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LATEST STATEMENT FROM HIERARCHY CLARIFIES GOVT'S COMMUNIQUE

TODAY'S DEAD-LOCK?

GRADE III AND RURAL SCHOOLS

A certain amount of misunderstanding seems to have arisen regarding the position of the Grade III and the Rural Schools. It has been said that the Church is concerned only about Grade I and Grade II Schools, in keeping them private under our management while the Grade III and the Rural Schools have been left to their fate.

Some have even tried to bring about a rift among Catholics by saying that the Church has taken care of the privileged or the richer ones and abandoned the poor. We warn our Faithful to beware of such propagators of mischief.

How different is this view from the real facts! From the very beginning we have been very much concerned about the Grade III and the Rural Schools:

1. In the memorandum that the Catholic Board presented to the Minister of Education, one of the requests was that Grade III and Rural Schools should have the same right of going private as Grade I and II schools. This was refused.
2. Next, application was made to the Government to allow us to run all our Schools private in terms of the Education Bill of 1951. This

too was turned down, in terms of the new Education Act.

3. Finally, at an interview that a delegation of the Bishops had with the Prime Minister some time back, the main subject taken up was the question of the Grade III and Rural Schools, that we might be permitted to run them private. This attempt too met with no success.

From all this it is clear, that we have failed to retain Grade III and Rural Schools under our management not because we were unconcerned about them, but because we were powerless to do so. If we retained the Grade I and II Schools it was because we did not wish to lose at least those Schools that the Government was prepared to leave to us.

It should further be noted that our intention with regard to Grade I and II Schools is not to restrict them to a privileged group, but to evolve a plan to give equal opportunities to as many children as possible according to their abilities and according to our means.

✠ THOMAS COORAY, O.M.I.
Archbishop of Colombo
28th November 1960.

BY THE EDITOR

ON MONDAY NIGHT, A SECOND STATEMENT WAS RELEASED FROM ARCHBISHOP'S HOUSE, SIGNED BY HIS GRACE THE MOST REV. DR. THOMAS COORAY, O.M.I., ARCHBISHOP OF COLOMBO, ON BEHALF OF THE CATHOLIC HIERARCHY OF CEYLON. A COPY OF IT WAS SENT IMMEDIATELY TO THE PRIME MINISTER, MRS. SIRIMAVO BANDARANAIKE.

The statement set at rest very definitely, certain malicious rumours that the Bishops had given up the demand for Catholic rights. The position as stated by our Bishops at the very outset of this entire controversy, and the demands they had made for the free exercise of the religious beliefs of Catholics remained intact. Besides, it was manifestly absurd to imagine that the deliberations of a six-hour Conference, could be comprehensively set forth in a briefly-worded joint communique. The Hierarchy's first statement to the Press mentioned some of the points that had been discussed—and the Government has now denied the understanding that the Bishops had of the Conference.

The Bishops were invited to an "informal conference" at which they understood all religions would be present. They were however surprised to find only Christian denominations represented.

In the struggle for Denominational Schools the Catholics have no quarrel whatsoever with any other religious groups. They are, on the contrary, grateful to Buddhists, Hindus and Muslims, and Protestant Christians who have joined them in the struggle.

Monday night's statement came as a clarification in a week of fast-moving events. First, was the Conference summoned by the Prime Minister, at which the Archbishop of Colombo together with the Bishops of Galle, Chilaw, Trincomalee and Kandy (the Bishop of Jaffna could not attend due to ill-health) discussed the situation with the Prime Minister and other Ministers from 9 p.m. on Friday, the 25th to 3 a.m. on Saturday, the 26th. The Governor-General was also present at this Conference, after which a joint communique was issued.

On the same day, a statement was also issued by His Grace the Archbishop on behalf of the Catholic Bishops, referring to assurances given by the Prime Minister in the course of the six-hour conference at Temple Trees, on the basis of which the "Hierarchy had agreed to persuade the faithful not to resist the change of management to be effected on 1st December 1960."

Almost immediately after, came a Government communique stating categorically that "no assurances whatsoever were given by the Government."

Needless to say, the position was complicated by the conflicting interpretations of what transpired at the conference, and of the statement signed by those present.

In the situation created, the Bishops have felt it necessary to issue a further statement to clarify the situation. In it, two points are evident:—

1. Whatever assurance given by the Bishops was on the basis of certain assurances that the religious beliefs and practices of the Catholics would not be violated.
2. The Catholic Bishops have never been party to any subversive action against the State, and they disapproved of any manifestation of violence.

We reproduce below the full text of the latest statement of the Bishops.

Official Statement

The following statement issued by the Information Department on Saturday was signed by the Prime Minister, Mrs. Sirima Bandaranaike for the government and by the heads of all Christian denominations:

"The Prime Minister met the leaders of Christian denominations at 'Temple Trees' last evening along with His Excellency the Governor-General Sir Oliver Goonetilleke and some of her Ministers.

