

DAY OF MOURNING

Today the curtain falls on the first scene in the tense drama of the bitter struggle for our schools. Today the State steps in trampling on our cherished rights. What appears to be a day of triumph for this Government is but a day of deepest mourning for Catholics and others with us in our struggle. The voice of the Catholics will continue to be heard in this beloved land of ours protesting against this injustice.

"You can, Madam Prime Minister, either proceed with your proposed measure and destroy in one hour the laborious work of a hundred years, causing lasting discontent and bitterness among a section of Ceylon citizens, or you can (still) show justice, as you have so often promised, to minorities and bring harmony, happiness, peace and liberty in this 'our dear country.'"
— Archbishop of Colombo (21 October 1960)

ALL RELIGIONS HAVE JOINED IN the STRUGGLE

by a Protestant Government" (Times of Ceylon, 17th Aug. 1960).

Muslims

● THE ALL-CEYLON MUSLIM LEAGUE roundly condemned the education policy of the present Government when it resolved that it "views with grave concern the proposal of the Government to take over assisted schools, as it would interfere with the right of various religious groups in the country to impart education in the atmosphere of their respective religions" (Cf. Times of Ceylon, 15th Sept. 1960).

Other

Christians

● OTHER CHRISTIANS too have disapproved of the take-over of the assisted schools, even though some of their spokesmen have recently become more enamoured of the disintegration of their own schools. THE ANGLICAN BISHOP OF COLOMBO, the Diocese of Colombo of the Church of Ceylon and Canon de Saram have pleaded with the Government not to destroy "the partnership hitherto existing between the State and the denominational schools" which has made a "valuable contribution to the vitality and enrichment of the educational life of the country" (C.D.N. Oct. 27th).



The complete denial of the right to retain the Grade III schools even as private schools without State aid, has not been put forward in any party Manifesto at the March or the July Elections, except perhaps by the Communists and the M.E.P. which, together, had only a handful of members returned to Parliament both in March and in July. Even the L.S.S.P.

THE PACE THAT KILLS!

- 21 July. Commission promised.
- 12 August. Throne Speech gives general policy.
- 12 October. Bill tabled in Parliament.
- 24 October. House of Representatives, 2nd Reading.
- 27 October. 2nd Reading Concluded.
- 27 October. Committee stage.
- 28 October. Committee stage.
- 28 October. Third Reading of Bill passed.
- 8 November. 1st and 2nd Readings in the Senate.
- 15 November. 2nd Reading passed by Senate.
- 16 November. Committee stage in Senate and 3rd Reading.
- 17 November. Bill signed by Governor-General.
- 1 December. THE DESTRUCTION OF THE EDUCATIONAL SYSTEM BUILT OVER A HUNDRED YEARS.

TODAY, ONE OF THE MOST INIQUITOUS ACTS THAT THE PARLIAMENT OF SRI LANKA HAS EVER PASSED, IS BEING BROUGHT INTO EFFECT WITH VARYING DEGREES OF EFFECTIVENESS IN DIFFERENT PARTS OF THE COUNTRY.

THE SCHOOLS' TAKE-OVER ACT HAS BEEN OPPOSED BY ALL THE RELIGIOUS DENOMINATIONS IN THE COUNTRY EVEN THOUGH THE PRIME MINISTER AND HER FOLLOWERS AND HANGERS-ON IN PARLIAMENT HAVE RUSHED IT THROUGH BOTH HOUSES TO PREVENT PUBLIC RESENTMENT EXPRESSING ITSELF.

Buddhists

● THE BUDDHIST COMMISSION REPORT urged "that a religious body shall have liberty to establish and conduct schools entirely at its own expense with no assistance whatsoever from the State (cf. Recommendation 7 A on p. 298).

● THE BUDDHIST THEOSOPHICAL SOCIETY which has an educational tradition coming down from the days of Col. Olcott, and till today administered about 400 Buddhist schools, passed resolutions on 25th September and 26th November opposing this iniquitous piece of legislation. They regret, however, that due to lack of adequate funds they can keep only two schools out of the Mahmudiyambroglio.

● THE MAHABODHI SOCIETY, headed by Mr. D. B. Ellapola, was also opposed to the take-over but had to give up all its schools as it had no option.

● THE DHARMA ABHIWURDI SADAKA SABHA and the BUDDHIST EDUCATIONAL SOCIETY too have deeply regretted the robbery of their schools by the State.

Most of the prominent Buddhist leaders who have been actively en-

gaged in educational work have deplored this hasty and ill-advised Act of the Government. This list includes men of eminence such as P. De S. Kularatne, S. A. Wijetilleke, a former and the present principal of Ananda College, W. Dahanayake, the Education Minister of the Cabinet of the beloved husband of the present Prime Minister and the founder of the Pirivena Universities, Dudley Senanayake, M. D. H. Jayawardena, H. W. Amarasuriya and a host of other Buddhist leaders and educationalists. They have all maintained that the State is unable to impart education in a truly Buddhist atmosphere.

Hindus

● THE HINDU BOARD OF EDUCATION condemned the take-over and appealed to the Prime Minister not to "destroy with one stroke of the pen our heritage obtained by us as a result of the mighty efforts of the Hindus and the Buddhists who followed up the efforts of Sri Lanka Arumuga Navalar and Colonel Olcott, in spite of the obstacles placed

Manifesto permitted religious denominations to run schools without State aid. The S.L.F.P. Manifesto too affirmed this right. The U.N.P., F.P. and L.P.P. manifestos were evidently much more favourable to the denominational schools than the present Act.

The only Manifesto which has the policy of the Government enunciated clearly is the Communist Manifesto of 1848 which perhaps advocated the nationalisation of property, women and children.

Not approved

The Act which is one of the most hasty pieces of legislation passed through by Parliament was not studied with reference to its educational aspects. Its financial implications too have not been studied, neither is the Government clear in its mind as to the content of education that it is going to impart in the wonderful new era beginning today. No comprehensive study was made of the implications of this policy. In fact the advice of competent persons such as educationists, general managers of

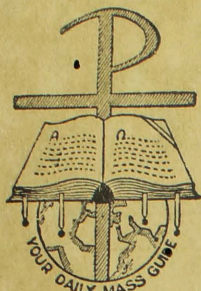
schools, principals and headmasters' and the A.C.U.T. has been spurned by this Government. The promised Commission was sidetracked and this one-track mind of the Government used its steam-roller majority to perpetrate this State robbery that we witness today.

The schoolless

In 1958, over 600,000 children were not attending school mainly due to poverty or lack of schools. The new Act does nothing for them. It will make the position still worse as the religious denominations which usually built more than half the new schools will now cease to build schools; on the other hand the State has no funds to build double the number of schools than before. Hence in the coming years schools will not be available for many more children than in the past. The Government has killed the goose that laid the golden eggs.

Equal opportunity?

This is a much vaunted idea of the Government. But of what use is it
Continued on page 8



Sunday, 4 December: **SECOND SUNDAY IN ADVENT.** Violet. Omit prayer prescribed. Preface of Trinity.

Monday, 5 December: FERIA. Mass of Sunday. Violet. 2nd prayer of St. Sabba.

Tuesday, 6 December: St. Nicolas. White.

Wednesday, 7 December: St. Ambrose. White. Creed.

Thursday, 8 December: **IMMACULATE CONCEPTION.** Omit prayer prescribed. Creed. Preface of B.V.M.

Friday, 9 December: FERIA. As on Monday.

Saturday, 10 December: FERIA. As on Monday. 2nd prayer of St. Melchisedech.

Sunday, 11 December: **THIRD SUNDAY IN ADVENT.** Violet. Omit prayer prescribed. Preface of Trinity.

N.B. — Unless otherwise stated, the 2nd prayer of the feria and the prayer prescribed (Archdiocese: "against persecutors of the Church") are always said.

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Strands of the Story 266

"SACK CLOTH AND ASHES"

FOR an actual survival of this ancient form of expressing religious grief, one has to go to hermitages or (for part of it, at least) wait for Ash Wednesday.

The spirit of the gesture, however, is unimpaired by the passing centuries and changing times: and for a "gesture," the essential is the significance, the spiritual content of the rite.

Quite naturally, the spirit is best captured at the source. To grasp all the shades of meaning and blending of feelings, we must study the attitude of the classic instances.

Two cases are uppermost in our minds. There is the crisis of the days of Judith when **Holofernes** and the Assyrians were encircling the Holy Land. In the face of their dire distress,

"all the people cried to the Lord with great earnestness; and they humbled their souls in fasting, and prayers . . . And the priests put on haircloths; and they caused the little children to lie prostrate before the temple of the Lord . . . And the altar of the Lord they covered with haircloth." (Judith, ch. IV, 7-8).

God's answer in the nick of time was Judith's astounding feat that sent the Assyrians scurrying to where they came from. "And all the time of Judith's life there was none that troubled Israel, nor many years after her death" (ch., 16-30).

At length a fresh crisis developed under **Assuerus**, Emperor of the Medes and Persians. It was God's signal for **Mardochai** and his niece **Esther** to save the desperate situation. Once again, classic form was followed. At the first notice of the Edict decreeing the extermination of God's people, Mardochai,

"rent his garments and put on sackcloth, strewing ashes upon his head. And he cried with a loud voice in the street in the midst of the city, shewing the anguish of his mind. . . . And in all provinces, towns and places to which the

Father Vaz Feature

king's cruel edict was come, there was great mourning with fasting, wailing and weeping, many using sackcloth and ashes for their bed" (Esther, IV, 1-4).

