the gently-showering clouds struck one sharp thunderbolt of solemn warning as men went to the division on the murderous bill on the 28th October 1960.

#### BISHOP SHEEN SPEAKS

## YOKES

THERE are two ways of killing freedom: one is to deny its relation to law; the other is to deny its relation to spirit. The first attack sometimes appears in democracies; the second is always present in Communism.

False liberalism destroys freedom by making it something floating firmly in mid air; a

pendulum without a clock; an infant without parents; a freedom from something without a freedom for something. Freedom without law is actually no freedom but license.

#### Man

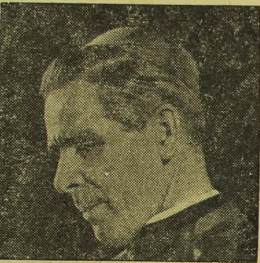
On the other hand, Communism destroys freedom by denying that man is any different from a thing, such as a lead pipe, a donkey or a cigarette. Things have no freedom: fire must be hot, ice must be cold; objects heavier than air must fall to the ground. But man is different than these things because he has a soul or spirit which makes him, to some extent, free from matter. The moment a human being is reduced to the status of matter, he can be used as a thing. When a man is used like a saw or a hammer or a sickle, he is no longer free.

#### Religion

Hence there is an intrinsic relation between freedom and religion. The exile of God from a nation always ends in the tyrannization of man. When the religious temperature goes down, political oppression increases; when the religious temperature rises, political oppression decreases. One cannot on the one hand say that man is merely a combination of chemicals, and on the other hand uphold respect for his dignity and personality. As the Communists in Russia say of their dictator: "You just can't help liking him; he fires you if you don't." Communism, because it is materialistic, has no reverence for the person and no basis for freedom. That is why when it takes over a country, as it recently did in China, the people discovered that the leaders borrowed their pots to cook their goose.

#### Fashion

On the side of democracy, nothing is more false than to say that freedom means the absence of authority, or law, and to regard every law as an infringement of rights. The point is that nobody is without authority; everybody in some way is under it. Our choice is what authority will we



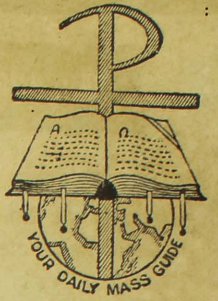
accept.

One of the most popular authorities is fashion, either in clothes or in ideas. Fashion has been described as a kind of despot which the wise ridicule and the fools obey. Some time ago, when sack dresses were in style, think of the millions of women who submitted to the dictates of some invisible all-powerful authority, and immediately put themselves into gowns they would not be buried in ten months later. If they were asked why they put on outfits that fitted like sacks, their answer would be "They are wearing them this year..." Who are THEY? Was the authority ever identified? What made the authority lose his prestige six months later?

The same is true of intellectual fashions: marry the spirit of the age, and you will be a widow in the next one. Freud will be as forgotten in twenty years as Wundt is today. Yet each has had their brief hour upon the stage. The liberal who worshipped Adam Smith in the last generation, has a son today who is in reaction to the last form of liberalism.

#### Authority

Hence there will always be dependence on and a recognition of authority. Men differ from one another in the authority they accept. If the authority they accept is good, they are happy. As a dog is happier with a master than without one, a child is happier when he accepts the authority of the father than when he can get tired so quickly of doing what he wants. The scientist is happier and becomes more learned when he accepts the authority of nature and listens to its laws than when he tries to impose his ideas on nature. Beyond all the fleeting authorities of time, there is the Divine Authority which said to men: "My yoke is sweet and My burden light." The idea of yoke implies a burden, a strain. The yoke was never for one but for two. He called it "My Yoke" or authority, which we were invited to share. As in the order of nature the yoke is easy when each ox bears it cheerfully, so those who follow Divine Authority find that the Yoke is lined with love. (Copyright... Reproduction in whole or in part forbidden).



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

Monday, 14 November: St. Joseph. Red.

Tuesday, 15 November: St. Albert the Great. White. Creed.

Wednesday, 16 November: St. Gertrude. White.

Thursday, 17 November: St. Gregory Thaumaturgus. White.

Friday, 18 November: Dedication of the Basilicas of St. Peter and St. Paul. White. Creed.

Saturday, 19 November: St. Elizabeth. White. 2nd prayer of St. Pontian.

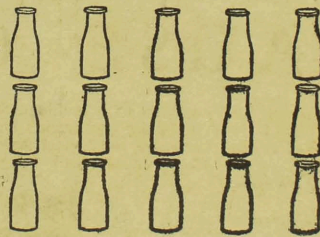
Sunday, 20 November: XXIV Sunday after Pentecost. Green. Creed Preface of Trinity.

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

### Red rebels murder refugee priest

COMMUNIST rebels in South Vietnam have murdered a Catholic priest, Fr. Mihn, who was himself a refugee from Communist-ruled North Vietnam. On his own initiative, he had devoted himself to looking after the Christian communities of the mountainous Kontum region, which has a reputation for political unrest.

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## Keep in step with the silent revolution!

THIS year marks the tenth anniversary of that silent revolution—the birth of THE CHRISTMAS POSTER CAMPAIGN—which has rocked the world and has now made its impact felt in such places as Japan, Africa, Siam, India, Pakistan, Canada, New Zealand, Australia and America, and Ceylon too . . .

These ten years have certainly jolted the world's attitude to Christmas; and in the streets, the highways and byways, in the heart of the world's commerce and business centres, the Christ-Child has appeared, once shut out of His own birthday.

The world which once was forgetting what Christmas really stood for, now finds itself face to face with reality.

The silent revolution has succeeded, and it is still continuing to turn

the old, polluted ideas upside down.

Christmas in Ceylon, too, as someone said, is getting to be a racket! In early November the first signs rim the horizon, by mid-November the blast is on: shop-owners launch extensive advertising campaigns, newspapers grow bulkier, and in many homes the question is automatically raised: how much shall we spend this year?

It is here that Catholic Action-ers can step in and make THE CHRISTMAS POSTER CAMPAIGN effective.

Rock-bottom of this Campaign is to "put Christ back into Christmas" through the medium of Christmas seals or stamps, which are available for sale and could be used on all letters and parcels during Advent.

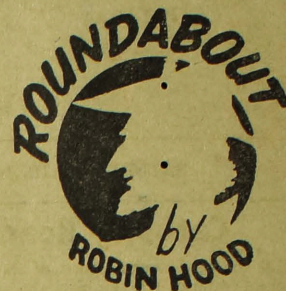
The stamps are sold in sheets of thirty at Rs. 2/50 per sheet. These

sales pay for the expenses of the Campaign including the printing and distribution of the large posters, beautifully depicted. These posters are not for sale but they are sent for display by individuals and organizations.

You can make the most of the Campaign by buying and selling as many stamps as you can, by using Christmas Cards which are Christian and persuading others to do so and doing your best to get Cribs displayed in public places together with the posters.

For your sheets of Christmas stamps contact Mrs. MONICA EBERT, 15, Police Park Avenue, Colombo 5.

They are also on sale at THE CATHOLIC BOOK DEPOT, St. Philip Neri's Church, Pettah and at HOLY FAMILY CONVENT, Bambalapitiya.



### School-boy hero

LAST week's school-boy hero who averted a train disaster — RANMUNI MARCUS SILVA deserves commendation for his pluck and foresight.

Marcus, 13 year-old and a student at Holy Cross College, Kalutara is the third in a Catholic family from Katukurunda.

• • • soon these posters will be seen in Colombo shop-windows to help keep Christ in Christmas

### Catholic Students' Federation

THE annual general meeting and social of The Ceylon Catholic Students' Federation has been scheduled for Sunday, 13 November, at 5 p.m. at St. Bridget's Convent.

The Bishop of Kandy, His Lordship THE RT. REV. DR. LEO NANAYAKKARA, O.S.B. is down to deliver a talk on the subject "The Church cannot wait."

Past and present Federationists are expected to attend the meeting.

### Christ to the world

ONE day a group of priests, confined to their solitary cell in a dingy Chinese prison, hit on an idea. Said one: "Let us exchange our apostolic experiences in order to make our apostolate more fruitful . . ."

In the gathering gloom the others paused to reflect. And so was born "CHRIST TO THE WORLD," the International Review of Apostolic Experiences now in its fifth year of publication.

Editor FR. F. X. LEGRAND is responsible for its pleasing format and stimulating contents.

Making its impact felt right round the world, and considered an indispensable review for all priests, "Ceylon too has been represented among its widely-flung outposts."

Subscription fee is Rs. 9/50 per annum which can be directly remitted now to THE NATIONAL DIRECTOR, PROPAGATION OF THE FAITH, Archbishop's House, Colombo 8.

### The Liguorian

THE LIGUORIAN, that excellent monthly, has stated as its policy "to make Christ known, in His person, in His teaching, in His redemption, in His Church, in His promises of peace on earth and happiness in heaven."

That purpose has been eminently fulfilled in each issue of THE LIGUORIAN.

Would-be subscribers in Ceylon may contact THE REDEMPTORIST FATHERS at "Sancta Maria," Halloluwa Road, Kandy.

### Languages galore!

WRITING to a friend here from Nairobi, Kenya, in British East Africa, Ceylon's Legionary MR. JOE PILENDIRAM, now doing exemplary work as Envoy of the Legion of Mary there, reveals a growing interest in the Church in Ceylon.

MR. PILENDIRAM who is just now in the diocese of Tororo states there are a dozen main languages there compared with Ceylon's two languages!

In East Africa there are three main stocks of people — the Bantu, Nilotic and the semi-Hamitic — with each stock again sub-divided into many tribes.

The multiplicity of languages there presents no head-aches, no problems, no strife. And yet the Legion keeps forging ahead, taking all these problems in its stride — doing a wonderful job for God and country.

What a lesson for Ceylon!

### Kandy's musical show

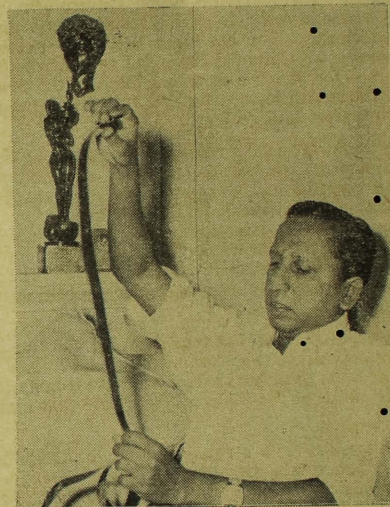
FROM Kandy comes news of a very successful musical show held in aid of Mission Sunday, recently.