"The Roman Catholic Church was represented by the Archbishop of Colombo the Very Rev. Thomas Cooray, and the Bishops of Chilaw, Galle, Kandy and Trincomalee.

"The Church of Ceylon was represented by the Bishop of Kurunegala, The Rt. Rev. Lakdasa de Mel and the Archdeacon of Colombo the Venerable Harold de Soysa.

"The Rev. R. V. Metzeling represented the Dutch Reformed Church in Ceylon. The Rev. F. S. de Silva represented the Methodist Church, the Rev. H. S. L. B. Welagedera represented the Sri Lanka Baptist Sangahaya while the Rev. Brian de Kretser represented the Presbyterian Church.

"The present situation arising from the Assisted Schools and Training Colleges (Special Provisions) Act was

reviewed and the Prime Minister expressed her concern over the growing tension in various parts of the country.

"The heads of the denominations present declared that the Government could have their assurance that there would be no resistance to the change of management to be effected on December 1, 1960.

"The Prime Minister reiterated the declared intention of the Government that before the next Bill was introduced in Parliament a Commission would be appointed, when along with other matters, the views of all religious denominations would be given due consideration.

"All the heads of the denominations present declared that they were not a party to any plans of direct or indirect action against the Government.

"They further undertook to make every endeavour to influence their respective congregations to desist from such action."

Catholic Statement

The Catholic Hierarchy issued the following statement on Saturday after the Conference with the Prime Minister: Late on the 24th instant the Prime Minister requested the Bishops to be present at a Conference to be held the next day.

HIERARCHY'S STATEMENT

The Catholic Bishops having considered the position arising from the conflicting interpretations of the document signed by them on the morning of the 25th November, find it necessary to issue the following statement to clarify the situation.

Throughout the discussions the Bishops made it clear that they could not accede to any proposals that did violence to the religious beliefs and practices of the Catholics. It was however explained to them that the Assisted Schools Act, which was now law, would be so administered that for all practical purposes, the Assisted Schools would continue as at present under the new management, and further

that before drafting the Second Bill, the Commission to be appointed would give due consideration to their representations.

It was on this definite understanding that the Catholic Bishops for their part gave an assurance that they would not oppose the change of management to be effected on the 1st December 1960.

According to the subsequent Communique issued by the Government it would however appear that the Government is not prepared for its part to give any assurances that the new legislation would not do violence to their beliefs and practices.

The Bishops therefore consider it their duty to inform the Catholics

of the circumstances under which they gave the aforesaid assurance.

They however, wish to reiterate that they have at no time been a party to any subversive action against the Government; and that they disapprove of any manifestation of violence in connection with such measures as may be taken to safeguard the democratic rights of the parties aggrieved by this legislation and to express their opposition to it.

On behalf of the Catholic Hierarchy of Ceylon.

✠ Thomas Cooray, O.M.I.,
Archbishop of Colombo

Colombo,
28th November, 1960.

During a very lengthy discussion lasting from 9 p.m. on the 25th till 3 a.m. on the 26th the present situation arising from the Assisted Schools Act was reviewed. The Prime Minister assured us that for all practical purposes the Assisted schools would continue as at present under the new management. She also gave the assurance that an Educational Commission would be appointed which will give due consideration to the views of all religious denominations, before the second Bill is introduced in Parliament.

As this gave us an opportunity of making the Government reconsider the whole scheme of the take-overs, the Hierarchy agreed to persuade the faithful not to resist the change of management to be effected on the 1st December, 1960.

We, however, insisted on our right to protest by all legitimate means against whatever was objectionable in the new legislation.

We assured the Government that we disassociated ourselves from any Continued on page 3

Your Paper This Week

The usual issue of the Messenger this week will be ready for delivery by noon on THURSDAY 1st December and not on Friday.

TUESDAY, 29th November, 1960

EVENTS have been moving swiftly these past weeks; but within the past few days, they have been rushing so swiftly, that the speed leaves one more than a little dazed. In this electrifying atmosphere, what a conglomeration of actions is being passed off as "democracy." What a tragic farce is being enacted in the name of "democracy!" One begins to wonder what democracy has come to mean to these men, who were voted into power through the democratic process. Will they, Cannibal-like, make use of the very freedom and liberty which is theirs today to kick the democratic ladder by which they did ascend? The *Editorial* of the *Messenger* has been made imperative by what

This special issue of the *Messenger* has been made imperative by what has been happening in the past few days. One unmistakable and unwelcome fact emerges: democracy is being degraded into a mere counting of heads; it is being caricatured to be the tyranny of the majority; it is being made out to mean a situation in which a minority has no rights whatsoever. And what is worse — the name “democracy” is being invoked for a show of force and strength, when citizens of the land use *legitimate* means at their disposal to protest against what they believe to be a manifestly unfair and unjust piece of legislation.