Summoned by her uncle to use her influence with the king on behalf of her people, Esther sent back word:

"Go, and gather together all the Jews whom thou shalt find in Susa; and pray ye for me. Neither eat nor drink for three days and three nights; and I with my handmaids will fast in like manner" (ch. IV, 16).

"Sackcloth and ashes," prayer and fasting, the humbling of our souls before the altar, grief poured out in impassioned appeal to God's mercy and power! For us, as for Judith and Esther, this is the approach to a desperate situation. It has been indicated all along, but more insistently for these nine days prior to 8 December and our solemn supplication to Our Lady of Lanka at Tewatta. Vazists, if anybody, should be able to take this call to heart and strike the right tone and the authentic manner in the response

of prayer and penance. It is a definite contribution to Father Vaz's Cause of Beatification to become the promoters of this Austerity programme.

Since our last column, things have moved as fast as ever. Along the iron rails of preconceived measures, the proclaiming of the Ordinance was followed within a day (18 November) by the Minister's Gazetting of 1st December as the Department's seizure of our schools. Before the deadline (30th November), of the 48 of our Catholic institutions that in Mahmudian terms were qualified to "go private" — "unassisted" and non fee-levying — 42 took the plunge into the arms of God and the Catholic community and opted to do so. Sackcloth and ashes, austerity saving and generous giving ("till it hurts") will be the only way to meet the tremendous commitment of these brave forty-two. With Vazian hearts for every heroic enterprise, we accompany them on the "Via Crucis" on which their feet are set.

Sackcloth and ashes of our compassion for the weeping six that in the face of overwhelming odds had their hands tied and were obliged to let 30th November pronounce its sentence on their freedom. Our Vazian faith commands us to believe they shall rise again at the sound of the Archangel's trumpet. And now we rend our hearts: we not only strew the ashes on our heads, we eat them in unmitigated grief for the massacre of the innocents — for the grave that opens before the hundreds of our rural schools, mainly Swabasha, classed by the Depart-

RADIO LOG

DEC. 3 and 4: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Rev. Fr. Bede Fernando.

DEC. 4: 9-30 to 10-00 a.m. **CATHOLIC HALF HOUR** (Tamil). 7-00 to 7-30 p.m. **CATHOLIC HALF HOUR** (English).

DEC. 10 to 12: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Tamil) — Rev. Fr. Z. N. Croos, O.M.I.

DEC. 11: 10-00 to 10-05 a.m. **TALK** (English) — Rev. Fr. Claude Lawrence, O.M.I.

DEC. 12 to 18: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese).

DEC. 18: 7-00 to 7-30 p.m. **CATHOLIC HALF HOUR** (English).

ment as "Third" Grade and consequently refused even the choice of "going private and free." It is in their regard that the Ordinance is most decidedly an **Amnian Edict**.

In this distressing, complicated situation, our chief contribution remains the simple formula, applicable to all categories — including the Government schools.

The human impasse obliges us to turn to God. We look to Mary for the miracle of justice, peace and progress brought out of the welter into which we children of the earth have put ourselves and the nurseries of the nation.

We beg Our Lady for the miracle as Heaven's hall-mark on the 250th anniversary of the death of Fr. Joseph Vaz, saint and apostle of our land.

Our Lady of Lanka

NATIONAL VOTIVE BASILICA BUILDING FUND

I acknowledge with thanks the following donations received at Tewatta in October.

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THE IMMACULATE CONCEPTION

WERE I GIFTED WITH THE TONGUES OF MEN AND OF ANGELS, AND A TOUCH OF THAT PAULINE FIRE AS WELL, TO DISTINGUISH ME FROM SOUNDING BRASS AND TINKLING CYMBAL, I WOULD RESERVE THE FAVOUR AND THE FERVOUR FOR CELEBRATING THE FEAST OF THE IMMACULATE CONCEPTION.

Our aspirations, yours and mine, may not match our performance, but the point is we realize the importance of the occasion and would like to exceed the usual jubilee of festal days. However that may be, God who reads our goodwill, I am sure, will count what we would have loved to do, against any short performance on our part.

The Immaculate Conception is the first and greatest gift of the many God dowered on Mary in anticipation of her role as the mother of His only begotten Son.

Before time

The Immaculate Conception simply means that, from the first moment of her conception, the Most Blessed Virgin Mary was, by an unique privilege, exempt from the stain of Original Sin common to all mankind as children of Adam.

The doctrine of the Immaculate Conception is implicit in the *Book of Genesis*. It existed before time was date stamped. Eve was sinless—before the fall—and consequently the enemy of Satan or the opposite or antagonist of evil. If God was to sow enmities between Satan and woman and her seed as well, and the prophecy was to be verified in Mary, then Mary like Eve must be Immaculate from the first moment of her existence if she is to contrast and vanquish evil.

This is the unbroken tradition we cherish, coming from the Apostles through the three great Patriarchates of Antioch, Rome and Alexandria until Pelagius with his heresy became a whetstone for Augustine to sharpen a precise answer.

Unmerited gift

The doctrine of the Church, East and West, as it comes down to us from the Apostles, is best summarised in the words of St. Ambrose: *Virgo per gratiam, ab omni integra labe peccati*, a Virgin by grace, entirely free from any stain of sin.

In the Providence of God, the doctrine of the Immaculate Conception has been subjected to careful scrutiny and analysis throughout the centuries. It was finally defined for belief as a truth revealed by God in the Bull *Ineffabilis*.

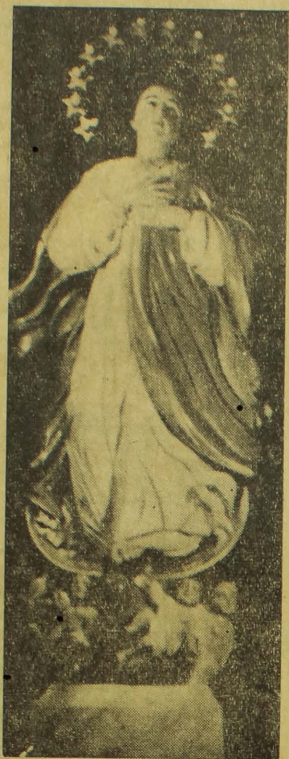
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The Immaculate Conception was an unmerited gift of God to Mary. She received it for the sake of mankind whom God loved so much and desired to redeem. She received it also for the sake of her Son because through and by it only was it possible for God to condescend and condition Himself to man and for man to recondition and reconcile himself to God in terms of Christ's chosen Redemptive Plan. Furthermore it gives Mary a share with the Saviour in our Redemption.

● He fashioned her of beauty and transfigured her with pain and of blemish there is none in her because she is God-bearer to men.

sible for God to condescend and condition Himself to man and for man to recondition and reconcile himself to God in terms of Christ's chosen Redemptive Plan. Furthermore it gives Mary a share with the Saviour in our Redemption.

The Immaculate Conception was an endowment designed to equip, elevate, and make fit a creature to be the mother of the Creator. It is the highest dignity that can ever be conferred on a woman.

Rejoice and be glad

Mary whom we call Co-Redemptrix, it is good to remember, is also the first of the redeemed. The Church teaches us that the grace of the Immaculate Conception was bestowed on Mary through the foreseen Merits of Christ.

There were only four persons untainted at their beginning. Adam and Eve were created sinless. Mary was exempt from sin. And Christ by His very nature is sinless. The rest of humanity ensuing on Adam carry the blot and will continue to carry it till the world ends in an Eliotic whimper or the bang I prefer.

To honour God's First Lady and ours on the greatest of her feasts is a privilege we keenly await. God too is well pleased with our devout appreciation of His *chef-d'oeuvre*.

He fashioned her of beauty and transfigured her with pain and of blemish there is none in her because she is God-bearer to men. No finer clay went into her making than that which

By **VERNON LAWRENTSZ**

was spent on you and me. Our community with her begins on earth and the end thereof is in the beatitude of heaven. She is for us 'a covert by day and for the light of stars by night.' The simple summons: "O Mary, conceived without original sin, pray for us who have recourse to thee," brings her inevitably to our side. Let us rejoice and be glad.

The Pope's Intention THE DIVINE WORD IN THE HOME

THE general intention in the Apostleship of Prayer for last month was, "That the reading of Holy Scriptures in families may be promoted."

Faithfully, we daily pray, "Divine Heart of Jesus . . ." but one wonders in how many homes, the head of the family gathers together his household to read God's word for a few minutes.

Every home could start with the study of the Gospels. Our Lord's parables may be collected, read and studied. The little ones will understand the story. The older ones could go deeper and try to understand the message our Lord wished to convey. Even in His audience, there were the babes in spirit who went away delighted with the stories, while those who lived in close communion with Him sought to understand the depth of meaning each parable conveyed.

If we read the parable of the rich man in St. Luke 12, 16-26, we see how it applies to so many of us in modern days.

