

The Ceylon's Catholic Weekly Messenger

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PRESIDENT OF CATHOLIC UNION OF CEYLON OUTLINES PLAN OF ACTION

CEYLON CATHOLICS ARE ALL OUT FOR CO-OPERATION

But Govt. must create suitable conditions

"THE HERITAGE OF CATHOLIC EDUCATION HAS NOT BEEN BUILT ON THE MILLIONS GIVEN OR DENIED TO THE TAX-PAYER, THOUGH HE HAS THE RIGHT TO A DUE SHARE, BUT ON THE VOLUNTARY OFFERINGS OF MILLIONS OF PARENTS WHO RECKON THE WORTH OF EACH CHILD MORE VALUABLE BEFORE GOD THAN ALL THE WEALTH OF THE WORLD PUT TOGETHER. IN HUMILITY AND DIFFIDENCE IN OURSELVES, BUT WITH COURAGE AND CONFIDENCE IN GOD, LET US FACE THE NEW ERA. IF OUR CONTINUED ENTREATIES WITH THOSE IN POWER TO GRANT US OUR JUST DEMANDS ARE OF NO AVAIL, WE SHALL IMPORE GOD TO GIVE THEM LIGHT TO SEE JUSTICE," DECLARED THE RECTOR OF ST. PETER'S COLLEGE, REV. FR. ARTHUR N. FERNANDO, IN HIS ANNUAL REPORT READ AT THE PRIZE-GIVING LAST SATURDAY.

The Catholics of Ceylon would like to go all out to give their whole-hearted co-operation to Government if Government would only in turn create suitable conditions for such co-operation. This was the opinion expressed by the President of the Catholic Union of Ceylon, Mr. Cyril E. S. Perera, Q.C., who presided.

Stating Catholic apprehensions point blank and addressing his appeal direct to the Buddhists and the government for understanding and consideration, Mr. Cyril E. S. Perera said: "The Marxists and Communists are at our throats. Save us from being strangled."

FIRST GRIEVANCE

"Our first grievance is the denial to us to have our own schools at our own expense to meet a requirement of our religion. When we joined the free scheme we had the right provided by the regulations made under the 1947 Act to leave the free scheme, give up Government aid and charge fees. That right which we already had is being taken away even if we refrain from emphasising the principle that we as tax payers are entitled to proportionate assistance for the education of our children.

"That grievance is greatly aggravated when we recall the election promise published by the Government Party through its General Secretary on the 9th of June, 1960, that denomina-

tional schools without Government Aid would be allowed to continue. The election pledge to us was to allow denominational schools without Government aid. Nowhere was it stated that such denominational schools should be free schools," he said.

SECOND GRIEVANCE

"Our second grievance is that we were not given any time or any proper opportunity to make adequate representations against the present Act before it was presented to Parliament."

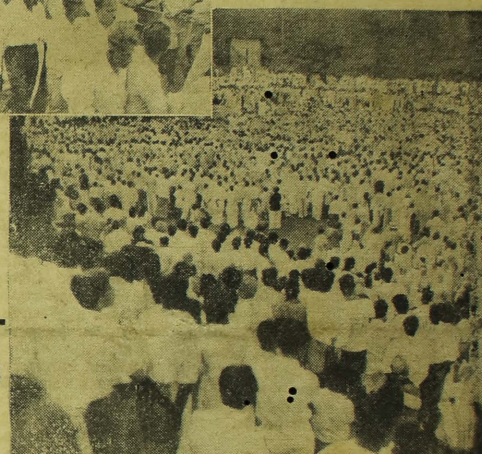
Explaining why Catholics in Catholic schools should be free schools, he said: "Continued on page 8"



Tewatte's crowded hour

(More pictures on page 7)

Over 30,000 answer Metropolitan's call



Tewatte's Hour of Splendour

(from a Messenger correspondent)

THERE was thunder and there was lightning. The skies were heavily grey, and there was an occasional drizzle. But the people came in their thousands to the feet of Mary at Tewatte. It was one continuous, unending stream of buses, cars, carts and pedestrians on December 8th — they came, they stayed through the threatening evening, and they prayed. And as the 30,000 prayed for the Church in this dark hour, the clouds too grew darker — but providentially, and almost incredibly, Mary kept the rain away.

At 4 p.m. on Thursday, December 8th, the ceremony commenced at the old Grotto, whence the statue of Our Lady was taken in procession to the picturesque site of the new grotto. As far as the eye could see, the serried ranks of the faithful stretched, as they wended their way down to the new Grotto. At the rear came the religious, the priests, His Grace the Archbishop and the chariot with the huge statue that was to be installed.

The various parish groups trooped in; the Catholic Nurses in full uniform took their places; the religious and the priests came in. And then His Grace the Archbishop addressed the vast concourse of the faithful, thanking them for their wonderful response to his call. Speaking of the connection between Lourdes and Marx, Fatima and the Bolshevik revolution, His Grace spoke forcefully of the self-same scourge that faces Ceylon today, threatening to engulf it in its grip. We believe in God, but they don't, said His Grace; we believe in an after-life, but they don't; we believe in the soul, but they don't; we believe in the spiritual, but they don't. This is the danger that is threatening all that we hold sacred, we children of God; in the Ceylon of today.

The Archbishop reminded the faithful how in another dark hour of Ceylon's history, Archbishop Mason turned to Mary, who saved Ceylon from an imminent Japanese invasion. "Today, the hour is much darker; the danger threatening us is far greater; the issues involved are even deeper. It is a choice between God and anti-God," said His Grace. And once again, the children of God turn to Mary in continued on page 7

The Pope's Christmas Broadcast

CEYLON listeners can tune-in to Pope John XXIII's annual Christmas Message to the world, from Rome.

It is scheduled for 22 December and can be heard here at 12 midnight.

The message will be broadcast by Vatican Radio and Italy's radio and television network. It will also be broadcast by nearly all of the radio and T.V. networks of western Europe by either direct or delayed broadcasts. Translations will be beamed at Iron Curtain countries by Radio Free Europe. Translations in 30 languages will be broadcast by Vatican Radio.

"No-Popery is dead, Christendom is on the move"

"I DID not have to create an attitude of friendship, I walked straight into it," declared Anglican Archbishop Dr. Fisher at a Press Conference in London on his return from his historic visit to Pope John.

In Rome itself, Fr. Charles Boyer, S.J., of Unitas, who specialises in work for Christian unity, summed up the historic meeting thus: "This is a far cry indeed from the days of No-Popery."

The Catholic daily *Il Quotidiano* ended its very cordial account of the Archbishop's visit with these words: "The Christian world is in a position: God grant it be towards better things."

"Your Holiness," were the Archbishop's first words, "We are making history," and the Holy Father took the unusual step in his address to the Cardinals the following day, of referring warmly to Dr. Fisher, and drawing a parallel between the preparation (Continued on page 7)



OUR CHRISTMAS NUMBER

The MESSENGER CHRISTMAS NUMBER — a perennial favourite with all readers — will be out next week.

A specially selected line-up of seasonal reading is provided this year.

Among its principal contents are the following:

● **CHRISTMAS IN THE ORIENT** — an illustrated feature depicting the Christmas scene in Burma, Japan, Korea and the Philippines.

● **FROM HOLLY TO HOLLINNESS** — a brightly written skit by the Messenger Journalism Award winner, Vernon Lawrentz.

● **CHRISTMAS POETRY** — by Cecil Fernando, Evans Gnanamuttu, Benedict Dias, etc.

● **SCHOOLS-MAG CHRISTMAS EDITION** for the children. The "Austerity Christmas" theme as presented by members of the Schools-Mag. This edition is in an entirely new format.

● **COVER PICTURE** — a beautiful reproduction of the Madonna and Child.

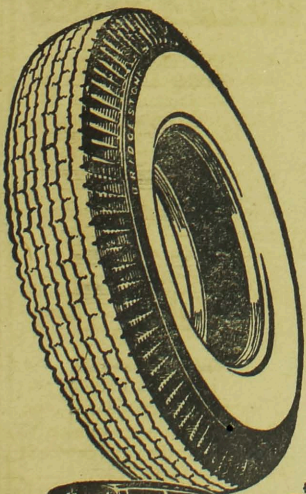
Many more pictures and articles make this year's Messenger Christmas Number worth waiting for.

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RADIO LOG

DEC. 17 and 18: 6-55 to 7-00 a.m.
THOUGHTS FOR THE DAY
(Sinhalese) — Rev. Fr. Quintus Perera.

DEC. 18: 10-00 to 10-05 a.m.
TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

DEC. 24 to 26: 6-55 to 7-00 a.m.
THOUGHTS FOR THE DAY
— Rev. Fr. Z. N. Croos, O.M.I.

DEC. 25: 9-30 to 10-30 a.m.
"STORY OF HIS BIRTH"
— Dason Fernando, Esq.

Fr. Joseph Vaz—Ceylon's Part in the Anniversary

A FEW days hence, on January 16, 1961, Ceylon and India will commemorate the 250th anniversary of the death of Father Joseph Vaz, Apostle of Ceylon and Kanara, and Founder of the Oratory of St. Philip Neri at Goa.

Bombay Archdiocese will commence its celebrations with an open air Solemn High Mass on the evening of January 16, preceded by novenas of prayers and retreats. In Goa there will be Government-sponsored civil celebrations, besides religious functions lasting the whole Jubilee Year 1961-62.

In Ceylon, engrossed in and overshadowed by the schools issue, the ecclesiastical authorities have yet to announce their programme. It can be assumed that it will be on an austere note which our holy apostle Father Joseph, would himself have

wished—because his strength was in the Risen Christ and his weapons poverty and patience and suffering.

The writer however recommends to all Catholic Associations—Legionaries and Sodalists, Young Christian Workers and Xavierian Intellect-

points put forward by Your Excellency to the objectors of the take-over of schools at the annual prize giving of Royal College.

Catholics, we admit, are conscientious objectors on a 'matter of vital importance to their religion,' in the

and old, rich and poor are solidly behind this move as proved by the ungrudging backing they have given except of course for a few renegades. The magnificent response and the orderliness registered by the Catholic community of Sri Lanka has effectively silenced our bitter critics who attempted to sow the seed of dissension among Catholics. The Catholics have proved that they are not so gullible. It only confirms the traditional saying that the 'Church thrives on persecution.' Indeed, the Government has rendered a singular service to the Catholic Church by forging a unity among Catholics as a result of the unjust legislation enacted. The unity among Catholics and their hierarchy and the return of the prodigals back to the fold is the greatest victory achieved by this protest.

