

# The Ceylon's Catholic Weekly Messenger

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## ENSLAVEMENT

**THE** Prime Minister, speaking at the prize-giving of Royal Primary School, stated on the 1st December that the schools take-over should really be called "THE EMANCIPATION OF THE SCOPE OF EDUCATION". She evidently meant to hail the take-over of the denominational schools as the emancipation of education in Ceylon. We shall examine whether this is true, or whether its contrary is true, viz., that the Act is the ENSLAVEMENT of education.

## ...NOT EMANICIPATION OF MIND

### Speak up Mr. Mahmud!

MR. Mahmud, after his whirlwind tour of other lands, has just come back to Ceylon.

Whatever ideas he may import from abroad for a national system of Education here, there are 4 important questions which have to be answered.

The public demands a clear-cut and unambiguous answer from the Minister.

**1 CAN THE SYSTEM OF EDUCATION IN THE COUNTRIES YOU HAVE VISITED BE CLASSED "NATIONAL" SYSTEMS?**

**2 IS THERE, IN ANY OF THE COUNTRIES WHICH YOU VISITED, ANY BAR TO RELIGIOUS BODIES CONDUCTING SCHOOLS FOR CHILDREN OF THEIR DENOMINATIONS?**

**3 WHEREVER THERE IS NO SUCH HINDRANCE, WHAT DEGREE OF STATE ASSISTANCE IS GIVEN TO THEM?**

**4 IS THE RIGHT OF RELIGIOUS MINORITIES TO RUN SCHOOLS GUARANTEED IN THE CONSTITUTIONS OF THESE COUNTRIES?**

### Venue is Bombay

THE NEXT INTERNATIONAL EUCHARISTIC CONGRESS, WHICH WILL BE HELD IN 1964, WILL TAKE PLACE IN BOMBAY, ACCORDING TO INFORMATION JUST RECEIVED FROM ROME.

This decision coming from His Holiness Pope John XXIII has already been conveyed to His Eminence Cardinal Gracias, Archbishop of Bombay, by the President of the Committee for International Eucharistic Congresses.

EMANCIPATION MEANS SETTING FREE, REMOVING THE SHACKLES OR FETTERS, LIBERATION FROM DISABILITIES; ETYMOLOGICALLY IT MEANS TAKE THE HANDS AWAY FROM, OR REMOVING THE HANDCUFFS. THE SCHOOLS TAKE-OVER ON THE CONTRARY MEANS SIMPLY LAYING HANDS ON OTHER PEOPLE'S SCHOOLS. HENCE IT IS A CONTRADICTION IN TERMS TO SAY THAT AN ACT OF "UNPRINCIPLED PLUNDER," AS THE TIMES CALLED IT, IS A LIBERATION OR AN EMANCIPATION.

#### For whose benefit?

Emancipation has to be for the benefit of someone. Let us take the parties involved in this "emancipation" and see who is liberated.

- The managers: evidently not, as they are liquidated without mercy.
- The parents: no, for they are not more free than before to educate their children as they want. Not even the rural parents, for this "emancipation" does not of itself bring them more schools or greater educational facilities.
- The teachers: no, not even they are freed from any shackles; it is true that they may be paid more in the immediate future; but, emancipation is not a matter of rupees and cents.
- The children: no, for they have

no choice in the matter; they must go where the Minister or his agents send them.

- The religious denominations: certainly not, since all of them are excluded from the control of education which is secularized.

The Act therefore emancipates none. So far parents, children and teachers were free to choose the institution they wanted. Hence the question of emancipation from the management does not arise as parents had a choice of several schools.

#### Monopoly

Rather than emancipating education, what the "take-over" seeks to establish is a monopoly by Government over the entire educational system. This is really an enslavement, not an emancipation. For freedom in independent countries is

freedom from the State (i.e. from the persons who control State power at any time). Let us see how the enslavement of the different parties takes place:

- Managers: the problem does not arise since they will no longer exist.
- Parents: they will no longer be free to choose the type of school for their children. They will be bringing forth offspring only to imbibe ideas according to the whims and fancies of the Ministers and Directors of Education of the day.
- The teachers: at present the teachers who joined the scheme seem to be better off in Mr. Mahmud's new paradise... they are the favoured children receiving the attention of the Department by way of extra pay packets and railway warrants. But once the take-over has been completed, the State will have a most powerful monopoly of employment in the teaching profession. This would have been a total monopoly if the 55 recalcitrants had not opted out of Mr. Mahmud's enslaving embrace. From the point of view of teacher's rights this is the worst thing that could have happened. They

have now no possibility of alternative employment in the profession; they must toe the line that the Government prescribes according to its new moods. They have lost their freedom; they have been enslaved. They have virtually lost their political rights too. They must hold the *pandan* or get out, serve their political commissars or starve.