Up and coming showman MR. ERIC LABROOY in charge of the production distinguished himself. The show was compered by MR. WILLY WEERASEKERA.

Items rendered by MESSRS. O W I L L C H E L L I A H, S T E V E M O R R E L L, D A M I E N R O G E R S, R I C K Y M U T H U K U M A R A S A M Y, B E R N A R D V A N C U Y L E N V E R G, M O N T E L H O L S I N G E R and M I L R O Y J A Y A S I N G H E were much appreciated.

Musical arrangement and accompaniment were by MR. CYRIL BROWN.

The LABROOY GROUP hopes to put on the boards in Colombo shortly their production "Afternoon with Music."



● Film Director Lester Pieris scrutinising the latest copy of "Rekawa".  
(Picture by Annesley Charles)

## MESSENGER CAMPAIGN GATHERS MOMENTUM

LAST week's announcement in these columns of the MESSENGER-sponsored, nation-wide CHRISTMAS-FOR-TH-POOR Campaign has got down to business with a bang!

Quite the best response received was a curt post card rushed from reader MR. GEORGE FERNANDO of Nuwara Eliya: "Count on my support in your Campaign for the neglected ones this Christmas." Other letters have already started arriving. The response so far has been most encouraging.

The heart-strings of the nation will be touched in the immediate weeks ahead, as the Campaign gets accelerated, and men, women, children ready themselves for the building up of a new spirit of "giving and loving" as opposed to the downright selfish "what shall I take for myself?" spirit of the old years.

The MESSENGER Campaign is rooted in the basis and keynote of Christianity, the idea of "giving and loving."

What have YOU decided to do about it? Think. Think deep down within yourself how many hundreds of families will go without one square meal on Christmas day this year, how many thousands of individuals will never know the real joys of Christmas.

Your action should shout from the house-top. There are only a few weeks before Christmas. Get on with it before it is too late. Let the MESSENGER Campaign on behalf of the poor get a lift from

you. Here's how you can do it:

● (1) THE MISSION BUREAU at Archbishop's House, Borella will give you the name of a poor family somewhere. We suggest you "adopt" this family for just one day: meet them, make them happy by going to them and taking them home and see the real joy that lights their faces as you give them your gifts, and a meal for the sake of the Baby Jesus whose Birthday it is.

● (2) THE MISSION BUREAU also has a list of poor children whom you can "adopt" for a day. We suggest you take one of them home and make him or her happier.

● (3) THE MISSION BUREAU expects this minimum from you if you are unable to take up the two suggestions made; you can send gifts like toys, clothing, etc. which will ultimately benefit your more unfortunate brethren and sisters in Christ. Address them to THE MISSION BUREAU, Archbishop's House, Borella before 15 December. Cash donations are also accepted.

Robin Hood expects you to do your duty. Keep a watch on these columns in the next few weeks.

### Rekawa again

THE premiere release in Ceylon of the 16 mm. version of the internationally known "REKAWA," the Lester Pieris production, is scheduled for Sunday 13 November at Holy Family Convent, Dehiwela.

The show is in aid of the "Build-a-house" Campaign initiated by the Dehiwela Parish.

Director LESTER JAMES PIERIS is seen in the picture unpack-

ing the 16 mm. copy of "REKAWA," the only copy in Ceylon, sent to him as a gift from the organizers of the International Film Festival.

It will be recalled that this film won the plaudits of many critics and it captured many national and international awards.

I understand that the 16 mm. version of REKAWA will also be screened shortly by the Film Society at the Lionel Wendt Theatre.

### Maggona goes gay

ST. VINCENT'S HOME, Maggona presented an enlivening scene on 30 October when its Old Boys rallied round FR. P. SELMER, O.M.I., the Manager of The Home, to felicitate him and pledge their loyalty to the Institution.

All eyes were turned on MR. JOSEPH WEERAKOON, oldest boy of the Institute (admitted in 1895!) when he garlanded FR. SELMER.

FR. A. PADIDILIAN, O.M.I., Director of The Children's Home, celebrated Holy Mass. At a lunch, covers were laid for over 100.

An Inter-House Sports Meet presided over by MR. M. SIVA-

NATHAN, C.C.S., Commissioner of Probation and Child Care Services, ended the programme.

### Oblate Founder's centenary

NEXT year marks the centenary of the death of the founder of the Oblates of Mary Immaculate, MGR. CHARLES JOSEPH EUGENE DE MAZENOD.

An illustrated booklet titled "Missionary and Bishop," a short biography of him, has been given free with the last issue of the Bulletin of the A.M.I., at Fatima Church, Maradana.



# The Messenger

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SATURDAY, 12th November, 1960

## Catholic Reactionaries?

WITHIN the past weeks, much of the language that had become the stock-in-trade of Communists the world over, has been taken over by Members of Government, even by members of the Cabinet, and bandied about with an unconcern and a facility that is most disconcerting, to say the least. Those who opposed Communist policy were always labelled "reactionary," and those who sailed along with them in their own Red boat were "progressive"; anyone who dared to expose Communist machinations was "reactionary," and those who co-operated with them heartily were "progressive."

We had got so accustomed to hear such language from the Communists and their fellow-travellers, that it was no longer a matter of surprise to us, when we came across a fresh outburst from any of their spokesmen either in Parliament or outside it, or when we saw screeching headlines in newspapers which have slowly but surely become the obedient voice of these persons.

What has, however, surprised us, is that the Communist technique of yesterday, is being adopted by men who are in positions of authority today; that the Communist jargon and name-calling of yesterday, is gradually becoming the language of some of those who are in power today.

How else explain the zeal with which Government speakers fling about the word "reactionary" these days? How else understand the frequency with which this term has been heard on public occasions? And in recent weeks, we Catholics have had to bear the brunt of this, for the most part—for, it is we who have become the "reactionaries" today; it is we who are disloyal, who are traitors to the country, who are opposed to progress and so forth.

It would be useful to make an attempt to get to the bottom of this mentality. Communism, the world knows, is a totalitarian ideology which brooks no opposition whatsoever; naturally, anyone who dares even to ask a question, must be stifled; anyone who goes further, and dares to show any opposition must be eliminated. All such persons are of course labelled "reactionary" and consigned to the limbo where opponents of a Communist regime are usually consigned. The basis of this intolerance is the Communist refusal to permit opposition of any kind.

Are we, in Ceylon, drifting to a similar state of affairs? Are we too becoming so intolerant that we will refuse anyone the free and peaceful expression of any opposition to governmental policy? Are we, in other words, deifying the State to such an extent, that like totalitarian countries, we would wish to make of the State a sacred cow that must be adored at all costs?

There were occasions before this when we, as Catholics, opposed some particular action of the Government; there were times when we were critical of Ministers of State and even of the Prime Minister; and there were times, if we were to limit ourselves to very recent history, when we took a strong and firm stand against some particular decision of the late Premier, Mr. S. W. R. D. Bandaranaike. But neither he nor any other Prime Minister before him nor any Minister of State (except of course Mr. Philip Gunawardene) ever branded us as "reactionaries" or "disloyal" merely because we opposed or criticised. Today, however, the wind has changed its direction. Even the Prime Minister herself, some weeks ago, referred to those who opposed the schools' bill as "reactionaries"; and still more recently, as we comment elsewhere, she used the rather strong phrase of "mischief-makers" in castigating opponents of the Schools' Bill.

The thing that really perturbs us is whether government is drifting away from the freedom and the liberty that we have cherished so much in our democratic framework. If that be so, then the future is indeed bleak. Surely, when previous governments permitted even the most vehement criticism of their policies, provided that such criticism and protest were within legitimate limits, it was not a naked confession of weakness. On the contrary, it was a sign of their strength. For, it is the very essence of democracy that there be free expression of opinion; it is one of the very fundamentals of a democratic state that there be criticism. Of course, if this is to be sufficiently appreciated, government has to admit the other cardinal principle of democracy; that minority rights can be just as sacred and inviolable as majority rights, and that the will of the majority cannot be twisted into the tyranny of the majority.

One wonders where Ceylon would be, where in fact any free country would today be, if this concept of not criticising the State were adhered to. The British would still be ruling in Ceylon and we would still be co-operating with them; the British would still be in India, and Nehru and the Indians would still be co-operating with them; Africa would still be in its colonial state, and the rise of independent and free States which Ceylon champions so strongly, would never have been heard of.

We Catholics are not reactionaries; we are not disloyal, nor are we traitors. In fact, in strident contrast with the "reactionary" cry here in Ceylon, is the public statement by Buddhist Burma's Premier U. Nu that Catholics are among the most loyal citizens of the country. We have been loyal to Ceylon, and we shall always be second to none in our loyalty. But that does not mean that we can be reduced to the state of dumb flunkies ready to accept whatever is thrust on us without a whimper. Precisely because of our loyalty and our patriotism, precisely because we cherish the ideals of democracy and the liberty of expression, we refuse to make the State into a demi-god whom we are bound to worship and with whom we dare not disagree. For if we did that, we would be untrue and disloyal to the God we adore and to the country we love.

## CURRENT / COMMENT

by the Editor

## Madam Prime Minister: Honourable Mrs. Sirimavo Bandaranaike

LAST Sunday night, we were surprised—and we are sure that the nation too was equally surprised—to hear a message to the nation from our Prime Minister over Radio Ceylon. We were still more surprised when this same message was re-broadcast, and then issued as a Press statement. For, we were being asked to believe that a few "mischief-makers" and "inciters of the people" had so disturbed the nation which (as the Education Minister so glibly said) was solidly in favour of the take-over of Schools, that it needed the Prime Minister to sound a call to the Nation. But would we be pardoned if we were to say that we were still more amazed at the strong language that Madam Prime Minister used in her message, at her resentment at the expression of any contrary opinions to governmental policy, and at the manner in which she chose to castigate those who had expressed their disagreement with her government's policy on the schools' take-over? Our disagreement and our opposition had been couched in sober language; the protest had taken the democratic forms permitted free citizens in a democracy. But we were pained to see the Prime Minister retaliating in a manner that was, to say the least, surprising.

### • "Mischief-makers"?

OBVIOUSLY, the Prime Minister's statement of Sunday night, was directed at the Catholic Church, and more specifically at the statement made by the Bishops of Ceylon.

Since when has it become a crime for those who disagree with the government to say so quite openly and sincerely? Earlier, we were accused of hatching secret plots and conspiracies to subvert the government; today, we find no less a person than the Prime Minister of the country chastising us for saying quite frankly, that after all our attempts had failed, we were opposing this particular piece of legislation. We find her using language which sounds strange on the lips of a Prime Minister, when she refers to us as "inciters and mischief-makers."