Hence we appeal to Your Excellency to listen to the conscientious objections of the Catholic community regarding this rape of our schools. Our schools are our dearest possession. The Catholic atmosphere is a "must" for our children.

H. Lloyd Fernando.

Moratuwa.

LETTERS

tuals, Catholic Students in Universities and Colleges—to make a special note of this historic anniversary and to try to commemorate it in a fitting manner.

The writer also would suggest the organisation of pilgrimages to churches and places hallowed by our saints' footsteps, such as:

Mannar where Father Joseph Vaz was shipwrecked on his way to Jaffna from Tuticorin.

Jaffna where he commenced his missionary work in Ceylon.

Kandy the centre of Father Vaz's ministry for 24 years and which contains his sepulchre.

It is hoped *Messenger* readers would not lose this golden opportunity to make their own suggestions in order to make Father Joseph Vaz better known among Catholics as well as non-Catholics.

S. Thommanupulla.

Bambalapitiya.

The New Order?

WE are astounded at a report appearing in a daily newspaper on the 'Take-Over' of St. Ursula's School, Badulla. 'Handed over peacefully'? No such thing was done. All we know of the matter is a stormy argument between a high Education Department Official who came in for "Inspection," and a group of from fifty to sixty pupils who began and ended the day with: "We will not give up our school."

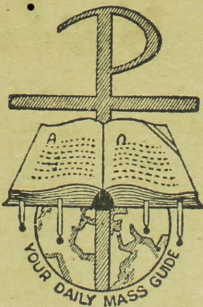
It was only 7 a.m. when parties of pupils who were expected to be on holiday had to be turned back from the school gates because the school authorities deemed it 'unnecessary.' Families lingered in the vicinity of the school from that time till 6-30 p.m. No official made his appearance for the purpose of a 'Take-Over.' The question remains what it has been from the start: Robbery and Rape—SIMPLE PLUNDER AMID INHUMAN THREATS AND GALLING INJUSTICE.

Teachers and Children.

Badulla.

G-G's Speech

It is with great interest as well as surprise that we read the three



Sunday, 18 December: FOURTH SUNDAY IN ADVENT. Violet. Omit prayer prescribed. Preface of Trinity.

Monday, 19 December: Feria. Violet. Mass of Sunday.

Tuesday, 20 December: Feria. Violet.

Wednesday, 21 December: St. Thomas, Apostle. Red. 2nd prayer of feria. Creed. Preface of the Apostles.

Thursday, 22 December: Feria. Violet.

Friday, 23 December: Feria. Violet.

Saturday, 24 December: Vigil of Christmas. Violet. Omit prayer prescribed.

Sunday, 25 December: NATIVITY OF OUR LORD. White. Omit prayer prescribed. Creed. Proper Preface and Communicantes. In 2nd Mass, 2nd prayer of St. Anastasia. In 3rd Mass, last Gospel of Epiphany. (Unless otherwise stated, the prayer prescribed — Archdiocese: "against persecutors of the Church" — is always said).

BISHOP SHEEN SPEAKS



SUPPOSE one took a thousand feet of movie film, cut it up into a thousand pieces, scrambled them, and then showed them in succession on a screen. That would be a sample of how some people look on world events, namely, as a meaningless succession of happenings tied together by no common thread other than the fact that they constitute "late news." Social and political upheavals round about us are seen as happening in a vacuum, without any relation to what has gone before, or without any relevance to the future. Nothing

is so holding up the modern man's understanding of world events as his neglect of history. Actually, there is nothing really very new happening in the world today; there are the same old things happening to different people.

Betrayal

How pitiable is a loss of memory or a mind with amnesia which cannot make any adjustment of a present experience to past life. What memory is to man, that history is to civilization. As no one can think unless he goes back into the store-house of his memory to draw out thoughts and experiences as the basis for new thoughts, so neither can one rightly interpret news and events when one recoils from history. If there is anything that distinguishes a man from the monkey, it is his consciousness of duration. But today the emphasis on youth, the catering preponderantly to juvenile tastes, the decline of parental authority, and the identification of progress with contempt of the past, have all conspired to an amnesia which tokens a betrayal of the heritage of civilization.

Paradox

We live in a revolutionary age, but the revolutionary spirit did not start with the Russian Revolution. Actually there have been three great revolutions in the last four hundred years. Within the last two centuries, one that gave impetus to the present was the French Revolution, which was political in nature. This was a revolution on the part of the middle classes against the Royalists, as the Communist Revolution later on was a revolution of the masses against the bourgeois or the middle classes who had become capitalists. There has actually been a continuous revolution for several hundred years, one growing out of the other.

Now turn to the East and to Africa where the vast majority of people are like giants being roused from a long slumber, but endowed

with new power after long repose. Are the revolutions, even the nationalistic ones, unrelated to the West? It would seem so at first, because most of them have a contempt for the West. The answer is in the negative. First of all, the leaders of the revolutions in Asia and Africa for the most part received their education in the West; second, the Communism which inspired some revolutions such as China's is Western in origin, inasmuch as the entire ideology of Marxism was the result of the decadent European thought of the seventeenth and eighteenth century Europe. Third, the constitutions which the new States adopt, are somewhat in the line of the French Revolution; fourth, hidden in the hearts of a small proportion of the people, as a leaven in the mass, are those who live by the superior insights given to them by Christian missionaries who came from the West. Thus the revolutionary movement which began in Europe and was spread first to the bourgeois, then to Eastern Europe, then to the proletariat is now fomenting Asia and Africa. Thus there is a paradox: the debt of the new nationalisms of the world is to the West, but on the other hand, they are anti-Western, due principally to Communist propaganda, and to the bad taste left from the era of colonialism.

Spirit

History still has a deeper meaning than this revolutionary background, but only those with faith in God can see it, namely, the rise and fall of civilizations are a kind of a Way of the Cross or a roadway on which is worked out the advancement of the Kingdom of God. Judgments come to nations which are their fall, as a head-ache which is a judgment, comes to those who do not eat. Each nation has its moment of grace, its decline and then its disaster. The real problem of the world is to find unity — materialism cannot do it for materialism divides and separates; men can quarrel over the division of a dollar. Only the spiritual unites; the more men know poetry and the more they say prayers together, the more they are united. The unifying spirit comes from religion, and it is to the Divine that men must look for unity. Nations cannot unite any more than one hundred and twenty pencils can tie themselves into a bundle; there must be something outside of the U.N. to make the Nations United, and that is the Spirit. (Copyright ... Reproduction in whole or in part forbidden).

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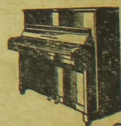
DIVINE Heart of Jesus, I offer Thee, through the Immaculate Heart of Mary, all my prayers, works and sufferings of this day, in reparation for our sins and for all the intentions for which Thou dost offer Thyself continually in the Holy Sacrifice of the Mass. I offer them in particular for the intentions of the Apostleship of Prayer and for those proposed by the Holy Father for this month.

INTENTIONS FOR DECEMBER

GENERAL: That the union and peace of the nations may be increased by the humility and meekness of the Faithful.

MISSIONARY: That Catholics in India may become fully aware of their responsibility as regards the social apostolate.

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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.

ADVENT ... this is it!

THE WORD "ADVENT" IS DERIVED FROM THE LATIN, AND MEANS "A COMING." IT IS BY THIS WORD THAT THE CHURCH DESCRIBES THE FIRST SEASON OF HER LITURGICAL YEAR; THE SEASON OF EXPECTANCY AND PREPARATION FOR THE COMING OF OUR LORD AT CHRISTMAS.

The season of Advent begins with the Sunday following the feast of St. Andrew, November 30th, and ends with Christmas eve, December 24th. As one of the liturgical seasons of the Church's year, it has a special efficacy for our sanctification.

The late Pope Pius XII in his encyclical "Mediator Dei" describes Advent thus:

"In the period of Advent . . . the Church arouses in us the consciousness of the sins we have had the misfortune to commit, and urges us, by restraining our desires and practising voluntary mortification of the body to recollect ourselves in meditation, and experience a longing desire to return to God Who alone can free us by His grace from the stain of sin and from its evil consequences."

"CHRISTMAS LENT"

This is Advent: a time of spiritual preparation. Formerly it was described as the "Christmas Lent." In the Middle Ages a fast was prescribed

for this season.

Violet vestments are used at Mass on Sundays of Advent to remind us of the season's penitential spirit. In these same Sundays we notice that the "Ita Missa Est" is replaced by the "Benedicamus Domino." The "Gloria" is not heard. This joyous angelic hymn is introduced into the Church Year upon the anniversary of its first announcement that Christmas night two thousand years ago.

These signs remind us that we are in a season of spiritual purification of soul in order to receive Our Lord therein at Christmas with the necessary dispositions.

WHY PREPARE?

But why prepare to receive Our Lord at Christmas time when He came so many years ago? Are we to prepare to await the birth of Christ as if it had not really happened? Since it had happened, why all the preparation?

And again, why prepare to await Him Whom we have with us daily on our altars and in our hearts by attendance at Mass and the reception of the Eucharist? It doesn't seem to make sense? Why be so solicitous about preparing ourselves to receive Him on a special day, when we can receive Him every day?

It's all true! We cannot yearn for something that is past, or is happening daily, but only for what is to come. And this is the answer to our spiritual preparation of Advent—we are to prepare for Our Lord Who is to come.

TRIPLE MEANING

Christmas is as much a future event and a past event as it is a present event. Christmas has a three-fold meaning, and it is only by understanding this triple meaning of Christmas that we can hope to understand fully and better appreciate the season of Advent.

The first and most popular meaning of Christmas is that it is the anniversary of Our Lord's birth in the flesh at Bethlehem. It recalls that memorable night when the angels sang and the shepherds in the fields came to adore the newborn King; the night when God became man and the work of our redemption began. This coming of Christ is an event of history; it has happened once and is past.

In our Advent preparation the Church reviews for us the events that preceded and led to this historic birth of Christ, so that as we recall it to mind and celebrate its anniversary, we might better appreciate it and love Our Lord the more for it. However, if we direct our Advent aspirations and preparation and expectancy towards the recollection of this first coming alone, it won't hold much meaning for us. Advent has still another meaning, as is seen in the light of the second meaning of Christmas: Christmas is a present event.

SECOND COMING

On Christmas day Our Lord shall come to us at Mass and in the Holy Eucharist. For this coming we must be prepared. This is the second meaning of Christmas—the coming of Our Lord to man, not as something past, but as a living reality. It is the coming of Our Lord, not in flesh, but in grace.

The season of Advent is a preparation for this reception of Our Lord in grace. We receive Him into our souls, and He becomes our personal possession. If the first Christmas was the union of God and man, then that union takes place again at Christmas 1960, and nothing is lost.