Their former managers may not have all been ideal employers, but at least the teachers could change their management; now they are tied to the apron strings of the governing party: for better or for worse. They have been made to give up their freedom for a few temporary financial gains. When the governing party changes, a teacher may be dismissed with a few hours notice—as the chairman of the C.T.B. was recently dishonoured. To keep their jobs, teachers might have to be political longjumpers.

- The children: it is the children who are most fully enslaved. They are not free to choose the type of schools they like, for there is only one manage-

Continued on page 2

## 25,000 children demonstrate their faith at Tewatte

(by a "Messenger" reporter)

THE BIGGEST EVER CROWD OF CHILDREN SEEN AT TEWATTE, WITH AN ESTIMATED 25,000-STRONG GROUP OF CHILDREN, GREETED CEYLON'S METROPOLITAN AT THE ANNUAL CHILDREN'S DAY HELD ON SATURDAY, 3 DECEMBER.

Boys and girls wore black ties and black bows and ribbons, black badges and crosses of diverse sizes obviously accentuating their grief at government's taking over of their schools.

From an early hour the children began arriving at the venue in a continuous array of buses, vans, lorries and by train and cart. Hundreds of them did the trek to Tewatte on foot.

The groups of children came from remote corners like Beruwala and Bambukuliya and even from beyond Madampe.

#### HIS GRACE'S ADDRESS

Addressing the massed rows of children under the shady rubber trees, His Grace the Archbishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., stated that it required great faith to be grateful to the Blessed Mother in hours of happiness.

"But," continued His Grace, "it requires greater faith to be thankful to Her in a time of grave crisis like the present, when clouds hover everywhere."

"I am proud of you all, my very dear children, that you have come this day in such large numbers. Your demonstration of faith in this hour of calamity is most consoling and most admirable," declared His Grace in accents of deep emotion.

His Grace spoke in English and Sinhalese and his sermon was translated into Tamil by Fr. J. M. Saverimuttu, O.M.I.

Proceedings commenced with community singing at 8-30 a.m., conducted by Fr. Joseph Cabraal.

Leading the prayers for the protection of schools, His Grace with arms outstretched, prayed: "We are concerned with the faith and the environment conducive to the safe-guarding of the faith". His Grace also renewed the Consecration of the children to Our Lady.

It was announced that the Altar of the new Basilica will be the children's very own.

Thousands of little children's hands placed their offerings to their Blessed Mother.



Picture by Ignatius William



# The Messenger

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SATURDAY, 10th December, 1960

## A word of thanks to Buddhists

WE feel indebted to the Buddhists, and we would wish to express our thanks to them. It appeared at one time that December 1st, which was going to be a day of mourning to us, would be hailed as a day of rejoicing by them. But what actually happened was that, very graciously, our Buddhist friends omitted the external observances which some of them had earlier planned.

We are sincerely grateful for this gesture, though there surely are those among them who feel differently from us on this vital issue. That such consideration for the feelings of others should prevail even at a time like this, is a happy augury for the future, when we hope, Lanka will once again be the peaceful and harmonious land it used to be.

## The Church and Fee-Levying

AS we say elsewhere in this issue of our paper, an attempt is being made in some quarters to use the proverbial tar-brush on our actions and our motives in an entirely new (but not unexpected) manner. We were certainly surprised at the Prime Minister misrepresenting the demands of the Catholic Bishops; but we were far from surprised at the usual persons who had already begun singing this chorus of a Church whose one objective was to conduct schools for the rich and the privileged, to deprive the poor of the boon of free education, and to abandon them for the souls of those who could pay high fees.

In Parliament and outside it, some of these spokesmen have been at great pains to sing this sad song—a song of a Church's betrayal of the poor! Of course, they choose to forget that at a time when everyone else, including the State, ignored the education of the rural people, it was the Church that stepped in; they choose to forget that when State social services were almost non-existent, it was the Church that catered for the poor, irrespective of religion; they choose to forget that to this very day, when others too are happily awakening to these social duties, the Church goes on, sometimes even in the face of odds, serving the poor who are God's own children. All this and more they choose today to forget, and they will even distort all that we have done and continue to do provided that they besmirch our reputation.

It may be good in these circumstances to recall a statement of His Grace the Archbishop on the 28th of November, which we published in an earlier issue of our paper. "Some have even tried to bring a rift among Catholics," said His Grace, "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." His Grace the Archbishop was pin-pointing the issue of the Grade III and Rural schools which had been raised by some as proof that the Church was ignoring the rural members of her flock. But the strange part of it all is that these complaints and criticisms come from those who are outside the Church, who have never held any kind of brief for our cause, and who are by no means lovers of all we stand for. Could we be blamed if we began to be convinced that their sudden championing of the poor and their misplaced zeal in the cause, was really the fruit of a deeper plan which the Archbishop expresses clearly when he says that "some have even tried to create a rift among Catholics"?