We shall defend our sacred rights with all the means we have; and when a government that is pledged to religious freedom forces us to violate our religious tenets and to go against our religious beliefs, we shall refuse to do so.

### • Election pledge?

ONCE again, the Prime Minister repeats the old claim that in taking over the schools, she is only fulfilling an election pledge. But this is precisely what is disputed; this is precisely what the 60 per cent. of Catholic voters, who she once claimed voted for the S.L.F.P., are not sure about at all today.

Why shirk the issue? Many of the very persons who supported the S.L.F.P. at the elections, are today aghast at the thought of the rape of assisted schools. The conclusion is evident: the question of the take-over had not been stressed; in Catholic areas, it had even been sort-pedalled or completely cloaked.

Let us look at this entire issue from another angle, especially as the Minister of Education talks glibly of the majority of the country being in favour of the take-over and as the Prime Minister herself repeats it. The only Parties that spoke expressly, without any equivocation, of a take-over of Assisted Schools, were the M.E.P., the C.P. and the J.V.P. Together, they polled some 200,000 votes. Even if we were to add to this the votes of the L.S.S.P. (which was prepared to allow private schools), there would be a total of 424,000 votes approximately for the take-over, as against the 1,436,000 votes polled by the U.N.P., F.P., T.C. and L.P.P., the four Parties which definitely opposed the take-over. The S.L.F.P., at best, was vague, or gave the impression to the people that it was vague. In Catholic areas, not once did they speak explicitly of a take-over of schools—and today the big question remains: did the S.L.F.P. specifically place before the electors their intention to take over

the schools?

If the S.L.F.P. is so certain of its position, if the Prime Minister is so sure that the overwhelming majority of the people are for the take-over, why shirk a referendum on an issue which is so hotly debated? Why should a Member of the Prime Minister's own party insist that no referendum be held, lest the take-over would never go through? And why should, as a Senator said the other day, "the Government be worried about the opposition of half a dozen Bishops and a couple of hundred priests?"

### • The privileged few

WE need not, of course, speak at length of the oft-repeated argument that henceforth, "the plums of office and the learned professions will not be the preserve of 'the privileged few.'" When the free education scheme was introduced, we heard this language; when the education in the national languages was introduced, again we heard it; and once more, today, the open sesame is being trotted out. The nation however knows what has actually happened—the "privileged few" left the shores of Ceylon, and went abroad for education. Free education was good enough for those who remained at home; education in Sinhalese and Tamil was good enough for those who, out of their poverty, could not take to wings; and now a State education is and will be good enough for those who may not choose. Others—the more privileged ones, the more happy and the fortunate ones—will fly to "fresh fields and pastures new."

It is useless to pull the wool over the nation's eyes. The plums of office and the learned professions are going to be limited to an even more select group and class than before; and an even more narrow and closed group is going to be qualified out of the country—while their own kith and kin will don swadeshi and national dress at home, and talk of equal opportunity for all.

### • "One law for all"

The Prime Minister abhors any form of discrimination. "Recently," she said, "my Ministers and I made every effort to impress on certain Catholic Bishops and priests who interviewed us that in this multi-racial, multi-religious country, there can be no special laws or privileges granted to the Roman Catholics alone."

If the Government really follows this principle, how then explain the exemption of Pirivenas from the take-over of Assisted Schools? We welcome the exemption; but what we ask is that they be logical in extending the principle. What is sauce for the goose is sauce for the gander as well. If Pirivenas can be exempted for one reason or an-

other, if Muslims can have the law of the land recognising what is after all only a religious concession for them, and not an obligation (we refer to their divorce laws as enshrined in the Muslim Marriage and Divorce Act), if Kandyans can have their own customs given the force of law (as incorporated in the Kandyan Marriages Ordinance), we ask, why this adamant refusal when Catholics ask for something which is so bound up with our religious convictions that the refusal is tantamount to forcing us to violate our religious conscience, and to go counter to our religious beliefs?

"Special laws for the benefit of one religious group would be discriminatory," says the Prime Minister. But that is just what exists in Ceylon—for far lesser reasons which are not binding in conscience.

Why then, we ask, does it become untenable and unreasonable, to make some provision for Catholics, when we ask for consideration?

### • The P.M. and the Bishops

THE P. M. claims in her statement that the Bishops "were unable to put forward a single helpful suggestion"; but a few sentences later, she herself adds, "... but if it is anything else, then the Government is not prepared to concede..." Evidently the Bishops could not advance suggestions slavishly in agreement with the Government's fixed views.

The situation becomes clear. The Government has made up its mind; and on that decision, there cannot be the slightest change, not the smallest compromise or modification. The P. M. knows very well that the Bishops did indeed put forward more than one suggestion; that they went as far as they possibly could to reconcile the demands of our Catholic conscience with the Government's scheme. These proposals were given publicity in due course. But, as the Bishops said later, in all these efforts, "we have failed."

The Bishops have gone as far as they could; but the government, on the P. M.'s own statement, refuses to budge even one iota from its declared stand. Can the Prime Minister then, talk of the unhelpful attitude of the Church?

Madam Prime Minister has had her say; and she will do so, we presume, on more occasions in the future.

Our rights may be trampled; our claims may be crushed; our motives may be twisted; and our actions may be misrepresented. But even then, are we asking too much when we ask the Hon. Mrs. Sirimavo Bandaranaike, Prime Minister of Ceylon, to remember that we Catholics are also citizens of Ceylon, and to remember that she has her duties towards us as well?



**OFFICIAL****Archbishop's  
Appointments**

13th to 15th November: Pastoral Visit and Confirmation Service in the Parish of St. Andrew's, Mutwal.

20th to 25th November: Pastoral Visit and Confirmation Service in the Parish of Kotahena.

27th November: Confirmation Service at Rajagiriya.

**Law College Catholic Society**

At a meeting of the Society, the following office-bearers were elected.

President: Mr. Kingsley Perera; Vice-President: Mr. Priyantha Perera; Secretary: Mr. Lucky Wickramanayake; Editor: Mr. Neville Wilathgamuwa; Treasurer: Miss Siriyan Obeysekera; Unofficial Committee Members: Messrs. Aelian Perera, D. C. V. Fernando, Quintus Tissera.

**Catholics of Mannar consecrate their schools**

(from S. T. Emmanuel, Messenger correspondent)

UNDER DARK CLOUDS, TRULY SIGNIFICANT OF THE COUNTRY'S STATE, THOUSANDS OF DEVOUT CATHOLICS, LED BY A CROSS AND FOLLOWED BY A DECORATED STATUE OF OUR LADY OF LOURDES, TREAD THE SOIL THAT WAS ONCE SODDEN BY THE BLOOD OF MARTYRS.

Rosary, hymns and invocations to Our Lady of Schools helped the Catholics of Mannar to conduct a prayerful procession from St. Sebastian's Church; at the Grand Bazaar they were joined by Pallimunai Catholics who came in a similar procession from St. Lucia's Church. As the huge crowd of Catholics filled and overflowed St. Mary's Church, Rev. Fr. A. H. Vethanayagam, O.M.I., said Mass. Rev. Fr. Joseph Rajakarier, of the Bangalore Diocese,

preached a stirring sermon in which he said three simple things are essential if the Church is to withstand any attack on it: prayer, sacrifice and loyalty to the lawfully constituted pastors.

During the Benediction Very Rev. Fr. G. T. Balasunderam, O.M.I., Superior of the Mannar District, consecrated all the Catholic schools in Mannar and Pallimunai to Our Lady's Immaculate Heart.

**Govt. Driving Wedge between Catholics & Buddhists?**

(from our correspondent)

A RELIGIOUS PERSECUTION HAS BEEN WAGED BY THE GOVERNMENT, STATED THE M.P. FOR GALLE, MR. W. DAHANAYAKE ADDRESSING AN ESTIMATED CROWD OF OVER 8,000 LAST SUNDAY, AT ST. ANDREW'S NEW CHURCH GROUNDS, AT LUNUPOKUNA.

Addressing the vast gathering Mr. Dahanayake said that, to the many problems facing the country such as unemployment, housing shortage, rising cost of living and so on, the only solution

so far decided by the government was that the schools would be taken over.

Mr. N. J. Cooray, Head Master of the Kirimetiyyagala School, stated that it was virtually impossible for Catholics to change the education of their children every five years with every change of government and therefore they were unitedly against the take-over of our schools.

Rev. Fr. Antony de Saram, Parish Priest of St. Lucia's Cathedral, reminded the Catholics that Catholic parents were answerable to God about their children and if they did not make any effort to preserve their religious freedom these children would rise against their parents before long.

The government was preparing to drive a wedge between the Catholics and the Buddhists and that was why the Buddhist clergy had come forward to show their solidarity with the Catholics, said Weliweriya Gunasiri Thero. If the Prime Minister could educate her children in a school of her choice, why did she deny this very same right to the other parents, he asked.

Mr. Antony Jayamanne and the Chairman Mr. Andrew M. G. de Silva also addressed the gathering.

... it is up to the parents of this country to ward off this attack on their fundamental right of control over the education of their children who belong to them, before they belong to the State.

**Nationalizing Education is NOT national education**

IN THE PRESENT DISCUSSION ABOUT THE EDUCATIONAL POLICY OF THE COUNTRY, THERE HAS BEEN A PER-SISTENT ATTEMPT BY THE SUPPORTERS OF THE SCHOOLS' TAKE-OVER TO PRETEND THAT IN ORDER TO HAVE A NATIONAL SYSTEM OF EDUCATION IT IS NECESSARY TO NATIONALISE THE SCHOOLS. THIS IS A GRAVE BLUNDER; IN FACT NATIONALIZATION IS THE VERY DENIAL OF NATIONAL EDUCATION WHICH MUST BE TRULY SUITED TO THE GENIUS OF OUR PEOPLE.

The present bill has only one significant provision, viz. that the Director of Education becomes the manager of almost all the schools in the country. All schools are thus virtually nationalized; and all teachers become his employees. This is a para-

lying blow to the freedom of education; and thus it also prevents the free evolution of an authentic and autochthonous system of national education in keeping with the complexity and variety of the groups and communities in Ceylon.

**Children nationalized**

The educational policy of the present Government in effect nationalizes the children. During the normal school hours parents lose control over the children. The parents are compelled to send them to school, and they are not free to choose the type of school.

SAYS

**Fr. S. T. Balasuriya, O.M.I.**

In fact there is only one giver of education: the State. The parents have therefore to hand over the children to the Government during the day time.