Bolawatte Protests

(from a "Messenger" correspondent)

MARXIST master brains and expert advice from the Soviet Union were behind the schools takeover, said the Ven. Bunnahapola Sri Puspapama Viharadipathi Havane Kirithi Sri Sadhananda Saranattissabhidana Adhikarana Sangha Nayaka of Katugampola Hatpattuwa at a protest meeting held at the R. C. church grounds, Bolawatte and presided over by Rev. Fr. Quintus Perera.

The take-over, said he, was one of a series of steps intended by the Government to annihilate religion and lay the foundation for Communism. The present Government was thoroughly infected with Communism, he told them. Communists were not only enemies of Christians but were real enemies of the Buddhists as well. As Buddhists they could not allow the Government to attack a particular religion. Besides, what the Government did now to Catholicism, would later be levelled against Buddhism, he said. In China and Tibet the Communists had wiped out a large number of Buddhist shrines, temples and dagobas, as well as members of the Buddhist clergy. He called for the intensification of unity, understanding and friendship between Buddhists and Christians in this hour of national importance.

Rev. Fr. Quintus Perera, speaking next, said that the Prime Minister was enmeshed in a trap laid by the Communists. Appealing to Catholics to unite to fight the approach of Communism, he said that whatever measures the Government took to curb their rights, they should stand firm, trusting in God for their assistance.

Messrs. Denzil Fernando, Mayor of Negombo, Shelton Jayasinghe, M.P. for Wattala and Bernard Fernando also spoke.

Antonians rally round Alma Mater

(from a "Messenger" correspondent)

TEACHING IS MORE THAN A PROFESSION, SAID HIS LORDSHIP THE BISHOP OF KANDY, THE RT. REV. DR. LEO NANAYAKKARA, O.S.B., AT THE 34TH ANNUAL RE-UNION OF THE COLOMBO BRANCH OF THE OLD BOYS' ASSOCIATION OF ST. ANTHONY'S COLLEGE, KANDY, WHICH WAS HELD ON SUNDAY, 27 NOVEMBER, AT ST. JOSEPH'S COLLEGE, COLOMBO. TEACHING IS A VOCATION, SAID HIS LORDSHIP.

The teacher takes the place of a parent. But in State schools only academic qualifications are considered, and the teacher thus becomes a mere instructor.

His Lordship said that St. Anthony's had opted to stay out of the State monopoly of education. He was very happy indeed, he said, that the Old Boys had pledged their support. Referring to his recent visit to America, he said that the greatest headache of the American Bishops was the financial problem involved in running their schools. And that, said he, was in prosperous America. In the U.S.A. the second collection at the Sunday Masses was for their schools. But the money came mainly from the poor and not from the millionaires.

The meeting was preceded by Mass and Benediction of the Blessed Sacrament at St. Philip Neri's Church, Pettah, and followed by an *al fresco* dinner.

The election of Office-bearers resulted as follows: President: D. J. Berenger; Vice-Presidents: Messrs. H. D. Joseph, Alban Wijesekera, J. Leslie Pereira, C. Dias and V. Bastianpillai; Secretary: Emilion E. V. Elias; Treasurer: Ben Barsenbeck. An Assistant Secretary, Assistant Treasurer and a Committee of 15 were also elected.

Technical College Catholic Students

THE Rev. Fr. Stanley Wijewickrama, Spiritual Director of the Ceylon Technical College unit of the Catholic Students' Federation appealed for unity and co-operation when he addressed the first meeting of the Unit which was held on Monday, 21 November.

The election of office-bearers for the year 1960-1961 resulted as follows: President: Renny Corera; Secretary: T. Navaratnam; Treasurer: Miss C. D. Fonseka; General Council of Representatives: Miss Y. Wijesekera, David Fernando and Anselm Perera; Lady Representative: Miss Ranece Lawrence.

Kimbulapitiya Parish Union

KIMBULAPITIYA inaugurated its Parish Union last month at a meeting presided over by the Parish Priest.

The following are the officials and the members of the Council.

President: Parish Priest (ex-officio); Vice-President: Mr. K. E. Perera; Hony. Secretary: Mr. H. J. D. Vincent; Hony. Treasurer: Mr. S. Dominic L. Silva; Council: Mesdames P. Millie Fernando, D. Martha Jayawardena, E. A. D. Catherine, Messrs. S. Dominic Silva, E. D. Peduru Appuhamy, D. Nicholas Meris, P. A. D. Benedict, G. Henry C. Fernando, J. J. William Fernando, J. Don Vendrick Leonard, W. D. Wilfred Costa, T. Don Lazarus, D. Richard V. Fernando, B. Simon Fernando, M. Albert Perera and S. D. Alexis.

Kalamulla Celebrates Fatima Feast

(from Josephian, "Messenger" correspondent)

LAST month, in the presence of a large crowd of pilgrims, the annual Feast of Our Lady of Fatima was celebrated at the huge Grotto attached to St. Mary's Church, at Kalamulla, Kalutara.

As a preparation, for the Feast, a week's Retreat was preached by the Rev. Fr. Aloysius Raphael, O.M.I., special features of which were open-air Stations of the Cross, Remembrance (Dead) Day, Reparation Day and Parents' Day. Thousands of parishioners took part in these services.

On Saturday, at 8-30 p.m., the

Rev. Fr. P. Selmer, O.M.I., Superior of the District, sang Solemn Vespers, which was followed by a candle light procession round the church premises. On Sunday, Solemn High Mass was sung by the Rev. Fr. E. A. Bourgeois, O.M.I., followed by the Benediction of the Blessed Sacrament.

Our Lord lives with us here on earth again. He is more with us at every Christmas of our lives than He was to the shepherds and the wise men. His sacramental presence in our souls is a reminder of His coming at Bethlehem. This Christmas is our most faithful guarantee that He had come in the flesh two thousand years ago.

This second coming of Christmas links us with the past and in so doing makes the present more meaningful. At the same time it also joins us to the future, and here again our Advent season takes on a degree of greater importance.

LAST COMING

We now come to the "Christmas of the future," if we may call it that. We have reference to that day at the end of time when Our Lord will come to us as our Judge in all His power and majesty, as the King of Glory to take us to His heavenly home.

If He came to us in the flesh to begin the work of our redemption; if He continued that work of redemption by coming to us in grace; then He will come again, to complete the work, by passing an eternal sentence upon mankind in view of whether that work of redemption was fruitful in us or not.

This is the last Christmas for which we must prepare ourselves in this season of Advent—the Christmas of the future, when time will be joined to eternity and when our *now* will become an *always*. Here is the ultimate goal for which we prepare ourselves in this season of Advent. This is the end for which our efforts and sacrifices are intensified during this time. This is the Christmas for which we daily live and wait!

The Advent season which begins the Church year is an annual reminder of this ultimate coming of Christ.

The Advent season which begins the Church year is an annual reminder of this ultimate coming of Christ. A reminder also that NOW is the time to prepare for that coming.

PAST, PRESENT AND FUTURE

Thus, we see that the prayers of the missal for the Sundays of Advent do make sense and really help us to pray with more devotion.

Our approach to Christmas is important. It is at the Mass on Christmas day, through the presence of Our Lord in the Eucharist, that history becomes present, that our hope becomes a reality. Past and future are linked through the present and become actual before our very eyes.

What we read of past history and looked forward to with hope now merges into one and makes this Christmas the most important of our lives and consequently this Advent the most important of our lives.

"Jesus Christ is the same, yesterday and today, yes, forever," Saint Paul wrote to the Hebrews, 13: 8. This Christmas we should realize this more than ever.

This, then, is Advent: a season in which we are to purify our souls through penance and mortification in order to dispose them properly for the coming of Christ at Christmas.

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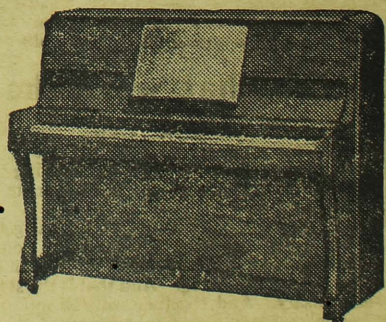
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PENITENTIAL PROCESSION

"TAKE everything from us; we are prepared to be poorer still. But don't lay hands on our precious right of educating our children as we want," said Mr. S. Arulappa, Head Master of Aripu R. C. School, while addressing a large number of parents and children assembled at the Church of Our Lady of Good Health to participate in a penitential procession led by Rev. Fr. N. Gunaseelan, Parish Priest, and Rev. Fr. Francis Xavier O.M.I., bearing crosses and with the processionists carrying black flags.

As the procession returned to the church, Rev. Fr. Francis Xavier, O.M.I., made a stirring appeal to the parents and children to be alert to the dangers from Communists. "As long as Catholics stand united and take orders only from the duly appointed representatives of Christ, the Church will stand," said he. "The moment they do not, the Church falls."

A resolution was passed unanimously declaring that the Catholics of Nanattan would stand united in Christ under His successors and would be prepared to undergo any sacrifices to preserve their rights.

The Messenger

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SATURDAY, 17th December, 1960

The turn of the tide?

AFTER days and weeks of harsh and unpleasant talk, the past week has at last blown a refreshing breath of air over an otherwise dismal picture. Persons in high office — politicians and even others who had no right by virtue of their office to poke their fingers into the political pie — had been using the kind of damaging language that would never have produced the climate for any kind of goodwill or settlement. The word "reactionaries" was being freely bandied about; subversive elements, racketeers, profiteers, colonialists — these are just some of the labels that were being hurled on us. If there was any desire for engendering an atmosphere in which peace and harmony could once again reign in a country that was highly charged, then, the least that could have been done was to stop this kind of name-calling and insulting.

The past week has, as we said, set a most welcome tone in the atmosphere that was once so heavily and unhappily charged — welcome, because it was our conviction (as we then said) that the hand of friendship and goodwill was indeed there on our side, provided that the barest minimum of our demands consonant with our obligations of conscience were respected; welcome too, because we were frankly and sincerely worried how our difficulties of conscience could even be considered by persons who seemed to be more concerned with attributing the sinister motives to our actions and blackening our highest aspirations.