The record of the Church in this matter is nothing of which we need be ashamed; on the contrary, it is something of which we are justly proud, for the Church was the pioneer of free education. Wherever she went, she instructed and taught the poor, and except those with notoriously short and warped memories, others will know that Ceylon was no exception. To this day, this record continues—perhaps not on the large scale on which we would wish to be able to do it, but we have done our best.

The Archbishop has said very clearly that in the negotiations with Government over the schools' question, the Bishops were very much concerned from the very start about the Grade III and Rural Schools, and he has reiterated the earlier statement that one of the earliest requests put forward by the Catholic Board of Education was that Grade III and Rural schools should have the same right of going private as Grade I and II schools. The Archbishop has also pointed out that at an interview that a delegation of the Bishops had with the Prime Minister, once again a request was made that we be permitted to conduct our Grade III and rural schools without State aid. But all these attempts met with no success whatsoever. Every suggestion that was put forward to enable us to run our own Grade III schools and thus shoulder a very heavy burden, was rejected. It is particularly painful that the very persons who had such little sympathy for our cause, and gave such scant attention to the reasons put forward, should turn round today and disseminate the falsehood—for that is what it is—that our prime concern are the rich and the privileged, and the fees that we intend to exact.

It is true that we do not have the full strength of Radio Ceylon at our command; it is true too that we do not have a State-financed Government Press to issue hundreds of thousands of leaflets and pamphlets of carefully chosen speeches which reflect only one side of the case. All this is true. And yet, we must say quite firmly that even in controversy and difference of opinion, there are norms of fairplay that should be observed. Can the Prime Minister truthfully say, after having studied the case we have so painstakingly put forward, that she is sincerely convinced that our prime concern is the aim of fee-levying, and that our chief objective in the negotiations was the request to charge fees? Can the Prime Minister sincerely claim from her own association with the Church, that we are fee-levying-vultures?

If the Government deprives us of the assistance that is ours by right (as tax-paying citizens of the country), then surely let us have at least the means to live. That is all we have asked for. But long before that, long before this question was raised, there were other suggestions that were put forward. If the Government is really sincere in its protestations, why were we refused to run our Grade III and rural schools as private non-fee-levying schools? We wonder!

## CURRENT COMMENT

by the Editor

## Prime Minister's Call to the Nation

MADAME Prime Minister had some hard things to say in the course of her latest address to the nation broadcast over Radio Ceylon—some of which were harsh, and grossly unfair to the "certain religious leaders," about whose identity we were not left in the slightest doubt. While we welcome her assurance that justice will be done, we feel encouraged at her declared intention to make the political freedom that we enjoy today a real and valuable asset by ushering in a period of other freedoms as well. But could we be blamed for feeling apprehensive about the entire outlook, when the Prime Minister uses all the media of publicity at her command, attributes strange motives and campaigns to our religious leaders, and then proceeds to heap them with blame?

"It is most unfortunate," said the P. M., "that this Education Act has been distorted and various rumours have been allowed to spread without the people being told the truth."

Who, may we ask, has distorted the intentions, claims and demands of the Catholic Church? Who, may we ask, has made the fullest use of the State-owned Radio to repeat *ad nauseam* certain speeches (which were not representative), news despatches, press communiques, and addresses, provided that all these bolstered up one side of the case and gave no chance whatsoever to the other view? Who, may we ask, brought into action the entire machinery of government's publicity organs, to present one side of the entire story, while blacking out or misrepresenting the other? And who may we ask, brought out a series of 100,000 leaflets and flooded the land with the case in favour of the take-over, and with occasional "digs" at those who dared to think otherwise?

The Prime Minister has lamented that the Education Act has been distorted and the people had not been told the truth. That is just what we ourselves have been saying. But the distortion and the lack of truth on such a colossal scale could not have come from anyone else but those who command all the means of publicity and who made the maximum use of it, in a heavy barrage of propaganda. Physician, heal thyself, we say! For, if the people have been so ill-informed, the nation knows whom to blame.

### "I must follow..."

ONCE again, Mrs. Bandaranaike has proclaimed her intention to "carry into effect the policies laid down" by her husband. Would we be forgiven if we reminded her that an important point in his policies was his respect for others and his almost insatiable desire not to hurt the convictions of others? Would we be speaking out of turn if we reminded her that just 40 days before her husband's death, he said in very clear terms that however much he may have agreed with the schools take-over, still he would have to respect the religious feelings of the Catholics and others who were strongly opposed to it? And would we be considered impolite if we were to remind her of what she would, doubtlessly, have heard in the Senate in the course of the speech of Senator Edmund Cooray, that even the draft for the section on Fundamental Rights (which provided clearly for the right to have denominational schools) had been prepared but was not enshrined in the Constitution only because of the untimely death of Mr. S. W. R. D. Bandaranaike?

