

# The Ceylon's Catholic Weekly Messenger

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**Bishop Peiris says: raise schools' issue above controversy and political expediency**

## CATHOLIC PARENTS WILL NOT COMPROMISE

### ARCHBISHOP OPENS FATIMA CLINIC

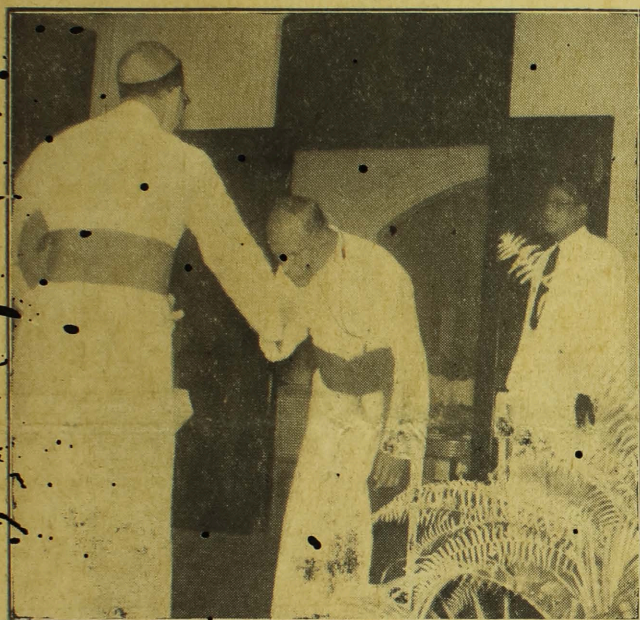


Photo by S. Param Ananthan  
(by a MESSENGER reporter)

A LARGE PAPAL FLAG FLUTTERED IN THE GENTLE BREEZE SOMEWHERE ALONG COTTA ROAD LAST SUNDAY MORNING. CARS FOLLOWED EACH OTHER IN QUICK SUCCESSION. IT WAS ALREADY A HIVE OF ACTIVITY AS DOCTORS, FRIENDS AND WELL-WISHERS GATHERED. AND AT 11 A. M., HIS GRACE THE ARCHBISHOP ARRIVED AT THE NEW FATIMA CLINIC AND DISPENSARY.

Received by the Very Rev. Fr. Peter A. Pillai, O.M.I., Chairman of

the Fatima Hospital Committee, His Grace proceeded immediately to bless the new Clinic. Once the blessing was over, Fr. Peter Pillai addressed the gathering present, thanked the Doctors who had offered their services, the Lawyers and others who were already completing their work, the generous batch of ladies who had rendered excellent service, and would continue their aid at the Clinic, and the many generous donors. The Clinic and Dispensary, he said, which was the first step towards the realisation of the larger project of the Fatima Hospital, was really the fruit of the eagerness of many persons who were agitating for it. He thanked in particular the Franciscan Missionaries of Mary whose services would be available at the clinic. He finally called upon His Grace to declare the Clinic open.

The idea of service to the sick was something which was as old as Christianity, His Grace said. It is this testimony to Christ in the suffering that the Fatima Hospital (of which this Clinic was but a first-step) was striving to give. The Archbishop appealed to the generosity of Catholics to make this venture a success.

The Fatima Clinic and Dispensary at 98, Cotta Road, has the services of a full-time doctor and a number of specialists who have offered their services at special clinics throughout the week. The Franciscan nuns will be working at the Clinic.

(More pictures on page 12)

**Injustice will boomerang on perpetrators**

(by a Messenger reporter)

"THE education of our children in our schools is an important obligation of conscience for us. On this we cannot compromise," declared His Lordship the Rt. Rev. Dr. Edmund Peiris O.M.I., Bishop of Chilaw, categorically, at the De Mazenod College annual prize-giving held in Kandana on 29 November 1959.

### Pontiff issues new Encyclical

ON Saturday, the 28th November, His Holiness Pope John XXIII issued his fourth Encyclical which goes by the name "Principes Pastorum."

The new Encyclical commemorates the 40th anniversary of Benedict XV's encyclical "Maximum Illud," and is on the Catholic missions of the world. The new encyclical comprises four parts:

- The Hierarchy and the indigenous clergy.
- The formation of the indigenous clergy.
- The laity in the missions.
- Directives for the lay apostolate in the missions.

The Messenger hopes to provide its readers with extracts from the encyclical in due course.

### Big changes in the Vatican

AS THE MESSENGER reported last week, A NUMBER OF CHANGES HAVE BEEN MADE IN THE VATICAN RECENTLY.

Cardinal Tisserant, Dean of the Sacred College, said that the creation of eight new cardinals was only part of big changes the Pope is carrying out.

Several months ago the 24 curia cardinals were asked to resign so that their work could be re-allocated.

The Pope said each curia cardinal — his ministers — would have but one post.

The first change was when Cardinal Pizzardo, who is 82, was replaced as Secretary of the Holy Office by Cardinal Ottaviani.

Then Cardinal Tisserant was relieved of all his posts except that of librarian and archivist.

He is succeeded as Secretary of the Congregation for the Eastern Church by Cardinal Cicognani.

The changes have meant an increase in the number of non-Italians in the government of the Church.

**What they say...**

"WE ARE OFTEN TOLD," SAID BISHOP PEIRIS IN THE COURSE OF HIS PRIZE-GIVING ADDRESS, "THAT IN OTHER COUNTRIES STATE OR PUBLIC FUNDS ARE NOT GIVEN TO SCHOOLS MANAGED BY PRIVATE EDUCATIONAL AGENCIES. THIS IS NOT TRUE."

**But here are the facts...**

STATISTICS TAKEN FROM THE UNESCO PUBLICATION "PUBLIC FUNDS FOR PRIVATE SCHOOLS IN A DEMOCRACY: THEORY AND PRACTICE IN 51 COUNTRIES":

• In 49 countries out of 58 the State contributes to the maintenance of private schools.

• In 5 countries the State assistance is very considerable, almost on a par with the State schools.

• In 17 countries help is given to private schools that comply with certain requisites specified in the laws and statutes as in Ceylon.

• In 9 countries help is given for specific projects.

• In 18 countries some kind of help is given to certain establishments whose teaching power has special importance.

TURN TO BACK PAGE

## New Horizons for Ceylon's Legion?

(by a MESSENGER reporter)

ADDRESSING A GATHERING OF MANY SPIRITUAL DIRECTORS AND OVER 500 LEGIONARIES OF MARY AT THE ANNUAL REUNION LAST SUNDAY EVENING, VERY REV. FR. PETER A. PILLAI, O.M.I., VICAR GENERAL, CONGRATULATED THE LEGION ON THE TRULY EXTRAORDINARY WORK ACCOMPLISHED, AND APPEALED TO THEM TO DIRECT THEIR ZEAL TO NEW HORIZONS OF AWAKENING A SOCIAL CONSCIOUSNESS IN THOSE AMONG WHOM THEY WORK.

Very Rev. Fr. Nereus Fernando, Spiritual Director of the Legion, read out a report that was packed with the accomplishments of the Legion in the past year. Referring to the report, Fr. Peter Pillai said that his mind went back to a meeting with the Legion's founder, Frank Duff. They had discussed the possibility of the Legion undertaking work in the social sphere and of stirring up a consciousness of social responsibilities. He suggested that the Legion should turn some of its well-tried and proven enthusiasm in this direction, while at the same time engaging in the traditional programme of work.

Bro. Cecil Jayawardene, Vice-President of the Senatus, welcomed Fr. Peter Pillai on his arrival. Later there was an entertainment, the highlight of which was a tableau by the legionaries of Good Shepherd Convent, Kotahena.

(see Editorial page 6).

### HIERARCHY ESTABLISHED IN AFRICAN MISSIONS

LAST Saturday, His Holiness the Pope formally announced the establishment of the hierarchy in two African territories — the Belgian Congo and Ruanda Urundi.

### THE POPE IN RETREAT

THE Pope and other residents in Vatican City are now making their Advent Retreat until tomorrow, Sunday, the 6th. The Apostolic Preacher is Bishop Angrisani.

### 3 points for Christmas



For your remembrance this year...

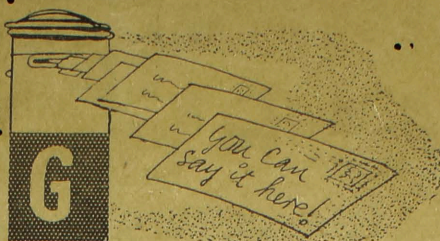
• Buy CHRIST-ian Christmas Cards with the CHRIST-ian Message that never grows old.

• Support the Christmas Poster Campaign by buying Christmas Seals.

• Cut out your luxury spending and think of a sacrifice for the poor.



# WEEKLY POST BAG



## Denial of Academic Freedom

READING some of the letters appearing in our national dailies, one is tempted to ask "To whom does the State belong?" Are they aware of a thing called Academic Freedom. If we go through the list of all those who are shouting for the destruction of denominational schools (in fact they are shouting at the Catholic Schools), we can clearly see they have either travelled to Russia and China at the hosts' expense, or are members of Marxist Parties, or like our ancient chieftains have agreed to the final sell-out of Ceylon to the Communists. Those who would enslave man concentrate first on the schools as the most effective place to deform and debase impressionable minds. Nazis did it at bitter cost.

In this process of atheizing any school system, those who are intent on evil find that their most valuable assistants are often well-meaning persons who have no intention of being accomplices but who are unable to distinguish between the use and the abuse of Academic Freedom. Many who willingly identified themselves with the Nazis found out too late the terrible mistake they had made. An example of one who felt this belated revulsion was Hans Frank, the former Nazi Governor of Poland. Before he went to the gallows he begged pardon and offered his life in atonement for his sins. He said: "I implore my people that it should not continue in this direction, not even one step, for Hitler's way was the way without God and in the

final outcome the road of political stupidity, of disaster and death."