The Rich Man is not wrong in gathering wealth. He does not cheat anyone. By hard toil his business

prosper. He is respected by all. It is not wrong to provide for the future. Then what is wrong? Our Lord sees the man's motives, as He does see ours too. What shall "I" do? "I" will do this. It is "I" all the time. We can see the man's smile of complaisance as he unfolds his plans to friends and neighbours. His possessions have taken hold of him. In his gifts, the Giver is forgotten. His abundance has starved his soul. All charitable work he did was perhaps to impress the world. So preoccupied is he with himself and his good fortune, that he is not aware of the "entrance of the One uninvited and undreamt of"—"But God said . . . Thou fool . . ." and it is serious, when God calls any one a fool!

O living Saviour, in Thy manifold gifts to us, let us see Thee, for, "in the crowded market of this world, when my hands grow full with daily profits, let me ever feel I have gained nothing, if it is not my portion to meet Thee in this my life."

A WOMAN'S VOICE

AND NOW... WHITHER OH BELOVED SCHOOLS?

WITHIN your walls, at the end of day, as the young gathered for quiet, they received strength, courage and peace. Each of you, with your noble traditions and characteristic personality stood out as shining beacons, giving our land worthy sons and daughters to guide it. And now you are to be nationalised, or, naturalized we may say, for we were under 'foreign' influence and were not so patriotic!

This is an age where man has become superior in the material world. We as Christians, know, our first parents at least left the Creator a modest role, for they hoped to become no more than His rivals! But the twentieth century descendants have gone far beyond. The other day I was talking to a science student who said, "the more we think, God is superfluous." Thus, some exclude God from life, others doubt His existence and, in the present order of things, the God of revelation may disappear more and more from the schools, homes and hearts of men.

The struggle of the schools reminds me of a tug-of-war between two parties of ill-balanced strength. I see a long line of schools which have come into existence with the foundation of love and the sacrifice of noble men and women (let alone the little mushroom schools, which have sprung overnight, without order and guidance and need the sameness of a national stamp on them for their very existence). At each end of this long line of schools with their rich traditions, stand the two powers.

On one side are the men of might, with democratic principles, they think (bless them! they mean well), but alas! well and truly under Marxism. "Heave!" they shout, and the mighty ones tug.

On the other side is a motley crowd! It has no strength, for it is not united. Some with great concern and helplessness, secretly wringing their hands, give a faint tug.

There are others, rejoicing at the material benefits which will be theirs at the take-over; these stand and cheer. Then there are those who have put their life-blood, as it were, into every stone of their beloved school buildings. These, con-

sumed with the zeal of their religion, look up to heaven and tug the hardest. Theirs may be an apparent defeat, yet, the spirit of sacrifice and devotion cannot be quenched. With God's help, sparks from the ashes of destruction will be always glowing with patriotism, love and devotion, for they toil for the love of God and country.

Whatever may be the creed of the schools which are struggling to be out of the "take-over," this

noble array of institutions is giving us so many boys and girls whose voices ring out:

"Land of our Birth, we pledge to thee Our love and toil in the years to be. When we are grown and take our place As men and women with our race."

R. P.

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THURSDAY, 1st November, 1960

The "Poor Catholics"

MORE than once during the debate on the Schools Bill — both in the House of Representatives and in the Senate — speakers on the government side, as well as speakers of the Opposition who really were and are with the government, kept reiterating the boast that the Catholic Church was defending the rich while ignoring the poor; they kept insisting that only the rich Catholics were with the Church (in their hopelessly warped minds, they confined the Church to the Bishops and the priests), while the poor, they said, were against the continuance of a system of education which had kept them in the inferior position of hewers of wood and drawers of water. Members of the Government, and the very-ebullient Member for Kelaniya in particular, were vociferous in their self-appointed role of defenders of the "poor Catholics"; Ministers of the Cabinet were far from slow in using what they fondly imagined was a trump card against the Church, and they too dealt out the myth of the "poor Catholics"; the Minister of Education in particular was categorical that the "poor Catholics are with us"; and finally, on more than one occasion, and in her speech in the Senate in particular, the Prime Minister went out of her way (as did the Education Minister before her in the Lower House) to emphasise that the Church had always thrown her weight heavily in favour of the rich, had neglected the poor, had perpetuated a system of education that was only in the interests of the rich, and that therefore the "poor Catholics are all with us."

Time and again in the past weeks we have heard this kind of language; and time and again we have heard this argument hurled at us. Anyway, who are these people called the "poor Catholics" and who are the "rich Catholics"? Do these champions of the "poor Catholics" as against the Church, realise at least now what the Catholic Church actually is: a family of poor and rich, of Pope, Bishop, priest and laity?

The story of the past week is the most effective answer that the "poor Catholics" could have given the Prime Minister of Ceylon and her Ministers who carefully nurtured and propagated the myth that the "poor Catholics" were some kind of inferior members of the Church, and unfaithful and disloyal to the Hierarchy. Members of the Government had proclaimed that the "poor Catholics are with us"; but today, they seem to speak a different language, when the reality seems to be dawning on them, that the "poor Catholics" are in reality not with them, but are solidly united behind their pastors, the Bishops.

We are not justifying any particular form of action that any person or persons may have resorted to in the past few days. But we are saying that if there was doubt in the minds of anyone at all in this country that the so-called "poor Catholics" did not cherish and value Catholic schools, that they looked askance at the Bishops, and that therefore they would exult with the government on the day that the schools were taken over, then that doubt has been once and for all shattered. The "poor Catholics" have shown what courage they possess; they have shown what sacrifice they are prepared to make; they have shown to the entire country what love they have; and they have shown to all those people like the M.P. for Kelaniya who made much show of his "pure Catholicism" what their unity and their loyalty and their respect is for the Bishops who are their pastors and their guides.

Now at least, when the Prime Minister speaks of a "mounting tension," and when the full might of the State is being paraded about the streets, forced on the Press, and repeated *ad nauseam* over the Radio, let them who thought otherwise open their eyes, and realise that the so-called "poor Catholics" are NOT WITH THEM, and that they are where they have always been in unflinching loyalty to the cause of the Church.

Goodwill

JUDGING from opinions expressed by people in entirely different spheres of activity, it is obvious that others besides our selves have felt deeply grateful to the Bishops for the stand that they have taken, and sincerely thankful for the characteristically moderate and sober statement that they issued on Monday night. From that statement and from what transpired before, it is now established beyond any doubt that the Catholic Church has left no stone unturned, has gone to every possible limit, and made every conceivable concession (within the limits of safeguarding the tenets of our religion), in order to come to a reasonable settlement of this very thorny question. The Bishops have shown their very sincere desire to negotiate; they have evinced the necessary goodwill and moderation in the statements issued; and they still keep hoping for that justice which we had always expected.

That goodwill, moderation and sobriety remain, and will always be there. They will be there in the entire Catholic family in Ceylon while we wait for what is our right in a free country: fairplay, justice, and respect for our fundamental religious rights. We Catholics are, as the Buddhist Premier of Burma said only very recently, "the most loyal citizens" of the country; but at the same time, we would consider it a betrayal of our conscience to remain silent in the face of a violation of our sacred rights. That is why we are protesting today. But let it always be known that whatever protest we make, and however deeply we are hurt, our opposition will never descend to illegitimate means and that, as the Bishops have stated only recently, they "disapprove of any manifestation of violence" in this campaign.

The Anglican Prelate's Statement

LAST evening's *Observer* refers to our comments on Bishop Lakdasa de Mel's oft-repeated broadcast on the schools' take-over, and reports the comments of the Bishop. As we said then, we are pained at the Bishop's broadcast for a number of reasons. That such views should be held by an eminent fellow-Christian is sad; that he should lend himself to be used in the manner in which he is being used in the campaign to lull people into a false sense of complacency, is sad; that he should permit interested parties to take refuge behind his position, is sad. But as we said in our last issue, it is consoling that the Bishop of Colombo and the Diocese of Colombo hold entirely different views from the Bishop of Kurunegala, on this matter which is so sacred to Christian hearts.

In the circumstances, we are not surprised that the Bishop is not disposed to discuss this matter any further in any way.

GOVERNMENT BY BROKEN PROMISES

(by a special correspondent)

EVEN IN POLITICS A PROMISE IS A PROMISE AND IT MUST BE KEPT: BUT POLITICAL PARTIES FIND IT CONVENIENT TO MAKE PROMISES WHEN THEY NEED THE VOTE OR THE SUPPORT OF THE OTHERS AND TO BREAK THEM WHEN THEY ARE IN A POSITION OF POWER. THE STORY OF THE S.L.F.P. HAS UNFORTUNATELY BEEN OF THIS TYPE — ESPECIALLY WITH REFERENCE TO ITS EDUCATIONAL POLICY. ONE AFTER THE OTHER IT HAS BROKEN ITS PROMISES. HERE IS A LIST OF SOME OF ITS BROKEN PLEDGES.

1 The Bogus "Bandaranaike policy"

Mrs. Bandaranaike told us *ad nauseam* that she would be following the principles and policies of her late beloved husband. But it is clear that her present educational policy is quite different from that followed by the S. W. R. D. Bandaranaike Government from 1956-1959.

2 Election Manifesto

The March 1960 Manifesto of the S.L.F.P. states:

"We recognise the useful service rendered by denominational schools and we guarantee the continuation of denominational schools until the Government has succeeded in establishing State schools in those areas."

The Manifesto for the July 1960 Elections stated:

"Our policy is to formulate a system of education equitable to one and all and free from linguistic, religious, urban or rural distinctions by establishing a Central Educational Board and also Provincial Educational Boards affiliated to the Ministry of Education on the lines now followed by advanced countries."