It is in this context that we cannot be sufficiently grateful to two persons in particular — among others — who, while being distinguished Buddhists, have expressed very forcefully the kind of sentiments and reasonings which we feel will help to clear up the present unfortunate atmosphere of Catholic-baiting. We refer, first, to the speech of Mr. S. Wijayatilake, Principal of Ananda College, at the 125th anniversary dinner of the Royal College last Sunday. "Denominational schools," he said, "were educating children long before the Government became aware of its responsibility of educating children. The best their opponents could do was to be gracious when referring to those schools. The present antagonism must stop. Recrimination should be stopped forthwith." That such a forthright warning should come from a leading Buddhist in the presence of such a gathering, even at the risk of courting some unpopularity, is a most healthy sign indeed, that there still are persons in this country who can think calmly, impartially, and unprejudiced by the heat of the present situation.

We refer secondly, to the address by Mr. Dudley Senanayake at a mass rally last Sunday evening, when he said quite categorically that the schools issue was not one between Catholics and Buddhists, but rather "between Marxists and fellow-travellers and those who were opposed to that obnoxious way of life altogether." It is time that interested persons stopped trying to stir the hornet's nest of religious warfare — for that would indeed be a "cauldron of hate" which would spell disaster to the country. But it is a healthy sign that two eminent Buddhists have spoken out so frankly, and we are grateful to them, for in recent times we Catholics have had to taste the bitter pill of even persons who have benefitted most from our educational efforts, turning round on us, to curse us Caliban-like, in the very language they had learnt in the Catholic schools they malign today.

But that has not been all. On the Catholic side too, there have been three speeches which we would wish to pin-point today, particularly because, even in the midst of acrimony, they still speak of friendship and co-operation with the government. The President of the Catholic Union of Ceylon, Mr. Cyril E. S. Perera, spoke out quite forcefully at the Prize-Giving of St. Peter's College last Saturday. Mr. Justice H. N. G. Fernando, declared in the course of his brilliant speech at the inaugural meeting of the Welfare Association of St. Joseph's College, that the sacrifices of Catholics to run their schools "would be giving evidence not of hate or opposition but only of their anxious concern for the educational and religious welfare of their children." And finally, in the course of his convincing speech in the Senate on Monday, Mr. Edmund Cooray appealed to the Government "to accept the hand of friendship and co-operation now offered to them," and to arrive at a fair solution which would "ensure religious harmony and concord in this country."

We echo the sentiments expressed by every one of these speakers. Our hand of friendship remains extended, as it has always been. But we only ask for two things: let our religious convictions be respected, and let those in positions of authority refrain from making painful and insulting gibes at our schools and at all that we hold dear and sacred.

The tail that wags the dog

AFTER a chequered history, the Lanka Sama Samajist Party celebrates its twenty-fifth anniversary tomorrow. It does so at a time when it has performed one of the most startling somersaults of its existence, and found itself in the very fortunate position of a tail that wags the dog.

It is not every political party in the world that gets rejected by the voters in two successive elections, that finds its popularity perilously waning, and still, finds itself in the incredible position of being the appendage that wags the governmental dog. And that is the story of the L.S.S.P. on its 25th anniversary. And together with them, we must include their newest bed-fellows, the Communist Party of Ceylon.

This, then, is the strange picture: out of a total of about three million votes cast at the last elections, the L.S.S.P. received only 222,000 (about 7 per cent.), and the C.P. only 90,000. And despite the negligible backing received, these two Parties have so jockeyed themselves into position that they have succeeded in getting the Government to carry out their policies.

A new era of Marxist action has opened out in Ceylon — with the marriage between the L.S.S.P. and the C.P. on the one hand, and the triangular union between the blatant Marxism of the L.S.S.P.-C.P. combine and the proclaimed democracy of the S.L.F.P. on the other. It would be interesting to watch out for further developments after the Jubilee celebrations this week. For, new moves there are bound to be — moves in which the Marxism and the anti-religion of the L.S.S.P.-C.P. partnership are sure to carry the government even further on their Marxist shoulders. One need not be a prophet to see the signs of the times.

WHO SAID COLONIAL?

THE Hon. the Prime Minister repeated once again last Saturday in her address to the All-Ceylon Village Committees Conference, her charge that the denominational schools are "colonial" in character and therefore outdated. Here are her words:

"This law has brought to an end a system of education which was designed for a colonial structure, which was of benefit to the colonial masters and later to their local agents." (Times, 11-12-60).

Let us examine the extent of truth, if any, in this accusation which has been repeated several times without any semblance of proof being offered in its favour.

which were favoured by the foreign imperialists. The poor Buddhists, Hindus, Muslims and Catholics had to fight hard under the leadership of Fr. Bonjean to obtain some financial assistance for their schools. In British times, if any schools were designed for a colonial structure, they were the State

decades. On the contrary most Afro-Asian countries help the denominational schools. Ceylon, under Mrs. Bandaranaike, is the only country in the whole of the free world to deny religious schools the right to exist even without State assistance — as in the case of the Grade III schools. Surely what is good for India, Pakistan, Burma, Japan, Malaya, Indonesia, Vietnam, Philippines, and every free country cannot be bad for Ceylon or be only "for the benefit of the colonial masters".

All accused

In this charge all religious groups are accused by the Prime Minister of having conducted schools for aiding the colonial masters then and now. Buddhists, Hindus, Muslims, Christians, and Catholics are condemned by the Prime Minister, for all these religious denominations had assisted schools which were "taken over" on the 1st of this month. This is an attack as universal in scope as the now notorious phrase of the humble servant of the public who called the nation's educators "racketeers" or rather "profiteers," according to the recently "corrected version" of his speech.

Three Counts

The charge of colonialism is three-pronged. The denominational school system:

- (a) "was designed for a colonial structure,"
- (b) was of benefit to the colonial masters,"
- (c) "and later (of benefit) to their local agents."

Our contention is that all these three counts are false, and unproven. On the contrary the truth is that if any schools deserve this charge it is the State schools; and the new State-controlled system of education seems eminently designed for a new colonial structure, for the benefit of the new colonial masters and their local agents.

Not colonial origins

The denominational school system, i.e., the control of education by the religious bodies, did not originate in the colonial times or because of the colonial masters. The Buddhist, Hindu and Muslim educational traditions are much older than the colonial era which began in 1505 in Ceylon. The *Pansala* and the *Privena* schools are indeed ancient institutions. They are Buddhism's legacy to the Sinhalese people and are in Ceylon almost as old as Buddhism itself. But they did not originate in Ceylon or with Buddhism. They are far more ancient — they are *Arya* in origin (cf. Walpola Rahula *History of Buddhism in Ceylon*: Chap. 17 on Education). The Buddhist denominational school rightly understood is only the modern expression of that tradition.

Likewise the Catholic denominational schools are from the ancient tradition of Catholicism which too came to Ceylon from abroad like Buddhism, and now form part of the heritage of Ceylonese Catholics. Some of our schools may have been started in Ceylon during colonial times, but they are not colonial in structure for they date back to the first centuries of the Christian era and are found in almost all free countries of the world.

It is the State schools which may have been founded by the colonial overlords to suit their purposes. Thus the Dutch Government established the first State schools after confiscating the Catholic schools which were established by the religious orders in Portuguese times. In the Dutch schools, religion was subordinate to the State. Later, during the British times, it was the Protestant schools

by A Catholic

schools, like Royal College. Hence to destroy the denominational schools and to make all schools State-managed is really to return to the colonial policy of the Dutch.

Even if...

Even if the denominational schools were of colonial origin, which they are not, does it follow that we should destroy everything that comes down to us from colonial times. Are not many other institutions in Ceylon very much more of colonial origin: our political and social institutions, our medicine, law, norms of justice, our roads, railways and bridges, our Tea and Rubber plantations, our Sciences, our University, and Parliamentary democracy itself? Will the Hon. Prime Minister put an end to all these in her anti-colonial zeal?

Destroyed colonialism

The denominational schools were not only not colonial in origin, they did not really benefit the colonial masters; for, in the long run, they destroyed colonialism itself and helped to usher in the era of freedom in Sri Lanka and many other former colonies. Before denominational schools were re-established in the 19th century, Ceylon was very far from the "freedom from ignorance" about which Mr. S. W. R. D. Bandaranaike spoke in 1948. The denominational schools spread the light of learning in Ceylon and helped to prepare a generation of leaders who were capable enough to "man the administrative machine," not "for the benefit of the rulers," as the Prime Minister impugns, but for the benefit of Ceylon.

A man of the calibre of Mr. S. W. R. D. Bandaranaike — a worthy product of a denominational school of nearly fifty years ago — was no mere pen-pusher or cringing stooge of British imperialism. It was men like him and the entire galaxy of fighters for freedom (most of whom were educated in denominational schools) that made independence a reality in Ceylon. We could mention hundreds of other eminent names in this regard; suffice it to add two more, viz., the late Mr. D. S. Senanayake, the Father of Free Lanka, and Sir Oliver Goonetilleke, the chief negotiator for our freedom, both products of denominational schools.

It is therefore clear beyond doubt that the denominational school system which was liquidated at the beginning of this month was one of the chief causes of the end of colonialism in Ceylon. It is a cause of our freedom.

Other countries

Denominational schools, specially Catholic schools, exist in almost all the free countries of Asia and Africa. They were established, as in Ceylon, during the last few centuries. But they have not been destroyed in any other country that has freed itself from colonialism during the past few

Local Agents?

Who are the "local agents" of the colonial powers and which are the colonial powers to whom the Hon. Prime Minister refers? We challenge her to explain clearly to whom she refers, and to prove her accusation that denominational schools are run for the benefits of any foreign colonial power. These accusations coming from the head of the State are most serious and cannot be lightly brushed aside. They must either be conclusively proved or graciously withdrawn.

New Colonialism

The truth of the matter is that the State-monopolized school system can very easily become one "designed for a (new) colonial structure." The real colonialists of today are the Communists in Russia and China. The old colonialism of the West is dead in South-East Asia and dying in Africa. But not so Russian colonialism that has subjugated Estonia, Finland, Latvia, Lithuania, Poland, Czechoslovakia, Rumania, Bulgaria, Eastern Germany, Hungary and Mongolia, and Chinese colonialism which has brought under its iron heel North Korea, Vietnam, Tibet, Ladakh in North India, and is now capturing Laos.

In the hands of Marxists, who were the chief supporters of this Bill in Parliament, the State school could become excellent means for propagating the anti-religious and anti-national doctrines of these new colonialists. The new State schools will then "benefit the colonial masters" in the Kremlin and Peking, and their "local agents" — the Marxist leaders who are planning to overthrow the present Government and impose their dictatorship over Ceylon. It is only in Communist-controlled countries that the entire system of education is State-controlled as in Ceylon.