May I ask why the Sasana Commission appointed to reform the Sangha should include in its report the take-over of the assisted schools? Here is an indication that the same mischievous elements are worming themselves into every move to destroy the assisted schools.

W. L. S. C.

Colombo 9.

### Indian Estate Labourer

REFERENCE Mr. Van Rooyen's letter in the Messenger of 21-11-59, the "Indian" Estate Labourer rightly belongs to the stateless class as long as he stays in Ceylon. He is in a way a refugee. A true refugee even deserves to be conferred with citizenship rights, since once he settles down he would divest himself of all his interests in his own country and become a wholehearted countryman of the one in which he settles down.

The "Indian" Estate Labourer is not so. He has one foot here and the other in India. He lives here for the sake of his job. He collects whatever earnings he can and makes his annual or periodical visits to his Mother Country to see his kith and kin, dump his savings on whatever other interests he has there, gets a bride of his soil and returns to Ceylon for his job. That is why he has been all this while referred to as the "Indian" Estate Labourer and he will continue to be known so if he stays in Ceylon even till the end of the world.

He has either to be an Indian or a Ceylonese. Whereas he wants to be both. Nobody will object to his being made a citizen of Ceylon provided he divests himself of his Indian interests and settles down as a wholehearted loyal subject. But that is precisely what he hates to do.

George Weerasinghe.

Mr. Lavinia.

### Elections and Posters

THE City Elections to the Municipal Council are drawing nigh. It is hoped that aspiring members

#### ORDER NISI IN THE DISTRICT COURT OF COLOMBO

Testamentary Jurisdiction No. 3985/T

In the matter of the intestate estate of Jayasinghe Appuhamillage Don Meraya of Welihinda, Kotadeniyawa.

Weerawardene Pathiranaheilage Belin Nona of Vithanamulla. — Petitioner.

1. Jayasinghe Appuhamillage Don Meraya of Welihinda, Kotadeniyawa.
2. do Premaratne.
3. do Premadasa.
4. do Premapala.
5. do Prematunga.
6. do Prematilake.
7. do PUNCHINONA.
8. do Allan Jayasinghe all of Vithanamulla, Mabodale.
9. do Gimara of Symonds' Road, Maradana. — Respondents.

This matter coming on for disposal before, C. Thanabalasingham Esquire, District Judge of Colombo, on the 22nd day of October 1959 in the presence of Mr. Gaston R. de Vaz, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 29th day of October 1958, having been read:

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the deceased abovenamed issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 18th day of December 1959 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. C. Thanabalasingham, District Judge.

Drawn by me, Gaston R. de Vaz, Proctor for Petitioner.

### BISHOP SHEEN SPEAKS

# HOPE

EVERY bad person could be a good person; every good person could be a bad person. It all depends on what the will of each person does with its natural energies and the grace which comes from heaven. Every saint is potentially a great sinner. He could become a devil.

St. Therese once said that she could have become one of the most wicked women in the world if she had not responded to God's grace. There is not a single criminal, murderer, gangster or sinner who could not become equally powerful in the direction of holiness did he but respond to the pardoning of his bankruptcy. Our Lord got no water for His feet, no ointment for His hair from Simon, nor does He ever get it from the dry-eyed Christians who have little love. He gets it only from those who have always loved Him with fire, or else from great sinners who begin to love as they once hated.

#### Icebergs

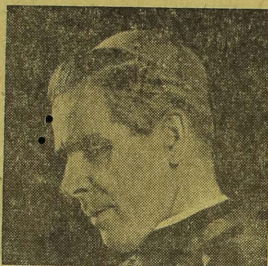
There are some people who have not enough energy to be good and not enough energy to be bad. They are called good when they are merely passive. They are like icebergs that are floating around in the cold streams of the north. These icebergs cannot help being icebergs; but let them get down to the warm streams of the south and remain icebergs — those icebergs have character!

#### Communists

The momentum that bears us in one direction toward evil is the same momentum that can bear us toward goodness in the other. When the sinner came into Simon's home, Our Lord took the tendrils of that woman's love, tangled and rotting on the damp earth where she grovelled, and made them tingle and thrill again. So too He can take human love that has been lost in the pollution of sensual lust and turn it into a flame of penance, apostleship and zeal. Hidden in this story is the great promise of perhaps what one day will happen to the Communists. They are now the great haters of God, but they are closer to God than many in our Western World. Many in democracies are indifferent. The Communists are not indifferent to God; they are always thinking about Him. They have to, in order to persecute. They may, therefore, be closer to conversion than our Western World.

#### Sinners

God can do something with people who hate, and who sin, but He



cannot do anything with those who are neither hot nor cold, and deny they are sinners in need of pardon. This woman spent her whole living in the perfume she poured out. With Simon's love, however, there was a cautious calculation.

Bigots, with God's grace, can become great apostles as did St. Paul; gross politicians with repentance and grace can become generous to the poor as did Zachaeus; with penance and co-operation to grace, Quislings can become patriots and martyrs as did Matthew; Communists in a few generations will be as zealous for the cause of Christ as they are now its enemies. Sinners can become saints, but they must know they are sinners!

#### God

The woman in Simon's house went to the Son of God, Who described Himself as gentle to the bruised reed and the smoking flax. The bruised reed was not worthy of the shepherd's trouble who was piping in the field, so he would fling it away and find another. The smoking flax gave forth an offensive odour, and rather than be bothered with it, the housewife often took it out of her lamp and crushed it with her foot. It is otherwise with the Divine Master. What others would cast away, He would pick up; what others would tread upon, He would lift up; what others would regard as hopeless, He would prepare a resurrection.

#### Free Will

Nothing kills improvement in character as much as talk about "compulsion." We are said to have "compulsion to drink," "compulsion to eat," "compulsion to kill." True. But such "compulsion" never destroys free will. There is always a little beach-head left where the forces of Heaven can enter. And in the meantime, let it not be forgotten that there is a "compulsion to be good," and a "compulsion to be happy." (Copyright reproduction in whole or in part forbidden).

## Advent vs. mundane matters

ADVENT begins with the Sunday nearest the feast of St. Andrew (November 30) and includes four Sundays, but not always four complete weeks. These four weeks are typical of the four thousand years during which man awaited the coming of the Messiah.

This year, Advent began last Sunday, the 29th. During this time, the Church exhorts us to prepare ourselves by penance and a spirit of holy longing so that we may receive worthily Jesus Christ on Christmas Day. This is the most important thing we are called upon to do during Advent.

Unfortunately many Catholics over-emphasize the necessity of exterior preparation. Their minds get completely dominated with beautifying their premises, getting their new dresses and other mundane matters. Very few give any thought at all to the interior preparation of their soul for receiving Jesus Christ into their hearts.

In obedience to the spirit of the Church, good Catholics during Advent do a little penance on their own. They cut down their usual enjoyments to a minimum by not frequenting cinema halls, by sacrificing their pleasure trips and by observing moderation in the use of cigarettes and intoxicants. They try to intensify their spirit of prayer by joining in the family rosary more fervently, using short ejaculations frequently and by assisting at week-day Masses wherever possible; above all they make a good Confession and approach the Holy Table on Christmas Day. Fast and abstinence on Christmas Eve are of obligation. We should not fail to practise a little charity towards the poor. Thus prepared, we shall enjoy true peace and happiness during the Christmas season.

Bro. Anthony of Padua F.S.C.

motives to our correspondent, Mr. Abey Ratna. We repeat what we said before: the offending editorial was certainly not a treatise in Church history. Anyone who looked at it in that perspective would unfortunately have missed the entire point we were making on the occasion of an episcopal jubilee. — EDITOR.

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# LIGHT OVER FATIMA

THE MESSAGE OF FATIMA MUST UNDOUBTEDLY BE OF QUITE TREMENDOUS IMPORTANCE TO US IN OUR DAY THAT GOD CHOSE SUCH EXTRAORDINARY MEANS WHEREBY TO CONVEY IT TO US. AND YET THE MESSAGE MAY NOT, AND INDEED DOES NOT, CONTAIN ANYTHING NEW. THE PURPOSE OF THE REMARKABLE EVENTS CONNECTED WITH THE APPARITIONS MIGHT WELL HAVE BEEN TO BOMBARD US OUT OF OUR SPIRITUAL TORPOR, ALMOST BORDERING ON COMA, INTO A REALIZATION OF THE VITAL AND FUNDAMENTAL IMPORTANCE OF THE AGE-OLD TRUTH THAT WE MUST AMEND OUR LIVES IF WE ARE AT ALL TO BE SAVED.

The unusual means must not distract us from the essential message. And as it is not God's way to frequently and habitually repeat such extraordinary events but to make use of ordinary human instruments in an ordinary way, we have a serious responsibility to understand and attend to the message, and to pass it on to others.

That "Satan and all those wicked spirits who wander through the world for the ruin of souls" should do their utmost to prevent this happening, we would be foolish not to expect. Every effort will probably be made to draw our mind away from the main message and, exploiting the inveterate and incorrigible curiosity of the average human being, encourage us into indulging in attractive but quite futile speculation regarding the future and the so-called "secret of 1960." One can also count on attempts to generally confuse the whole issue.

The bewildering series of reports and denials regarding a statement made by Fr. Augustin Fuentes, postulator for the cause of beatification of Jacinta and Francisco Marto, could very well be one such attempt (as was already pointed out in the *Messenger* of November 14, 1959).