If Madame Prime Minister is following the policy of her husband, may we ask her if she denies that these were important points in his policy?—or is it that there is a revised version today of the late P. M.'s policy?

### Fee-levying

AFTER stating that the Education Act had been distorted, the Prime Minister went on to build up a picture of her own imagination. On the one hand, she said certain religions leave parents with no choice, because

their children should be educated in their schools; but having insisted on this religious obligation, these same leaders "pressed upon my Government that they should be allowed to levy fees and that this right should be given them by law." What a terrible picture indeed! Here are the Catholics—for, quite obviously, these words, as so much else, were meant for us—forcing parents to send their children to Catholic schools paying heavy fees. And of course, the benevolent State of Sri Lanka steps in, and saves the poor Catholic parents from the rapacious hands of the Catholic educators!

This is the kind of tactic that we have been deploring. That anyone at all should build up a mirage of his own and then proceed to blow it to pieces, could sometimes be an amusing pastime. But when the Prime Minister of a country uses all the means of publicity at her command to indulge in such phantasies, and refuses those maligned the same means to answer her, then a joke ceases to be a joke.

Must we really say it all over again? We Catholics have asked for Catholic schools for Catholic children. We have asked for a Catholic atmosphere in which our children could be educated. We

have asked, as law-abiding taxpayers of a democratic country, that these religious beliefs of ours be respected (as stated in the Constitution), and that therefore, in common with other tax-payers, we too should enjoy the very same benefits of free education.

But when all this was refused us, when the freedom of free citizens in a free land was denied us, when Catholics were considered some kind of second class citizens and we were refused what all other citizens were receiving, then and only then did we demand the freedom at least to conduct our own schools with the freedom to levy fees. This right to conduct private schools is one which every single country outside the Marxist world has granted. Not all the journeys of Mr. Badiudin Mahmud will be able to quote one dissentient voice. But that freedom too has been denied us.

Is it fair, we ask, is it just, is it not a distortion of the truth for the Prime Minister to state today that the Bishops were only concerned in asking for the right to levy fees? There are many things which can sometimes be worse than falsehood; and one of them is distortion and misrepresentation of the facts.

## Enslavement of Ceylon?

Continued from page 1

ment. They are not able to choose the type of teachers they make like, for the State alone determines who should teach whom. Those who disagree or dislike the government might have the full venom of the State power directed against them even regarding employment.

The new Act is not an emancipation but an enslavement of the mind. For the Government has control over all the schools, over all the teachers, over all text-books, over the programme of studies and extra-curricular activities such as the celebration of Bandaranaike Memorial or Mahmud Memorial Day. The Government has thus created a wonderful engine for indoctrination. The 2,000,000 children have no freedom but to listen to their teachers who might soon be only Government party stooges and sycophants. This is not an emancipation. Unification of management of schools is no more an emancipation than the government monopoly over Radio Ceylon. In the hands of ambitious, unscrupulous politicians and their pandankarayas the Government-monopolized school system can become like Radio Ceylon a monstrous but effective agency for party propaganda. Monopoly of management of schools might have been condoned if each transient government had a monopoly of wisdom and truth. Otherwise it might be a monopoly for the dissemination of partisan views, as Radio Ceylon sometimes was or is.

The Government is pursuing relentlessly its set pattern for the enslavement of the minds of our people by obtaining control over all the means of the communication of ideas.

It has control over the:

- Schools: where the minds of the children are formed.
- The radio: which it abused unashamedly; for instance, in all this discussion about the schools "take-over" it did not allow any time over Radio Ceylon to anyone except to the government supporters.
- The press: may soon be controlled by a press council, which will permit only pro-Government news and views to be doled out to the public. Already it has been intimidated.

- Public meetings: are virtually impossible due to the ban on the use of loud-speakers. Even before that, those who opposed the Government in public utterances were being questioned by the C.I.D.
- Telephones: it is alleged that telephones are tapped.

The pattern of enslavement has been operating so effectively that already a good many are afraid to voice their views against the Government for fear of reprisals.

In this new "emancipation" no one has gained in freedom, everyone has lost part of his freedom; every denomination has lost its rights in education. All in Ceylon are being progressively enslaved in mind and in body.

Hence what we witness today is not the emancipation of education but the enslavement of the mind, the end of freedom in education. This is really a red letter day in our country, as some government parliamentarians observed; for only in red countries do such conditions prevail outside Ceylon. It is time the government stopped this misguided ballyhoo about "emancipation."