Parents cannot even choose the type of teacher to whom they are to entrust the children in the all important task of preparing them for life: here and hereafter. Parents are so careful about the upbringing of their children: as to the company they keep, the books they read, the games they play, the language they use, and the manners they acquire. But henceforth they will have no control over the children during the most active period of the children's day and life. They cannot entrust the children to the teachers and schools of their choice, or according to the requirements of their religious convictions.

**Minorities lose rights**

This is similar to a position where parents would have to deposit their children every morning at a Kacheri or other anonymous, impersonal Government office!

In order to evolve a truly national scheme of education, the several minority groups in the island too should have an opportunity of contributing to its formation. Under the new law there will be no guarantee that they will have any rights in this field. The existence of denominational schools permitted the different groups to work out educational policies in keeping with their traditions.

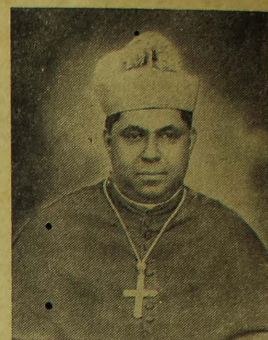
The vesting of all rights in the State does not make for healthy initiative that is essential for the development of a truly national system of education. Further, what certainty is there that the Government's concept of "national education" will not be as clannish and intolerant as some of the other policies of Government?

There is no contradiction between the existence of denominational schools and the desire to have a truly national system of

education. Let the Government lay down what its concept of national education is and we shall implement it—so long as it is moral. Let the Government give us a period of trial, or judge us by the past. In every field of education, the Catholic school will at least come up to the minimum standards set by the Government. We have not been lacking or slackening in any field: of oriental studies, of the classics, of sciences, of sport, of art, drama or literature.

**Indian example**

No one will deny that in India there is a greater consciousness of nationalism than in Ceylon. Shri Jawaharlal Nehru has done much more for India than any politician in Ceylon has done for Ceylon. Nehru has spent many years behind prison bars for India's freedom. Yet in Nehru's India denominational schools are not only permitted, they are aided by the State and their right to existence is guaranteed by the Indian Constitution. India has acknowledged that drab uniformity is not the way towards the evolution of a national

**Happy Feast!**

Wednesday, 16 November, is the patronal feast of His Lordship the Bishop of Chilaw, the Rt. Rev. Dr. Edmund Peiris, O.M.I. We offer His Lordship our prayerful wishes on this occasion.

**system of education.**

In India in 1955-56, out of the 33,923,593 children attending schools, 11,632,140 were in private schools. Of these over 10 million were in assisted schools, the rest being in private unaided schools. In the same year, 125,559 out of the 366,637 schools were owned by private managements. Of these 114,204 schools were assisted by the Government.

In 1958, 1,252,564 children were attending Catholic schools in India. The annual increase of pupils attending Catholic schools is about 50,000. The Catholic Church thus contributes to the spread of education in India, by providing schools for about 50,000 more children each year. In 1952, there were 5,649 Catholic schools in India. This included 151 Industrial and Technical Schools and 72 Training Colleges. Thus Catholics can adapt themselves to any suitable curriculum that may be required by the State for its scheme of national education.

One wonders why the Honourable Mr. Mahmud is not visiting India in his visit to foreign countries in search of Ceylon's "national system of education." Surely India is the country which has the closest links with Ceylon—from time immemorial. The Sinhalese and Tamil races, even Buddhism and Hinduism, Pali and Sanskrit, our architecture and art, and the Indian labourers on our tea estates are all part of the heritage that Mother India has bequeathed to us. Mr. Mahmud hopes to study the national education systems of six countries in 30 days or so... i.e. giving about four days for each country! He might give at least a few hours to revisiting India where he had his university education.

**Only in Communist countries**

Such a nationalization of children has taken place only in Communist (and Fascist) countries. This is understandable because the Communist Manifesto advocates the nationalization of property, wives and also of children. Messrs. Keuneman, N. M. Perera, Colvin R. de Silva and Philip Gunewardena are therefore quite logical and sincere to their Marxism when they support the Bill. But the surprising thing is that "Sri Lanka Freedom" party has not been able to find a better national system of education for Ceylon than to ape the foreign totalitarian countries. Nationalized education is as foreign to us as Kruschchev, Tito, Hitler or Mussolini.

**Political "gundu"**

These days one hears often of gundus and rackets. Here is an example of an enormous State racket. The State (or rather the Government) is trying to nation-

Continued on page 12

**THOUSANDS FLOCK TO ST. JUDE'S**

(from Julian Senanayake, "Messenger" reporter)

THE FEAST OF THIS GREAT SAINT WAS CELEBRATED AT THE ONLY CHURCH DEDICATED TO ST. JUDE IN CEYLON AT INDIGOLLA, GAMPAHA, ON SUNDAY, 6TH INSTANT, IN THE PRESENCE OF AN UNPRECEDENTED MAMMOTH CROWD, ESTIMATED TO BE ABOUT FIFTY THOUSAND.

Preparatory to the feast, Rev. Fr. A. E. Rajapaksa of Bogawantalawa preached for ten days during the novenas. On Sunday, there were several low Masses from 5-30 a.m. till 11 a.m. Solemn High Mass was sung by Rev. Fr. Miqueu, O.M.I., Parish Priest of Gampaha, assisted by Rev. Fr. J. S. Holder, S.S.S. and Rev. Fr. O. C. D. Nicholas, Superior of the Carmelite Fathers in charge of this church.

This church, which is a newly built structure, being small, the parish priest had put up an open-air altar in front of the facade of the church as a temporary

sanctuary and the concourse of pilgrims were in the open-air during the ceremonies. It was an edifying sight to see the thousands of communicants kneeling in the blazing sun, waiting patiently and devoutly for the priests distributing the Holy Eucharist.

Instructive sermons in English and Sinhalese were preached by Rev. Frs. Nicholas and Rajapaksa during the Holy Mass. After High Mass, Benediction of the Most Blessed Sacrament took place, followed by the procession of the holy relic of the saint and the kissing of it by the faithful.

**Catechetical Seminar**

AS ALREADY ANNOUNCED IN THE MESSENGER, CATHOLIC TEACHERS IN CEYLON WILL BE PRIVILEGED TO HAVE THE SERVICES OF A WORLD-SPECIALIST IN THE ART OF TEACHING CHRISTIAN DOCTRINE, TO CONDUCT A CATECHETICAL SEMINAR HERE.

Rev. Fr. J. Hofinger, S.J., who will conduct the Seminar, has already arrived in the Island.

The course of 30 lectures in English will be held at Aquinas University College from 4 p.m. to 6 p.m., and is scheduled to commence today, Saturday. The course will continue until the 27th instant.

ALL CATHOLIC TEACHERS HAVE BEEN INVITED TO THE COURSE. FR. HOFINGER IS ALSO CONDUCTING A COURSE SPECIALLY MEANT FOR THE LAITY, FROM 7 TO 8-30 P.M. ON THE SAME DATES.

All interested should contact Mr. Horace Perera, Aquinas University College, Colombo 8.



BOOK PAGE

# CHRIST IN RUSSIA

by Helen Iswolsky (Bruce Publishing Company, Milwaukee. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 14/75).

RUSSIA is very much in the news today because of the tremendous progress she has made in technology. She is also in the news because she is the chief protagonist in the cold war. She is still more in the news because she has given birth to International Communism which is sowing seeds of discontent in every country so as to make them her satellites.

The moment Russia is mentioned one begins to think of Communism and its terrific onslaught on the Church of Christ. But one must not fail to realise that Communism in Russia is of recent origin and that she has had a wonderful past. "Through the centuries she maintained the captivating richness of her liturgy and devout Russians lived their theology in the communal participation of their incomparably beautiful and evocative liturgy."

All this is brought out extremely well in Helen Iswolsky's book. Being a Russian by birth she has been able to unlock the hidden chambers of the Russian soul.

The book is divided into two parts. In the first part the author has traced the history of the Church in Russia. In the second part the author explains the tradition and life of the Russian people who had a great devotion to Christ and to Our Lady. Devotion to Mary is one of the deepest devotions of the Russian Church. The prayer and hope of everyone is that Our Blessed Mother will soon come

to the rescue of this persecuted country and give her back an intense Christian life to compensate for all that she has suffered under the Communist regime.

R. D.

## GRACES OF THE RISEN CHRIST

by Bernard Wuellner, S.J. (Bruce Publishing Company, Milwaukee. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 18/75).

IN seventeen short and brilliant chapters, Fr. Wuellner takes the reader through the depths of Pauline spirituality, from the Resurrection right up to Pentecost. In many ways, this is a novel work in spiritual writing—but a novelty that is refreshingly enriching and attractive. To one who reads it intelligently and meditatively, we have no doubt that it will bring a joyfulness in his service of Christ.

S.

## MARY vs. LUCIFER

by John Ireland Gallery (Bruce Publishing Company, Milwaukee. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 18/75).

THIS is the story of fourteen apparitions of Mary—credibly substantiated and extremely well-documented. The special trait of the present work is that it brings out the significance of each apparition, and thus builds up a coherent whole in which each apparition is only part of the larger texture of Mary's role as opponent of Satan.

G.

## Teen-ager's Life of Christ

LIFE OF CHRIST by Fr. Richard R. Madden, O.C.D. (Bruce Publishing Company, Milwaukee. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 14/75).

THIS unique *Life of Christ* comes from the pen of a great lover of youth, of teen-agers in particular.

A Carmelite priest who sheds the traditionalism of the majority of the "lives" we have, who aims at giving the teen-ager the kind of "life" he would wish to have, who sets about it with a determined purpose, and produces a book that is truly a shocking, jolting, uplifting experience about which few teen-agers could be indifferent—such is Father Madden, and such his *Life of Christ*. In short, here is a book, written in excellent style, which is a challenge to the teen-ager of today—it is a challenge thrown out in the language which he understands. Few teen-agers who read Fr. Madden's book could remain unresponsive to Christ's message to them.

T.

## St. Anthony and His Times

by Mary Purcell (M. H. Gill and Son, Ltd., Dublin. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 14/75).



THE people of Ceylon need no introduction to St. Anthony for he has already captivated and won their hearts by his unflinching intercession and help. His popularity is not restricted to Ceylon; the world over he is popularly known as the Wonder-Worker of Padua. His popularity has outlasted seven centuries and his fame as a wonder-worker remains unclouded by the passing of centuries.