## Sifting the Evidence

On December 26, 1957, Fr. Fuentes had an interview with Sister Lucy in the Carmel of Coimbra, Portugal. On his return to Mexico he gave an account of his interview in a lecture he delivered in various parts of the country. This lecture was published in October 1958 in a review called *Hacia los Altares*, a publication of the Archdiocese of Veracruz of which Fr. Fuentes himself is the Editor, with the permission of the Archbishop of Veracruz.

It was inevitable that such an article

should be reproduced, and almost certainly be commented on, by magazines and newspapers throughout the world. Anyone who is familiar with the way in which a news story makes its way from paper to

interview with Sister Lucy he did not speak directly of that which is called "the secret." This is confirmed by Lucy who declares that "we dealt only with things related to this point," i.e., the cause of beatification of

THERE has been, of late, a disconcerting series of reports and denials regarding a statement Sister Lucy is alleged to have made about the secret to be disclosed in 1960. There followed a deplorable flood of extravagant and sensational speculation, and considerable disquiet and confusion ensued. So vitally important is the message of Fatima, that it is imperative the confusion should be cleared. The *Messenger* has always endeavored to give its readers the most reliable information available, and to place both information and commentary in a sane and balanced perspective. In the article appearing on this page an attempt is made to sift the evidence in as simple, objective and reverent a manner as possible. It will be followed by another on the teaching of the Church regarding private revelations and the rules according to which they should be investigated and interpreted. The more sure we are that an event is supernatural, the more cautious and discriminating we must be. The message of Fatima is, in any case, essentially an appeal rather than a threat. It would be a tragedy — as has already been pointed out in an article on the subject in the *Messenger* of November 14 — if we allowed dubious conjectures about the secret of 1960 to distract us from the core of Fatima's message which is one of prayer and penance.

paper knows how the most incredible transformations take place in the process, till at last you have something "rich and strange," which is, often enough, a veritable travesty of the original which has by then been distorted beyond recognition.

Jacinta and Francisco Marto.

That should close the issue, but for the fact that Fr. Fuentes is quoted as continuing to say: "However, without any suggestion on my part, she (Sister Lucy) went on to deal with the secret of 1960, telling me

by  
FR. JUSTIN PERERA

It should not be at all surprising if this happened to the report of Fr. Fuentes' lecture.

There would seem to have followed a deluge of statements and reports in newspapers all over the world about a "revelation of the secret of 1960," predictions, calamities, catastrophes, cataclysms, and the end of the world, resulting in the most extravagant and sensational speculation.

The Diocesan Chancery of Coimbra thereupon made a rigorous enquiry into these reports which by now were causing considerable disquiet and alarm. Having concluded their enquiry, the Chancery Office issued, in July this year, an official pronouncement with the intention of reassuring those who had been alarmed, and "above all to end this tendentious campaign of 'prophecy'." In the course of this pronouncement the Chancery also made public a statement by Sister Lucy "in answer to questions put to her by those who have the authority to do so."

Sister Lucy is quoted as saying: "I do not understand what good can come to souls by things which are not founded on God Who is the Truth. I know nothing nor can I say anything about such chastisements, which have been falsely attributed to me." The Chancery statement concluded with the declaration that "Sister Lucy has already said all that she thought proper to divulge about Fatima and which can be found in various books about Fatima"; that from at least February 1955 until now she has said nothing new on the subject; and that "thus no one is authorized to publish any statement which may be attributed to her concerning Fatima."

## Cause of Confusion

And now Fr. Fuentes has denied the charges made against him, and has been defended by his own Ordinary, Archbishop Lopez Estrada of Veracruz, and by Cardinal Garibi Rivera, Archbishop of Guadalajara, against "the unjustified and false accusations" levelled against him. But while Archbishop Lopez Estrada of Veracruz declares that he is certain that Fr. Fuentes' lecture was the same, in substance and manner of expression, as the text of it which appeared, with the Archbishop's permission, in *Hacia los Altares*, the Diocesan Chancery of Coimbra bases its pronouncement on statements reported to have been made by Fr. Fuentes in *A Voz*, a different publication altogether, the Coimbra Chancery adding the clause: "if we are to credit what *A Voz* said on 22 June and repeated on 1 July in a translation of M. C. de Braganca."

That might well be the explanation of the whole matter. For the rest Fr. Fuentes insists, and his Ordinary confirms, that Fr. Fuentes' lecture contained nothing "beyond what has been traditionally taught since 1917." Fr. Fuentes further says that in his

that if the world did not pray and do penance, then this secret would be, for all without exception, a sad thing." And, in the original version of his lecture in *Hacia los Altares* of October 1958, Fr. Fuentes also quotes Sister Lucy as saying in part: "But believe me, Father, God is going to chastise the world, and in a tremendous way. The chastisement of heaven is imminent. Father, 1960 is not far off, and what will happen then will be a very sad thing for all, and not at all a happy thing, if before then the world does not offer prayer and penance."

## A Further Discrepancy ...

But the traditional teaching regarding the Fatima Apparitions has no reference to a chastisement to be visited on the world in 1960. On the other hand, it is not easy to interpret the words used by Fr. Fuentes in quoting Sister Lucy — "the chastisement of heaven is imminent," followed immediately by, "1960 is not far off, and what will happen then will be a very sad thing for all" — in any other way but as being indicative of some punishment that will befall the world in 1960 (unless the world did pray and penance). Nor does one readily see how this can be reconciled with Fr. Fuentes' insistence that he has said nothing beyond what has been traditionally taught since 1917.

Even more formidable would be the difficulty of reconciling it with Sister Lucy's statement issued by the Diocesan Chancery of Coimbra that: "I know nothing nor can I say anything about such chastisements, which have been falsely attributed to me." Unless, of course, it is claimed that there is no authenticity for the statements the Coimbra

Chancery and Sister Lucy are alleged to have made, even though they have been quoted (apparently verbatim) by reputable Catholic papers like the *Melbourne Advocate* (September 10, 1959). But then, Fr. Fuentes himself, in replying to the "charges," admits that the Coimbra Chancery has issued statements unfavourable to him and refers to them. On the other hand there is no doubt that Fr. Fuentes did have an interview with Sister Lucy in December 1957; and his Archbishop testifies to his reliability and speaks of him as "a worthy priest."

## ... and solving the puzzle

A possible solution of the puzzle is that Fr. Fuentes' version of what he claims Sister Lucy told him was magnified and distorted to such a fantastic extent in process of circulation, that in the form in which it reached Coimbra and Sister Lucy, it could not but call for an emphatic denial.

I think we ought to recall here the significant fact that while Fr. Fuentes' Bishop refers to his lecture as published in *Hacia los Altares*, the Chancery of Coimbra depends for its information on a translation, in *A Voz*, of "fantastic statements" alleged to have been made by Fr. Fuentes. It would therefore seem that an absolutely satisfying and definitive decision on the subject will be possible only on the basis of an exchange of information, sources and statements between the Chanceries of Coimbra and Veracruz.

But whatever the ultimate explanation of these obscurities and discrepancies might be, the thing to remember is that we must not allow ourselves to be deceived into going after the shadow and missing the substance. It would be tragic if we should concentrate on speculations about what the unopened document might contain instead of on the main message of Fatima which is an appeal rather than a threat.

As so many of us seem, quite naturally perhaps, but nevertheless unfortunately, to be distracted from the essence of Our Lady's message to us by the imagery used by the seers of Fatima in trying to convey that message, or by the striking events which were, after all, meant only to be signs which should lead us to other things beyond themselves, or else by predictions about the future, and as we may also be inclined to take the words used by Sister Lucy perhaps too literally, we shall in a subsequent article deal with the teaching of the Church regarding private revelations (which teaching might, indeed, come as a "revelation" to many of us!) and the rules according to which they should be investigated and interpreted.

In these matters what is required is not "sales-talk" and sensation, but that we should strive to be simple, objective and reverent. Nor must we forget that nothing Our Lady said, or could say, was a new revelation. There can be elucidations or corroborations of what the Church



Our Lady of  
Fatima

already believes; but nothing new can be added to it.

## Men must amend their lives

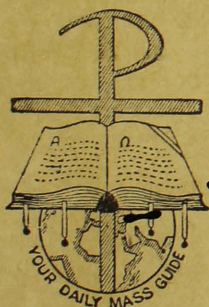
As for the "secrets" gradually divulged by Sister Lucy, she herself has said that if people did not know the 'secret' it would not make any great difference to them; When Canon Formigao, the first official interrogator of the Fatima children, asked Lucy: "If the people knew the secret that Our Lady told you, would they be sad?" Lucy answered: "I think they would be as they are — about the same." She has also said that her writings could not be published in their entirety for prudential reasons, such as that they contained "private things," or references to living persons. And to yet another questioner, Fr. Mc Gynn (*Vision of Fatima*, p. 90), she said that everything had really been said in 1917 — that is that men must amend their lives and not offend God who was already much offended. This theme is repeated in every one of the Apparitions, and we would not be wrong to consider it the principal message. When Fr. Gerard Gardiner, O.P., once asked Sister Lucy if she could put the message of Fatima for him in a single phrase, she answered, after a moment's thought: "Our Lady came to ask for the conversion of sinners and the return of souls to God." God grant then that we attend to this message as to "a lamp shining in some darkened room, till the dawn breaks and the day-star rises in our hearts."

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Sunday, 6th December: 11nd SUNDAY IN ADVENT. Violet. Omit prayer prescribed. Creed.

Monday, 7th December: St. Ambrose. White. 2nd prayer of the feria. Creed.

Tuesday, 8th December: IMMACULATE CONCEPTION OF THE BLESSED VIRGIN. White. 2nd prayer of the feria. Omit prayer prescribed. Creed. Preface of the B.V.M.

Wednesday, 9th December: •Feria. Violet.