If the powers that be wish to indulge in many of the things that they have been indulging in, let them at least drop off the mask of democracy, and tell the nation frankly, that they believe no more in democracy as it is known to the world; let them proclaim as loudly as their State-controlled Radio will carry their message to the four corners of the land, that the freedom for which we all clamoured, must now be denied to a section of the people merely because they happen to differ in their viewpoint with the government.

Are we to sit silently, and calmly accept the position that just because the government is in a majority it can make any decisions whatsoever which everyone must willingly accept? Those who protest are called reactionaries, agitators, subversive and anti-national elements, who must be crushed, and dealt with severely.

What is it that we have seen in the past few days? Police and other officials keeping a careful watch on the movements of certain persons; a flashy show of force, with Police carrying rifles with bayonets drawn because of a rumoured demonstration by children which was immediately fathered on the heads of the Church; the State-controlled Radio going full blast in every one of its transmissions, giving the elaborate party line; frequent interruptions to repeat *ad nauseam* broadcasts, news and communiques which throw the weight fully on one side, without giving the other side any opportunity of answering. In short, in the name of democracy, we have been witnessing a gross travesty of freedom — for, it is of the very essence of democracy that an opposition be heard, that those who disagree be given every opportunity of expressing themselves and even of protesting with *legitimate means*, that a full hearing be given to the minority view.

If opposition is a crime, if the legitimate expression of our indignation and protest is a violation of freedom, if the insistence on our fundamental rights is wrong, then government may as well send Parliament into some kind of a recess, and impose cabinet rule on the country. That may be the way of government in certain countries — but it certainly is not the democratic way of life, here.

We are frankly perturbed at the way government spokesmen go about the country, lashing out open threats against the Catholic Church because of the claims we stake on behalf of our children and parents. We are perturbed at the manner that Service chiefs are called in on the slightest pretext, as though we are the people who are the arch-villains of the piece, and are armed to the teeth. We are even more perturbed at the rather not infrequent reference in official communiques to the "irresponsible leaders" of the Catholic Church. We are worried not for ourselves, but for the trend that all this betrays.

We may be the whipping-boys today; and any old stick may be good enough to whip the Catholic Church with. But it may be good to remember that those who are interested in wiping out the Church, are the very men who are eager to wipe out all religion.

A blatant instance of this was seen in certain caricaturings on church walls not far from Colombo last Sunday. Caricatures accompanied by threats took the memories of the inhabitants of the region to exactly similar tactics which had been employed in May 1958. Then, the hand behind it all was not so clear; today it has become quite evident. For there are people who flourish only in chaos and unrest; there are people who wallow in disturbances and it is they — men who are the sworn enemies of all form of religion — who are responsible for this kind of base propaganda.

Be this as it may, as long as democracy is lived faithfully, as long its content is not violated, as long as the respect of the personality and the individual's rights remain intact, there still is hope. But that precisely is our fear — for, one by one, the lights are going out in this dear land of ours; one by one, the rights of the individual are being trampled upon; today it is rifle with the bayonet drawn, tomorrow it is the radio and the Press; and gradually the forces are closing in, and assisting in one huge calamity, the biggest that could befall this land: the DESTRUCTION OF DEMOCRACY!

Many enquiries have come our way since Radio Ceylon commenced relaying at frequent intervals a message from His Lordship the Rt. Rev. Lakdasa de Mel, Anglican Bishop of Kurunegala, on the question of the schools' take-over. We are pained that a Bishop who is a fellow-Christian of ours should hold such views on a matter so dear to Christian hearts, and that he should issue such a statement to the nation. At the same time, we are consoled to find that the Anglican Bishop of Colombo made a statement only a few weeks ago—which however, seemed to have been blacked out by Radio Ceylon—in which he regretted the step taken by government in imposing the "nationalisation" of Assisted Schools.

THE GREATEST LIVING REALITY TODAY IS THE HOLY SACRIFICE OF THE EUCHARIST. IT ALWAYS WAS, AND NEVER CEASED TO BE, EVER SINCE ITS INSTITUTION WELL NIGH TWO-THOUSAND YEARS AGO. CHRIST KNOWS WELL THE STUFF WE ARE MADE OF, OUR WAY OF LIFE, THE PATTERN OF OUR EXISTENCE. ISN'T OUR LIFE ONE OF TRIUMPH AND DISASTER, OF TRIAL AND JOY, OF PRAISE AND HUMILIATION? THEN WE MUST OFFER THEM UP TO GOD THAT HE MIGHT SANCTIFY THEM. HIS SANCTIFYING THEM IS A DEDICATION, A SETTING-APART, A CONSECRATION. HE GIVES BACK OUR OWN GIFTS HALLOWED AND SANCTIFIED AND ENNOBLED. AND IN THAT GIVE AND TAKE—HIS GIVING AND OUR TAKING, HIS TAKING OF OUR GIVING—IS A COM-UNION.