Vision

We are distressed that a person placed in so eminent a position as that of the Premier should make such baseless allegations against the religious schools in this country, of all denominations. We can only hope that better counsel will prevail in the task of fashioning the educational policy of our country. Leadership and statesmanship require vision and magnanimity. The Indian Prime Minister, whom the late Mr. S. W. R. D. Bandaranaike admired and often emulated, has shown how the denominational schools can be admirably fitted into the national system of education. Jawaharlal Nehru has not destroyed them as if they were relics of a colonial era. He is a man of vision, one who realises that a truly national system of education must be based on the history of a people and that, as he says, "out of the past as well as the present we have to build the future." Only great men can build, while anybody can destroy. The future will reveal to which category our present rulers belong. It is theirs to shape our destiny, to destroy the heritage of the past, or out of the past and the present to build up a noble future for a united and happy Ceylonese nation.

Friday December 23rd

is a day of fast and
abstinence.**OFFICIAL****Ordination to the
Priesthood**

HIS Grace the Archbishop will preside at an Ordination Ceremony at St. Lucia's Cathedral, Kotahena, on Wednesday, 21st December, at 7-30 a.m.

The following will be ordained to the Priesthood:

Rev. Brothers Edwin Fernando and Emmanuel Wickremasinghe, for the Archdiocese of Colombo; Rev. Brothers Elmo Perera and Patrick Fernando for the Diocese of Galle.

**Archbishop's
Appointments**

17th Dec. 8 p.m. Solemn Pontifical Vespers at St. Lucia's Cathedral, Kotahena.

18th Dec. 8 a.m. Pontifical High Mass at St. Lucia's Cathedral, Kotahena.

21st Dec. 7-30 a.m. Ordination Ceremony at St. Lucia's Cathedral, Kotahena.

24th Dec. Midnight. Pontifical High Mass at St. Lucia's Cathedral, Kotahena.

31st Dec.-1st Jan. Midnight. Pontifical High Mass at St. Lucia's Cathedral, Kotahena.

**Annual Retreats
1961**

Notice to Superiors of Religious Communities, Directors of Sodality, etc.

SUPERIORS of Religious Communities, Principals of Schools, Directors of Sodality, etc., are kindly reminded that they should forward to His Grace the Archbishop the lists for Retreats 1961 furnishing details about the precise dates, language groups, etc., before the 25th December, 1960. Vicar-General.

Feast of St. Lucy

Patroness of the Cathedral and the City of Colombo

HIS Grace the Archbishop will Pontificate at St. Lucia's Cathedral at Vespers on Saturday, 17th December, at 8 p.m. and at High Mass on Sunday, 18th, at 8 a.m.

His Grace desires that all the Reverend Fathers in the City and its suburbs be present at these Ceremonies.

Archbishop's Secretary.

**Perpetual
Rosary**

1. The "Perpetual Rosary" now being organised is to cover the whole year—from now to Christmas 1961.

It will be linked with the Perpetual Rosary already established in several other countries (Italy, Australia, Britain, India, Pakistan, etc.).

2. Turns of 1/4 hour may be booked for every day of a week, a month or the whole year. Even once for the whole year is accepted; but in all cases a definite statement is required how often the turn is going to be kept.

3. Forms for enrolment of members are being printed. Promoters are invited to apply for them.

4. Several pledges have been received already. Lists will be published later; meanwhile everybody is thanked and exhorted to be faithful to the turn and get others too to join.

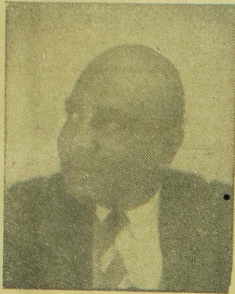
Perpetual Rosary,
Archbishop's House,
Colombo 6.

VOLUNTEERS ARE WANTED!

MEET the man who sold no less than 750 copies of a special issue of the *Messenger*, recently. Determined to reach the stars, last week he put in a fresh spurt of enthusiasm, packed a pocket-full of dynamite into his sales drive and came out of the fray, smilingly triumphant! Total: 1100 copies!!

MR. VIVIAN B. SILVA (see picture) believes the time is ripe for an intensive drive to push up the *Messenger* sales to the peak.

He ought to know what he is talking about because he has been 12 years on the job. Mr. VIVIAN



B. SILVA is a Charman of the Streets Sales Committee which handles the *Messenger* sales as well as those of its sister paper, the *Gnanartha Pradipaya*, *Social Justice* and other publications.

His familiar figure can be seen often-times at his regular beat opposite St. Philip Neri's Church, Pettah.

Streets sales have been thoroughly organized and many key points in the city and in the provinces have been covered in recent times; but Mr. VIVIAN B. SILVA is on the look-out for an army of volunteers, for a more concentrated drive is now being planned.

Can you help him? Volunteers please contact him at The Senatus

Office, Legion of Mary, No. 3, Maliban Street, Pettah.

MR. SILVA also feels that much useful work can be done in the new sales drive by individuals attached to the various Catholic Guilds, Associations, etc.

Why not get in touch with him TODAY?

**Rajagiriya
remembers...**

RAJAGIRIYA, on the outskirts of the ancient Kingdom of Kotte, recently went gay to welcome His Grace the Archbishop of Colombo, the MOST REV. DR. THOMAS COORAY, O.M.I.

In a felicitously worded welcome to His Grace, MR. OSCAR M. ABEYRATNA recalled the dawn of Catholicism in Kotte and those "forbears and Fathers of the Franciscan Order who shed their blood for the Faith in these parts — MARTIN DE GUARDA, PEDRO DE BELEM, JOAO CALVA and FRANCIS DE BRAGA."

Death came...

KNOWN to a very large number of friends and acquaintances as a simple and selfless Christian, and bemoaned by them, MR. G. E. DE SILVA died on 28 November, after a brief illness.

Educated at Kingswood College and St. Anthony's College, Kandy, at the time of his death he was Deputy Chief Accountant of the Central Bank of Ceylon.

His character and charm left a deep impress on all who had the privilege of meeting him. To none would he refuse his kindness and compassion.

To the end he was what he practised—simple, dignified, thought-

ful of others, and self-sacrificing. May he rest in peace.

ALSO bemoaned by a large number of those who knew him in life, there passed away MR. J. H. FERNANDO, J.P., U.M. of Kegalle.

May his soul rest in peace.

Twilight Tinkle

SPARKLING entertainment is promised in "Twilight Tinkle," a show studded with magic, song and dance and scheduled for Sunday, 18 December, at 6 p.m., at Maris Stella College Hall, Negombo.

MATALE S.O.S.

THIS is in reply to the S.O.S. from a reader in Matale who wants to know whether the *Messenger*-sponsored "Christmas for the Poor" Campaign is to include poor Catholics of all dioceses.

The Campaign is indeed island-wide as has been stressed earlier in these columns.

The *Messenger* is an all-Ceylon paper and it does not cater to just the Archdiocese only, but other dioceses as well.

As such the project includes the poor of all dioceses. Although by the time this appears in print the campaign would have closed, yet this reader from Matale is requested to get in touch with THE MISSION BUREAU, Archbishop's House, Borella before 20 December. His request should be endorsed by the respective Parish Priest.

**We have the light, the
Reds have the heat**

— Bishop Sheen

"WE have the truth, but the Communists have the zeal," said Bishop Fulton J. Sheen, America's most impressive religious speaker and national director of the Society for the Propagation of the Faith, addressing a huge meeting of more than 800 priests, religious and laymen sponsored by the Mission Secretariat.

"They are setting the world on fire and are turning it upside down," he declared.

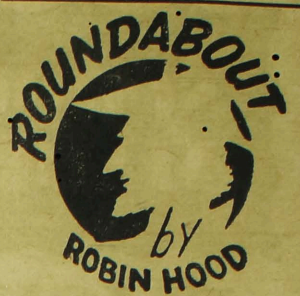
"We belong," said he, "to the most prosperous country in the world and we have to fight that prosperity, not wallow in it."

Bishop Sheen recalled the Scriptural description of the first Christian missionaries as "the men who have turned the world upside down."

The world is "being turned around again," but this time by the forces of irreligion, he said. "Has not the time come when all of us who subscribe to the teaching of Christ, the sanctity of marriage, the virtuous life, are considered 'off the reservation'?" he asked.

Both numerically and spiritually the world seems to be returning to its pre-Christian state, Bishop Sheen said.

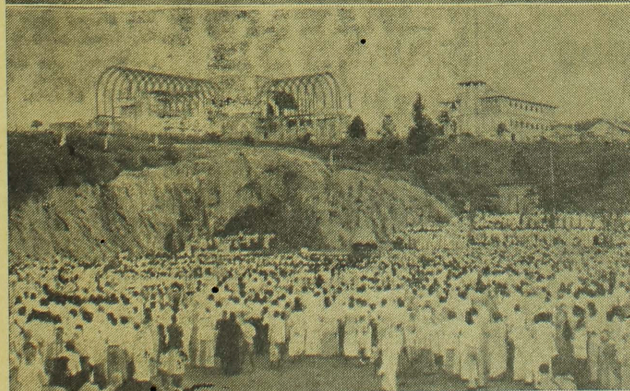
He pointed out that Communism controls 35 per cent. of the world's population, and that although the population of Asia increases by 24



It is in aid of the Marist Brothers Institutions.

Among top-entertainers billed are NIHAL FONSEKA, SANDY REIMERS and THE RHYTHMAIRES.

It's a show for everybody and it ranges from Pops to Classics and from Mime to Music!

TEWATTE CAMEOS

• Pictures show (1) the group of Nurses who participated at Tewatte devotions and (2) a view of the new Sanctuary atop the hill.

Tewatte

Continued from page 1

supplication and prayer. May she save us, said His Grace, as she saved us then.

After Mass, His Grace imparted Benediction during which the consecration to Mary was read out. Earlier, representatives of the various parishes of the Archdiocese had placed their spiritual offerings and petitions at the feet of Mary.

And so ended a memorable evening in the darkness that had fallen over Mary's shrine at Tewatte. The children had gathered round their father in Christ. They had prayed with him. And thereafter they went home with that unforgettable evening deeply pictured in their minds—and with the singing of the mighty congregation as it swelled and filled the valley of Tewatte, ringing in their hearts.

No-popery

Continued from page 1

tions he was making for the Council and the missionary activities of his predecessor Gregory the Great.

The meeting was, no doubt, a great moment in history, and the whole Catholic ecumenical movement will be quickened.

Rosarian Jubilee

(from a "Messenger" correspondent)

PREOCCUPIED as we are with the schools' crisis in Ceylon and political tensions abroad, we are apt to forget that the crying need of the hour is prayer and penance.

We are forcibly reminded of it every time there reaches us, from some Rosarian monastery, news which tells us that this band of heroes is still with us.