Thursday, 10th December: Feria. Violet. 2nd prayer of St. Melchias

Friday, 11th December: Feria. Violet. 2nd prayer of St. Damasus.

Saturday, 12th December: Feria. Violet.

Unless otherwise stated, the prayer prescribed is always said (Archdiocese: "In time of any tribulation").



## RADIO LOG

DEC. 5 and 6: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Rev. Fr. P. Dissanayake, O.M.I.

DEC. 6: 7-00 to 7-30 p.m. **CATHOLIC HOUR PROGRAMME** (English).

DEC. 12 to 14: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Tamil).

DEC. 13: 10-00 to 10-05 a.m. **TALK** (English) — Rev. Fr. Claude Lawrence, O.M.I.

DEC. 14 to 20: 6-55 to 7-00 a.m. **THOUGHTS FOR THE DAY** (Sinhalese) — Mgr. Michael Perera.

## MORNING OFFERING

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

### INTENTIONS FOR DECEMBER

**GENERAL:** That Catholics may not slacken in their zeal to help their persecuted brethren by prayer, word and action.

**MISSIONARY:** That the spirit of Christmas may preserve its true meaning among Asian and American nations and lead them to a true knowledge of Christ.

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## Strands of the Story 219

### P.W.D. RECORDS and the TOMB

JUST how alert and earnest our workers are is shown by the fact that a signal beamed through this newspaper column is picked up and acted upon.

A few weeks ago we raised several points that required on-the-spot verification: (a) what were the low-lying areas of Fr. Vaz's day that the P.W.D. of British times sub-

On the one hand, then, we can pass the market by (Father's tomb is not here); on the other, we must notice it (whatever tells us where the Wewa was, helps us to place the church and tomb). If only all our friends who cross the Kandy Market would bear this in mind and direct a prayerful thought to Heaven for the crowning of our Quest.

#### 2. — Bogambara Jail

As one of the hills south-west of the town, the present Prison has naturally attracted the attention of those on the lookout for the site of Father Vaz's church. It is of importance to us, therefore, to ascertain what topographical changes it has undergone in being adapted to its present purpose.

Our valiant Mr. Ludowyke has looked up the P.W.D. History on this point too and finds it mentioned there that the site of the jail was

### FATHER VAZ FEATURE

high ground and was levelled by the cutting of "hangman's hill" and other mounds in 1870 to serve as a billet or barracks for a British Regiment.

Readers will immediately ask themselves how many of these mounds there were to be levelled and whether the engineers of the time have left any sketches, diagrams or illustrations of the lay-out.

A disturbing thought crosses our mind. Could they have destroyed Father's tomb in the process of levelling — cutting away the slopes? But if they had come across a grave or stumbled upon the ruins of the church would they not have made some mention of it or at least inquired what these remains could be?

At all events, the Jail is the only likely place to which the historic (and for us, vital) name of Bogambara has become attached to our day. That, over and above the unfortunate lot of its inmates, commands it to our prayerful interest. On the other hand may we not hope that, with its reminiscences of Fr. Vaz brought home to them, this name will inspire our prisoners with a new vision of a worth-while life of useful, noble, pursuits. Why should not the Catholics among them direct their present drudgery to the purpose and so share in our exhilarating Quest? They might even beguile their long days under sentence by checking every stone they daily criss-cross for a clue to Father's grave. After all, he is one of their comrades, having spent his first days in Kandy in the Maha Hirage.

We hope this message will reach them — through our paper, if they get it; or through some ministering angel. And in return we recommend them all — especially the "condemned" to Fr. Vaz's special intercession.



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sequently reclaimed? (Such areas would be definitely out of the running as the site of Fr. Vaz's church and tomb); (b) since Fr. S. J. S. Rodrigo, apparently representing a tradition, claimed that the church was close to a streamlet, it would interest us to know whether there were any such minor water-courses even in present-day Kandy. (We should be prepared however to make allowance for the altered levels in the new lay-out of the town).

All indicated for such down-to-the-earth inspection was our Knight V.M.A. His report has come in with the delay necessary for careful and considered checking; on at least two points it brings us a definite progress of documentation.

#### 1. — The Present Market-Place was Low-Lying

Referring up the "History of the P.W.D." in the National Museum, Mr. Ludowyke finds that "plans for the building of the public market were first considered in 1870." In the exact terms of the "History": "low ground which formerly formed a part of the Bogambara lake was reclaimed by the Municipal Council in 1870" (History of the P.W.D. Vol. 2).

With our Readers we draw the careful conclusion that not only is the present market out of question as the site of Father's tomb, but it is further a sign-post for us to determine the position of the ancient Wewa, since the P.W.D. History states that this market area was formerly part of the lake.

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# TAKE A LOOK AT OUR CITY SLUMS

IT is certainly in the bowels of the slums that the bacteria of discontent, ungodliness, and error thrive. Every form of vice thrives here, grows and spreads; like suppurating ulcers they grow chronic, and leave a foul odour about the place.

It is here among the greater part of working, suffering and often starving families that Communism is sowed, nurtured and grown, and it is here that the ignorant, discontented and misguided man and woman in the street cast their vote, and support any person who holds out to them a "city of gold."

## GOD IS MOCKED

In these evil-smelling gardens God is mocked, and His children (by mere Baptism alone) live bewildered. They hear Him blasphemed, they hear Him held to ridicule, they hear all sorts of "theories," and biblical "translations" and "versions," and are not in a position to defend their faith nor explain away these blasphemous errors.

Step by step — slowly but steadily they keep losing ground. Their poor bodies suffer every privation that bodies can suffer, and their poorer souls seem to go further from the prospect of Heaven at the end of Life's hard road!

Among these forgotten city-dwellers are our own Catholic brethren, who have, by the Sacrament of Baptism, a heritage in their Father's Kingdom. But who is the lay apostle who will tell them about it? What often happens is, that young boys, merely baptised Catholics, grow up with evil men, and they become evil men themselves.

The innocent babes of today, grow with the thugs, hand-bomb makers, traffickers of dope and women, and every kind of sin that the heart of man can conceive. Young girls coming from large families which cannot keep them forever, are more or less sold into marriages. Sometimes their jobs are quite unquestionable and respectable, but in other cases, their poverty and ignorance make them think nothing of selling their immortal souls for the price of material gain.

*Do we love these abandoned brothers and sisters in Jesus Christ enough, to go out to them, and try and retrieve them for Him? Or do we in our blind selfishness bar even the littlest*

**Slum-land is a vast, tragic, uncultivated tract .... and the mere external demonstration of our faith would turn to a farce if we neglected it.**

*think of light to them? Do we in our cursedness grudge them the kindness that is theirs by the right of Baptism, when they became children of Our Father,*

says

**DOROTHY WISE**

*just as we are? If so, we are not Christian — nor Catholic. Our external demonstration of religion turns to a mere farce!*

More flowery speeches alone are insufficient, and kind and pious platitudes make nothing more than pleasant hearing. They leave us feeling good, and self-satisfied, and to those who are colossally ignorant of the putrifying ulcers of slum-land — even sufficient; but I say something must be done and done immediately, if these souls are to be saved for God.

## SUGGESTIONS

*There are many ways that can be employed to attract the young slum-dweller, and acquaint him with his Creator.*

The boys could be formed into an Altar Boys' Society, and trained to serve at the Holy Sacrifice, and thus come, with frequent Communion, into close contact with Our Lord. They can, both boys and girls, be induced to join pious Sodalties, or even Vernacular Legion Praesidia, and thus take

God to their own people, speaking their own languages, and helping form Block Rosary Groups, and stimulating the Family Rosary habit within their own families.

Then there is scope for the formation of a choir — some slum-land children have sweet voices that could be harnessed to the service of God. A junior choir

could be trained to sing at Requiem Masses and other services when the adult choristers are away at work or not available.

Continued on page 8

## Our Lady at the Home for the Aged



The statue of the Pilgrim Virgin being carried to the Home for the Aged, Thandavanvely, by the Little Sisters of the Poor, led by the Rev. Fr. G. E. L. Wambeck, Parish Priest.

## A PREVIEW OF CHRISTMAS ENTERTAINMENT

ROBIN Hood hand-picks the following choice programmes for your entertainment during the festive season ahead.

Billed for 17 December 1959 at St. Peter's College Hall, at 6-30 p.m. is a Concert presented by the Catholic Choral Society under its Director, Fr. IGNATIUS PERERA, O.M.I.

This group — consisting of members who are all working young men — has achieved considerable distinction through the years and there is no doubt that the Concert which will have a sampling from the best of Masters in polyphonic music will add yet another feather to the cap of Fr. IGNATIUS PERERA.

Added interest is given by the inclusion in the programme of a session of the best in Christmas music.

The Box Plan is open at Millers Ltd. and tickets are priced at Rs. 5/-, 3/- and 2/- respectively.

A REALLY "Christmassy" get-together is promised by the Past Pupils Association of Good Shepherd Convent, Kothahena, on 12 December 1959 at the Convent grounds.

One of the highlights in the varied fare provided, ranging from Orchestral Music to a Christmas Dinner and gifts from Santa Claus, is a stimulating Talk which will set off the real spirit of the Season.

If you are sufficiently interested, (and who wouldn't be?), please contact the TREASURER, GOOD SHEPHERD CONVENT, KOTAHENA (phone 3484) who will give you all the information on it.

HOW do you like Christmas Carols by the Beira Lake, with a giant illuminated Christmas Tree in the foreground and Santa Claus making a sudden, dramatic entry, lavishly distributing gifts to kiddies all around?

That's just a wee peep into a multitude of good fare promised by the ALCANTARIANS representing the 21st Colombo Rover Scout Crew of St. Joseph's College, Colombo.