If Christ had not remained with us in the Eucharist, Redemption might not have had the same impact for us. Only by the Eucharist do we get the strength to fight evil and do good. The very purpose of our lives on earth — to gain eternal happiness — is possible only through the Holy Mass. Somewhere in his writings Bishop Sheen says that the same sun which shines on wax and softens it, shines on slime and hardens it. Somewhat similarly Mass acts on different souls in different ways. Not that it is not the same, but that the recipient souls vary one from another. Thus the graces produced by the Mass act on our souls according to the way we receive them. That is why some become saints because of it whereas others go astray in spite of the Mass. It is useful, then, to consider how we could make the best of the Mass.

Each moment of the day is given to us by the Almighty and it is for us to sanctify it. There are only two kinds of work which we do during these moments—good and evil. Wherever Christ has His altar, the devil too has his camp. Whatever we do is offered up on either of these altars. By every voluntary action we perform, we become either better or worse. We are, as if it were, in a river. Either we go up or come down but never stand still. It is for us to offer up all our actions, words and thoughts to God upon His altar, at the Offertory. We are not mere spectators at the Mass but co-officers. At the Offertory when the priest offers bread and wine, it is for us to offer our sacrifices and tribulations, joys and sorrows, our whole lives to God. An impatience suppressed, a man, a little discomfort endured for another's sake, a kind word and a gentle smile, all these we place on the altar and ask God to look down on them with mercy, for while man sees the gift God sees the heart. "God sees not the gift of the lover but the love of the giver," says Thomas a Kempis. The Lord has promised: "not a cup of cold water given in my name will go without reward." By sanctifying each moment we sanctify our lives, which are offered as pleasing gifts to God.

The Offertory logically leads one to the Consecration. A gift always has its purpose. We have offered our way lives at the Offertory. But what for? For the love of God. It is His love that impelled us to do all the sacrifices which we have offered to Him. An Augustine might say: God, crowning our merits, crowns His own gifts. At the consecration we offer our gifts in union with that sublime Gift—Christ Himself. Our acts, our sacrifices, however noble they may be, alone remain earthly and unworthy. But when united to the Sacrifice of the God-Man they become holy, and pleasing to our Eternal Father. No Offertory is worthy of its name without a Consecration.


Our sacrifices when united to the sufferings of Christ, which are re-enacted in the Mass, become pleasant and joyful; our burdens become light and our yoke sweet. Every man, Christian or not, materialist or rationalist, sees the cross, but only we see Christ on it. They share with us all the burdens, sorrows, and difficulties of life, but for them they remain burdens, sorrows, and difficulties whereas for us they become tolerable, acceptable. So just as for every offering, there is a consecration, every little sacrifice has its purpose. It is thus that the Holy Mass is continued in our daily lives.

Love gives. Offering and consecration are expressions of our love for God but union is its culmination. A lover gives gifts to the beloved (OFFERTORY), he devotes himself to the beloved (CONSECRATION), but this love culminates at the union of both in marriage (COMMUNION). So it is in this divine love story. Who is the lover who will not accept



The present crisis behoves every Catholic to spiritualize his life. It will gladden the hearts of all Catholics to hear that a campaign for Masses has been initiated. Every Catholic is earnestly requested to offer up at least one Mass each week for the perils that face the Church in our country.

this intimate union made possible through the Blessed Eucharist? Communion naturally follows Offertory and Consecration. By this union we are transformed into Christ, we

by  **Patrick Olivelle**

ourselves become "gods" if one may put it thus. "I live now not I, but Christ liveth in me." It is also this union which assures us the Eternal kingdom. "Any man who eateth my Body and drinketh my Blood will have everlasting life."

Strange it is that so many of us who go to Mass every week do not receive our Blessed Lord. Are we rich enough to refuse this eternal Gift God gives us in return for our humble ones? We refuse them when saints exclaimed "*O Beatum Commernium*"—"O Blessed Exchange." What an exchange indeed, the seed of eternity in return for time, everlasting happiness for our feeble actions, God Himself given as our Food. It is impossible to offer our gifts, to Consecrate our lives and then to refuse the Reward God gives us. If we do refuse it, it is because we have never offered, neither have we consecrated.

Communion is a bulwark against sin and evil. With God Himself in the soul who can be guilty of the least imperfection, still less commit a sin "Living the Mass" is an old saying, but none the less true. Living the Mass means that we are aware of the Christ-life within us. Being aware, we should try to make ourselves a more fitting abode for the Son of God. We should try always to please Him Who in the generosity of His love has deigned to dwell in our souls. This effort of ours will bear much fruit, for the Lord Who comes to us at Communion does not come empty-handed but with countless graces. It may be said without doubt that if we make the Mass the centre of our lives we will become proof against all sin. How can cold and burning heat co-exist? The fire of Christ repels the coldness of sin.