While under this religion will be a compulsory subject for every student, there will not be any obstacle to conduct religious schools which conform to the education code" (Mrs. Bandaranaike's translation given in the Senate, cf. *Hansard Senate*, p. 962).

The present educational policy is quite contrary to this promise "not to place any obstacle to conduct religious schools."

Mrs. Bandaranaike stated in the Senate that after the March Election the S.L.F.P. Manifesto was amended. Where then is the policy of the late Mr. Bandaranaike? How can his policy of March be different from that of July when he is not there to change it?

3 Guarantee to Catholics by Mrs. Bandaranaike at Negombo

Mrs. Bandaranaike said: "Allegations are being made against the S.L.F.P. that they were against the Catholics. Such accusations were false."

We are aware that some leading Catholics and the U.N.P. are trying to mislead the Catholics by saying that the S.L.F.P. is against the Catholics and their religion but if the Sri Lanka Freedom Party were to come to power on July 20th — about which I have not the slightest doubt — then I AS PRESIDENT OF THAT PARTY ASSURE YOU THAT NO DISCRIMINATION WILL BE SHOWN AND THAT JUSTICE WILL BE DONE IRRESPECTIVE OF CASTE, RACE OR RELIGION" (cf.

Ceylon Daily News, 11th July 1960).

To whom is it not clear now that the present Government has been unfair to Catholics and their religion ever since it came into power? Who has forgotten the abuse hurled at the Catholics and our Bishops by Ministers and supporters of the Government? The Prime Minister knows she is destroying our schools. She

5 Throne Speech — another broken promise

The Throne Speech of 12th August 1960 declared that the Government would take over Grade III assisted schools but that "Grade I and II assisted schools will be taken over subject to the privilege which will be allowed to such schools TO REMAIN WITHOUT STATE AID AS PRIVATE SCHOOLS IN

ARCHBISHOP'S CALL TO PRAYER

AT this grave moment there is not the least doubt that our greatest source of strength must be prayer and penance. We are very much heartened to learn that there is a great reawakening among our dear Faithful to a realisation of this need. On their own, we are told, they are organising Holy Hours, Family and Group Rosaries and other devotional practices.

A special initiative that has been brought to our knowledge is a request to have in each parish a fixed day in the week, when the Faithful will hear Mass and receive Holy Communion in large numbers. Evidently this is to be in addition to the Sunday Mass which is of strict obligation.

We are very happy to learn of this move, Holy Mass being the greatest Act of prayer possible. To encourage the project We hereby authorise the Mass to be celebrated in the afternoon (after 4 o'clock) if by that means more of the Faithful are enabled to assist. We also empower each Priest to celebrate a second Mass for the purpose, if there is a shortage of Priests. This practice is meant for Churches only and not for public or semi-public Oratories. Evidently attendance must be fairly large to authorise the practice.

The day need not be the same in all the parishes. Thus one parish may fix on Monday, another on Tuesday, etc., according to their convenience. But in each Parish the day must be fixed: for instance, if Tuesday is chosen, it must always be on Tuesday. There should not be two evening Masses in the same Parish, unless the churches are really far apart. In cases of doubt, We should be consulted.

We summarise the points for the sake of clarity:

1. The Faithful to hear an extra Mass in the week.
2. This Mass to be on a fixed day in each parish.
3. If more convenient for the Faithful, the Mass to be celebrated in the afternoon after 4 p.m.
4. The Priests are permitted to binate for the purpose (if necessary).
5. The practice is restricted to churches.

This practice is to be continued until further notice.

Another practice that we recommend is the PERPETUAL ROSARY. We have entrusted this campaign to Rev. Fr. Claude Lawrence, O.M.I., and he will speak to you of it in detail.

In conclusion we remind our Faithful of our pilgrimage to Tewatta on December 8. We exhort them to prepare themselves well for the occasion by prayer, penance and the reception of the Sacraments. We expect to see them in large numbers at the feet of Our Heavenly Mother.

✠ THOMAS COORAY, O.M.I., Archbishop of Colombo.

29th November, 1960.

has broken her promise to the Catholic people — a promise reiterated at other meetings in Catholic areas.

4 Promise to appoint a Commission before the Take-over of schools

A promise was made by Mr. Felix Dias Bandaranaike in his capacity as General Secretary of the Party on 9th June 1960 "to clarify the position in regard to education":

"... under the system we propose there will be no bar to any denominational schools continuing without Government aid, so long as they conform to the rules laid down by the Government. WE SHALL APPOINT AS SOON AS WE FORM THE GOVERNMENT two special committees: one for the revision of the scheme of studies to give a national outlook to the education imparted in schools, and the other to prepare the way to bring the entire system of education under a Central Authority" (C.D.N., 9-6-60).

Immediately after her electoral victory Mrs. Bandaranaike announced that she would be fair to all sections of the people and that a Commission would be appointed regarding the schools' question.

Both these promises were broken and a few days later the Minister of Education stunned the nation by announcing that all assisted schools would be taken over in a short time.

CONFORMITY WITH THE EDUCATION CODE." As everyone knows the Education Code permitted Assisted Schools to go private and charge fees — as St. Thomas' College and Ladies' College had done.

This "privilege" was suddenly denied a short time later by the Minister of Education who set himself up as the dictator of educational policy in Ceylon — irrespective of Election promises, manifestos and even the Throne Speech.

6 The Referendum a la Mahmud

The requirement of a referendum in order that Grade I and II assisted schools may be able to charge fees was again a betrayal of the Throne Speech policy of the Government. The Referendum is now only of academic interest, as not a single school is likely to accept to have it conducted by the Blue-Eyed boys of the Education Department, according to the vicious amendments of Mr. Keuneman of the Communist Party — and some day after the management of the schools has been "taken over" by the Director of Education. The idea of the referendum and the way it was tightened up did not give the Catholics or anyone reason to believe in the "goodwill" of this Government.

7 The rushing of the Bill

All the promises were that the take-over of the schools would (Continued on page 8)

SCHOOLS MAG

Vol. 3 No. 42
1 Dec. 1960

15,000 teen-age girls greeted the Holy Father

AT ST. PETER'S IN ROME RECENTLY, HIS HOLINESS POPE JOHN XXIII GAVE A SPECIAL AUDIENCE TO 15,000 TEEN-AGE GIRLS.

THIS LIVELY REPORT OF THE AUDIENCE WILL BE READ WITH MUCH PROFIT BY ALL SCHOOLS-MAG MEMBERS.

WHEN the Pope arrived in the Basilica the girls greeted him with cheers and yells, that did not abate even after he was seated.

As soon as he could make himself heard the Pope said firmly, "If you do not keep absolutely silent, I will only give you my blessing and walk out of here." The noise subsided immediately.

he said. It was a young boy who gave Jesus the loaves and fishes with which He worked the miracle of feeding the multitude; similarly the young members of the audience in St. Peter's have opportunities of helping to spread the Faith. You see then, beloved daughters, what love the Lord has for your age and what is expected of you."

Some of his hearers, the Pope said, will probably answer to the full Christ's invitation to leave all and follow Him by entering religious life.

But Christ has also asked those who do not enter the religious

life "to leave behind the attitudes and the empty concerns of the world that they may serve Him more closely, know Him more deeply, and love Him and make Him loved more intensely.

"None are more ardent in following the Lord with fervent heart than you adolescents. As He called the young people of the Gospel, so Jesus calls you to life—to the joy of living in Grace and to knowing yourself as living temples of the Most Holy Trinity which inhabits the souls of the just. He calls you to the life of Mass and frequent Communion, ever more devout; to a life of faithfulness to the divine commandments."

nothing prevents us from exercising our charity towards the poor.

In fact the more austere we are with ourselves the more charitable we could be; the more we deny ourselves, the more we could sacrifice for Christ's dear poor.

In keeping with the Auster-

ity Drive may I request you not to send in toys — they are articles of luxury.

This year I earnestly request of you to send in more clothes, and even little sacrifices of your pocket money so that we could feed and clothe the poor of the Lord.

Even as we are austere with

ourselves this Christmas let us think of the hundreds and thousands of poor children who have naught to wear, little to eat, not only at Christmas but all the days of their life.

Blessing you all,
Always in Jesus and Mary,
UNCLE ASHLEY.

Send your gifts on behalf of poor children to one of the following centres:
(1) The Schools-Mag, Catholic Press, Borella. (2) St. Anthony's Convent, Katugastota and (3) St. Anne's Church, Kurunegala, mark your gifts "Schools-Mag Gift Bureau."

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You can make this life-like Crib!

Start making it today

THE Schools-Mag brings you this week full instructions with diagrams on how you can make your own Christmas Crib in the home.

All you need is your box of water colours or pastels and cardboard and gum.

Now get ready and follow the instructions carefully. They are simple.