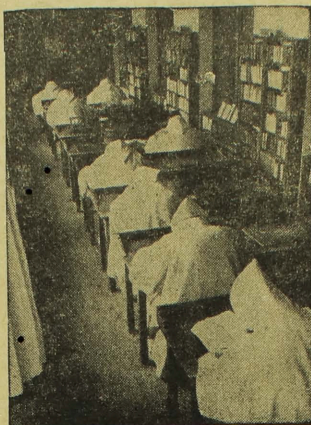
Hagiographers in the past had a tendency to embellish the lives of the saints for the edification of the people but in this they failed to conform strictly to reality. Mary Purcell, however, is fully equipped for her task. She has written several lives of saints and in producing this book she has delved deep into archives and consulted authorities to make it as scientific and as authentic as possible.

This then is a realistic portrayal of St. Anthony. The Popes have called him "The Great Teacher," "Light of the Holy Church," and more recently Pius XII has called him a "theologian, orator and reformer."

R. D.

## A Trappist writes home

Letters of Abbot Gerard Mc Ginley, O.C.S.O. to his family. (Bruce Publishing Company, Milwaukee. Available at St. Michael's Bookshop, Colombo 13 at Rs. 16/25).



These Trappists seem to be all busy writing home!

THOSE who have elected for silence and the rigours of cloistered life have never failed to intrigue us laymen. We often wonder about the fascination which attracts and keeps them there ever after spellbound in contemplation.

This book reveals some simple secrets of that attraction. Abbot Dom Gerard defines a man as one who is *capax Dei*, 'capable of being filled with God.' That 'God-filling' is the story ably introduced by Father Raymond, O.C.S.O. It makes an excellent prize or Christmas gift.

V. L.

## POPE JOHN XXIII—A LIFE OF THE NEW POPE

by Andrea Lazzarini, (Thomas Nelson and Sons Ltd., Edinburgh. Available at the Catholic Book Depot, Pettah. Price Rs. 8/75).

THERE HAS BEEN, WITHIN THE LAST TWO YEARS, A SPATE OF EXCELLENT ARTICLES ON "GOOD POPE JOHN," ONE OF THE MOST HUMAN, FRIENDLY, SIMPLE AND PATERNAL OF POPES.

In this book we have a full-length biography, warmly and vividly written. The author is an outstanding Italian journalist, who has for over thirty years been the literary editor of the Vatican newspaper, the *Osservatore Romano* and has a deep personal knowledge of the Holy Father.

He describes for us the Pope's childhood, and his apostolic work through the years—as a chaplain in World War I, as a professor in a seminary, as a writer, a pioneer in the field of social action, as Apostolic Delegate and Papal Nuncio in Bulgaria, Turkey, Greece and France, and then as Patriarch of Venice. The

story is continued right up to his election as Pope.



The book is carefully documented and lavishly illustrated.

J. P.

## HELLO!

by Robert Nash, S.J. (Gill and Son, Ltd., Dublin. Locally available at St. Michael's Bookshop, Colombo 13. Price Rs. 7/-).

HERE is a book typically "Nash-like"—brilliant, conversational, practical and down to earth, and all the time uplifting. The author's purpose is quite obviously to show how the commonest and the most prosaic action of our daily life is to be fitted into our union with God. And he achieves that in his own inimitable way in a series of "telephone calls"—each section being an entity by itself.

G.

## The Gospel of Our Lord Jesus Christ according to St. John

(Sinhalese translation by the Rev. Fr. Sebastian Fernando, O.M.I. Price Rs. 1/50. Available at the Catholic Press and the Catholic Book Depot, Pettah).

THE author, who has already given the Sinhalese reading public the Synoptics with ample notes designed to prepare students for diocesan and public examinations, has now brought out a translation of the Fourth Gospel. The present work is based on some of the best available translations including *Le Bible de Jerusalem*. A handy Catholic translation of St. John's Gospel was a long-felt need and Fr. Sebastian's book is a very valuable contribution to Sinhalese Catholic literature. It could be read with great profit by priest and layman.

F. M. F.

W. P.

## FAITH & FACT BOOKS

THE SACRED LANGUAGES by Paul Auvray, Pierre Poulain and Albert Blaise (Burns and Oates, London. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 6/35).

THE authors of this book, all of them specialists in their subject, maintain that it is easy for everyone, whether priest or layman, to acquire enough acquaintance with the languages of the Bible to be able to follow an exegetical discussion.

The origins and characteristics of Aramaic; the language spoken by Our Lord; Hebrew; the language of the Old Testament; Greek; the language of the New; and Latin: the official language of the Church, are here described in a way that will awaken the desire of even the uninitiated to have a go at these languages if only to be able to grasp, with the help of a translation, some of the features of the original.

The chapter devoted to the history and character of liturgical Latin should be a sobering eye-opener to the protagonists for vernacularizing the liturgy at a time when the spoken languages seem little fit to build a sacred and hieratic vehicle of communication and expression like Latin which is, pre-eminently, suited to the functions of the liturgy.

W. P.

SEX AND THE CHRISTIAN by Reginald F. Trevett (Burns and Oates, London. Available at St. Michael's Bookshop, Colombo 13. Price Rs. 6/35).

HERE at last is a book that faces boldly the problems of sexuality as the modern world sees them—contraception, divorce, companionate marriage, artificial insemination, etc.—rejecting the compromises proposed by contemporary moralists and psychologists, yet discussing with sympathy the anxieties of those who find the Church's teaching in these matters difficult of acceptance.

The author's division of humanity, however, into two extremes—the married and the religious—leaves no place for the unmarried non-religious whose sexuality, though not consecrated by vows nor made fruitful by children, surely has some part in showing forth what love is, for, though there is no explicit sacrifice of sexuality in this case, their chastity is an offering no less pleasing to God than that of the religious and is in its own way as fruitful as that of the married.

This omission by the author is nevertheless compensated for by the book's positive approach to sex and its emphasis on the need for integration of the sexual and sacramental life.

W. P.

ORDER ABSOLUTE (IN THE FIRST INSTANCE)

IN THE DISTRICT COURT OF COLOMBO

No. 19478/Testy

In the matter of the Last Will and Testament of Herman Joseph Camillus de Silva Wijeyeratne of 42, Initi Road, Dehiwela. — Deceased.

Bertram Mariam Andrew de Silva Wijeyeratne of 110, Veluvana Place, Colombo 9. — Petitioner.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, of Colombo, on the 1st day of September 1960 in the presence of Mr. S. V. Sinnatambay, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 25th August 1960 affidavit of the Notary and the Witnesses dated 25th August 1960 having been read:

It is ordered that the Last Will and Testament bearing, No. 1773 made by the Deceased abovenamed on the 8th day of May 1960 and attested by Mr. Lionel Shelton Kirithisinghe, Notary Public of Negombo the Original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the Petitioner abovenamed is the Executor named therein and that he is hereby declared to have Probate thereof issued to him accordingly on his payment of Estate Duty and taking Oath of Office.

Sgd. J. E. A. Alles, Additional District Judge, The 10th day of October 1960, 1493



# SCHOOLS MAG

Vol. 3 No. 40  
2 Nov. 1960

## How to join the Pope's Own Societies

Dear Editor,

Last week I read in the Schools-Mag page a reference to the Society of the Propagation of the Faith. I would very much like to be a member of that Society.

I am a student in St. Joseph's College, Colombo, and I am studying in the 7th Standard (III S).

I know many Schools-Mag members in my class and I

have asked them to become members of this society.

Ignatius Selvadurai.

(Your letter, Ignatius, is typical of many others we have received in reference to the Society of the Propagation of the Faith. It is a good sign that you are getting interested in it. All Schools-Mag members who don't belong to the Pope's own societies would do well to join as early as possible. I

suggest, Ignatius, you and the others get in touch with The Diocesan Director, Pontifical Mission-Aid Societies, St. Peter's College, Colombo 4, immediately.

Dear Editor,

Thank you very much for the lovely prize you chose to send me, which I received on Friday. I was really happy and thrilled when I saw my name among the prize winners in last week's Schools-Mag page.

Kotahena.

★

Dear Editor,

Please accept my heartfelt thanks for the Schools-Mag competition prize book. It is delightful and interesting.

(Miss) M. Gunawardena.

Kandy.



When all your friends in College get themselves enrolled, write to us again, will you? — Editor).

## ★ Announcing the Schools-Mag Christmas Competitions

### ATTRACTIVE PRIZES FOR YOU IN CHRISTMAS COMPETITIONS

ONCE again this year the Schools-Mag announces a series of Christmas Competitions with an attractive line-up of prizes for the lucky winners.

The closing date for these competitions is Wednesday, 30 November. This rule will be strictly followed and those wishing to take

part in these competitions are advised to send in their entries as early as possible. Don't wait for the last day!

Competitors may take part in one or more competitions as they please, but no one is eligible to capture more than one of the prizes. All entries must clearly specify

the title of the respective competition entered for, on the top left-hand corner of the envelope. Don't forget to put down your full name and address and your Schools-Mag Membership Number on your entry.

Names of prize-winners and a selection of prize-winning entries

and the best of the other entries received will appear in the 4-page special CHRISTMAS EDITION of the Schools-Mag issued with the MESSENGER Christmas Number. Prize-winners will receive their prizes before Christmas Day.

### Christmas Essay Contest

Write an essay not exceeding 250 words on any one of the following subjects: (1) CHRISTMAS; (2) CHRISTMAS IN MY HOME; or (3) CHRISTMAS AND THE POOR. Two prizes will be awarded in this section for the best entries received from a boy and a girl.

### Christmas Poetry Competition

Write a poem not exceeding 16 lines on the subject "BABY JESUS." Two prizes will be awarded in this section for the best entries received from a boy and girl.

### Christmas Letter Competition

Write a letter to the Infant Jesus on His Birthday. No letter should exceed 100 words in length. Two prizes are offered for the best entries received from a boy and girl respectively.

### Santa Claus Competition

This competition is open only for the Schools-Mag members who are under eight years of age. Write a simple letter to Santa Claus and tell him in not more than fifty words what you would like to have this Christmas. Two prizes are again offered for the best entries from a boy and girl respectively. Entrants must state their date of birth.

### Birthdays

12th — 18th NOV.

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

12th Nov: Charmaine T. Fernando (Kalutara South).

13th Nov: Aloma Gomez (Nugoda).

14th Nov: Judith Melodie Mirando (Colombo 14).

15th Nov: Kanthie Fernando (Ingiriya).

16th Nov: Trevor Gerard Reckerman (Grandpass).

17th Nov: Bernard H. Rohana Tirimanna (Peradeniya), Sherwa Elizabeth Silva (Chilaw).

18th Nov: Nil.

## BIRTHDAY REQUESTS COUPON

N.B.—For publication of your BIRTHDAY, this coupon should be completed and sent to us to reach us two weeks prior to your BIRTHDAY, and it is valid for one insertion only.

All coupons received after two weeks or before three weeks of your birth date will be rejected.