Holy Communion is not a reward for the pious and the perfect but the most effective means toward becoming perfect. We do not receive Communion for what we are, but what we might become. "No man cometh to the Father but by Me," (*Jn. 14, 6*). Holy Communion heals the wounds inflicted by sin; it is a medicine for the sick, strength for the weak, help for those in danger, a comfort for the afflicted, a treasure for all.

Thus by making the Holy Mass the very centre of our lives, we will make it not a mere spectacle but a living reality, from which we shall draw all the graces necessary for our salvation. Then our lives will be a continuous Offertory and a Consecration leading to a Communion which will eventually end in that final, eternal union with God.

AN EXAMINATION OF THE P.M.'S RECENT STATEMENTS

THE message of the P. M. to the Police on their responsibility for the safety and security of all peoples of all classes and races and religious, is certainly heartening. She is Prime Minister of every citizen of Ceylon.

Another heartening aspect of her message is her assurance that she would not allow a situation to drift as her husband did in 1958 when one set of citizens went on the rampage against a minority. She said "I shall assume control of the situation myself. Orders for the maintenance of law and order will perhaps come from me—to cut out red tape and delay." Thus the security of citizens is not to be hampered.

What is a matter of concern is her philosophy underlying her idea of the relationship between responsibility, the sovereignty of Parliament and democracy. She said "I as Prime Minister can only hope that responsible people will act responsibly"—"Parliament is supreme"—"Any attack on Parliamentary sovereignty is an attack on democracy."

Democracy

Let us have another look at this philosophy. Democracy is a form of government where the citizens of the country have the power to choose their legislators and where the legislature is the final law-making authority. Furthermore a democracy has other characteristics. In a true demo-

cracy people are free to create political parties, free to express their opinion in public singly or collectively, free to agitate to change the government, or expose the wrong-doings of the government, and they are free to create public opinion for the removal of unjust laws or administrative orders. The freedom of the Press, the freedom of speech and association, the freedom to form political parties and to agitate for a cause or against unjust laws is the foundation of democracy.

Any attack on these rights is an attack on democracy itself. When a government attacks these freedoms we are in danger of a dictatorship.

Parliament

How is Parliament supreme? We should appreciate the fact that the supremacy of Parliament is a legal concept. It is its capacity to pass laws. The laws it passes would be legal. If Parliament were to pass a law that the price of rationed rice should be raised to seventy cents or that Members of Parliament should be appointed as Government Agents or that Law Courts should be abolished and replaced by local mobs called "people's courts"—it would all be

perfectly legal. But whatever is thus made legal is not necessarily just. Let us not confuse legality with justice. Right and wrong cannot be sorted out by merely taking a vote in Parliament. Parliament is not an authority

will safeguard equity and justice.

The Prime Minister stated: "An attack on Parliamentary sovereignty is an attack on democracy." This is obviously a misunderstanding because it is plain nonsense. Parliamentary

Rather is it the finest proof that democracy is still alive!

Subversion

A reference was also made to subversion. Agitation against an unjust law is not subversion. It is strange that the government concerned about subversion has taken into its confidence the Marxists whose avowed policy is the subversion of the social order, expropriation, revolution and the establishment of a Soviet type of society. The danger of subversion is real. That is why free citizens should be on the alert against the establishment of a totalitarian regime.

A government which chooses to destroy the right of public criticism is well on the way to a restoration of serfdom.

This Education Bill which compels parents to surrender their children to the discretion and 'tender mercies' of public officials is a subversion of our free social system. It has a parallel only under Fascism or under Marxist imperialism. It is immoral. Its implementation by the use of force will not make it any different, for we do not believe that morality is merely the will of the State.

The crux of the problem today

People do not agitate to abolish the sovereignty of Parliament. But people can and do agitate for the removal of a bad law. Not only in Ceylon does this take place, but in every democracy.

on the morality of human conduct. Nor is it the keeper of any citizen's conscience.

This is why it is so very important that responsible people (like members of Parliament) should act responsibly. A Parliament is free to pass any kind of law, but free and civilized citizens cannot be forced to obey just any kind of law! The responsibility of Parliament therefore is to pass just laws. The responsibility of the good citizens is to provide the alert criticism which

sovereignty is a legal concept. Sir Ivor Jennings says: "The supremacy of Parliament is a legal fiction." (see *The Law and the Constitution*, Ch. IV). People do not agitate to abolish the sovereignty of Parliament. But people can and do agitate for the removal of a bad law. Not only in Ceylon does this take place but in every democracy. Have we not heard of demonstrations and agitations to remove laws that discriminate against Negroes and Jews? Public agitation against a bad law is not an attack on Democracy.

igners instead of to indigenous Dharmaraja College in Kandy where culture was blooming in all its glory? W. L. S. Candappa.