(See next page)

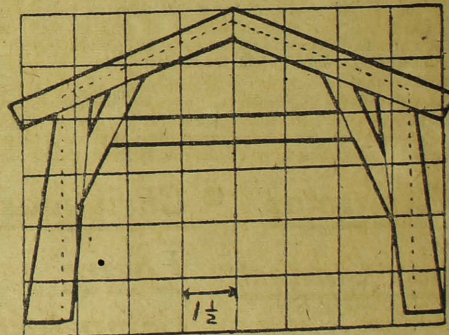


Figure (1)

- 3911. Sylvia Saparamadu (Hendala), 3912. Llewellyn Ebert, (Grandpass), 3913. Ian Nicholas Solomonsz (Dehiwela), 3914. Yohan Cumarajah (Nawalapitiya), 3915. Chery Mortier (Nugegoda), 3916. M. A. E. Savundranayagam (Kegalle), 3917. Jude Wiratunga (Kurunegala), 3918. Carmel Kuriakose (Ratnapura), 3919. Rosemarie Kuriakose (Ratnapura), 3920. Jerry Paiva (Bambalapitiya), 3921. Susila Victorine Saverimuttu (Colombo 4), 3922. Paul Saverimuttu (Colombo 4), 3923. Seevalan Gnanapanditen (Badulla), 3924. Francis Marie Taylor (Katugastota), 3925. Marie Taylor (Katugastota), 3926. Praxede Ingrid Nugera (Watala), 3927. Maxwell Marie Taylor (Katugastota), 3928. Chandra Mascarenhas (Negombo), 3929. Peter Clifford Hieler (Grandpass), 3930. Rosita N. Croos Fernando (Chilaw), 3931. Rex Peter Reginald Windus (Kegalle), 3932. Dolores Bernadette Devaraj (Colombo 8), 3933. Richard Kirby (Negombo), 3934. Franklyn Cooray (Moratuwa), 3935. Sharmanthie De Silva (Lunawa), 3936. Nilanthie Jayasekara (Moratuwa), 3937. Joseph D. Sebastian (Matale), 3938. Aloma Hyacinth Carmen Perera (Colombo 12), 3939. Rexie Ponnurajah (Lunawa), 3940. Theresse Ponnurajah (Lunawa), 3941. Anton Ponnurajah (Lunawa), 3942. Christine Ponnurajah (Lunawa), 3943. Marin Ponnurajah (Lunawa), 3944. Rangan Casie Chetty (Colombo 13), 3945. Swinitha De Andrado (Wellawatte), 3946. Denise Anne O'hart (Dehiwela), 3947. Christine Ledomanie Fernando (Moratuwa), 3948. Shiranee Perera (Kegalle), 3949. Lakshman Seneviratne (Dehiwela), 3950. Eva Motha (Chilaw).

(To be continued).

ANNUAL CONCERT

Noel C. Emmanuel reporting from Matale.

ST. Thomas' College, Matale, held their annual concert on 11 and 12 November. The play "Ralahamy" was the main item.

Main actor in the drama was Mr. Chas. Robinson. The other actors were Messrs. J. B. Madeskere, S. Arunasalam, M. E. Perera, Tom Gunawardene, L. R. Berenger, Mrs. P. Jayamaha and Miss Annie Martha Emmanuel.

Musical items were contributed by the College Glee Club.

Guest artistes were Mr. T. S. Arifeen, Miss Camelia Perera and the Eric Labrooy Troupe which is fast becoming popular in Kandy. The troupe consisted of Messrs. Anton Wanigasinghe, Ricky Muthukumaraswamy, Milroy Jayasinghe, Orville Selliah, Terrence Casiechetty and Sam Shanmuganathan.

Members

3911 — 3950

Birthdays

3rd — 9th DECEMBER

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

3rd Dec: Neil Francis Joseph Fernando (Peradeniya), Amala Tiruchelvam (Colombo 7), D. Francis Jayasinghe (Katugastota).

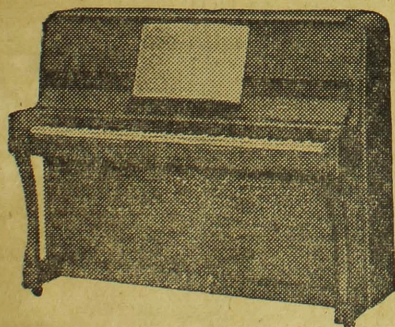
4th Dec: Ian Gordon Young (Lunawa), Francis Marie Taylor (Katugastota), Christable Margaret Rajapakse (Negombo), Stanley Fernando (Kotahena).

5th Dec: Mary Justina Coonghe (Negombo).

6th Dec: Nalini Wijeyeratne (Gampola).

7th Dec: Anthony Ashley Griffiths (Kandy), Anthony Ashley Griffiths (Kandy), Marie L. Anandappa (Colombo 13).

9th Dec: Gamini Cooray (Moratuwa).



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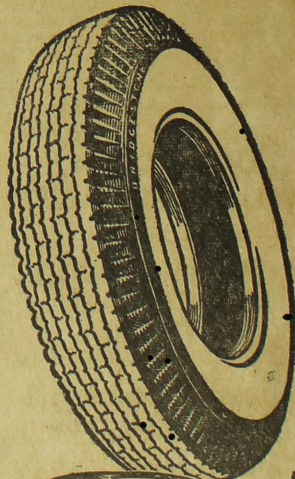
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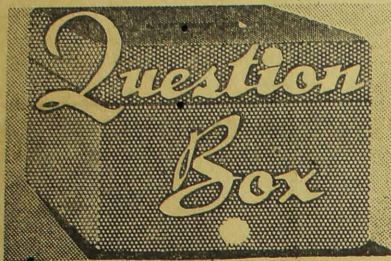
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Schools Mag

RELIGION EDUCATION RECREATION (Continued)



WHAT happens to animals at death? Do they completely cease to be? Or does God provide some heaven for them too?

They completely cease to be. The human soul is immortal, because it is spiritual in nature, created in God's image and likeness, and endowed with intelligence and free will. But animal souls are not of that same nature. Since a soul is merely the vital principle making the difference between living organisms and inorganic matter, it follows that all living things must have "souls." But obviously there are different kinds of souls, those of plants, those of animals, which have the additional power of sensation, and those of rational human beings. We tend to think of animals, because of their powers of sensation, as we think of ourselves. But that is known as the pathetic fallacy. There is really no more reason why there should be a heaven for animal souls than for the souls of plants. The tree into which the timber-cutter sinks his axe

is just as much a living thing as the dog that is run over by a bus; yet we don't think of a heaven in another life for the tree, to compensate it for the terrible wounds inflicted on it by the timber-cutter. There are speculative problems in this matter which we just have to let go without an adequate solution to them. God has revealed to us clearly enough our own destiny and the means to attain it; but He has not deigned to reveal to us the plan and scope of His dealings with the rest of creation; and our conjectures are of little avail. To that extent, therefore, in this matter we have to reconcile ourselves to an unsatisfied curiosity.

Tom: Do you sell cracked eggs cheaper than good ones?

Storekeeper: Yes! they are five cents cheaper.

Tom: Then, crack me a few dozens.

Sent by Anne Mackay.

St. Bernard's Convent, Nawalapitiya.

A MOTHER'S LOVE

ONCE there was a poor mother who had four children. She worked so hard to support her family that one day she fell ill and her condition was very serious. The poor children could do nothing

The mother was moved to tears. She knew that in a few minutes she would be no more.

The tears rolled down her cheeks like big dew drops. She gazed long at her child.

by
Lorreto Jayatilleke

ing but sit beside their beloved mother and pray. This lady could sing very well. She used to sing for her children very often.

The youngest child looked up at her mother and asked: "Mother, is it true that you cannot sing to us any more?"

Then she gathered up her courage and remaining strength just to please her little daughter, just to make her little child happy, just to let her listen to her dear mother's voice for the last time.

And then she sang "Ave Maria, Ave Maria"... Her voice was even sweeter than a silver bell.

She finished the hymn and then looked at her dear children for the last time and then said "Good-Bye" to them, leaving them in a valley of tears.

THE CHILDREN'S STORY

THE KING WHO WAS ANGRY

AN Eastern king ordered a wall to be built by the side of his palace, but after the work was completed the wall fell down with a crash. The king was very angry, and sent for the builder, declaring that he should be put in prison and beaten. But when the man came into the royal presence he blamed the man who had sold him the mortar, which was of inferior quality.

The mortar-dealer was sent for and threatened with punishment, but he blamed the labourer who had mixed it. When this man was summoned he threw the blame on the potter, who had made the mixing bowls so wide, he said, that the water could not be properly regulated.

The potter was summoned, and he said that just as he was making the vessels a girl went by singing, and he looked up at her,

with the result that the vessels were more or less marred. The woman was, of course, sent for, and her excuse was that she had to go to the jeweller's for her ear-rings, which were under repair.

"If he had not failed in his promise to send them home," said she, "I should not have been passing the potter's shop."

When the jeweller was sent for he blamed his assistant, who had delayed repairing the ear-rings. The assistant, on his part, blamed the pearl merchant who had failed to bring a pearl which was needed. The pearl merchant blamed the diver, and when the diver was called he blamed the oyster which had not produced the pearl when it was required.

But the oyster was at the bottom of the sea, so in the end no one was punished.

KANDY

KANDY is situated 72 miles from Colombo in a valley 1,600 feet up in the hills. It is Ceylon's second most important town and it is historically important as having been once the Capital of a Sinhalese kingdom which retained its independence when the coastal belt of the island fell to the Portuguese and then to the Dutch.

The Kingdom of Kandy protected by mountains and forests retained its independence from the British rule for a short period. In 1815 however, helped by intrigue within the kingdom, the British captured Kandy.