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

### 5-DAY EDUCATIONAL TOUR

FORTY girls of St. Mary's School, Katukurunda, Moratuwa recently went on a 5-day educational tour. The places visited were Colombo, Kandy, Nattandiya, Dambulla, and Dehiwela. Accompanying the party were the Principal and teachers.

Some of the girls had brought their musical instruments with them, and we were treated to a selection of entertaining music.

By Irene P. L. Dias

on the way. First spot to be visited was the Colombo harbour. We saw very big ships. We went inside one of them and had a detailed look. It was very interesting.

Next we visited Kandy. We went to the Dalada Maligawa as well as the Peradeniya Botanical gardens. We saw different kinds of flowers and beautiful trees. We saw many interesting places and spent one night at Kandy.

#### GLASS FACTORY

Next day we visited the Nattandiya Glass Factory. We saw bottles being turned out of glass. We also visited Dambulla. We saw the monolithic temple there. Our history teacher explained everything that we saw here.

On our way back to Colombo we took evening tea at Nattandiya. We also saw the Hora

golla bungalow. At the Dehiwela Zoo, we saw many birds and animals. The elephant dance was wonderful. We returned home with joy in our hearts and our minds stored with knowledge.

St. Mary's School, Katukurunda.

### FESTIVAL OF ARTS

★ R. Godfrey Fernando Pulle reporting from Negombo

THE annual festival of the Senior Tamil Literary Association of the students of St. Mary's College, Negombo, commenced at 2 p.m. on 15 October 1960, with the welcome address by Mr. K. Lawrenti Fernando, President of the Association.

There were competitions in Drama, Dance, Essay, and Eloquence. Many colleges and convents participated. Mrs. D. Manickavasakar gave away the prizes to the winners. The festival ended with the Papal Anthem.

Rev. Fr. D. Mervyn Weerakody, Rector of St. Mary's College, inaugurated the festival at which Mr. S. P. Selvaratnam presided. The annual report was read by the Secretary R. Godfrey Fernando Pulle. Pandit K. Sithamparampillai, teacher of Vivakananda Vimalaya, Colombo, Viduvan Vedanayagam of St. Benedict's College, Colombo, Mr. D. Manickavasakar, Inspector of Schools, Negombo, and Rev. Fr. Michael Saverimuttu, O.M.I. addressed the assembly.

long to various congregations which are found in every part of the world. They have taken to every kind of work, ranging from domestic work and nursing to the greatest work of all, praying for the salvation of souls.

People appreciate the good work done by the nuns. It is sad to say that in Sri Lanka a few people have in recent times belittled the merciful work carried on by these nuns.

The nuns have been taken out of our hospitals, and the poor patients are the poorer. St. Joseph's Convent, Kegalle.

## Devotion to the Holy Souls

THE Catechism teaches us that Purgatory is a place of suffering in which the souls of the just complete the expiations of their sins just before entering heaven. The Church has insti-

by Marlene Wesentipulle

tuted a feast to obtain from God either deliverance or relief for these suffering souls. This feast is referred to as All Souls' Day and is celebrated on the 2nd of November. However, the Church has mercifully delineated the entire month of November to the Holy Souls.

Purgatory is recognised as a temporary place of detention and suffering. At the individual judgment immediately after death each and every soul is revealed its condition. It can either be so perfect and holy that being

See next page

### Month of the Poor Souls

WHAT do you think is the greatest suffering the souls in purgatory have to bear? Is it the fire that wipes out their

sins and makes up for the temporal punishment due to them?

Not at all! It is the thought that they are deprived, even for a time, of the vision of God and the happiness of eternal life.

In spite of their sufferings, the souls in purgatory have one consolation — they know one day they shall see God.

The pain of separation from God is intense. But they are thrilled when they think of the great joy that will be theirs in the presence of God and in the company of Our Lord, Our Lady, the angels, and the saints.

Every day they spend in purgatory seems like an eternity to them. How grateful they will be to all who have helped shorten the period of their sufferings.

(See next page)

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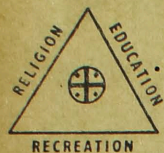
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# Schools Mag

(Continued)

## LET US PRAY FOR OUR SCHOOLS

AT this dark hour we should turn to Mary, the Mother of God. "Greater things are wrought by prayer than the world dreams of." If we pray to Our Lady to guide us and protect our schools, we can be sure that our schools will not be taken away from us.

When World War II was at its peak, devastating the universe, to the late Pope, His Holiness Pius XII, it was a moment of supreme suffering, agony and pain of mind. To whom did he turn? Unflinchingly he turned to the Madonna.

These were the memorable words of prayer, that sprang

from his heart: "To You and to Your Immaculate Heart, in this tragic hour of human history, we

BY

Juliet Joseph

commit, we entrust, and we consecrate not only the Holy Church which suffers and bleeds in so many places, but also the entire world, torn by violent discord and scorched in a fire of hatred."

His faith and trust in Her, was unshakable, and his prayers were answered.

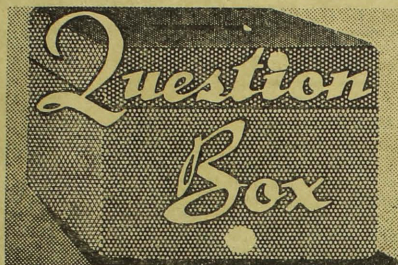
In like manner His Grace the Late Archbishop, Dr. Masson,

O.M.I., dedicated our beloved Lanka to Our Lady's protection and vowed to build a basilica in Her honour if Ceylon were spared the ravages of a possible Japanese invasion and bombs from the air. Ceylon was saved. The basilica at Tawatte will be a reality soon.

Let us in all humility implore the Immaculate heart of Mary to melt the hearts of our rulers to leave our schools alone. "Faith can move mountains" and by placing our implicit trust in our Holy Mother, let us pray unceasingly and do penance.

Then will surely rise the silver lining on the dark, dark horizon.

"O Mary, protect our schools, where thy name is always blessed." Jaffna.



been suggested.

Herman the Cripple, a monk of Reichenau, who died in 1054 at the age of 42, is a likely choice, since he was the author of another famous hymn, Alma Redemptoris Mater.

Petrus Martinez de Monsoncio, Bishop of Compostella, in Spain, who died in 1000, has also been suggested, as has St. Bernard of Clairvaux (1000-1153).

Whoever wrote it, the Salve Regina was in use by the end of the 11th century. By 1153 it was in community use at the Abbey of Cluny for processions and feasts of Our Lady.

In the middle of the 12th century it was already in use in Cistercian monasteries as an antiphon, and from 1218 it was in daily use in that Order.

The Franciscans said, or rather sang, this prayer daily from 1249 onward. The second General of the Dominicans, Blessed Jordan, of Saxony, directed it to be sung at the end of the Compline every day, in 1230.

In 1350 it was adopted in the Roman Office by Pope Clement VI, as a final antiphon sung after Compline (as it still is). This was made obligatory for the whole Church in 1568.

For some reason the Salve Regina became accepted very early as a sailor's hymn. The singing or reciting of it was part of the ordinary evening devotions on board ship.

For example, in the narrative of Columbus' first voyage, on the night before the sighting of the New World, the following entry is recorded:

"When they said the Salve, which all the sailors are in the habit of saying and singing in their way, and they were all assembled together, the admiral implored and admonished the men to guard the stern fore-castle well and keep a good lookout for land."

Who wrote the "Hail, Holy Queen?"

This is also a translation from the Latin. Various authors have

## Schools-Mag Enrolment Form

NAME.....  
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DATE AND YEAR OF BIRTH.....

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

## POPE'S DAY CELEBRATIONS

★ Reported by Noel C. Emmanuel

POPE'S Day celebrations began with Sunday Mass. Pope's Day Badges were sold by the boys of the Junior Catholic Association.

After the 8-30 High Mass,

Conferences were held in Sinhalese and Tamil. The Sinhalese section was conducted by Rev. Fr. Aidan de Silva, O.S.B., and the speaker was Mr. P. M. C. E. Fernando.

The Tamil section was conducted by Rev. Fr. Paul Perera and the speaker was Mr. R. Anthony.

During the conferences the schools' take-over was also discussed.

Sunday evening at 4-30 p.m. a large number of parishioners gathered on the College grounds.

## MATALE

The Papal Flag was hoisted by the Parish Priest and the Papal Anthem was sung. A march-past of the Catholic boys and girls followed. The guard of honour was received by the Parish Priest and Mr. C. Robinson. A talk in Sinhalese on Pope's Day was given by a member of the Girls' Junior Catholic Association. After the Sinhalese talk a member of the Boys' Junior Association gave a talk on Pope's Day in Tamil. A poem was recited by a Sinhalese member of the B.J.C.A. following the Tamil talk.

The Parish Priest then addressed the people present.

The National Anthem wound up celebrations.

At 5 p.m. a public Holy Hour

## Month of Holy Souls

Continued from page 9

November is the month of the poor souls. We should, of course, try to help them every day, but especially during November.

We should not let even one day of November pass without offering some prayers and little sacrifices for the poor souls. In return, they will pray for us when they are in heaven.

is made by Christians on their foreheads, for all the faithful make this sign in commencing any undertaking and especially at the beginning of prayer or of reading Holy Scripture."

Although the large cross of the sort we now use (touching the forehead, breast and shoulders) was in use early in some places, the normal Sign of the Cross was similar to the one we make at the beginning of the Gospel at Mass—a small cross made with the forehead. The larger Sign of the Cross seems to have come into general use in the Middle Ages.

★  
Is it necessary for a Godparent to touch or hold the child being baptised?

Yes. Canon 765 declares: "In order that one should be a Godparent, it is necessary: that he should physically hold or touch, by himself or by proxy, the person to be baptised in the very act of Baptism; or that he should immediately lift him or receive him from the sacred font, or from the hands of the person baptising."

Hence, unless there is some sort of physical contact between the sponsor and the person baptised, either personally or by proxy, the sponsorship (but not the Baptism) is invalid.

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was conducted in connection with the Pope's Day.

## GAMPOLA

★ Reported by Mercie Vanderwall

CATHOLIC pupils of St. Joseph's Convent and College celebrated Pope's Day with much enthusiasm. At 4 p.m. the girls and boys briskly assembled at the school hall with smiling faces. The first item was the unveiling of the picture of Our Holy Father by our Assistant Parish Priest, Rev. Fr. Codipilly. The Papal

## Roundup

Anthem was then sung in English. A talk in Tamil on our Holy Father by Rev. Bro. Director of St. Joseph's College was followed by other talks in Sinhalese and English by Rev. Fr. Codipilly. The Papal Anthem, was then sung in Sinhalese.