All Rovers, Rangers, Senior and Junior Scouts, Girl Guides, Cubs and Brownies will participate in Carol-singing around numerous campfires.

The public are welcome and entrance is free. It will be con-

ducted by MR. FRANCIS NAIDU. Keep a sharp look out for the date!

## CATHOLIC Guild Bulletins

CATHOLIC Guilds of Colombo are making their impact on the public.

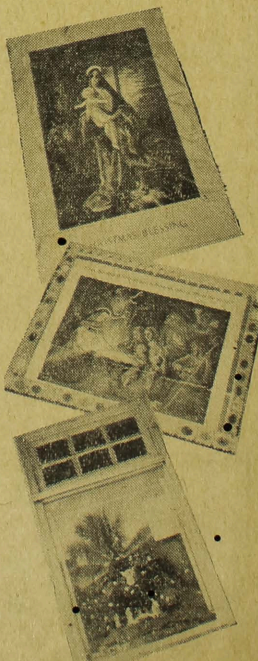
Two interesting "cyclostyled" Bulletins that have come my way are those of the GOVT. STORES DEPT., COLOMBO and the DEPT. OF INLAND REVENUE, COL-



OMBO respectively. Interspersed with useful tit-bits and Catholic Guild news, they provide good reading.

## SHOP-WINDOWS FOR CHRIST.

the BAMBALAPITIYA RUPEE STORE (see picture). Christmas Posters are also prominently displayed at F. X. PEREIRA and SONS LTD., of Colombo (see accompanying picture).



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SATURDAY, 5th DECEMBER 1959

## The Legion and the Christian Message

LAST Sunday, an important annual event which may not have been adequately noticed, took place in Colombo: it was the Annual Reunion of the Senatus of the Legion of Mary. We make special mention of it today, and direct the minds of our readers to what transpired there, because it is our conviction that the Annual Reunion of every Legion body, wherever it be, is of very great importance and significance not only to the legionaries themselves, but to the Church as a whole. For, it affords an occasion for looking back on what has been achieved by this "army set in battle-array" which "serves beneath the standard of Mary"; and it is (or should be) a springboard for the future, for more effective action, for a more faithful transmission of the Christian message — which is the ultimate aim of every form of Catholic Action — and for greater intensity of the Christ-life of the lay apostles themselves.

The Legion, which has been described on more than one occasion as the "providential instrument of our times," has a special responsibility towards Christian society; and here in Ceylon, being a lay organisation that is perhaps more widespread than any other, it has an even greater responsibility. It would be good for the legionaries of Ceylon to think of their lay apostolate in these terms — as a duty which they owe the Church in Ceylon, a responsibility which they cannot shirk.

In the Annual Report which was read out by the Spiritual Director of the Senatus last Sunday, there is much food for thought; one only hopes that our legionaries have made it the subject of their reflection. In the course of it, the Spiritual Director said that the Legion was doing its utmost so that Catholic families may "ascend at least one step in the spiritual life." If only this spirit were to pervade every rung of the Legion ladder, and fill every legionary, what a grand thing it would be for the Church in Ceylon. We have little doubt that this is indeed the aim of the Legion, and that this aim of the spiritual welfare of God's children is predominant in the minds of our legionaries.

The Spiritual Director spoke of the Legion's apostolate to the "sheep of the fold" as well as to the "churchless people"; he spoke of even greater length on the apostolic undertakings of the Legion to those who had fallen away, and the Legion's constant efforts to deepen Catholic life. Anyone in Ceylon who knows anything at all about the Legion, will know how generously and systematically the Legion sets about these aims. That was why we were happy — and we feel sure, every Catholic would be happy with us — to find how the Legion had set about its objectives.

One thing in particular struck us in this résumé of Legion work: the accent on Home and the Family, with the objective of deepening Catholic life. And together with the enthronement and the family rosary, there was the comparatively recent and highly laudable means of the Family Communion. We mention it with the hope that one or other of our readers may be caught into this crusade and become Eucharistic Families. Family union through family Communion is something which has not entered sufficiently into the way of thinking and living of our Catholic families in Ceylon. Here then is the Legion, beaming Christ's message, and calling Catholics to this new crusade. Every family a Eucharistic family should be our objective — and if we could be instrumental in bringing even one more family into this Eucharistic Crusade, we would have done much towards uniting parents and children in the eternal love of the Eucharistic Lord.

All this is as it should be. All this is one more sign that the Legion in Ceylon is as fully alive and active as it should be. But one question remains to be asked: and that question was posed by Very Rev. Fr. Peter Pillai last Sunday, when he asked the legionaries to direct their apostolate to meet the new needs of these new and difficult times.

If the Legion of Mary is to be the "providential instrument of our times," if it is to be God's hand stretching out and succouring the multitude together with the entire lay apostolate, and if it is to meet the changing challenge of changing times, then, it should, in addition to all the work that it now does, direct some of its energies along the social sphere. We are aware that a certain amount has already been done. But it is an entire orientation that is called for; it is a way of thinking, an outlook that goes beyond the sphere in which the Legion has worked up to now.

The spiritual has, of course, always to take predominance; and in the apostolate of the Legion, there is no question of what has to get priority. But if we understood Fr. Peter Pillai correctly, we feel that he was asking the Legion which is such a well-trying and much-tested instrument, to add one more factor in its most praiseworthy programme of work, viz., the apostolate in the social sphere. Thus will the Legion continue to be the God-given organisation that it has been, meeting every new need with fresh orientations, going forth, as always, "to undertake and carry out great things for God and for the salvation of souls."

## The Case Against Denominational Schools

# WE CANNOT COMPROMISE

The following is the full text of the address delivered by His Lordship the Bishop of Chilaw at the

De Mazenod College Prize-giving:

THE arguments against the denominational system of schools have now narrowed down to this one point: the need for a national and unified system of schools. It is said that the present system serves and helps to maintain group cleavages and that it is divisive.

Let us first of all see what our present system is. All denominational schools as well as the Government schools come under an Ordinance and a Code, which lay down laws, rules and regulations for the control of education, grading, classification and organization of schools, the medium of instruction, the appointment of teachers their number and qualifications, their dismissal and school finances.

The pupils of both categories of schools, follow the same course of studies and sit for the same examinations. The Department of Education executes, and has the power to enforce, the provisions of the Education Ordinance and of the regulations made thereunder.

The State schools are built and maintained entirely with the money of the taxpayer; whereas, the denominational schools are built by denominational bodies, and maintained partly out of their funds, partly from grants made by the State. Assisted or denominational schools are administered by Managers, whose duties are (a) to see that the requirements of the Code are carried out in the school or schools for which they are responsible; (b) to correspond with the Department; (c) to furnish all returns that may be required by the Director of Education.

So, they, too, come under the eagle-eye of the Department of Education, and, for all their trouble, they receive no remuneration from Government, nor are their staffs paid by Government.

### State monopoly

It all works out to this: as far as instruction goes, the two types of schools are on a par; and in administration and financial responsibilities, a considerable part of the burden is taken over by the denominational bodies, which, indeed, is a national service. What then is lacking in the present system to make it a national and unified system of schools?

The opponents of the denominational system answer: Statization. In other words, they want all schools to be owned by the State and entirely managed by the State, to the exclusion of all other agencies. At present, the training, the choice, the appointment and dismissal of teachers are functions that come under the control of the management up to a point; the discipline of the school too is within the province of the management. All this, they want the State to assume. In other words, they advocate State monopoly in education, a State dictatorship.

It has always been taken for granted that Ceylon is a democratic State. The modern democratic State recognizes and guarantees in its laws to all citizens the free exercise of those natural and inalienable rights that are man's most precious possession, namely, freedom of religion, freedom of thought, freedom of association, freedom of enterprise, and equal protection of the laws under the same circumstances.

This is admitted in our Constitution. Our Government, as all modern democracies, has voluntarily assumed the responsibility of imparting education to all its young citizens up to the University level, and, for this purpose, sets apart a portion of the taxpayers' money. It has also passed laws making school attendance compulsory up to the age of 14 years, and making parents respon-

sible for non-attendance of their children.

### Human right

Can our Government, therefore, compel any citizen to send his children to a school to which he objects for reasons of conscience? This is exactly what will happen if Government monopolizes education or refuses to pay grants to schools run by denominational bodies. The Universal Declaration of Human Rights, article 26, lays

conscience, wish to make a rational use of their civic and religious rights, by depriving them of those educational benefits which, otherwise, they would have enjoyed. The use of a legitimate right cannot, in any situation, imply the imposed renunciation of another legitimate right compatible with the former.

### Unity in diversity

The plea that the State should hold a monopoly of education because denominational schools serve and help to maintain group cleavages, is not at all sound. Every religious denomination has a place,

By  
The Rt. Rev. Dr. Edmund Peiris O.M.I.  
BISHOP OF CHILAW

down that every one has the right to education, that education shall be free, at least, in the elementary and fundamental stages, and that parents have the prior right to choose the kind of education that shall be given to their children.

It is sometimes maintained, as a general principle, that the Central Government which provides the funds for education should be responsible for all education matters in the Island. The funds in question do not come from the Central Government, nor do they belong to the Government, nor is the Government free to do what it likes with them.

These funds come from the taxpayer and belong to the taxpayer, and if any one has the right to assume responsibility on the ground of providing the funds, it is His Majesty the taxpayer. The Central government is only the administrator; the administrator cannot override the wishes of the taxpayer. Neither the Government, nor the Minister, nor any of his officials has the right to say: 'This is my money, and I must call the tune.'

On the contrary the tax-payer has the full right to say, 'This is my money and you shall be responsible to me.' If the taxpayers differ in their views and opinions on education, the Minister or Government has no right to impose the opinions of one section on another, especially for political expediency.