Kandy nestles in a valley surrounded on all sides by Ceylon's longest river, the Mahaweliganga.

by Clifford Pieris

In the heart of Kandy is its beautiful lake with bund walls. This lake is an artificial one and was built by the last King of Kandy, Sri Wickrema Raja Singha, who was deposed by the British in 1815.

Around Kandy are drives named after the wives of British Governors: Lady Horton's drive, Lady Blake's drive, Lady MacCallum's drive. Of these three drives, Lady Horton's is the best. When you walk along this drive you may obtain magnificent views of the tea-growing district known as "Hantana" and in the dim distance the outline of the imposing Mountain known as "Knuckles."

The film, "The Bridge on the River Kwai" which was "shot" entirely in Ceylon, has some of its most beautiful scenes "shot" in the environs of Kandy.

It was in Kandy that Lord Louis Mountbatten had the headquarters of South-East Asia Command.

Wattala.

Recipes

Cherry Ripe

Ingredients: 8 ozs. self raising flour, 3 1/2 ozs. butter, 1 oz. almonds, 4 ozs. stoned raisins, 1 1/2 ozs. glacé cherries, 1/2 level teaspoonful salt, milk to mix.

Method: Brush a pudding basin with melted butter. Cut the glacé cherries in rings and arrange them all over the inside of the basin. Sieve the self raising flour and salt into a basin. Rub in the butter. Add the stoned raisins, chopped, and the almonds blanched and quartered. Mix with cold milk to a fairly stiff dough and drop into the prepared basin. Cover with paper brushed with melted butter and steam for 2 1/2 hours. Serve with warm golden syrup in a sauce boat.

Spanish Cream

Ingredients: 1 pint mixed Cow-tac full cream milk, 2 eggs, 2 dessert spoons sugar, 2 dessert spoons powdered gelatine, vanilla essence.

Method: Separate the yolks and the whites of the eggs. Beat the yolks into the milk, add sugar and flavouring, and heat till nearly boiling. Stirring all the time, dissolve the gelatine into a little warm water and add the mixture. When cold, add well beaten whites of eggs, mixing thoroughly. Pour into mould and leave until set.

Sent by Charmaine Caderaman pulle.
Good Shepherd Convent, Kotahena.

CHRISTMAS COMPETITIONS CLOSING DATE IS EXTENDED

Schools-Mag member PRASANNA GUNAWARDENA writes:

With the examinations round the corner many students will not be able to participate in your Christmas Competitions. I personally think that you should extend the closing date by about

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

a week so as to enable more Schools-Mag members to take part. As many others too have written in suggesting an extension, the closing date has been put off by a week. All entries for our Christmas Competition now close on Wednesday, 7 December.—EDITOR.

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.

HOW TO MAKE A CRIB

Continued from page 9

1 Trace on your cardboard the design on figure No. 1. This represents the front portion of your Crib. Be careful to follow the measurements according to instructions. Cut it out and keep it aside.

2 Figure No. 2 represents the "house" of your Crib. Here again trace it out on a cardboard strictly following the pattern according

to the measurements. Now fold it along the lines thus ----- and part the lines thus // // // // //

3 Now fix the front to the "house" as shown in figure No. 3. Don't forget to paint everything. Choose your colours so that it will look like timber. Next week we shall bring you more figures and instructions on how to complete your Crib.

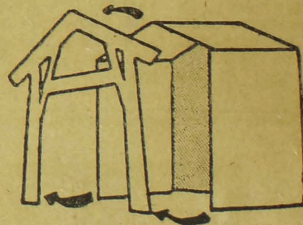


Figure (3)

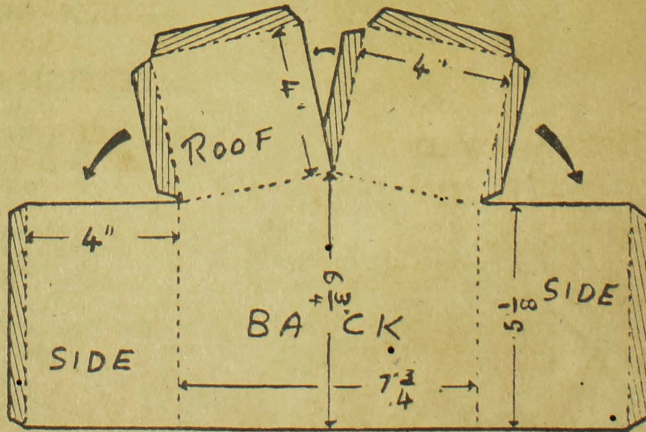


Figure (1)

Next week More cut-outs and instructions

For anything in plastic like BOOK COVERS, WALLETS, KEY TAGS, etc., etc., and also TRAVEL BAGS & OTHER ADVERTISEMENT NOVELTIES DEPEND ON Queen's Goodwill Leather Works, 861, Aluthmawatte Road, COLOMBO 15. Phone 4511 4512 P.O. Box 763

S. A. FERNANDO POST BOX 16 NUWARA ELIYA FLOWERS AND X'MAS TREES FOR CHRISTMAS "It pays to do Business with an experienced Florist" DIAL 283 1595

Classified ADS.

IN MEMORIAM

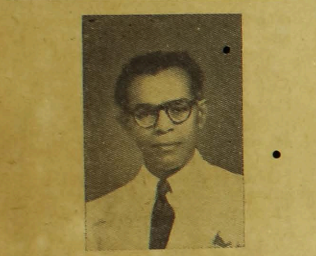


Joseph Bastian Peiris
Died 7th December 1955

A Requiem High Mass will be sung for the repose of his soul on Wednesday 7th December 1960 at St. Philip Neri's Church, Colombo at 6-30 a.m.

Fondly remembered by his wife and children.

Sinha Medura Walauwa, Kelaniya, 26-11-60 1457



Leo Bertrand Fernando
Born: 23. 10. 1907
Died: 1. 11. 1960

Eternal rest give unto him O Lord, And let perpetual light shine upon him
May he rest in peace, Amen.

A Requiem High Mass for the repose of his soul on Saturday the 10th December, at St. Anthony's Cathedral, Kandy, at 6-30 a.m.

Inserted by his sorrowing wife and children

536 Peradeniya Road, Kandy. 1601

FOURTH ANNIVERSARY

A Requiem High Mass will be sung at St. Mary's Church, Grand Street, Negombo at 6-15 a.m. on 5th December 1960, for the repose of the soul of

J. Manuel F. Rodrigo
(Nives Stores, Negombo)

Kind prayers and presence of friends and relations at Mass earnestly solicited.

106, Main Street, Negombo. 1623

THANKSGIVINGS

MY belated humble ever grateful thanks to the Most Sacred Heart of Jesus, Our Lady of Perpetual Succour, St. Joseph, St. Jude, St. Anthony, Blessed Martin and St. Rita for three miraculous favours and numerous others granted. Mrs. P. de Silva 1623

CATHOLIC DIGEST

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Lawson Street, Nuwara Eliya. Phone 437. T. Grams. "Growers"

St. Xavier's College Marawila

OLD BOYS' DAY

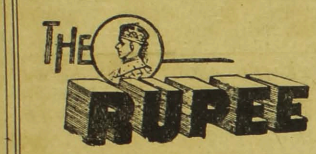
Programme:

11.00 a.m.: Holy Mass in the College Chapel (Feast of St. Francis Xavier)

12.30 p.m.: Old Boys' lunch — followed by Annual General Meeting.

Old Boys are most cordially welcome for the lunch and are invited specially to attend the General Meeting at which we intend discussing about ways and means to help the College in the new set-up.

Cletus Fernando
A. P. Gunasena
1617 *Conveners.*



(opp. St. Peter's College)

334 Galle Rd., Bambalapitiya

Phone 84570

	per lb.
Currants	1 20
Sultanas	1 70
Raisins, No. 1 ..	2 10
Mixed Candied Peel ..	2 50
Soft Sugar	0 90
Icing Sugar	1 00
Castor Sugar	1 20
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Glace Cherries	4 00
Chinese Chow Chow ..	2 00
Chinese Ginger Preserve ..	2 00
Shelled Almonds ..	5 60

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The Gospel of Our Lord Jesus Christ

According to St. John

SINHALESE TRANSLATION

BY **The Rev. Father Sebastian Fernando, O.M.I.**

Apply: **THE MANAGER, CATHOLIC PRESS, BORELLA.**

ORDER NISI IN THE DISTRICT COURT OF COLOMBO
Testamentary Jurisdiction No. 19520

In the matter of the Intestate Estate of the late Isidore John Fernando, of No. 20, Initium Road, Dehiwela. — *Deceased.*
Jane Constance Fernando, of No. 20, Initium Road, Dehiwela. — *Petitioner.*

- Vs.*
1. Derek John Paulinus Fernando of No. 7, Sri Mahabodhi Road, Dehiwela.
 2. Christine Antoinette Constance Fernando of No. 20, Initium Road, Dehiwela.
 3. Iralanda Germaine Therese Fernando of Lady Ridgeway Hospital, Borella.
 4. Rev. Fr. Thomas Michael Fernando of Sacred Heart College, Shembaganur, Kodaikanal, South India.
 5. Isidore Joel Fernando of No. 20, Initium Road, Dehiwela.
 6. Mary Charmaine Delphine Fernando of Our Lady of Lourdes Convent, Kotte.
 7. Miriam Persis Rosarine Fernando.
 8. Joseph Marius St. Thomas Fernando.
 9. Desmond Lucian Fernando, and
 10. Gerald Cedric Fernando all of No. 20, Initium Road, Dehiwela.