The struggle of the Church is not only for spiritual values of the Catholics; it is also for the freedom of the mind; for the child it is for freedom from indoctrination; for the parent it is for freedom from the "take-over" of his children; for the teacher it is for freedom from shackles of a partisan monopolist employer.

Our struggle is for the freedom to teach, for the freedom to speak, for the freedom to publish and disseminate one's ideas. The Prime Minister spoke of freedom from ignorance, but how does monopoly of education as such help to dispel ignorance? It is not monopoly of education but the existence of several schools of thought that can guarantee freedom from ignorance. It must also be remembered that freedom from error is even more important than freedom from ignorance.

All who cherish freedom of the mind appreciate the contribution of Catholics to the country by resolutely opposing the enslavement of the mind even when it is ironically called "emancipation" of the scope of education.

A CATHOLIC TEACHER



# WHY OUTSIDE THE NATIONAL SYSTEM?

HIS Excellency the Governor-General in his prize-day address at Royal College on 2-12-60 is reported in the daily newspapers of the 3rd as having said that "those who control the 55 schools that have decided to be outside the national system of education may decide that they too should join the unified scheme."

This is the first time we hear that private non-fee-levying schools will be outside the national system of education. We have all along been given to understand that the right to run such schools was granted by the Education Bill.

He is also reported as having said "the collection of ten million rupees every year as alms is only possible if the heat of the cauldron of hate in every home is maintained increasingly."

By saying this His Excellency virtually admits that the bill which allowed schools to run as private non-fee-levying schools imposed conditions that were practically impossible. We are justified in presuming that the framers of the bill were aware of this. What are we to think of a Government which legislates in this manner?

Finally we would like respectfully to correct His Excellency on one point. If the task we have undertaken is at all possible, it will not be because we 'heat the cauldron of hate,' but rather because we nurse the fire of love for our religion and our Church. This fire is infinitely more powerful than the fire of hate. It comes from God, while the other comes from the Devil.

C. W. Amerasinghe,  
President, St. Francis Xavier  
Society, Kandy.

## Freedom of Choice

WHEN Mr. Dahanayake, M.P. for Galle, was Minister of Education, he took a great delight in being called "Bunis Mama."

It would appear that our new Prime Minister is equally happy to be called "Anurage Amma." She is reported to have said at the graduation ceremony of the Royal Primary School: "We were told that to the pupils of this school I have always been known as 'Anurage Amma.' I hope I shall continue to be so to them."

We also hope, that in her exalted position as Premier of all Ceylon, she will be "Amma" to all the children of Sri Lanka. This we do in spite of the fact that she kept 5,000 "ammas" standing on the pavements opposite "Temple Trees" in drenching rain for six long hours and sent them away without giving a hearing to a deputation from them.

May the Premier recognise even now that the sons of those 5,000 women, who were treated in such a cavalier fashion by her, are as dear to them as her own son Anura is to her. Moreover may she give these mothers the freedom to send their children to schools of their choice,

which freedom her own mother and she herself exercised.

C. A. Senanayake.

Ratnapura.

## That Radio Talk

WE have all listened in to the talk given over Radio Ceylon by Bishop Lakdasa of Kurunegala, and as an Anglican I write to express my views.

Bishop Lakdasa's comments come at a most unfortunate time, and I feel

that he has stepped right into politics by his untimely talk. He should have realised that every publicity would be given to his talk, and that it would be made to appear that he represented the views of the Protestants, particularly the Anglicans. Had he had a convocation of the leaders of the Anglican Churches, priests, wardens, etc., and obtained their consent to give this talk, there may have been some justification. Or else, had he opened his remarks with a Minute that he was speaking only for himself, he would have been better understood.

As it is, the learned Bishop has clearly "spoken out of turn," and will undoubtedly antagonize other Christians who do not share his views, and this is very unfortunate because it happens at a time when all Christian churches are making a move to unite in one religious body.

An Anglican.

Moratuwa.

## II

THERE appeared in the *Ceylon Observer* of the 30th November a summary of the "Messenger's" (special issue) Sub-Heading on Rev. Lakdasa de Mel's attitude towards the "schools issue."

The "Observer" thought it proper to give the heading to this news item in such a way as to make the readers conclude that the Prelate's view painted the "Messenger" alone.

It is indeed a pity that they forget to realise that the "Messenger" speaks on behalf of the Catholics. According to the Editorial, it was not the "Messenger" but the "Catholics" who are pained; and it is so indeed.

This is indeed a grave moment! The Government, we know, could control education but they cannot do likewise with our children.

J. V. Sebastian.

Colombo.

## A Goliath meets a David

WHAT a strange democracy! One has "to rush to finalise talks

with the Police" and yet call the Catholic problem "an easy one"! The Honourable Finance Minister with democratic tranquillity recently stated at Ratnapura what once Goliath saw in David—an easy problem!