Moreover, in the case of the denominational schools, Government does not provide all the funds; for, it is the management that builds the schools, keeps them in good condition and bears the cost and worry of administration. What Government does is to pay the whole of teachers' salaries, according to its regulations.

### State grants

The Government cannot satisfy the parental right to educate their children, according to their religious tenets, by permitting them to have their denominational schools but without State grants.

If any democratic State is bound to recognize the right of the individual or groups of individuals to establish schools; if it further accepts the right of the citizens to freedom of religion, thought, association and enterprise; if the State has taken upon itself the burden, through constitutional or statutory mandate, of educating every citizen up to a certain school-age level, for which purpose it levies heavy taxes from every member of the body politic, then it evidently follows that, under no circumstances, can it punish those parents who, for reasons of

often an honoured place, in its doctrines for charity and good will towards others, even enemies. How then can schools with a religious background propagate group cleavages? Is there such thing in this world as unity in diversity?

Take our own body as an example: it consists of different parts, but they are all kept together, made to work in harmony, each one keeping to its function, by the one animating principle, the soul. We have various races in Ceylon, different cultures, adherents of different religions, diversities in social and economic conditions, besides the natural distinctions of sex and age.

Is our Government out to do away with all such differences? The most elementary difference between a dictatorship and a democracy is that while in the former all are supposed to follow the whims and caprices of the dictator — even in religion — in the latter, different opinions and practices are permitted, and, in so far as they contribute towards the development of the body politic, welcome.

### The English system

If on the plea of unity, religious differences are disregarded and persecuted, the time will come inevitably when political parties and economic freedom will similarly be crushed by the omnipotent State. Religious and racial cleavages in modern Ceylon have made themselves felt not because there are differences in race and creed, but because they have been exploited by politicians for the sake of the ballot box.

We have witnessed the baneful effects of it in very recent times. Certainly, State schools, which cannot have a distinct religious background, so indispensable to a complete education, cannot inculcate into their pupils' minds those principles of charity and goodwill, which alone can unite the different groups of people in our land.

In the English school system there is ample room for the denominational schools, and neither education nor national unity has suffered on that account. Dr. Cyril Norwood, an eminent educationist, has this remark on the English system: "The educational system of this country is not logical nor has it symmetry; it has not been thought out by legislators or statesmen, and imposed from above upon the nation. At the same time, it is not haphazard, but it has grown from practical needs, and is now indissolubly bound up with the

Continued on page 12



# A. December centenary GURUGALLA WILL CELEBRATE OFFICIAL GOLDEN JUBILEE

## Feast of St. Lucy

Patroness of the Cathedral and City of Colombo

His Grace the Archbishop will Pontificate at St. Lucia's Cathedral, Kotahena, at Vespers on Saturday, 12th December, at 8 p.m., and at the High Mass on Sunday, 13th December, at 8 a.m. His Grace desires that all the Reverend Fathers in the City and its suburbs be present at these Ceremonies.

Vicar-General.

## Evening Mass

Feast of the Immaculate Conception—8th December

Priests in charge of parishes are hereby authorised to arrange for Evening Mass on the feast of the Immaculate Conception if they judge this necessary for a notable part of the people to observe the Day of Obligation without great inconvenience.

This permission carries with it the faculty to binate or even ternate if necessary.

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

## Annual Retreats

Notice to Superiors of Communities, Principals of Schools, Directors of Societies, Associations, etc.

Superiors of Religious Communities Principals of Schools, Directors of Societies, etc., are kindly reminded that they should forward to His Grace the Archbishop the lists for Retreats for 1960 furnishing details about the precise dates, language in which they are to be preached, etc., before the 24th December, 1959.

Vicar-General.

## 'Varsity Student and working classes

(from a "Messenger" correspondent)

"UNIVERSITY students should take an active interest in the problems of the working classes," declared Rev. Fr. H. Schram, O.M.I., in a talk on *Ceylon's Challenge to the Catholic Student of Today* delivered by him at the Annual General Meeting of the Catholic Students' Federation. For guidance and leadership, said Fr. Schram, the working classes must necessarily look to the intellectuals and professional men of today.

The programme for the day included a "Social" in honour

## PATRICIAN MEETINGS

(from a "Messenger" correspondent)

### Kondagammulla

THE first Patrician meeting of the Kondagammulla Group was held at the School Hall, on Sunday, the 29th November, Mr. J. M. de Alwis presided.

The lay-speaker of the day was Mr. W. J. J. Fernando, and the Priest-Speaker was Rev. Fr. Francis Fernando. The subject for discussion was "Who is a Catholic?"

### Palangaturai

THE first meeting of the Palangaturai Patrician Group was held at the School Hall, on Sunday, the 22nd November. Mr. J. M. de Alwis presided. Mr. Walter Wanasinghe was the lay-speaker and Rev. Fr. Oscar Abeyratne was the priest-speaker.

This Sunday will see the celebrations at St. Francis' Church, Gurugalla, on the occasion of its centenary. The brief account we carry below will be of interest to many readers.

HOW did Christianity come to Gurugalla?

It would be very difficult to certify—it will be more useful to enquire how the message of the Gospel reached Sitawaka area.

We had no signs of Christianity in this area till the coming of the Portuguese. And even after their arrival, during the many years of war between the Portuguese and the rulers of Sitawaka there was no opportunity for missionary work in this part of the country.



About the year 1850 a certain Wijesinha Jayasooria Badiyabadduge Philip Perera of Moratuwa came to Sitawaka as Interpreter Mudaliyar of the Sitawaka courts. He discovered some of his own community at Gurugalla and made up his mind to build a church.

The land was donated by Buruthewavage Cornelis Appu and Puthuruvage Appu Naide—later, both became Catholics. The villagers supplied the necessary timber. The tiles and bricks were made at the Aswedduma and Dorakadakumbura estates. The Mudaliyar's gem pits gave the balance and the church was soon built. We are told that on Christmas Day 1858 Buddhists and Catholics alike gathered for the blessing of the new church dedicated to St. Francis Xavier.

The old folk of Gurugalla still remember the emotion with which their grand-fathers used to speak to them of the splendour of that day: Christianity had indeed come to stay.

### PIONEERS

The priest who at this stage looked after the spiritual needs of these Catholics in all probability was Fr. Salvador Ribaya, a Spanish Benedictine, whom we see alone in those years adminis-

tering baptism in places as far as Velivita, Gurugalla, Kitulgala and Ratnapura.

For many years it was still the Fathers from Colombo who once a year visited the Gurugalla Catholics. It is due to their zeal that the faith at Gurugalla lived on in spite of the non-Catholic surroundings.

### LATER DEVELOPMENTS

In 1895, with the coming of the Belgian Jesuits, the Sabaragamuwa and Southern Provinces were made into a separate unit—the Galle Diocese. Gurugalla was at first part of Kegalle and later of Yatiyantota Parish.

It would be too long to enumerate here all the Priests who have been toiling at Gurugalla since that day. Among them was Fr. Neut, S.J., the founder of Yatiyantota Parish. On his visits from Kegalle he saw that the church alone was not enough for the formation of those Catholics. A school was soon built and approved in 1900. From its very start it opened its doors to all, irrespective of caste and creed, thus earning for Gurugalla the respect and gratitude of all in the area.

In later years it was in Guru-

## Provincial returns

(by a "Messenger" reporter)

THE Very Rev. Fr. Al Serru, O.M.I., the new Provincial of the Oblates of Mary Immaculate, returned to the island by B.O.A.C. plane last week, after attending the General Chapter which was held in Rome.

## Ampitiya Choir Celebrates Silver Jubilee

(from a MESSENGER correspondent)

"ST. Mary's Choir, Ampitiya, is known throughout the length and breadth of the Kandy Diocese for its magnificent singing" declared Very Rev. Fr. D. G. Phoebus, O.S.B., in his sermon at the 25th Anniversary Celebrations of St. Mary's Choir, Ampitiya, on Sunday, the 22nd November, 1959, feast day of St. Cecilia.

Celebrations began with the singing of Solemn High Mass by Rev. Fr. D. G. Phoebus, O.S.B., assisted by Rev. Frs. Lucian Perera and Dom Anselm O.S.B., as deacon and sub-deacon respectively.

The present members of the choir were the guests at a luncheon given in their honour by Rev. Fr. Lucian Perera, Parish Priest, at the Mission House.

In the evening, after the Pontifical Benediction of the Blessed Sacrament, the members of the choir had a social at which the chief guest was His Lordship, Rt. Rev. Dr. D. Bernard Regno, O.S.B., Titular Bishop of Bagai. Accommodated with him were

galla that the present Bishop of Galle, Mons. N. Laudadio, S.J., reaped, as a young priest, the first fruits of his apostolic labours.

Another was Fr. S. Pezza, S.J. He extended the mission house, built a beautiful Grotto and renewed the roofing of the church.

Still fresh in the hearts of all is also Fr. Iacono, S.J., who for over 17 years laboured in this part of the Lord's Vineyard.

### IN RECENT TIMES

Fr. C. Iannaccone, S.J., has put up two work centres at Gurugalla: the Coir Centre for girls in 1951 and the Carpentry Centre for boys in 1955. Sir John Kotalawela paid a glowing tribute to the Catholic missionaries when as Prime Minister he laid the foundation stone of the Carpentry Centre.

A belfry has been built to commemorate in December 1959 the centenary of the church. No better symbol could have been chosen for the occasion. As countless as the stones which have gone into the making of this belfry, are those who are responsible for the Faith which has been sown and cultivated in Gurugalla for the last 100 years.

## An old man speaks...

AN old man said this last week about old people:

"The old are always useful for something."