(The 5th to 10th Respondents abovenamed being minors appearing by their Guardian-ad-litem the 1st Respondent abovenamed). — *Respondents.*

This matter coming on for disposal before, J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 23rd day of September 1960 in the presence of Mr. P. C. Seneviratne, Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated 21st day of September 1960, having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby declared entitled as the Widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 1st 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 8th day of October 1960. 1600

ORDER NISI IN THE DISTRICT COURT OF COLOMBO
Testamentary Jurisdiction No. 19548

In the matter of the Intestate Estate of the late Handunkuttige Benedict Fernando of "Agneta," Marawila. — *Deceased.*

Vs.
Udugampolage Elizabeth Fernando of "Agneta," Marawila. — *Petitioner.*

(1) Handunkuttige Edwin Fernando of St. Elmo, Ragama.
(2) Handunkuttige Bernard Nihal Fernando.

(3) Handunkuttige Augustus Pathmalal Fernando both of "Agneta," Marawila.

The 2nd and 3rd Respondents are minors appearing by their guardian-ad-litem the 1st Respondent. — *Respondents.*

This matter coming on for disposal before, J. E. A. Alles, Esquire, Additional District Judge of Colombo, on the 7th day of October 1960, in the presence of Mr. D. M. L. Mendis, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 2nd day of October 1960 having been read:

It is ordered that the 1st Respondent abovenamed be and he is hereby appointed guardian-ad-litem over the 2nd and 3rd Respondents abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have letters of adminis-

FILM REVIEW
The Miracle

ONE comment says that it is a story of "fate and flesh." Another says it is a "Provocative story." It is.

I think it is a "religious story" and not a religious story and, as far as I am concerned, I do not think that a picture-goer need go to a convent to see a woman falling in love at first sight and running after a man—literally running so fast that she falls down and the man has to pick her up.

One could see that the postulant was an utter farce from the beginning. She knelt and prayed ridiculously speaking to an old statue giving it divinity. She made a mock genuflection and a three cornered sign of the cross that had a subtle tone of satire. I heard the audience laugh when she prayed. When she ran away at last, her cast-off dress was seen in the dust suggesting rotting dead bodies after a battle. Would, I wondered, everyone think that all the nuns who had good looks and could sing were only waiting for a fair face to pop up over the hedge?

Does a nun who runs away from a convent live with the gypsies and

have love scenes? The picture says she does. The only thing I liked in the picture was the scene where the soldier lover was given a double dose of medicine. He deserved it.

In colour it was gorgeous. In acting it was subtle. In theme it was a failure.

M. J.
And this is what the American Catholic magazine *The Sign* says:—

"The *Miracle* is colourful, spectacular, and in a limited sense, has spiritual values. Hollywood waited a long time before attempting this production, and a good deal of thought, revision, and expensive preparation went into it. The result may not justify the effort, but it is an interesting and often moving experiment."

AUCTION SALE

At the request of K. Kathamuthu Servai, Licensed Pawn Broker of No. 427 A, Hettipola Road, Kuliya-pitiya, the articles pawned between 1-11-58 to 30-11-59 and the articles pawned at Indra Stores, No. 1 Bazaar Road, Hettipola between 1-10-57 to 30-11-59 will be on Sale at Kuliya-pitiya, on Friday the 23rd December 1960, at 9 a.m., and at Hettipola, on Tuesday, the 27th December 1960, at 9 a.m. A detailed catalogue is available on request from:

B. A. POWELL,
Licensed Auctioneer,
Negombo 1606

ORDER NISI IN THE DISTRICT COURT OF COLOMBO
No. 19582/T
Testamentary Jurisdiction

In the matter of the intestate estate of Moragodage Richard Felix Pinto of "Halcyon," No. 19, Right Circular Road, Jayanthipura, Battaramulla, Talangama North, Colombo. — *Deceased.*

Sybil Mura Pinto nee AbeyRatne of "Halcyon," No. 19, Right Circular Road, Jayanthipura aforesaid. — *Petitioner.*

and
1. Trevor Felix Nihal Pinto and
2. Halcyon Rita Manel Pinto, minors, both of "Halcyon," No. 19, Right Circular Road, Jayanthipura aforesaid by their Guardian-ad-litem the 3rd Respondent.

3. Leonard Shelton AbeyRatne, c/o The Roman Catholic Church, Halpatota, Baddegama. — *Respondents.*

This matter coming on for disposal before J. E. A. Alles, Esquire, Additional District Judge, Colombo, on the 1st day of November, 1960, in the presence of Mr. B. James St. Valentine Perera, Proctor on the part of the petitioner and the Affidavit of the petitioner dated the 31st day of October 1960, having been read.

It is ordered that the 3rd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 1st and 2nd Respondents, minors abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 19th day of January 1961 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. J. E. A. Alles,
Additional District Judge.
This 5th day of November, 1960.

tration to the estate of the 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.
The 12th day of October 1960. 1599

Kalutara
(from Josephian, "Messenger" correspondent)

HUNDREDS of Indian Tamil tap-pers, engaged in the Toddy Industry in the Kalutara District, celebrated in a unique manner the annual feast in honour of Our Lady at St. Mary's Church, Kalamulla, Kalutara, on Sunday last. There was Vespers on Saturday and High Mass on Sunday.

Chilaw Catholic Association

(from a "Messenger" correspondent)

AT the annual celebrations of the Chilaw Catholic Association on 13 November, Mgr. B. Michael Perera, Vicar-General of the Diocese of Chilaw, officiated at Mass and delivered an impressive sermon on St. Paul, Patron of the Association.

The Mass was followed by tea to which the priests and members present were invited.

At the Annual General Meeting the following were elected office-bearers:—

President: Very Rev. Fr. Robert Fernando (*Ex-officio*); *Hony. Secretary:* Victor E. Costa; *Hony. Asst. Secretary:* M. J. Aloysius Fernando; *Hony. Treasurer:* D. M. A. Jayakody; *Hony. Auditor:* Joseph Silva; *Committee:* Dr. V. F. De Silva, Mudaliyar E. A. Fernando, Nevis Fernando, Louis Devotta, A. G. Costa, Claude S. R. Perera, C. R. Navaratne, M. J. J. Pereira, Douglas R. Perera, J. V. O. Perera and J. Wilfred Fernando

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- Printed Busentex and Czech Fabrics. To Clear at Rs. 1/55 yd.
- Nylon Taffeta. Best quality Rs. 2/40 yd.
- Fancy Check Brocades Rs' 2/70 yd.
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- Printed U.S.A. Taffeta Rs. 3/60 yd.
- Decca Sarees Rs. 6/50 and upwards.
- Comet Sarees Rs. 6/90 each.
- Lovely Kashmir Sarees with Blouse Rs. 10/50 only.
- Elite Badula Sarees Rs. 22/50 each.
- Glass Nylon God Tissue Paint Sarees Rs. 24/- each.
- Wedding Sarees with fashionable Art Work Rs. 50/- and upwards.
- Our Dressmaking Dept. undertakes Pique Edging, Cording and other art works.

● Also, we stock all the latest in Bridal and Church Veils.

Jaya Mary
SAREE WORKS
No. 30, Reclamation Road,
COLOMBO 11.

● SCHOOLS EVACUATED ● PICKETTING IN MANY AREAS ● SCHOOLS OCCUPIED

ISLAND-WIDE PEACEFUL RESISTANCE MOVEMENT GATHERS MOMENTUM

ISLAND-WIDE REPORTS REACHING COLOMBO THE LAST TWO DAYS STRONGLY ACCENTUATE A PEOPLE'S MOVEMENT TO RESIST PEACEFULLY ANY ATTACK ON WHAT THEY ZEALOUSLY GUARD AS THEIR SACRED RIGHTS. NORTH, SOUTH, EAST AND WEST OF COLOMBO HUNDREDS OF SCHOOLS HAVE BEEN EVACUATED BY SCHOOL-CHILDREN. IN MANY AREAS CHILDREN HAVE THEMSELVES COME OUT INTO THE OPEN WITH PLACARDS LABELLED "WE WANT OUR SCHOOLS — HOLD BACK THE GOVT. STEAM-ROLLER" PICKETTING IS REPORTED ON AN EXTENSIVE SCALE, SCHOOL ATTENDANCES HAVE BEEN ALMOST NIL IN MOST CATHOLIC SCHOOLS ALL OVER THE ISLAND, AND NO SESSIONS HAVE BEEN HELD IN THE CONSIDERABLE NUMBER OF SCHOOLS ALREADY "OCCUPIED BY THE PARENTS". A CONTINUAL CHANT OF PRAYER IS HEARD. NEVER IN OUR TIMES HAS THERE BEEN SUCH A ZEALOUS DEMONSTRATION OF A PEOPLE'S STRICT ALLEGIANCE TO THE FAITH THEY HOLD SACRED AND DEAR TO THEM AS THEIR VERY LIFE.

(from a "Messenger correspondent")

TWELVE and a half foot high barbed wire fence barricades — looking like huge fortresses built in militia style — guard all entrances to Catholic schools throughout Pajayala and Bertuwa areas.