One such item of news is that today, at the Fatimigiri Ashram at Vadakangulam, a bed-ridden Rosarian monk is celebrating the Golden Jubilee of his ordination to the priesthood. He is the Very Rev. Fr. A. Susainathar, C.R., who for six years has borne his heavy cross patiently and in conformity with the will of God.

Many who know Fr. Susainathar, as well as many who don't, will be praying for him and offering their Masses today that God may bless our jubilarian, for, it is the generous response to Mary's Fatima request by souls such as this that will save our country from the evils which threaten it.

NOW READY**CATHOLIC MESSENGER
ALMANACS**

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SCHOOLS MAG

Vol. 3 No. 43
17 Dec. 1960

FLIGHT from the SUN

IN that hour of quivering silence between sleeping and waking, Ajit was still sitting on the edge of his bed, his sensitive face clasped in thin, long hands, his thoughts still chasing their tails aimlessly—around and around and around.

Everything seemed so dark and hopeless now, as though nothing could ever come right again in the world. His mind was still cramped with fear at the sudden responsibility that his father's death had brought of supporting his invalid mother and little sister, and over this was the misery and disappointment of having to give up the hopes that had meant so much to him, of becoming a doctor some day.

• DESPAIR

All this and the soul-stirring paltriness of the job he had had to take, flooded his memory sickeningly, frustratingly, until he had to go somewhere, anywhere to escape for a moment the awful loneliness and bitterness of it.

How long he walked he did not know, but the need for fresh, cool air drew Ajit instinctively to the sea he loved so well.

"O God," he thought, "why did You have to weave our lives so closely into a pattern of pain and suffering, and yet why do we have to stand so much alone in its shadows of fear?"

"I wish I could be free, free of all human ties, free as the birds of the air are free!" he cried, and he felt the numbness ease in his soul until he could feel its strong white wings breaking through the gripping dark of his loneliness, winging high over the sea in wide swoops of a mad, ecstatic freedom.

• LOSS

But suddenly, somewhere in his wild winged joy he felt a stab of loss as though he had missed something without which his joy could never be complete. "Perhaps if I am the foam of the sea I shall not need to think or feel," he cried, and the organ voice of the sea filled his ears, its timeless rhythm beating in his blood

until it turned to white salt spray that surged and shattered on the rocks into thousands of shining splinters.

But still something called to his soul, called it more strongly than the current of the sea, until he wished to be a fish, swimming

ing through his veins, tugging him to his feet to stumble into the triumphant glory of its resurrection, into the fierce, joyous but inescapable glory of God's love.

"O God, can You forgive me for being such a fool?" he asked, "Can You forgive me for trying to run away from You and all life? You hung in pain and loneliness for three great dark hours that

ROSANNE PINTO

makes a welcome return to these columns after a long silence. You will enjoy read this delightful lyrical sketch.

• EMPTINESS

For here there was neither joy nor sorrow nor the pulsating, inter-linked warmth of that great love that sprang from eternity and flowed in every soul. The emptiness of his loss strangled him so that he struggled and wrenched against it, until he felt the cord of the net about him, rough and strong like those the Galilean fishermen once used, dragging him inexorably shorewards.

At last the darkness of the sea burnt away from him, and he lay gasping, exhausted, on the shore, and as the sea sucked backwards, backwards, he felt it drag away the last dregs of his loneliness and fear.

The warmth of the sand under his cheek revived him a little, and Ajit felt the slow resurgence of the risen sun's heat warming the coldness of his blood, pouring

draw our little sufferings and loneliness into their shadow. Need we then be ever lonely or afraid when the love that was crushed out of your suffering has been poured into our blood with the bursting blaze of the sun, linking us together and to You in one great harmony?"

And, with the warmth of his hope pulsing in his veins, the boy turned away to enter once more the dark pattern of life that stretched out to meet him. Holy Family Convent, Bambalapitiya.

RECEIPES

• Fish Cake

Ingredients: 1 lb. fish, 3/4 lb. potatoes, pepper, salt, 1 sprig finely chopped celery, flour, margarine.

Method: Boil the fish and mix it into a paste. Boil and mash the potatoes. Mix well together the fish paste, mashed potatoes, also the chopped celery, pepper and salt. Mould into small cakes. Sprinkle well with flour. Heat the margarine and, when smoking hot fry the cakes to a golden brown. Serve hot with made mustard.

Sent by Paulette Abraham, St. Anthony's School, Dematagoda.

• Pineapple Pudding

Ingredients: 1/4 lb. butter, 5 1/2 ozs. sugar, 4 ozs. flour, 1-3 cups of milk, 3 eggs, 1 medium size pineapple.

Method: Peel and cut pineapple into small pieces, sprinkle a little sugar and leave aside, melt butter and the remaining sugar together, add milk and strew the flour carefully and boil, add pineapple only reserving the juice for syrup. Remove from the fire and add yolks of eggs. Lastly add whites of eggs beaten into a stiff froth and mix thoroughly. Put the mixture into a buttered dish and

A SCENE AT A RAILWAY STATION

THE railway station is a very busy place just before the train arrives. Some people pile up their luggage on the platform. Porters rush about carrying things like bags, baskets, and shouting out to people to move out of the way. Some people are seen peeping down at the lines to see the trains coming in. Announcements over the loud-speakers add to the din in the station. Some people

come to meet their friends and others to bid farewell.

All of a sudden the engine's whistle is heard, and the people rush to the edge of the platform. The engine rushes in, puffing black smoke and sending out steam. The screeching of the brakes is now heard, as the train slowly comes to a stop. Even before the train stops the doors of the carriages open out and hasty passengers jump out on to the platform. Passengers waiting to board the train rush to the open doors and

by Suranganie Dunuwille

climb inside the carriages. The luggage is put into the waggons, before the train leaves. Vendors come to sell their goods to those who are inside the carriage. Little children cry because of the loud

noise at the station. After about fifteen minutes the station master blows the whistle and then a green flag is waved and the train starts to move very slowly. As the train moves you can see the heads of the people, and their hands waving to their friends and relations left behind at the station. The din dies away as the train moves. After the train has gone, once again the platform is empty and there is silence. St. Joseph's Convent, Kegalle.

CHRISTMAS IS COMING!



Look out for the Schools-Mag special edition for Christmas. It will feature 4 pages of Christmas reading by members of the Schools-Mag. Commencing with this Christmas edition the Schools-Mag will in future appear in an entirely new format.

bake. Serve with juice made into syrup. Sent by Romany Anandappa, Good Shepherd Convent, Kotahena.

THE Children's Story

FREDA'S STRANGE NIGHT

TEACHER had been reading to the class about aeroplanes, and now Freda's hand was waving to and fro.

"What is it?" asked teacher. "I wish I could go flying some day," said Freda.

"Maybe you will," said teacher.

Nobody in the school-room guessed how soon teacher's words would come true.

It had been a beautiful morning when the children had come to the lonely little country school, some on foot, some on bicycles, and some in the school bus. The sky had been blue and cloudless and everybody had exclaimed "What a beautiful day!"

And so it continued until a little before noon, when dark clouds began to appear, rolling up quickly from the south and blotting out the sun. The wind, which had been soft and gentle all the morning, began to blow in strong gusts, sending clouds of dust, leaves, and bits of paper whirling about the playground.

"I'm afraid there's going to be a storm," said teacher, looking anxiously out of the window. "You had better all stay at school during the lunch hour."

Freda's hand went up again. "I can't," she said. "My mother is sick and I promised to go home at noon and help her."

"All right," said teacher, "if your mother is expecting you, then you had better go. It's going to be a very bad storm. Run home as fast as you can."

"Thank you," said Freda, leaving her desk and hurrying to the door. As she opened it a fierce gust of wind almost blew her over. She began to wish she could stay at school with the others, but mother was sick and would be looking for her, so what could she do but go. She had not been gone five minutes when there was a sudden lull, a dreadful quietness. Then the full fury of the storm broke on the little school. The rising wind rattled the windows and made every board creak while the sky became black as midnight. Louder and louder grew the noise. Teacher knew what it meant.

"Lie down," she cried. "Everybody lie down. Get under your desks. Quickly, it's a tornado!"

The children obeyed. Soon all of them were lying flat on their faces, but above the noise they could hear their teacher praying that Jesus would look after them. "Keep every one of them safe," she was saying. "And especially Freda, out in the storm by herself. Keep her safe too."

Then it happened. With an awful crashing, rending sound, the roof was taken right off the school and went soaring up into the sky. Pieces of it were found later hundreds of yards away. But the children were quite unharmed.

As for Freda, when she left the school she ran right into the path of the tornado. There was no escape, and she thought her last hour had come. The roaring wind lifted her from her feet and carried her through the air for more than a quarter of a mile. Then, believe it or not, it set her down gently not far from her home. You can imagine how happy her mother was when she heard Freda running indoors, all safe and sound, and much earlier than she had expected. The teacher was thankful too, when she heard of it. "You are a very lucky girl," she said.

"I know," said Freda. "And I've had my first plane ride already haven't I?"

"Yes," said teacher. "And your guardian angel was near to save you from being smashed to pieces."

"Someone must have been praying for me," Freda said solemnly.

"I was," said teacher. "And God answered my prayer."



Schools-Mag Enrolment Form

NAME.....
ADDRESS.....
SCHOOL.....
DATE AND YEAR OF BIRTH.....

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

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IN MEMORIAM

Of your charity
pray
for the repose of the soul of



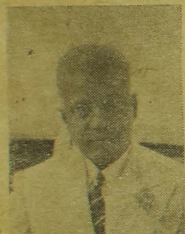
Douglas Jayawardena
Died 20-12-58

Like falling leaves two years have
passed by
But loving memories of you, my
darling son, will never die
Till I meet you at Jesus' feet.
May God grant you, precious soul,
eternal rest
Is my one prayer for ever.

Inserted by his sorrowing mother.
A Requiem High Mass will be
sung at St. Lawrence's Church,
Wellawatte, on the 20th December,
at 6 a.m.

12, Nelson Place,
Wellawatte.

1666



George E. De Silva

(Deputy Chief Accountant—Central
Bank of Ceylon)

Called to rest on 28-11-60

"Blessed are the pure in spirit
For they shall see the Kingdom
of Heaven."

Please pray for his soul.

A Requiem High Mass will be
sung at St. Anthony's Cathedral,
Kandy on 23rd December 1960
at 6-45 a.m.