A Time for Self-denial

I READ with interest Father Andradi's letter. While appreciating his comments I wish to point out one aspect regarding Christmas Cards which is lost sight of. On a modest estimate, about 30,000 cards are sent out and, at an average price of 25 cents, it will come to Rs. 7,500. By Christmas the postage will be increased to 10 cents, which means another Rs. 3,000. During these times of reduced incomes, high cost of living and heavy taxes, are we justified in spending such a large sum of money? It should be noted that most of the money on cards goes out of Ceylon. It would take up space to refer to the incongruous pictures and words on the cards and the abuses and follies practised. To the sender the self-denial consists in foregoing the pleasure of sending the card. To some it is a nuisance to receive cards.

I agree that pilgrimages should find a place in Catholic life. But what is the idea in people begging and borrowing to go on a pilgrimage or making rash vows to make a journey to distant churches? Some miss the Sunday Mass but are very particular about the pilgrimage. And to others it is an occasion for a holiday or picnic. There should be a sense of proportions.

We are being taxed on all sides. Income tax, wealth tax, expenditure gifts tax and acreage tax is sucking the very life blood out of us. The rich will soon be kalendarised and impoverished. Even the Church will have to pay a substantial quota by way of tax. We will become a nation of paupers and there will be one capitalist and that is the Government. We will then be compelled to give up our extravagant habits and live a simple life. Why not start now?

A. M.

Colombo.

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The M.P. and the Convent Orphans

ACCORDING to a Press Report appearing in the *Times of Ceylon* of the 11th November 1960, Mr. W. P. G. Ariyadasa declared in the House of Representatives, that the Convents treat the orphans as slaves.

I have been in the orphanage for over 13 years. At the age of five my daddy died. After a month my mummy handed me over to the kind nuns in the Orphanage. From that day onwards the dear nuns clothed, fed and educated me. I was given every opportunity to have a good education. I even sat for my S.S.C. examination. All the books were supplied, and other facilities were given to me till I left the school. When I failed my S.S.C. examination it was the nuns again who paid my fee to sit for it a second time. After that I had to stay in the orphanage till I got a job. During this period the nuns were so concerned, that they went out of their way to give me the chance to learn as many crafts as possible. I was given the opportunity of learning embroidery and dress-making. During our free time the nuns sacrifice their leisure time and teach us all types of dancing. Games and musical activities are organised to make us happy and to help us spend our time usefully. This applies not only to me but to all the others irrespective of creed, caste or kind.

Considering all this, can one say that we orphans are treated like slaves? I as an orphan can testify that it is not so. It is only by associating with the nuns, that one can learn first-hand, what sacrifices they have made—leaving their homes and dear ones—only for the good and benefit of others. At their hands, we poor children have been fortunate enough to be brought up, to be good women and worthy citizens of Ceylon. Perhaps if there was less talk and abuse of goodness and more action of this type, there would be less trouble and more happiness and understanding in this island.

An Orphan,
Knady Convent.

Mr. Mettananda and Australia

THE delay in writing this reply is that my facts had to be checked from sources in Australia itself.

Mr. Mettananda in his letter of 19th September in the *Ceylon Daily News* referred to a certain Dr. Panice, an R. C. Bishop, who addressed a meeting in Melbourne, Australia, of the assembled representatives of Catholic Guilds conveying to them an alleged statement of the Pope on Catholic Action. According to Mr. Mettananda this Dr. Panice said some strange things to Postal Workers, Police, Road Transport Workers, etc.

The facts verified in Australia are as follows:
Australia never had an R. C. Bishop called Panice. There was

however a Dr. Panico, a Delegate Apostolic to Australia, between 1935 and 1948.

Dr. Panico did not at any time address "a meeting in Melbourne, Australia, of the assembled representatives of Catholic Guilds." The Guilds to which Mr. Mettananda refers do not exist at all in Melbourne. Dr. Panico did not address any similar body in Melbourne. The alleged statements of Mr. Mettananda were never made by Dr. Panico in any part of Australia.

Equally untruthful is the statement that the Australian Public Service is 65 per cent Catholic. The other percentages quoted are equally wrong. Information on this subject is available in the authoritative *Australian Quarterly* which is the organ of the Australian Institute of Political Science in its September 1960 issue in an article called

"Catholics in the Australian Public Service" which also mentions the handicaps of Catholics in Australia.

The Australian book "Catholic Action and Politics" by Tom Truman is not a work of scholarship; it has been the subject of controversy and is widely discredited in Australia. Mr. Truman himself has admitted the errors and shortcomings of the book. Interested readers could follow the controversy (in which Mr. Truman himself engaged) in the *A.P. S.A. News*, the organ of the Australian Political Studies Association, familiar to University men in the Political Science Faculties in Australia.

The world contains an enormous quantity of anti-Catholic literature from which Mr. Mettananda has made a few odd pickings. Every creed and every position of the Catholic Church has been attacked and defended at some time in history. But that is beside the point.

The Catholics of Ceylon who today can read Mr. Mettananda's letters are largely the children and grandchildren of poor village people. They are grateful to the denominational schools what made them what they are today.

G. K.

Colombo.