The gates are locked and barred. Inside, villagers who have occupied these premises overnight, are being supplied with food and currysutuffs from bands of other villagers, regularly.

The day after occupation of premises, the people in many places started roasting chillies, and both teachers and

pupils were compelled to walk out.

In all quarters the occupation of school premises has been completed in perfect peace. There have been no reports of violence of any kind.

Practically everywhere the sound of prayer is heard. In every school under occupation there is a Holy Hour from 11 to 12 midnight.

The rest of the time is devoted to the Rosary. The Rosary is recited aloud during the hours of cooking.

In some areas the occupied premises also take the form of a picnic. Musical instruments have been brought inside. The sound of song

breaks out at intervals.

Questioned, the occupiers in all areas admitted it was a peaceful resistance to an unjust law.

It was not only a protest, the people claimed, but a genuine attempt to safeguard the schools which they had built, and to protect their children.

Organized by the people themselves, the parish priests had no hand in it, they confirmed.

IN SOME AREAS BUDDHISTS TOO HAVE CO-OPERATED AND JOINED THE CATHOLICS IN PROTEST. AS A TOKEN OF SYMPATHY, MANY BUDDHIST PARENTS HAVE NOT BEEN SENDING THEIR CHILDREN TO THE SCHOOLS.

Police stand by. No incidents have flared up to warrant Police action. The situation is practically the same in all the widely-flung areas. The Police have no work to do, and they sit and watch.

Reports indicated that no harassment has been used by the Police

who have been extremely courteous to the people.

Meanwhile, hundreds of telegrams have flooded the General Manager of Catholic Schools in the Western Province — Fr. Philip Dissanaika, O.M.I. — the past two days.

"Cannot hold school today, occupied by villagers," (Batagama); "Parents occupied school, impossible teaching" (Yakkaduwa); "Attendance 234. Parents removed 224 children" (Maggona); "Villagers, crowded school, unable function" (Nittambuwa); "Staff present, no children" (Hanwella) — stated some of the telegrams reaching Archbishop's House, Borella.

Reports of people taking over schools premises have also been telegraphed from Kelaniya, Ragama, Grandpass, Mutwal, Ja-Ela, Kandana, Mt. Lavinia, Dehiwela, Piliyandala, Nittambuwa, Katunayake, Seduwa, Hultsdorp, Kochchikadde, Alutgama, Beruwela, Moratuwa, Udugampola, Dematagoda, Hendale, Wattala, Nainamadama, Borella, Katane, Palangaturai, Minuwangoda, Negombo and many other areas.



Put Christ into Christmas

NEVER has there been a greater need than today of putting Christ into Christmas.

One of the most effective ways in which this could be done is by supporting the Christmas Seals Campaign.

This excellent campaign does not run counter to the "Austerity Christmas drive."

From now on every Catholic is urged to flood the land with Christmas Seals on all their letters.

(Sold in sheets of thirty at Rs. 2/50 per sheet, they are obtainable from Mrs. Monica Ebert, 15 Police Park Avenue, Colombo 5).

The Struggle for the Schools

Continued from page 1

to the poor child of Ambalangoda if a school in Jaffna, Colombo or Matale is taken over? What is needed is more and better schools all over the island. If the Government were sincere about equality of opportunity it should have provided more schools for the worst-off in Ceylon in this respect: viz. the poor toiling masses on our tea estates. They have only estate schools which are for children below 11 years of age. Here is the real exploited proletariat about whom no political party seems to be concerned today. The only equality that the Act seems to be able to secure is the equality of reducing the standard of the former denominational schools to the standard of impersonal government schools — an equality of de-gradation.

Contrary

The Act was purported to have ushered in a system of national education; yet curiously enough it has destroyed precisely that which in our

Annual Retreat

The Guild of the Immaculate Heart of Mary, St. Joseph's College, Colombo. Annual Retreat Dec. 7—11th. Preacher Rev. Fr. O. Morelli S.J.

Director.

Religious Profession

SISTER Mary of Our Lady of Grace (Miss Marie Stella Fernando), daughter of Mr. and Mrs. John A. P. Fernando of "Kingslyn," Katukurunda, Moratuwa will make her holy Profession in the Congregation of Our Lady of Charity of the Good Shepherd of Angers on Thursday, December 8th, 1960, at Good Shepherd Convent, Nayakakanda, Wattala. The prayers of relatives and friends are kindly requested.

system of education was in keeping with the hallowed and 2,000 year old traditions of our country. Our country like other Eastern countries is steeped in the religious tradition of education. The guru is no paid bureaucrat but a revered religious leader. Now in the name of national education, Mr. Mahmud imports a purely secularized type of education in which all religious denominations are outcasts.

Asian countries

This Act was supposed to end the old colonial system of education. Yet the greatest nationalists and anti-colonialists in Asia have preserved the denominational schools and even guaranteed their existence by Constitutional safeguards. Thus India, which had to fight bitterly for freedom from the enslavement by the British colonial power. The only countries in which the religious schools are not permitted are the countries under the new colonialism of the Communist Czars.

Vilification

The main arguments adduced in favour of the Act were not of an educational nature but rather mere abuse against the Catholic Church which represents one of the greatest and most beneficial educational traditions in the whole world. Even learned doctors descended to gutter level in their search for mud to throw at our dear Mother Church.

This is an Act that has been opposed by persons of all classes, all religions, in very many parts of the island, by almost all educationists, by all the Commissions and Committees on education that have reported during the past 100 years, and above all by the innumerable fathers and mothers who have the interest of their children's education at heart.

● A MILD STIR HAS BEEN CREATED ABOUT AN ANGLICAN BISHOP'S STATEMENT ON THE SCHOOLS TAKE-OVER. AND OF COURSE, THE GOVERNMENT HAS COME OUT PROMPTLY WITH THE STATEMENT IN A HEAVY BARRAGE IN PRESS AND RADIO. WE ARE CONSOLED TO FIND AN ENTIRELY DIFFERENT VIEW PUT FORWARD BY EMINENT CHURCHMEN IN THE ANGLICAN CHURCH, BUT WHICH OF COURSE HAS ESCAPED THE VIGILANT EYES OF RADIO CEYLON.

What does the Anglican Church think about the Take-over?

From the Memorandum of the Diocese of Colombo of the Church of Ceylon submitted to the Prime Minister and Minister of Education.

"In view of certain statements appearing in the Local Press regarding the future of Assisted Schools we wish to submit to you for your consideration two Resolutions passed by the Standing Committee of the Diocese of Colombo.

The Resolutions are as follows:

(1) That we regard the Assisted Schools' System as a valuable asset to the Community.

(2) That we are ready and willing to co-operate with other religious bodies and with the Government in any reasonable scheme that would help to make the services rendered by the Assisted Schools more widely useful to the community and better related to existing conditions.

At present Independent, Assisted and Government Schools are all part of the national scheme of education, and this partnership between State and Denominational Bodies has been one of the good things in our inheritance.

Within limits and consistent with the wider interests of the whole community, multiple management of this sort, is preferable to uniformity and is a strong safeguard of freedom in a democratic state."

We deplore any hasty dissolution of that partnership between the State and Denominational bodies which has rendered great educational service in the past and may also well prove to be in the future a strong and continuing line of defence of the democratic way of life.

We feel that the take-over of all Assisted Schools would not be in the national interest.

From the Address of the Bishop of Colombo to the Diocesan Council.

The decision of the Government to take over all the Assisted Schools, hastily and before the country has been told what the effect of the take-over is to be, will be deplored by all

those who believe that the partnership hitherto between the State and the Denominational Schools in the national system of education has been valuable, contributing to the vitality and enrichment of the educational life of the country, and that within limits a diverse management of this sort is preferable to uniformity and a safeguard of freedom in a democratic state.

Broken Promises

Continued from page 4

be after a thorough inquiry... Instead a preliminary all-purposes Bill was rushed through — as if in war time and the date of the take-over was recently advanced even from January 1st 1961 to December 1st 1960, evidently in order to prevent any expression of opposition to it.

And now the promise of freedom has been broken by the ban of peaceful processions and the ban on use of loudspeakers for peaceful purposes. The political impartiality of the Government-monopolised Radio Ceylon has been destroyed by its use by the Government for its partisan purposes. News is distorted and facts are misrepresented.

The record of the present S.L. F.P. Government has been one short history of several broken promises. It will be difficult to persuade the Catholics of the value of its pledged word against such a background.

The Perpetual Rosary

How it operates

EACH day is divided into 96 fifteen-minute periods, i.e. from 12 midnight to 12-15 a.m., from 12-15 a.m. to 12-30, and so on through the twenty-four hours. Each person selects one or more of the fifteen-minute periods at any time during the day or night and says the Rosary for fifteen minutes at that time. The timing, however, must be in one of the quarters of the hour. You cannot select, for instance, 2-10 to 2-25; it should be 2-15 to 2-30.

Men, women and children may join the Perpetual Rosary. Those already doing the Night Adoration at home could sign on for the Rosary at the same time. If you can join the many hundreds now praying this Rosary together, select your fifteen minute period, and send it along with your name and address to: Perpetual Rosary, Archbishop's House, Colombo 8.

● Pallansena

(from our correspondent)

A PUBLIC Way of the Cross was held at the Pallansena Mission on 6th November. Rev. Fr. Julius Wijeyesuriya, O.M.I., was the preacher.

A very large number of people participated in the procession.

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