Inserted by his loved ones
in Kandy. 1680



Gratien Ignatius Perera

Born: 17-11-1898
Died: 22-12-1959

Eternal rest give unto him, O Lord.
A Requiem High Mass will be sung
for the repose of his soul at 7 a.m.
on Thursday, 22nd December, at St.
Lucia's Cathedral.

Fondly remembered and sadly
missed by his sorrowing wife.
Mrs. M. G. I. Perera (Maga),
No. 22, St. Lucia's Street,
Colombo. 13. 1634 1694

Mrs. May Margaret Marshall

When my days are dark and dreary
And my cross is hard to bear
I never let my memory fail me
I think of you and you are always
there.

Died 14th December 1948

In undying memory of my beloved
mummy. Fondly remembered by
your daughter Baby, Victor and
grand-children.

"Mary's Rest"

59 Stafford Place,
Colombo 10. 1993

THANKSGIVING

GRATEFUL thanks to the Sacred
Heart and Immaculate Virgin
for favour received.
1665 Mrs. M. C. G.

GRATEFUL thanks to Our
Lady of Perpetual Succour,
St. Jude Thaddeus for great
favours granted.
Mrs. W. S. Z. 1675

PROPERTY FOR SALE

SALE of property at Rs. 200/- per
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distant 6 1/2 miles Negombo Road,
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middle-aged lady without
encumbrances as a lady's compa-
nion—good home. Apply No.
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Colombo 8.

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CHILDREN'S Diseases! Tonsi-
litis! Asthma! Catarrh!
Swiss Treatment cures perman-
ently! No Operation! No In-
jections! Free consultation:
Medical Clinic, 42nd Lane,
Wellawatta.

ORDER NISI IN THE DISTRICT COURT OF KALUTARA

Testamentary No. 3700

Warnakulasooriyapatabendi Mu-
handirame Eusebius Fernando of
Bandarawatta, Beruwala. — *Petitioner*
Vs.

Weerasooriya Jayawardena Sem-
bukuttipatabendige Meraya Silva of
Bandarawatta, Beruwala. — *Respondent*.

In the matter of the estate of the
late Warnakulasooriya Patabendi Mu-
handirame Leslie Christopher Fer-
nando, deceased of Bandarawatta,
Beruwala.

This matter coming on for disposal
before N. M. J. Rajendram, Esquire,
District Judge, of Kalutara on this
15th day of July 1960 in the presence
of Mr. J. G. de Silva, Proctor on the
part of the petitioner and the affidavit
of the abovenamed petitioner dated
21st May 1960 having been read.

It is ordered that Warnakulasoo-
riyapatabendi Muhandirame Euse-
bius Fernando, the petitioner above-
named, be and he is hereby declared
entitled to have letters of administra-
tion to the estate of the said deceased
issued to him unless the respondent
or any other persons interested shall
on or before the 23rd day of Septem-
ber 1960 show sufficient cause to the
satisfaction of this Court to the
contrary.

Kalutara this 15th day of July 1960.

Sgd. N. M. J. Rajendram,
District Judge.

23-9-60. The date for showing
cause against this Order Nisi is hereby
extended till 18-11-60.

Sgd. N. M. J. Rajendram,
District Judge.

18-11-60. The date for showing
cause against this Order Nisi is hereby
extended till 23-12-60.

Sgd. N. M. J. Rajendram,
District Judge.

St. JOHN BOSCO'S COLLEGE HANWELLA

PRIVATE GRADE I MIXED

A. Classes from Std. Six to H.S.C.
and U. E. Arts and Science

B. Classes for overage students.

Students seeking admission to
these classes should see me at
9 a.m. on the 19th Dec. 1960,
along with their parents or
guardians.

PRINCIPAL.

WHY WE ARE APPREHENSIVE ABOUT OUR FAITH

TWO thousand years ago, on his fateful journey to Calvary, Jesus was met
by the weeping women of Jerusalem.

Those women wept out of commiseration for Jesus when they saw Him
bleeding from so many wounds and fainting from exhaustion. The women of
that day wept, and the women of today, too, weep. The same words which Jesus
uttered whilst addressing those women of Jerusalem on that memorable day
stand good even today, after two thousand years, for the women of Ceylon.
Jesus said: "Daughters of Jerusalem, weep not for Me, but for yourselves and
your children."

Danger

We make no secret of it. The
Catholics are now fully aware that
oppression of Catholics and all that
is Catholic in this country is being
attacked. The vilification and the
abuse to which Catholic dignitaries
and faithful are subjected to are
flashed in the daily newspapers in
glaring headlines.

The faithful are deeply stirred into
a sense of grief and great responsi-
bility over their own future and the
future of their offspring. This is the
time that Catholics are reminded of
the words of Jesus: "Weep for your-
selves and your children."

Catholic parents have an abiding
sense of responsibility over their
children, who are the future torch-
bearers of the Catholic Faith.

The child's light-house is the
counsel of his parents; the child's
Polar Star, God. The child's com-
pass, Christian virtue. Therefore,
to maintain this Faith, the teaching
of our Catholic children should be
by those who have dedicated their
lives to God or at least by teachers
under their guidance.

Not traitors

The expression "take-over of

ORDER NISI IN THE DISTRICT COURT OF NEGOMBO

No. 4048/T.

In the matter of the Last Will and
Testament of the late Ponnawila Vid-
analage Don Waleris Appuhamy of
Batagama North, Ja-Ela. — *Deceased*
Ponnawila Vidanalage Don Joa-
chim Saparamadu of "Cicie Nivasa,"
Batagama North, Ja-Ela. — *Petitioner*.
Vs.

1. Ponnawila Vidanalage Dona
Selestina Saparamadu.

2. Ponnawila Vidanalage Dona
Mary Saparamadu.

3. Ponnawila Vidanalage Dona
Elizabeth Saparamadu.

4. Ponnawila Vidanalage Dona
Cecily Saparamadu, all of Batagama
North, Ja-Ela.

5. Ponnawila Vidanalage Dona
Pabulina Saparamadu, of Batagama
North, Ja-Ela.

6. Revd. Mother Boniface of The
Convent, Seeduwa, formerly called as
Ponnawila Vidanalage Dona Emaline
Catherine Saparamadu. — *Respond-
ents*.

This matter coming on for disposal
before N. Edirisinghe, Esquire, Dis-
trict Judge of Negombo, on the 17th
day of November 1960 in the pres-
ence of Mr. L. S. Kirthisinghe,
Proctor on the part of the Petitioner
abovenamed and the affidavits of the
Petitioner and attesting Notary having
been read.

It is ordered that the Last Will and
Testament bearing No. 10328, dated
7th December 1943, attested by J.
P. W. Senanayake, N.P., now deposi-
ted in this Court be and the same is
hereby declared proved.

That Ponnawila Vidanalage Don
Joachim Saparamadu, the petitioner
abovenamed the Executor named in
the said Last Will be and is declared
entitled to have Probate of the same
issued to him accordingly unless the
Respondents abovenamed or any
person or persons interested shall on
or before 13th January 1961 show
sufficient cause to the satisfaction of
this Court to the contrary.

Negombo, 17th November 1960.

Sgd. N. Edirisinghe,
District Judge.

FLOWERS CHRISTMAS TREES VEGETABLES

CHEAP IN
NUWARA ELIYA
CHEAPEST

from

S. A. PATCHAKE & SONS

Nuwara Eliya

Established in 1925

Ph: 437 T'Grams: "Growers"

by Julian Senanayake

"schools" is not the correct term.
It should be: "take-over of Catholic
children by the State." Catholics
are now aware of the dangers which
threaten the very foundation of
Christian life in Ceylon today, and
thus Catholics are vehemently pro-
testing against the schools take-over.

Catholics are neither rebellious nor
are they traitors to the Government.
They are only striving not to be
traitors to God. Catholics assert
that their souls and the souls of their
children belong only to God.

Jesus' sacrifice

Two thousand years ago, Jesus was
crucified. He heard the jeers and
blasphemy of men, women and chil-
dren around Him, for whom He was
shedding His very blood. No mercy
and no compassion was shown Him.
Jesus thus died for us. Have we
benefitted by His sacrifice, and by
His death on the Cross?

The Virgin Mother stood by Her
Son until His death on the Cross:

"Bruised, derided, cursed, defiled,
She beheld her tender child,
All with bloody scourges rent."

The Mother and Son suffered un-
told agonies for the redemption of
the human race. Have we benefitted
by this supreme sacrifice of Jesus?

The time for the answer has come.
We are being put to the test. The
hour of glory has dawned, when we
could prove our love for Jesus, who
for the love of us didst bear the
Cross to Calvary to die for the salva-
tion of our highly valued souls!

Let us pray to Jesus in His agony
for the Church of Silence:

"O teach us, dear Jesus, to view all
things in a spirit of Faith. Grant that
we may no longer take the low natural
standards of comfort, pleasure and
glory esteemed by the world. Oh
make us truly supernatural and spiri-
tual, taking up our cross to follow in
Your own footsteps, wherever they
may lead."

MARIS STELLA COLLEGE O.B.A.

ANNUAL REUNION 1960

SUNDAY 18th DECEMBER 1960

Programme

7.30 a.m. Holy Mass (Preacher:
Rev. Fr. Frank Marcus Fer-
nando)

8.30 a.m. Breakfast

9.30 a.m. Annual General Meet-
ing

11.00 a.m. Games

1.00 p.m. Lunch (Chief Guest
Rev. Bro. Visitor)

Inclusive Rate Rs. 5/- per head.

Ladies and guests are welcome.

Provision has been made for those
old boys who are not members yet to
participate in the Reunion provided
they inform me immediately.

L. C. Samarakoon

1691 Hony. Secretary, O.B.A.

TEMPTING OFFERS!

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& AVOID DISAPPOINTMENTS !!!

CHURCH VEILS with Art Work, in white colours. Rs. 3/75 and
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CHURCH VEILS, White and Black with Embossed Floral Work.
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BRIDAL VEILS in fine Art Work from stock or made to order.
Rs. 27/50 and upwards.

HOUSE COATS, Best Quality from stock or made to order. Rs. 10/50
each

LADIES' HAND BAG in colours, Gold, Silver, envelope pattern.
Rs. 6/50 and upwards.

CZECHO AND BUSSENTEX FABRICS (printed). To clear at
Rs. 1/55 yd.

GLAZED COTTON. Self colours. To clear at Rs. 1/75 yd.

GLAZED COTTON printed fancy floral designs. To clear at Rs.
2/90, 3/20, 3/50 and 4/50 yd.

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LENO WHITE VOILE. Durable quality. To clear at Rs. 2/25 yd.

TAFFETA. U.S.A., in all colours. To clear at Rs. 2/95 yd.