Does a democratic government use parliamentary methods to solve any problem or resort first to the Police as the only measure possible? Are the Police to detect crime and help to reform criminals or suppress and subdue the legitimate demands of a

divine organisation that has been justly defined as "not hostile" but peaceful in its methods? Substitutes are possible only in a materialistic economy but when it is a question of the spirit no compromise is even thinkable.

The Catholic conscience obliges us unreservedly. However stringent the laws of God may appear to others, to the believer they leave him entirely autonomous and free and have only his happiness as his end.

May God save us from those who believe like Tharasmarchus of Plato's Republic "that might is right and rightly so."

Amir.

Jaffna.

## Soviet Culture

QUERIED a Catholic one day last year: "Is it wrong for us to buy Russian books?" A Protestant friend saw me with one and said: "You being a Catholic buy these books?" You are financing the Communists." I have stopped buying them since, but you should see these books! They are well written and so beautifully bound and illustrated. They are so cheap, too! "Your friend is right," I said. "Besides, you never know what tricks those Communists are up to."

On the 1st and 2nd December, there was revelation in the *Times of Ceylon*. "We are a poor people," Sir Oliver has wailed. But we "poor people" have paid Rs. 75,258 for the propagation of Communist cultural activities in Ceylon, Rs. 46,832/20 in 1957 to Communist Rumania, a Soviet satellite, for arts and crafts (rather, for artifice and craft) and in 1958-59, Rs. 28,426 to Soviet Russia! This besides Rs. 5,502 spent on air tickets for Tashkent Writers' Conference and Rs. 652/40 as Tashkent Conference subsistence—on Tashkent of the Soviet Union—thus bringing the total to over Rs. 80,000!

Of the Rs. 28,426 spent on Soviet shows, the Arts Council of Ceylon has given Rs. 1,020 to set off losses incurred on the *Soviet Film Festival*, Rs. 632 on the Soviet Art Exhibition and Rs. 682 on the Soviet Book Ex-

hibition. Small wonder they are able to sell their books so cheap in Ceylon!

Violet Fernando.

Negombo.

## Dr. Guruge

I THINK that some of the references Mr. W. L. S. Candappa made in his recent letter to Dr. Guruge are in very poor taste and I am sure that the average Catholic will dissociate himself from the impression Mr. Candappa's letter might create.

The way in which the difficulties which faced Dr. Guruge in his early school-life were surmounted have roused in me (and every right thinking Catholic will agree with me) a very high regard for Dr. Guruge's father and for Dr. Guruge himself.

Here was a gentleman in difficult circumstances who must practically have martyred himself to provide his son with a good education, and here was a son who rose to the occasion and made the best use of the sacrifices, made by his father and the opportunities a Catholic School extended to him irrespective of his religion. Such perseverance against difficult odds is indeed praiseworthy.

D. H. Horace Perera.

Colombo.

## The L.S.S.P. and the take-over

IN a statement released to the Press by its Party Secretary, the L.S.S.P. pledges its full support to the Government—a Government which not so long ago was denounced as "reactionary" by ALL the Leftists. Yes, "Progressive" the Government has become, by progressively making democracy only a farce.

It also appeals to the "workers and peasants of this country and particularly the organised workers." Yes, sweet and familiar phrases these are; we know what these "Workers" and "Peasants," Governments today are.

It is very unfortunate that even at this late hour the "Peasants and Workers" have not realised the full implications of Government's action, but I fervently hope that it will not be very long before they realise the grave incursion into human rights and freedom the Government has crept into, through the dictates of the Leftists. "Peasants and Workers" will not be deceived all the time.

The L.S.S.P. is obviously highly relieved at the death blow struck at denominational schools, Catholic in particular. The L.S.S.P. has been agitating for over 25 years for a "unified" system of education, because they knew full well it is the young mind that can be easily turned and moulded into their materialistic way of thinking.

Let the L.S.S.P. take to heart that while they are rejoicing at this grave injustice perpetrated in the name of the Nation, they also stand exposed to the intelligent and reasonable-minded citizens of this country as "the traitors of the nation."

J. E. Mendis.

Colombo.

## CHRISTMAS'S TREES

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Nuwara Eliya.

## ETERNAL LIFE

A Catechism with a new orientation and emphasis by B. Wm. Jesuthasan, O.M.I.

Culled from the recommendations by Cardinals, Bishops, Priests and Teachers:

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1613

• Why not have

## Your Christmas wish in the Messenger?

Numerous readers have expressed their desire to send out their Christmas Wishes this year to friends and relatives, through the medium of this paper.

In response to their requests, provision has now been made to carry readers' Christmas Wishes in the *Messenger Christmas Number*.

Such personal wishes will, perforce, have to be brief.

Get in touch with the MANAGER, CATHOLIC PRESS, BORELLA, immediately.