II

IS that man worth two and one-half columns? He won't read, much less attend to or be affected by any "reply." Your own readers do not need an item-by-item catalogue of his half-truths, lies, non-sequiturs.

How about giving us a respite from such garbage—analyzed and refuted, it is still garbage—during Advent?

Then for 1961 take a referendum of your readers. I estimate that 75 per cent. of your readers will be willing to do without him all year.

Sri. R. D.

Sorikalmunai.

(Yes, what do our readers think? —EDITOR).

Baseless Rumours—Dr. Guruge

MR. Ananda Guruge, of the Ministry of Education, is reported in the *Times of Ceylon* of the 14th instant as having said at the Kegalle Vidyalaya Prize Giving on Saturday, the 12th instant, that "the school buildings are not the private property of managers, teachers or any other institutions, or even of the State, but they are the national wealth of the chil-

dren." In other words they belong to the children. Is it because it belonged to him that the son of an honourable and humble postal employee walked daily from Kandy to Ampitiya to receive free education at St. Mary's School run by the Jesuit Fathers then for poor children? If the school belonged to him when as a child, why did he not seek admission to one of the big Buddhist Colleges in Kandy like Dharmaraja, which was closer home, and save the soles of his feet? If it belonged to him then why did he not stay in the school premises and make it his habitat? If it belonged to him then as a child, does it not belong to him now? Come learned doctor, please state your logic. He admits that schools do not belong to the State, then why does he not tell his boss to stop appropriation without compensation?

He also stated that "it is the duty of the parents to preserve schools from destruction." As stated earlier by him, if the schools belong to the children why should he now rope in the parents as responsible for the buildings? Am I to understand that with his education he is unable to identify ownership of a thing? Why this prevarication? He continued saying that "the masses had not really understood what is meant by the words 'National System of Education.'" Quite so, not even educationists have so far understood the magic words. Why keep it under his sleeve and not issue it as a Blue Book, Sessional or a White Paper so that at least the donkeys can bray about it. He says "cultural education had been entirely rooted out by the foreigners." In saying it he is not doing justice to his noble parents who in their wisdom chose to send him to the Ampitiya village school run by the Catholic fore-

LETTERS

NAYAKAKANDA MEETING DEPLORES SCHOOLS TAKE-OVER

KREMLIN DIRECTIVE IS BEING CARRIED OUT

—MR. P. B. A. WEERAKOON

(from our correspondent)

"MY CAMPAIGN IS NOT A MERE POLITICAL STUNT. I AM ONLY STANDING UP FOR JUSTICE, I WILL NOT STOP THIS CAMPAIGN TILL THE LEGITIMATE CAUSE OF THE MINORITIES IS REMEDIED. I WILL STAND BY THE MINORITIES AND GO THROUGH THE THICK AND THIN OF IT ALL" ... STATED MR. DAHANAYAKE, AT A LARGELY ATTENDED MEETING OF BUDDHISTS AND CATHOLICS, HELD AT NAYAKAKANDA, ON 27 NOVEMBER.

Mr. Milroy Fonseka presided at the meeting.

Addressing the assembly, Mr. Dahanayake continued:

"Contrary to the assurances given during the elections and even the grave and much respected Throne Speech, the present Government is acting in a manner which is tantamount to a betrayal of Democracy."

The speaker also deplored the discrimination shown by the government in allowing one of the Ministers to flout the law by using a loudspeaker after the

enforced ban.

The M.P. for Ja-Ela, Mr. Paris Perera exhorted the Catholics not to fear nor falter.

"Let us stand by our Hierarchy and the Church, particularly now in this hour of travail. Sooner or later the victory will invariably be ours," he said.

Mr. P. B. A. Weerakoon, former Junior Minister in the Bandaranaike government said that the schools' take-over was nothing but the carrying out of a directive from the Kremlin.

Rev. Gunasiri Thero speaking next said that it was a crying shame to see that the Government which a few weeks ago had severely criticised the Police and Armed Services were employing those very same services to restrict and crush the free exercise of the fundamental rights of the people.

"The blood baths perpetrated on the Buddhist monks in Tibet are fresh in our minds. Are we going to allow a similar tragedy to happen in this island?" asked Rev. Gunasiri Thero.

"It is rather strange to see the Government while condemning the foreign missionaries and the present educational set-up as a hang-over from the colonial era sending its own Minister of Education on a tour of foreign countries to study a system of National Education suited to our local needs!" said Mr. Shelton Jayasinghe M.P. for Wattala speaking with much feeling and concern over the impending calamity.

Rev. Fr. A. Ediriwickrema, Mrs. K. T. Dassanayake wife of ex-M.P. for Wariapola and Messrs N. Mawalage, G. Jayasinghe and Henry Paranavitane, also spoke.

Government has no heart for me....



It is on such little ones as these who will be to-morrow's citizens that the axe will fall next Friday. Appeals in the name of religion, appeals from anxious mothers from all over the island have failed to find any responsive chord in the Mother of the Nation.