FERGUSON'S SILK. Lovely designs. To clear at Rs. 3/50 yd.

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DECCA SAREES. Best quality in latest designs. Rs. 7/00, 8/50,
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VOILE SAREES. Superior quality, printed white ground with multi-
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KASHMERE SAREES with Blouse, pretty designs, light or dark colours;
Clearing at Rs. 10/50 each.

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COMET GEORGETTE SAREES with Tassels. Clearing at Rs. 9/50
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and upwards.

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and above at a time.

● V.P. Post Orders accepted from outstation customers.

JAYA MARY.

30 Reclamation Road, Colombo—11

8000 attend mass devotions

New Church

(from our correspondent)

A NEW and beautiful little church, dedicated to the Sacred Heart of Jesus, was blessed by Rev. Fr. J. Chianese, S.J., at Matuwagala Estate, Kiriella, on December 8, in the presence of a large gathering of Catholics and non-Catholics.

Holy Mass was celebrated at 5-30 p.m. by Rev. Fr. Jacob Fernando, S.J. The religious ceremonies concluded with Benediction of the Blessed Sacrament. Sisters of the Child Jesus formed the choir.

The Estate Catholic staff were "At Home" to the visitors after the religious ceremonies.

Maggona Feast

(from Josephian, Messenger correspondent)

THE annual Titular Feast of the Immaculate Conception at St. Mary's Church, Maggona, was celebrated on 8th December in a very simple way, devoid of all external decorations, illuminations and demonstrations. The Novenas, Vespers and High Mass were held as usual.

Similarly, the Sodality of the Children of Mary at St. Philip Neri's Church, Katukurunda, held their annual Feast on Thursday last in a quiet manner with High Mass sung by the Parish Priest at 7-30 a.m. after which the members held their annual general meeting. Their Director, Fr. Rodrigo addressed them at length on the present situation.

A Flower Hamper

is a splendid gift.

REMEMBER US FOR BEST SELECTED

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AND

VEGETABLES

Christmas Trees

WE ARE HERE TO SERVE YOU

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Lawyers' Retreat at Madhu

5th to 8th January 1961

Preacher:

Rev. Fr. T. Kuriacose, S.J.

For particulars apply to:

Secretary, Negombo Catholic Lawyers' Guild,

16, Main Street, Negombo 1661

ORDINATION

MR. and Mrs. Sebastian Fernando of Ratnapura request the presence of their friends and relations at the Sacerdotal Ordination of their son Patrick on Wednesday, the 21st December 1960, at St. Lucia's Cathedral, Kotahena, at 7-30 a.m. 1707

HOUSE & PROPERTY

To Let

PART of large house in good residential area close to Well-mate bus stand. All facilities. Quiet family required. Available immediately. Apply with full particulars family, religion, etc. No. 1709, c/o Catholic Press, Colombo 8.

YOUR CHRISTMAS GREETINGS IN THE MESSENGER

RATES

First twenty words or less 4/50. Every additional word 20 cts. All copies should reach the Manager by 12 noon on Tuesday, the 20th instat. 1706

at Nattandiya

(from our correspondent)

A CAPACITY CROWD OF CATHOLIC DEVOTEES ESTIMATED AT 8,000, DRAWN FROM THE ENTIRE DIOCESE OF CHILAW, FLOCKED TO THE GROTTO OF OUR LADY OF LOURDES AT NATTANDIYA LAST SUNDAY.

The crowd which included nearly 3000 school boys and girls came to the Grotto in fleets of buses, vans and lorries.

Conspicuous in their black ties, black bows or crosses, the huge concourse of children presented a magnificent spectacle giving vivid expression to their faith and love under dark and distressing clouds.

Mgr. Michael Perera, Vicar-General, sang High Mass. Bishop Edmund Peiris delivered an eloquent and deeply moving sermon.

"We are gathered here today not to resort to any violence nor to attack anyone, but simply and humbly to lay down at the feet of Our Blessed Mother, our heavily burdened hearts at this time when shadows oppress Catholics, especially children," declared His Lordship.

State education, warned His Lordship, could bring about a moral catastrophe in the soul of the child. It was in order to avert any such possible disaster that they were now taking all precautions.

Exhorting the parents to make every possible sacrifice to give their children a Catholic education His Lordship appealed to the people to beg of Our Blessed Lady to come to their aid at this time when the clouds of persecution were clearly in sight.

Benediction of the Blessed Sacrament was imparted by His Lordship, during which he consecrated all present to Mary.

The Marawila police under the leadership of Inspector Gunewardena controlled the traffic which converged on Nattandiya from the early hours of the morning.

The prayer meeting was conducted with complete peace and orderliness.

Island-wide Protest Goes On

(from our correspondents)

We publish today further reports from our correspondents in various parts of the Island, where the protest against the schools take-over keeps growing.

● THANDAVANVELY

IN keeping with the island-wide spirit of grief and mourning over the schools take-over, Catholic school children in Thandavanvely are wearing black bands and badges, and all Catholic schools and churches, and even the homes of the faithful, are flying black flags and pennants.

On 1 December, parents moved into occupation of the Glennie Boys' School and the Girls' School, and boards displayed at the entrances warn trespassers: "THIS IS OUR HOME. NO ADMITTANCE."

● MATALE

BEARING placards which declared "We want this school for our children," on December 1 a large number of parents of the school children of Matala moved into occupation of the Tamil school of St. Agnes' Convent and the new block of classrooms at St. Thomas' College.

● TRINCOMALEE

PARENTS have moved into occupation of St. Joseph's

School, St. Xavier's, St. Joseph's Convent and the R. C. School at Nilavelly.

● BATTICALOA

IN Batticaloa, too, parents have entered into occupation of St. Mary's School, St. Joseph's Convent, St. Sebastian's School and St. Theresa's Convent at Puliadikuda and the R. C. Schools at Thamamunai and Veechukalmunai.

● KALMUNAI

CHILDREN wore black scarves and badges and black flags flew over the church, Catholic homes and shops as parents moved into occupation of the R. C. school at Kallar. Police are patrolling all areas of tension in the Trincomalee and Batticaloa districts and Rosary and Holy Hour are conducted daily by the parents in all school premises occupied by them.

● RATNAPURA

THE Catholic schools in Ratnapura have been occupied by parents. A placard opposite St.

World Union Alerts Teachers

THE Fourth General Assembly of the World Union of Catholic Teachers held at Bruges recently has alerted all affiliated organizations to their grave responsibility, in a world that is being de-christianized, to provide effective action towards the safeguarding and enrichment of Christian life.

It calls on all affiliated organizations:

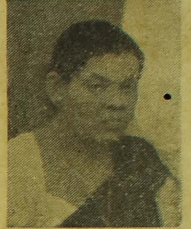
- to multiply and intensify activities for the development of the spiritual, religious, cultural, apostolic and social life of their members;
- to promote an ever more intimate understanding among Catholic teachers;
- to assist teachers, by means of study and direction, in the solution of their juridical, economic and social problems.

• By popular demand
Thank you, Sir Oliver, but...

Reprints of the above article owing to numerous requests will be available at the Catholic Press on Tuesday the 20th, at Re.1/- per 100 copies.

Be early to avoid disappointment.

DEATH



The death of Mrs. Cornelia Maria-Netta Gunasekera beloved wife of Arthur William Gunasekera late of Land Registry, Negombo, mother of Aloy (Survey Dept.), Imelda and Joseph, sister of Mrs. Josephine Perera, sister-in-law of V. E. Perera (Port Cargo Corporation), occurred on Wednesday 7th December 1960 at a Private Nursing Home. The remains were interred at the Nayakakanda Roman Catholic Burial Grounds.

Prayers are solicited from friends, relations and readers of the Messenger.

509, Nayakakanda, Hendela.

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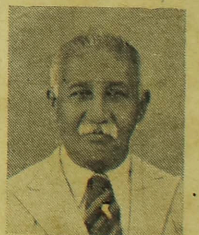
FIFTH ANNIVERSARY



Isodora Charlotte Direkze
Died 18th December 1955

Eternal rest give unto her, O Lord,
And let perpetual light shine upon her.
May her soul rest in peace.

Pray for a mother. 1700



Panambarage Hendry Fernando
Died on 12th December 1949

A Requiem High Mass will be sung for the repose of his soul on 19th December, 1960, at Our Lady of Seven Dolours Church, Pallan-sena, Kochchikade, at 6.30 a.m.

Inserted by his sorrowing son, daughter-in-law and grand-children.
"Josephine Villa,"
Kochchikade. 1704

Francis H. Perera

Died 19th December 1959

A Requiem High Mass will be sung for the repose of his soul on Monday, 19th December, 1960, at Sacred Heart Church, Rajagiriya, at 6.30 a.m.

Fondly remembered by his wife and children.

267/1 Nawala Road, Rajagiriya.

1703

CATHOLICS offer CO-OPERATION

Continued from page 1

"The L.S.S.P. has jubilantly declared that the establishment of State Schools is a success for them. They had demanded it for 25 years. Mr. Pieter Keuneman of the Communist Party has published in Prague in the World Marxist Review a startling disclosure of his party's grand strategy to overthrow an effete and characterless democratic parliamentary government party. The vast majority of Buddhists do not rejoice at our grief and sorrow. Many sympathise. We are grateful to the most articulate among them that they have said nothing to hurt us," said Mr. Perera.

"The only saving grace in this tangle is the Prime Minister's statement in the Senate that she has a will of her own. A woman's will, if she judges the situation aright, may still be the death blow to Marxist and Communist aspirations of conquest," he added.

Mr. Perera warned that Marxism was out to destroy all religions. That is the reason, he said, why he will plead for their own ancient National system if there is a Commission competent to consider it. In the Kandyen Province the Pansala schools gave Primary education; the Raja Maha

Vihare school Secondary education, and Malwatte and Asgiriya, education of the University," he said. "There were hostels attached to them and facilities for secular education. After the 1848 Rebellion the whole system was systematically suppressed. It was a system sustained by religion at every step. That is what we want here with the addition of the technical schools. The pure State school is a growth of the late 19th century. "Genuine Buddhists who knew their own excellent national educational system will never object to our bringing up our children according to the tenets of our religion. That is my hope though many think that mine is a forlorn hope.

"The words of the Governor-General in the presence of his Prime Minister recently are, I feel, not an empty appeal to gain temporary advantage. He sees the rancour that every Catholic home will harbour for generations. He is one who can see ahead of us and in my own humble view as President of the Catholic Union of Ceylon, we would like to go all out and meet his wishes if suitable conditions to which I have referred are created for our co-operation which we will give wholeheartedly," concluded Mr. Perera.