## Our Next issue

THOUGH THE ISSUE OF THE MESSENGER BEFORE CHRISTMAS IS USUALLY SUPPRESSED, A SPECIAL ISSUE OF OUR PAPER WILL BE AVAILABLE ON FRIDAY, THE 16th INSTANT.

Our special CHRISTMAS NUMBER will be ready on Friday, the 23rd. Please book copies early.

## R. I. P.

Rev. Fr. M. Mathew thanks all those who sent him messages of sympathy on the death of his mother. We request the prayers of our readers for the repose of her soul.

Rev. Fr. Reginald requests prayers for the repose of the soul of his father who died this week.

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Principal.

7th December, 1960. 1658

## NEW BOOKS

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# Famine stalks Red China

On 1st October, the "Peking People's Daily," the official organ of the Chinese Communist Party, revealed that a famine is stalking the China mainland and that this year's famine is expected to be "the severest since 1949."

The Communist paper said that wide areas have been suffering from either drought or torrential rains, "affecting 900,000,000 MOU (6.6 MOU equal one acre), which is approximately one-half of the cultivated areas."

Two months ago, the paper reported that the areas affected were 600,000,000 mou, which is about one-third of the cultivated areas. The latest estimate shows that the famine-stricken areas have expanded.

Editorially, the Communist organ in true Mao-fashion called upon the people to give "agricultural production the highest priority." The Communist authorities have also urged the people "to collect wild vegetation" to supplement their meagre diet, and a sort of "competitive

race" has been launched.

According to Communist sources, the Province of Kirin in Manchuria won the race.

Up to September 10, it was reported, the people in Changchun, Kirin, Szeping, Reichen and Tunghua have, within the period of one month, collected 1,100,000 tons of "wild vegetation," and that no less than 870,000 persons are presently engaged in the task of picking edible growth in the deep mountains and dense forests of the province.

The Communists also reported that in Eastern Liaoning Province, in Manchuria, more than 15,000,000 catties (each catty equals 1 1-3 pounds) of wild vegetation have been collected up to September 14.

The wild vegetation collected is of

the darnel variety and is said to be fit for human consumption in lieu of food grains.

In two districts in Shansi Province (Wuhsiang and Hoshun) in North China, the Communist authorities reported that, up to the end of August, 3,000,000 catties of wild vegetation had been collected.

This situation offers a sharp contrast to the story carried in a recent issue of the *Peking People's Daily* that the Chinese Communist authorities, believing that raising the cooking standard is "of primary importance," have inaugurated the first cooking school in Peiping.

The school opening ceremony was presided over by the Deputy Premier, who proclaimed that the school's purpose is "to pool all the know-how of the best cooks in the People's Republic of China and (it) will be directly responsible to the State Council."

The *China News* (September 29) commented editorially: "With the Communists dishing out every day miserable rations consisting of thin rice, congees and salted vegetables and with the Peiping bosses urging the extraction of night soil for human and animal feed, we are at a loss to find any reason for the Red masters' enthusiasm to 'perfect' the Chinese culinary art. The question is how can a people be asked to improve the art of cooking when there is no food around."



# THIS DAY ABOVE ALL

THERE are days — and days ... the "ordinary" dish-pan days of mere drudgery and the "great" days which are milestones in the lives of individuals.

These "great" days are memorable days and they dominate every life-time.

To eight Ceylonese in this month, a day dawns which crowns their life-time, and forever after they will return again and again to this day as a cherished memory.

On December 21st, eight Ceylonese will be ordained Priests of God forever.

They are: Rev. Bros. ELMO PERERA, PATRICK FERNANDO (Galle Diocese), XAVIER DEVADASON (Jaffna), EDWIN FERNANDO, EMMANUEL WICKRAMASINGHE (Archdiocese), NOEL SENEVIRATNE, SIMON FERNANDO (Trincomalee Diocese) and JOY CHRYSOSTOM (Jaffna Diocese). SEE PICTURES.

Rev. Bro. NOEL SENEVIRATNE and SIMON FERNANDO will be ordained at St. Mary's Cathedral, Trincomalee and Rev. Bro. JOY CHRYSOSTOM at the Propaganda College in Rome.

On his ordination day, Rev. Bro. JOY CHRYSOSTOM will broadcast over Vatican Radio to his relations in Ceylon.

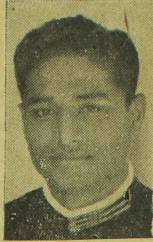
## Large-hearted philanthropist

WHEN a list of Ceylon's truly great philanthropists of other days is taken any time, one name that will certainly loom large is that of the late JOHN LEO DE CROOS.

He was born in Negombo on 11 April 1860 and he died on 29 December 1899. Within the span of his life-time he made his impact felt on a very considerable section of humanity as a shining benefactor and philanthropist.