The students were given sweets and all wended their way to the Parish church for a Holy Hour which was followed by Benediction.

After Benediction we rushed back to the Convent hall for a free film show "The Silver Chalice" which was enjoyed by all,

## • A TRUE STORY OF HEROISM FROM THE LAND OF THE RISING SUN

AN idle and stupid remark was the cause of the martyrdom of 26 Catholics in Nagasaki, Japan, in 1596. A Spanish captain told the Japanese shogun, or ruler, that the real reason for the work of the missionaries in his country was to make it easier for the Westerners to occupy his land. It was a lie. Ever since St. Francis Xavier had planted the faith in Japan, 48 years previously, the missionaries had worked only for the love of God and souls.

But the shogun was so enraged by what the sea captain said that he put to death on a hill near Nagasaki three Jesuits, six Franciscans, and 17 lay people. Three of the laymen were boys of about 13 years of age who had served Mass for the priests. Their names were Louis Ibarki, Antony Deynan, and Thomas Kasaki. Thomas's father was also killed.

Twenty-four of the martyrs first had parts of their left ear cut off and were led with blood-stained cheeks through the surrounding towns to terrify the other Christians. Then they were fastened to crosses, with cords and chains about their arms and legs and with iron collars about their necks. They were allowed to go to confession to two Jesuits. The crosses were raised from the ground and dropped into holes prepared for them. Then, according to the Japanese way of crucifixion, the victims were all pierced with lances at the same time.

The Japanese martyrs of Nagasaki were canonized in 1862. We celebrate their feast on February 5.

## Holy Souls

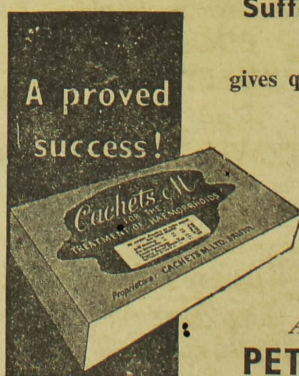
Continued from page 9

so pleasing to God it can be immediately admitted to heaven or so sinful that it receives eternal damnation in hell. However, most souls with venial sins, or would also have to spend time in Purgatory after death. And thus we should pray for these souls so that when our time comes they would beg of God from heaven above and seek our deliverance. Let us all devote much of our prayers this month and every month for these holy souls, Kandana.

The Militant Church on earth, of which we are members, prays

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# Classified ADS.

## IN MEMORIAM



**Leonorus Tilaka Fernandopulle**  
Born: 1st July 1927  
Died: 14th Nov., 1946

No words can express the silent grief we've borne these sad fourteen years. We loved you dearly, but the Lord loved you best. In His arms in perfect peace may you rest. Fondly remembered by his sorrowing mother and sisters.  
Dankotuwa. 1518

### 3rd ANNIVERSARY



**Joseph Aelred Abeyratne**  
Born: 3-3-1946  
Departed: 1-11-1957

Three years ago you passed away, but in our memory you always stay. We know that you on this day, safe in the arms of Jesus lay. A Requiem High Mass will be sung at 6.30 a.m. at St. Andrew Avellino's Church, Kadawatte, on Monday, 14th November, 1960, for the repose of his soul.

Inserted by his sorrowing parents, brothers and sisters.  
Ratnagiri Estate, Kadawatte. 1519

Of your charity  
pray for the soul of



**Hubert Anthony de Silva**  
Died 9th August 1960

"Our loss is great indeed, Lord, Thy Will be done."  
R. I. P. 1501

Please pray for the soul of  
**Beatrice Mary Wilson**  
who departed this life on the  
12th November, 1957

Eternal rest grant unto her, O Lord, and let perpetual light shine upon her.

Fondly remembered by her sorrowing husband and children.  
1486

## THANKSGIVINGS

**THANKS** to Our Lady and SS. Rita, Anthony, Joseph, Sebastian and numerous other Saints for curing me of asthma and St. Rita for curing me of eye trouble.  
1483 P. de S., Kandy.

**MY** grateful and most humble thanks to the Sacred Heart of Jesus for hearing my prayers and granting me the favours I urgently needed. A. W. 1482

**MY** belated and most grateful thanks to St. Gerard Majella and Our Lady of Perpetual Succour for a safe and easy confinement.

Mrs. R. D. Rayner, Ambepussa. 1480

**MY** bounteous thanks to the Blessed Saviour, Holy Mary my constant guardian and helper, St. Anthony in particular, St. Joseph, St. Rita, St. Teresa and St. Jude for many favours granted.

D. Nanayakkara. 1488

**MY** most grateful thanks to the Sacred Heart of Jesus, Immaculate Heart of Mary and all the Saints for a very special favour received.

1498 Doreen Deraniyagala.

## SITUATION WANTED

**RETIRED** Catholic planter in good health, experienced in labour management, accounts, typing, desires suitable employment Colombo office or stores. No. 1474, c/o Catholic Press, Colombo 8.

## SITUATIONS VACANT

**WANTED** preferably married man for mid-country ten acre farm—goats and fowls, reared on half share basis. Free house, coconuts, jak and a monthly allowance of Rs. 60. Personal interview. Coorey, Revata Maha Vidyalaya, Balapitiya. 1481

**WANTED** S.S.C. qualified with music. Church music essential. Apply Manager, St. Philomena's, Horana. 1489

**WANTED** youth S.S.C. English-Tamil. Music, Shorthand-Typing added qualification. Apply Manager, St. Philomena's School, Horana. 1494

## MATRIMONIAL

**A** Catholic Tamil girl just over 30, with English and Tamil education, wishes to marry an employed bachelor with a fair income. A Catholic of the same race preferred. More particulars on enquiry. No. 1465 c/o Catholic Press, Colombo 8.

**A** CATHOLIC Burgher gentleman, 34 years, holding Staff post in Mercantile Establishment, in receipt of a monthly income of Rs. 675/- wishes to marry a girl of the same religion and race. More particulars on enquiry. No. 1522, c/o Catholic Press, Colombo 8.

**S**INHALESE spinster. Age 38 years. Educated. Good Catholic. Competent housewife. A good Catholic Sinhalese preferred. No. 1524, c/o Catholic Press, Colombo 8.

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## CAUSE OF OUR JOY

Continued from page 3

heirs indeed of God, and joint heirs with Christ." Mary gave us the lamb of God, who takes away the sins of the world and we became children of God, being incorporated into the mystical body of her Divine Son.

Secondly, holiness of life, and with it the glory of the saints, is within our reach. The saints achieved perfection through perfect and persevering correspondence with the grace of God. But at the head of all the saints stands "a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars." Mary, Mother of us all, Mediatrix of all graces, of whom it is said, "In me is all grace of the way and of the truth, in me is all hope of life and of virtue. Come over to me all ye that desire me and be filled with my fruits." She has a tender mother's heart, and knows how to lift our hearts to the contemplation of her Son, and to bring our wills to the practice of virtue. Next to Jesus, her grace can obtain for us perfection.

In this life suffering and the cross are indispensable. "Bear your cross to wear your crown." But the sufferings of the present times cannot be

compared with the glory that is to come. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of Man to comprehend what good things God hath prepared for those who love Him." Yet everlasting happiness would not have been ours without the Cause of our Joy, Mary. As co-redemptrix she merited congruously, what Jesus merited condescendingly. Holy Mary, Queen of heaven and earth, overwhelmed with grief stood by the cross of our Lord. And Jesus turned to his disciple St. John and said: "Behold thy Mother." All graces and blessings of redemption reach us through her hands. Thus the Church says on her feast, as Mediatrix of all Graces: "Our salvation is in thy hands, merely turn thine eyes to us and we shall serve the King, Our Lord, with gladness." St. Bernard expresses the truth of her powerful protection very clearly when he says, "In danger, in difficulty, in doubt, think of Mary. Thou wilt not go astray if thou follow her. Thou wilt not despair if thou prayest to her."

The glory of a mother or her great qualities are always a source of joy to her sons. In Mary's life, her Immaculate Conception, whereby she was preserved from the stain of original sin, is a cause of great rejoicing. Poets have vied with each other in expressing their joy:

"Who is this maiden fair  
The smiling of whose eye  
Is in man's heart renewed Virginité  
What gleams about her shine  
More powerful than delight and more divine."

The Church says: "Thou art the glory of Jerusalem, the Joy of Israel and the honour of thy people." And again: "He hath clothed her with the garment of salvation and with the robe of justice, he hath covered her as a bride adorned with jewels." The Immaculate Conception is Mary's exclusive privilege. No one has shared it, no one ever will.

Following closely on this prerogative was her glorious Assumption, which means that the Immaculate Mother of God, having completed her earthly life, was taken up into heaven, body and soul. In Mary assumed into heaven, we behold the dignity of resurrected man, body and soul, and rejoice exceedingly.

The Holy Name of Mary is in itself a source of joy to us.

"Mary, how sweetly falls that name  
On my enraptured ear  
Oft do I breathe in accents low  
That sound when none are near.  
Sweet as the warbling of a bird  
Sweet as a mother's voice  
So sweet to me is that dear name  
It makes my soul rejoice."

Mary is our life, our sweetness and our hope. Our life, because we owe all our supernatural activities to our incorporation into Christ's mystical body. Our sweetness in this vale of tears, where clouds of darkness and spiritual dullness encircle our lives, when only a trusted friend, as Mary, can be a companion and guide, "for never was it known that anyone who fled to thy protection and sought thy intercession was left unaided." Our hope, because "all that beauty, all that wealth e'er gave," await alike the inevitable hour of death and, beyond death, shadows, which would have been terrifying unless a Mother relieves our doubts and safeguards our passage into Eternity.

While we are pilgrims on the way to our heavenly home, the prospect of seeing our heavenly mother adds lustre to our lives. Indeed heaven would not be heaven without a mother there. Thus with hearts full of joy, we lovingly entreat our mother: "and, after this our exile, show unto us the blessed fruit of thy womb, Jesus." — O Mary, Cause of our Joy.

## RALLY

ORGANISED BY THE  
representatives of Past Pupils' Associations of Assisted Schools  
opposed to the Take-Over  
will be held  
on SUNDAY, 13th November  
at 3.30 p.m.  
at St. Lucia's Cathedral Square,  
Kotahena.

All Past Pupils and Parents  
are welcome.