WHAT WILL HAPPEN ON DECEMBER 1st?

Stand by our schools!

—says Hatton meeting

(from our correspondent)

TWO resolutions, one opposing vehemently the schools take-over and the other promising financial support to run the school as a private institution were passed unanimously at an extraordinary general meeting of the Old Boys' Union of St. John Bosco's College, Hatton, on 20 November, at the College Hall. The meeting was presided over by Mr. S. Sellathurai and the hall was packed with Old Boys, parents, teachers, and wellwishers.

Several speakers voiced their

protest against the take-over. Mr. Kathirason, the well-known social worker, said that the take-over was nothing but a step towards Communism. If the parents were not alive to the sinister plans of the Government, the nation would soon be swept by a wave of Communism. Though the take-over may have appeared to many as an attempt to break the power of the Catholic Church in Ceylon, it was nevertheless a hit aimed at Buddhism, Hinduism, Islam and every other religion as well.

The Principal, Rev. Bro. A. M. Thomas, said that once the schools were taken over by the State, the parents would lose their inalienable right of choosing the kind of education they wanted for their children.

In his presidential address, Mr. Sellathurai advised the Old Boys parents, teachers and well-wishers to stand by the College in its struggle to run it as a private institution.

Basic principles of politics and government

Government of the people or Govt. of the Masses?

ARE we persons or individuals? Is our government a government of the people, or is it a government of the masses? In answer to these questions one learns the basic principles of politics and government. But in order to understand them better, a little history of what has happened in the last two or more centuries will be

degenerates into the masses. Masses is the Communist word; it signifies the absorption of person into the collectivity of the State. The masses are not made up of persons but of ants; not of self-determined individuals but of those totally determined by propagation and dictation; not of men and women enjoying freedom and consci-

his straw hat on Labour Day and puts it on on Decoration Day. No one knows who is responsible for group opinion; the authoritarianism is anonymous; it is always "they." They say: "They are wearing." In education, professors will be less interested in teaching truth than in improving group reactions; in business, he who

son. An orange, a cow, a stone are all individuals, but an orange, a cow and a stone are not persons. Individuals are replaceable; persons are irreplaceable and unique. When one buys oranges one can say to the storekeeper: "Take this one and give me another." But one cannot replace a mother or father, or any person in the

THIS TIMELY CONTRIBUTION FROM BISHOP FULTON SHEEN IS A PENETRATING ANALYSIS OF THE BASIC INGREDIENTS OF WHAT CONSTITUTES GOVERNMENT AND IS A STUDY PARTICULARLY NOTEWORTHY IN THE CONTEXT OF CEYLON POLITICS.

helpful. Human personality has been submerged or forgotten through several successive stages:

1 The first stage was the emphasis on humanity during the eighteenth century. Humanity is indeed sacred, but those who glorified humanity often used it as a cloak for the gravest of injustices and cruelties to certain humans. A character in Dostoevsky said that he loved mankind in general and could give learned discourses on the necessity of loving mankind, but that if he were left in a room half a day with a man who had a peculiar way of blowing his nose, he began to despise him. Humanity was loved but not always the human. Rousseau who glorified humanity in his politics also deserted each of his children immediately after birth.

2 The second stage is Communism, when humanity

ence, but of a stony unit with no other conscience than State conscience, and no other morality than Dictator morality, and no other freedom than the freedom of the whole.

3 The tremendous influence of the false humanitarianism which did not love each human, and the rise of Communism which absorbed humanity into a dictatorial mould has had its effect even on democracies in which not Humanity, not the Masses, but the Group becomes all holy. The same basic principle runs through all three, namely, the person is subordinated to the collectivity. In the democratic group, personal creativity is submerged; every man must fit into a kind of mould. He reads the same news, hears the same newscasters, listens to the same radio programmes, reads mostly the same books, takes off

shows creativity is knocked on the head until he is down to the level of the uncreative majority; machines have been invented in which everyone pushes a button hidden near the chair, and a meter registers not individual votes, but the group reaction.

Basic considerations

The "Humanity" of the French revolution, the "Masses" of the Communist revolution, and the "Group" of modern socialism of the democratic societies have all conspired in varying degrees to destroy personality and creativity and true leadership. The reaction will come when society re-introduces the following basic considerations:

1 The unit of society is not the individual, but the per-

world.

2 A government is solid when it is not of the masses, but of the people. Masses are made up of individuals; "People are made up of persons." Masses are determined from the outside by propaganda and fear and force and terror; people are persons determined from the inside by freedom and an enlightened conscience.

3 A person does not belong to the State in the totality of his being. He has certain relationships which transcend the State. That is why a true democratic government recognises freedom of religion and worship. A person is the key to the future political developments of the world. Our Lord made a person more important than the universe. (Copyright ... Reproduction in whole or in part forbidden).

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