It is estimated that well over 30,000 poor girls have been helped irrespective of caste, creed, race or nationality, by his benefactions.

Fifty years after his death, in 1950 a short sketch of his life by Mr. C. E. KARUNARATNA was published.



It is interesting to observe that his memory is also perpetuated in the MESSENGER Journalism Awards — THE JOHN LEO DE

States Co-operation Programme respectively.

... on 21 December these 8 Ceylonese will be priests of God forever

The Review carries a host of contributions from guest writers and law students.

## Law College Review

"PROBLEMS of Nationalization" is an article of topical interest in the 1960 CEYLON LAW COLLEGE REVIEW.

Mr. AQUINAS FERNANDO, its young and energetic editor, has done a good job of it.

## Guild Bulletin

THE Catholic Guild of the GOVERNMENT STORES DEPARTMENT, COLOMBO, has brought out its Bulletin for December.

Attractive and useful fare is provided in it.



CROOS MEMORIAL AWARD donated each year by Mr. A. L. J. CROOS RAJCHANDRA, the well known Colombo Advocate, who is himself a public benefactor.

## Familiar name

THE name of DR. H. W. HOWES will strike a familiar chord in thousands of Ceylon folk. He was Director of Education here.

News gathered recently indicates that DR. HOWES has been appointed Director of the Newman Commonwealth Co-operation Programme and of the Newman United

## CHRISTMAS TREES

S. A. PATCHAKE & SONS

Ph: 437 Nuwara Eliya.

## SITUATION WANTED

WILL kind gentleman offer employment as Clerk, or Conductor-Clerk on Coconut Estate to an elderly person well experienced and recommended in Estates Accounts. De Silva, c/o Mr. Raheem, 635, Peradeniya Road, Kandy. 1653



A. Alexander Perera (Late of Messrs George Stuart & Co., Ltd.)

Died: 7th December 1954

"I call upon the prayers of all those who have known me, of all those who have loved me."

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

Fondly remembered and sadly missed by his wife, Catherine, sons, daughters, sons-in-law, daughters-in-law and grand-children.

"Alexrine," 89, De La Salle Street, Mutwal. 1659

## THANKSGIVING

MY grateful though belated thanks to the Sacred Heart, Mother of Perpetual Succour, St. Jude and St. Anthony, for my son's success in his examination.

1654 A Grateful Client.

GRATEFUL thanks to Our Lady of Perpetual Succour for special favour granted.

Consy. 1661

MY grateful thanks to the Immaculate Heart of Mary, and Blessed Martin de Porres for favour granted. B. M. S. 1650

## IN MEMORIAM



The First Anniversary of the death of my beloved mother was on the 9th inst. Please remember her in your prayers.

Fr. Nicholas Perera, Wattala. 1647

## REQUIEM MASS

A Requiem Mass will be sung for the repose of the soul of Louis M. Wiratunga (died 18th December, 1959) on Thursday, 15th December, at 6.30 a.m. at St. Anthony's Church, Colpetty.

Davidson Road, Bambalapitiya. 1646

## Vesting Ceremony

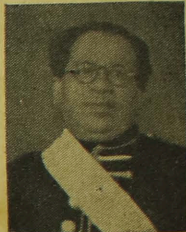
Mr. and Mrs. M. H. W. Fernando earnestly solicit the prayers and blessings of all friends and relations on the occasion of the VESTING CEREMONY of their daughter

BERNADETTE ANNE in the Congregation of the Sisters of the Cross

at Holy Cross Convent Chapel "Bethany Institute," Puthur, Trichinopoly, South India on 21st December, 1960.

"St. Rita," Uswatta, Moratuwa.

1662



Mudaliyar Edwin Stephen Senanayake Illangakoon

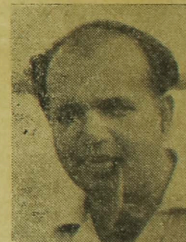
Died 23rd May 1960

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

Remembered with affection on his birthday (14th December) by Mary, Claribelle and Claude.

Club Road, Kegalle.

1664



T. S. Edward Rajah

Born 7. 3. 1916 Died 15. 12. 1959

You were my pride, dearest love, I knew no fear, when you were near, But since the day, God called you dear, What fear, what grief, surround me here.

Fondly remembered and sadly missed by his sorrowing wife and children.

We always sit and think of thee dada, And think of how you died. Many times we have longed for you dada,

Many times have we cried, We never knew that morning What sorrow the day would bring, The blow was sudden, the shock severe,

To loose our dada, we loved so dear.

Fondly remembered by his daughters Mary and Vasantha. 1651

## Schools mag

Here is the final set of "cut-outs" for your Christmas Crib,