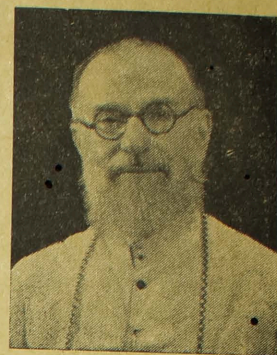
"I say this, not because I personally am involved."

"Our lives count only in so far as we are useful to the Lord, and the aged, with their experience, advice, example and wisdom—for one reaches the summit of wisdom in old age—can do much good, particularly for youth."

"In this they do a service for those who come after them."

"It would be a malediction if the Lord were to say: 'There will be no more old folk.'"

The speaker? The Pope, 78 a fortnight ago.



TOMORROW is the patronal feast-day of His Lordship the Rt. Rev. Dr. Nicholas Laudadio, S.J.

We offer His Lordship the prayerful wishes of the staff and readers of the Messenger.

## NOTICE

The Catholic Press will be closed on Tuesday the 8th instant, being the feast of the Immaculate Conception.

## Obituary

AS stated in the Messenger of last week, Mr. and Mrs. R. Abeyasekera, parents of the Rev. Fr. Gerry Abayasekera, died under tragic circumstances. We publish below an account of the funeral.

The remains of the late Mr. Robert Abayasekera (Retired C. C.S.) and of Mrs. Margaret Abayasekera were interred at Kattanna on the 25th of November in the presence of a large and representative gathering.

The service in the house was conducted by the son of the deceased, Fr. Gerry Abayasekera. The Parish Priest of St. Lawrence's Church, Wellawatte, chanted the Requiem Services at the church and the Very Rev. Fr. Peter A. Pillai, Vicar-General, represented the Archbishop of Colombo at the graveside. They were assisted by 50 priests, Christian Brothers, and Nuns of various Orders.

The late Mr. Abayasekera was promoted to the Civil Service in 1942 and served as Office Assistant in the Badulla Kachcheri till 1947, during the difficult days of the 2nd World War. He retired in 1948 as Office Assistant to the Chief Secretary. Since then he served the country as Office Assistant and Assistant Elections Officer from March 1948 to 1951 and as Deputy Commissioner, Department of Registration, from January 1952 to July 1955.

Mrs. Margaret Abayasekera was a very devout Catholic who worked for the Parish of Wellawatte ever since its inception in 1938.

The chief mourners are Fr. Gerry Abayasekera, Prefect of Games, St. Joseph's College, Messrs. Roy Abayasekera, Statistical Officer, Colombo Kachcheri, David Abayasekera, Assistant Director of Cottage Industries, Galle, Hilariyan Abayasekera, Customs, Colombo, Dr. Bede Abayasekera, D.M.O., Amparai, and Joe Abayasekera (sons); and Mr. and Mrs. T. D. G. Amarasinghe and Mr. and Mrs. Shelton de Silva (sons-in-law and daughters); Dr. Edmund Abayasekera of Kandy, Mr. D. S. L. R. Abayasekera, D.J., Batticaloa, Fr. Andrew Abayasekera of Bandarawela (brothers); Mr. and Mrs. Cecil Wettasinghe (brother-in-law and sister) and Mrs. Frances Amarasinghe (sister).



## Acknowledgement

THE family of the late Mr. and Mrs. D. R. E. P. Abayasekera sincerely thank all those who assisted them in their bereavement and all those who sent Mass Cards, Floral Wreaths and all those who gathered at the cemetery to pay their respects to the Dear Departed.

## PRIEST CALLS FOR ORGANIZED ACTION

(from our Matugama correspondent)

CHRISTIANS should be ambassadors of Christ and should organize themselves for action to face the challenge of the world—not through a spirit of revenge but because through baptism they are members of the Mystical Body of Christ, said Fr. Stanley Wijewickrema in the course of an enlightening talk entitled "Now is the hour" delivered at the 8th Annual General Meeting of the Matugama Catholic Association held on Sunday, 22 November 1959, at St. Mary's Church premises immediately after the Dialogue Mass and corporate Communion.

The Hon. Secretary, Mr. Erwin

Dias, in his report declared that the Association was now playing a distinct role in the life of the parish by being able to fulfil some of the urgent tasks expected of it, and he appealed to the members to give their brotherly co-operation in order to achieve the ideals the Association was working for.

In his presidential address, Mr. Rodney de Mel said that Christ, by dying on the Cross, had given us a positive doctrine of love which meant that to fight the challenge of the present-day world they should come forward unselfishly for Christ's sake after throwing aside the forces of

egoism, pride, opportunism and corruption that had crept into the godless society of today.

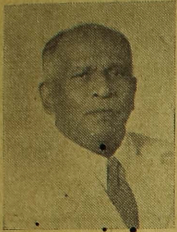
The celebrations terminated with a lunch at which all those present participated.

The election of office-bearers resulted as follows:—*Patron*: His Grace the Archbishop of Colombo (ex-officio), *Vice-Patrons*: Messrs. T. D. and I. D. Fernando, *President*: Mr. Rodney de Mel, *Vice-Presidents*: Mr. Rex Abeykoon and Mrs. V. E. de Silva, *Hon. Secretary*: Mr. Erwin Dias, *Asst. Secretary*: Mr. Hilary Silva, *Joint Treasurers*: Mrs. M. Jayasundera and Mr. K. P. W. Silva. A committee of 10 was also elected.



# Classified ADS

## IN MEMORIAM



**Dominic Mary John Corea**  
Died 7th June 1959

A Requiem High Mass will be sung for the repose of his soul on Monday, the 7th December, at 7 a.m.

Eternal rest grant unto him, O Lord, and let perpetual light shine upon him. 128

## FOURTH ANNIVERSARY

**Robert Morais**

Born: 24-1-1903. Died: 12-12-1955

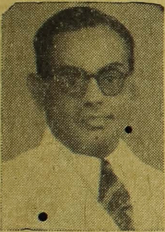
Eternal rest grant unto him, O Lord, and let Perpetual Light shine upon him. — Amen.

A Requiem High Mass will be sung at St. Andrew's Church, Mutwal, on 12th December, 1959, at 6-30 a.m. for the repose of his soul.

Fondly remembered by his sorrowing wife and children.

108/5, Elie House Road, Mutwal. 84

## FOURTH ANNIVERSARY



**Joseph Bastian Peris**

Born: 20 January 1900  
Died 7 December 1955

A Requiem High Mass will be sung for the repose of his soul on Monday, the 7th December, 1959, at 6-30 a.m. at St. Philip Neri's Church, Pettah. Please pray for his soul. Affectionately remembered by his wife and children.

Sinha Medura Walauwa, Kelaniya.  
2, December 1959. 1000



**K. S. Nicholas Fernando**

Born 10-4-1887  
Died 19-2-1959

Please pray for the repose of his soul.

Inserted by his sorrowing wife and children.  
No. 67 Main Street, Negombo. 107

## THIRD ANNIVERSARY

**Esme Christobel De Saram**

Died 2nd December, 1956

Fondly remembered and sadly missed by her husband, C. M. G. de Saram, her daughters, Christine, Therese, Leonie and Pauline, and her sister, Mona Grundy of Liverpool, England. 98

## THANKSGIVINGS

**M**Y most grateful thanks to the Sacred Heart of Jesus, to our Lady of Perpetual Succour, St. Sebastian, St. Anthony, St. Jude, St. Pius X, St. Theresa and St. Rita for my recovery from a very serious illness.—R. N. 96

**O**UR grateful thanks to the Sacred Heart of Jesus, Immaculate Heart of Mary, St. Jude Thaddeus, St. Anthony, St. Joseph, St. Therese, St. Anne, Blessed Julian Eymard and all the Saints and Angels and all those who prayed for us.

Mr. & Mrs. H. F. N. P. Samarasekere

Pujapiiya. 97

**T**HANKSGIVING to the Sacred Heart of Jesus, Mother Mary, Sts. Joseph, Anthony and Jude for favour granted. A. B. C. A. 126

**G**RATEFUL thanks to the Sacred Heart of Jesus, Our Lady of Perpetual Succour, St. Joseph, St. Anthony, St. Jude and Pope Pius XII for favour received. H. P. A. 125

**M**Y grateful thanks to Our Lady of Perpetual Succour, St. Anthony, and Pope Pius XII for giving me peace of mind regarding a certain matter. M. R., Colombo. 127

**M**Y grateful thanks to Pius XII for finding me a house fulfilling all requirements. E. M.

## FINANCIAL

**C**ATHOLIC Graduate Teacher with long service urgently needs Rs. 400/- on Pronote. Returning by 10 instalments of Rs. 50/- each. Please help. No. 118, c/o Catholic Press, Colombo 8.

## HOSTEL ACCOMMODATION

**H**OSTEL accommodation available for Boys and Girls in the J.S.C. and S.S.C. Forms. Apply Manager, St. Philomena's English School, Horana. 67

## FLOWERS FOR X'MAS!

**F**LOWERS are best symbolical expression of spirit of Christmas. Do it with flowers in your homes this Christmas! Inquire: Joeben & Co., Florists and Seedsmen, Nuwara Eliya. 71

## MILK FOODS

**"NOMAD" Brand Fullcream Milk Powder**—thousands have acclaimed "Nomad" as the best milk from the Country of Milk—Holland. You'll love it too when you taste "Nomad." Rich, delicious and economical. Available at all good stores chemists and the importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

## MEDICAL

**PUROL Medicated Powder and Ointment**—the unfailing remedy for Eczema, Prickly Heat and Tropical Skin Ailments. Available at all Chemists and the Importers Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

**DAMPO Vapour Rub and Nose Drops**—the magic cure for colds, chills, body pains, rheumatism and quick relief for Asthma, Hay Fever. Available at all Chemists and the Importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

**BYLOOS Eau de Cologne**—the unfailing friend of school-children. Kicks the head of lice, Nits, Dandruff, and all invisible germs. Available at all Chemists and the Importers, Setrac (Ceylon) 29 1/1, Gaffoor Building, Fort, Colombo.