N. C. R. Weerasinghe  
for Hony. General Secretary,  
Federation of Past Pupils' Associations of Assisted Schools.

Colombo, 9-11-1960. 1505

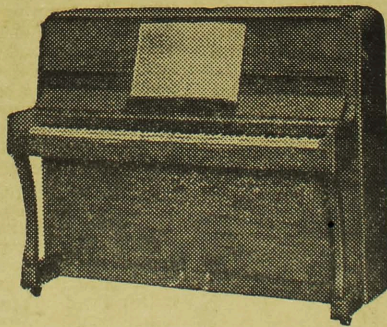
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● What about lakhs of children without schools

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# CATHOLIC UNION PRESIDENT REPLIES PREMIER

WE HAVE RECEIVED THE FOLLOWING COMMUNICATION, BEING A REPLY TO THE PRIME MINISTER'S PRESS STATEMENT, FROM MR. CYRIL E. S. PERERA, PRESIDENT OF THE CATHOLIC UNION OF CEYLON.

## NO ELECTION PLEDGE TO TAKE OVER ASSISTED SCHOOLS

AS the recently elected President of the Catholic Union of Ceylon it is my duty to reply to the statement of the Hon. the Prime Minister published on the 7th of November on the proposed changes in the Educational System and it behoves me to do so in the most forthright manner but with the utmost respect.

On the 9th of June, 1960, the General Secretary of the Sri Lanka Freedom Party issued a statement in which he stated that it was abundantly clear that the Education System had failed and that education paid for by the State should be given by the State by means of a system of non-sectarian schools. He continued as follows:

"While the religion of the child will be a compulsory subject under the system we propose, there will be no bar to any denominational schools continuing without Government aid, so long as they conform to rules laid down by Government."

This statement is crystal clear that denominational schools could continue without Government aid. It was a refreshing assurance to minorities like us Catholics that the S.L.F.P. was not blindly toe-

ing the Marxist policy of taking over all assisted schools. Thus there was no election pledge to bar denominational schools and therefore none to redeem; the pledge was to allow them to continue and that pledge brought more Catholic votes for the S.L.F.P. than any other in the Catholic areas.

The occasion to give a pledge for a take-over never arose as no association or body except the Marxists had advocated such a course. One of the recommendations of the Buddhist Commission is as follows:—

"7a. A religious body shall have liberty to establish and conduct schools entirely at its own expense with no assistance whatsoever from the State.

7b. It should be illegal to admit to that school a child who professes by birth a faith other than that of the proprietor of the school."

What the Commission recommends is the discontinuance of State aid not the discontinuance of the Schools by inviting them to charge no fees.

We are all happy that the object of the Government is to provide equal opportunities to the rich and the poor. As I come from the poorest of the poor I understand fully what that means to the vast majority of children in this land of ours. May I respectfully state that the previous Governments have already done so by the establishment of central colleges in almost every electorate and the last Minister of Education went hoarse during his term of office proclaiming the necessity of providing laboratories and facilities for the teaching of science in these schools so that they would be on a par with the older assisted schools. It is obvious that village children are already reaping the benefits of that policy from the published list of entrants to the University at the last examinations. They will all in due course man the highest offices in the medical, legal and engineering professions and in the government.

By merely changing the name of assisted school to State school their numbers in them cannot be increased because all schools today have a maximum on their rolls. There are, as is well known, lakhs of poor children variously

estimated from three to five lakhs or more who have no education of any kind and who will never have the opportunities which the Government so ardently desires to provide. The hidden talent in this category will be lost to the country for ever.

Only one Catholic school opted to go private in 1951 as is stated by the Hon. the Prime Minister because the right was reserved to all assisted schools by regulation 2 of the Schedule to Act No. 5 of 1951 to go private any time thereafter with notice to the Director of Education.

The statement that Catholics can vote to make their schools fee-levying and private is entirely misleading. That is a concession only allowed for Grade I and Grade II English schools whereas the vast majority of the Catholic schools and Convents are Grade III or vernacular according to the Code.

### We ask for no favours

The Catholics of Ceylon or their Bishops ask for no favours. What they have endeavoured to point out is that the term National System is not synonymous with State System. Without making all schools State schools the benefits of the present national system of Swabasha, free education and provision of opportunities for poor children can be improved and extended to satisfy all sections of the community without resorting to a totalitarian system of State schools which will warm the heart of every Marxist.

In recent years Buddhist educationists and speakers have complained that very large numbers of Buddhist children educated in assisted Christian schools have not had the opportunity of being brought up in the Buddhist atmosphere whereas Catholics insist on a Catholic atmosphere for their children. The complaint is as bitter as it is true. It is however to the credit of the Christian schools that the most ardent Buddhist of today and the most national minded were bred in Christian schools. That fact does not weaken their argument.

The prime object of any system introduced by the Government should be to meet that just grievance. The mere use of the word national synonymously with State will not in fact and in truth meet that demand. We Catholics are prepared to face it squarely. The truly National System of this beloved land of ours was based on the pansala and priyena schools. I emphasise the basic fact that the object of that system was to bring up children in a religious atmosphere—in the atmosphere of Buddhism. No sane Catholic denies the advantages and the blessings of that system. If our system is to be truly National, restore and revive that system to meet modern needs. Let all the State schools, except in the few areas where other denominations prevail, provide the necessary Buddhist atmosphere. We Catholics as taxpayers will not grudge it today or until such time as the grievances of the Buddhist leaders are put right.

Thus Government will provide at State expense a truly National system with a religious background for almost the entire Buddhist public. The Buddhists with all their tolerance would not have taught the Bible or the

Koran in the pansala schools; nor should it be allowed today in the State schools in Buddhist areas.

All that we Catholics ask for and all that our Bishops ask for is that we be permitted to achieve the same end in our own schools even without Government aid of any kind. The insinuation that the Bishops had asked at the interview for special laws and privileges is groundless. What the Catholics and their Bishops demand is that compulsion should not be used on them to send Catholic children to State schools by depriving them of the right to run their own schools at their own expense. If a Catholic wants to pay fees to a private school when there are free Government schools that is his own business; and should be a matter of supreme indifference to the Government. There are people who will buy in the Fort the same article which they can get much cheaper in the Pettah.

We are asking for no discrimination in our favour or against any other body. We are merely asking for a right enjoyed in every Commonwealth country and that even without grants at the present time which are given in every other Commonwealth country. Though the Americans have a State system to which reference is made in the July statement quoted above there is no bar whatsoever to private schools without Government aid in that country.

No democratic country in the world denies the right of private schools to its subjects. I would thus appeal to the Hon. the Prime Minister and the Cabinet not to refuse to us rights which exist everywhere else outside totalitarian countries.

We appreciate the request of the Hon. the Prime Minister to be calm. We submit however that the right of protest is one of the blessings of democracy. The Government can give us no relief if we do not state and show our dissatisfaction with what we do not agree, until all known legitimate means of protest are exhausted. It is a fundamental precept of the Catholic Church to obey just authority enshrined in the well-known saying "to render to Caesar the things that are Caesar's" but that does not mean blind obedience, silence and intransigence when we have to protest.

Catholics have suffered most at the hands of Communists in Eastern Europe and China and we know well the pattern of Communist action and we see its hidden hand.

First: Confiscation of our schools and school buildings because Catholics are the most uncompromising opponents of Communism; holding up our institutions and our bishops to ridicule with the object of making us discontented and estranging others from us.

Second: The suppression of the Press so that all opposition will be silent and freedom of speech a relic of the past; or better, getting it converted into a Public Corporation so that Communists can use foreign aid to buy the shares and get control. The Raja rata villager, the Ruhuna peasant or even the genuine Sri Lanka Party man will not be able to find money for such purposes; nor the urban worker nor the former rich man.

Third: The establishment of a Sasana Mandalaya with the object of undermining the sturdy independence and ancient authority of the Malwatte and Asgiriya Chapters and thus creating dissension among the Buddhists themselves.

If we do not protest now, we shall perhaps never be able to protest. The Chinese Government characterise the actions of the Dalai Lama and the Lamas

in fighting for their rights as anti-national and anti-social.

As a duty I owe to the country and to my religion, I state these facts in the fervent hope that some sympathy and understanding will be shown to us Catholics. It is in the same spirit and with a sense of humility I pray that acts which can be described as revengeful or provocative, such as the acquisition of the land which Catholics had purchased for Aquinas University College and the land on which the Minuwangoda Church was being built should be discontinued and the lands released. There can be goodwill even though there exist irreconcilable differences of opinion. Acts of discrimination and hard words do not create goodwill. After all is said and done we Catholics are not an alien race. We are of this soil and we have only our Government to look to for all our needs and even if we criticise it we know that it is our Government, our Ministers, our Cabinet and our Prime Minister.

President,  
Catholic Union of Ceylon.  
Colombo, 9th November, 1960.

## Fr. Vaz Special

To mark the opening of the  
250th Anniversary

(1961)

of our Apostle's holy death the December issue of *The Sacred Heart Messenger* will carry a new popular life of Fr. Vaz by Fr. Joseph Aloysius, O.M.I. Extra Copies (25 cts.) are to be booked in advance by 21 Nov.

Fr. Vaz Secretariate,  
Archbishop's House,  
Colombo 8.

### ORDER NISI IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction  
No. 19565/T

In the matter of the Intestate Estate of the late Michael Joseph Rodrigo Muttupulle of 63, Wall Street, Colombo 13. — Deceased.

Mrs. Mary Christine Clare Rodrigo Muttupulle of 63, Wall Street Colombo 13. — Petitioner.

1. Mary Reniera Evangeline Rodrigo Muttupulle (minor).
2. Mary Enid Lucette Rodrigo Muttupulle (minor).
3. Emmanuel Joseph Whitehead, Rodrigo Muttupulle (minor) all of 63, Wall Street, Colombo 13.
4. J. M. O. R. Muttupulle, Guardian-ad-litem of 1st, 2nd and 3rd respondents of 86, Bonjean Road, Colombo 13. — Respondents.

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 20th day of October, 1960, in the presence of Mr. J. M. Caderamanpulle and his Assistant Miss Rita Caderamanpulle, Proctors on the part of the Petitioner and the Affidavit of the Petitioner dated 18th day of October 1960 having been read:

It is ordered that the 4th respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 1st to 3rd minor respondents abovenamed for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled as widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 15th day of December 1960 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles,  
Additional District Judge.  
This 26th day of October 1960.  
True copy:  
Rita Fernandopulle,  
Proctor S.C.

1475

## THE CEYLON CATHOLIC STUDENTS' FEDERATION

ANNUAL GENERAL MEETING AND SOCIAL

on Sunday, 13th November at 5 p.m. at St. Bridget's Convent

The main business of the day will be a talk

"THE CHURCH CANNOT WAIT"

by His Lordship the Rt. Rev. Dr. Leo Nanayakkara O.S.B.,  
Bishop of Kandy

Past and present Federationists are cordially invited.

OSWIN SILVA  
General Secretary