**A**STHMA! Catarrh! Tonsillitis! Why suffer all your life? Swiss Treatment cures Permanently! No injections! No operations! Free information! Visit: Medical Clinic, 42nd Lane, Wellawatta.

## Our Lady of Fatima

MARADANA

**Novenas on Saturdays 5th and 12th at 5 p.m.**

Preacher: Very Rev. Fr. A. Serru O.M.I., Provincial.

Subject: First Apparition. 224

## HERE'S THE BEST OPPORTUNITY FOR A GRAND SHOW

To All Parents and Children at the

**Sancta Maria Montessori School, Wattala**

Introducing

**The Princess with a Glass Heart**

and

**The Coronation of Prince Pandukabaya**

on Friday 11th and Sunday 13th at 6 p.m. at the School Hall.

Miss T. Jayalath,

Sancta Maria Montessori School, 224, Negombo Road, Wattala.

## GUILD OF THE Immaculate Heart of Mary

**ST. JOSEPH'S COLLEGE COLOMBO**

The annual Retreat will take place this year from December 9th—13th in the College.

101 DIRECTOR.

## CITY SLUMS:

(Continued from page 5)

Then again, there could be organised conferences in the vernacular for parents—guiding them in matters of Family Planning (the planners would naturally try to "help" the slum-families first and foremost—because they

would feel that the slum parents should have the least offspring). The guidance for parents in the way of selecting schools for their children, recreation, pictures, reading and so forth. And the question of marriage, and the incurable habit they have of forcing their daughters and sons into unions outside the circle of their own Faith, more for the sake of economic reasons than anything else.

Yes, slum-land is indeed a vast, uncultivated tract, to be systematically dealt with, and it is a lion-size job to be tackled by many. As things stand, it will need mountains of patience and tact to surmount the difficulties in the way of the Slum Apostolate, but brave and selfless hearts will win in the end, and the day will soon dawn that will bring off a hundred per cent harvest into the Master's barn, if only this theme is taken up and worked upon in earnest, expending the utmost energy, patience, and even money. For money is necessary—books, clubs and what not cannot be procured on air and goodwill alone!

## NOTICE

**P**LEASE collect your In Memoriam Blocks and photographs within one month after insertion in our paper. We don't take the responsibility for any unclaimed blocks after the lapse of one month.

MANAGER.

## CHRISTMAS NOVELTIES

**RELIGIOUS X'MAS CARDS**—pictures, post cards, decorations, crib sets in Plastic, Plaster of Paris, and Cardboard.

A comprehensive range.

Special price for trade.

**EYMARD HOUSE**

(Behind St. Philip Neri's Church)

83, Maliban Street, PETTAH.

## Christmas Cards

### Crib Statues

A large selection now available

**St. Michael's Art Studio and Bookshop**

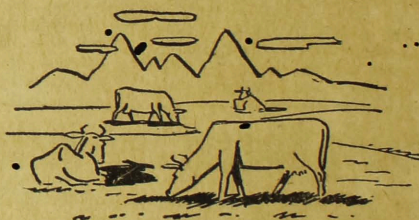
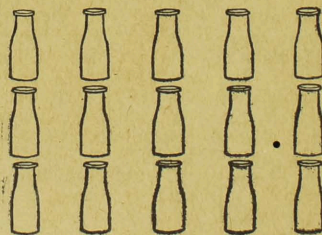
6—10, Jampettah Street, Colombo 13. 131

## THE POOR CLARES

will appreciate orders for vestments, cassocks for the clergy, church linen, paintings—such as the Stations of the Cross, Our Lady of Perpetual Succour, etc.

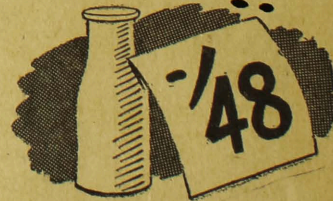
The Poor Clares Colettings, Convent of Mary Immaculate, Tewatte, Ragama.

**PURE, SAFE MILK FOR ALL PURPOSES**



**15 PINTS FROM EVERY 2½ LB. TIN**

**48 CTS. A PINT**



**NESPRAY**  
FULL CREAM POWDERED MILK

A NESTLE PRODUCT



# messenger SCHOOLS-MAG

Vol. 2 No. 39 Saturday, 5th December, 1959 FREE

## PRIZE-WINNERS

The winner of the RIDDLE Contest is CLIFFORD BASTIANS of St. Benedict's College, Kotahena. The correct solution to the riddle sent by Jullita Fernando is "Editor." There were over 200 all-correct solutions received and the lucky winner Clifford will get a copy of "The Wild West Comic Annual."

The winner of last week's PEN-GEM prize is ANIL CABRAAL of St. Joseph's College, Colombo.

## TALKS WITH Juniors

### A CRIB-DRIVE



My dear children,

Christmas breezes are already blowing; the toy-stalls are full and the spirit of Christmas will soon be upon us.

This week I thought I should tell you how a few junior praesidia of the Legion of Mary in a poor, distant mission are trying to put Christ back into Christmas.

These legionaries have launched a Crib-Drive, and they are hoping to have a crib in every home. The school-children are being taught to make their own cribs with hardly any experience. They have demonstrated to individuals and groups the art of making a crib with old pictures cut out and set artistically in a little cartridge-paper cave. Last year these

apostles had got in nearly two hundred cribs into poor homes. And that was not all. The children were taught to say their family prayers around the crib during the season in gratitude to the Infant Lord who had come with the tidings of salvation.

Here then is a suggestion to all lay apostles — Legionaries and Sodality members and the rest. Why not endeavour to start a Crib-Drive in your own school, praesidium or sodality? The Little Baby in the crib will surely love and bless beyond words your efforts in this regard.

Blessing you all.

Always in Jesus and Mary,  
**Uncle Ashley**

## Getting ready for Christmas



IT'S Advent time to get ready for Christmas. If you don't know? We have to show our Infant King, We really love him so.

First thing we'll make an Advent wreath. Four candles pure and white, Light one each week of Advent, Right up to Christmas night!

Then everyday a sacrifice, Two, three or even more, Each one will be a gift of love, To open our heart's door.

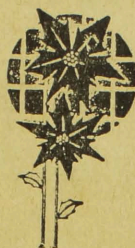
### Crystal Edema

St. Bernard's Convent, Nawalapitiya.

THE Advent wreath connected with Advent originated in Germany. In many Catholic homes and schools all over the world it has now become a common custom to have an advent wreath. The reason why this wreath is used is to help all who see it recall the coming of Our Lord Jesus Christ who is the Light of the world.

The Advent wreath is exactly what the word says, a wreath. It has to be made from evergreens.

Making an Advent wreath is quite plain and simple. All we need for the wreath is something that stays green for some time after being cut and this must be fastened to a wooden or wire frame. Four candles equally spaced and placed upright upon the wreath either in candle holders or tied with wire and a purple (violet) ribbon in the spaces between the candles. Join the ends of the rib-



bons and suspend the wreath in a place of honour, e.g., in the sitting room or above the dining table, or even place it on the table or on a table in front of the family shrine.

by  
**Bryan Landsberger**

The four candles stand for the four Sundays of Advent and the four thousand years of waiting for the arrival of the 'Sun' of Justice, the Saviour.

### SYMBOLIC

The wreath is an ancient symbol of victory and glory. This wreath symbolises the fullness of time and the glory of Christ's birth.

The four candles stand for the four Sundays of Advent and the four thousand years of waiting for the arrival of the 'Sun' of Justice, the Saviour.

The circle represents the eternity of God, for a circle seems to have no beginning and no end. The ever-green reminds us of the undying hope that man always kept alive that someone would come to redeem him and also the everlasting life the Saviour is to bring. The purple ribbons are the colour of Advent, a penitential

### 14 to 3!

THE two little boys who had been naughty were told by their teacher that they must stay after school and write their names 550 times.

One of them began to watch the other unhappily.

"Why don't you write Tommy?" asked the teacher.

Tommy burst into tears. "Tis 'nt fair" he said between sobs. "His name's Joe and mine's Schluttermeyer."

Sent by Rosemarie Pereira, Good Shepherd Convent, Kotahena.

(Galle), 2441. Annesley Greo (Dehiwela), 2442. Annesley De Croos (Negombo), 2443. Mrinalini Perera (Dehiwela), 2444. Champa Chri-santha Jayasuriya (Wellawatte), 2445. Lourdes Marie Parimala Leon (Ragama), 2446. Maizie A. Jisk (Gampaha), 2447. Savithri Claudette Jayasuriya (Wellawatte), 2448. Rosemarie Davidson (Trincomalee), 2449. Neville Davidson (Trincomalee), 2450. Lourdes Francisco Rajiv Leon (Ragama).

(To be continued).

## 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.

## Loyalty to Our Holy Father

WE are sometimes asked by non-Catholics why we show such great loyalty to Our Pope on Pope's Day. That is what made me write this article, especially for those numerous non-Catholics who read the Schools-Mag.

Saint Peter was appointed Head of the Catholic Church and he was the first Pope. Christ said to him, "Thou art Peter and upon this Rock I will build My Church, and the gates of hell shall never prevail against it, and to thee I will give the keys of the Kingdom of Heaven."

If the Church is to continue until

by  
**BEATRICE GRIFFITH**

the consummation of the world, its Head also must reign till the end with its powers and privileges.

### THE PAPACY

These powers and privileges of a head do not cease, but are passed down to the successors. In like manner, the powers Christ gave to the first Pope, Saint Peter, were passed on to his successor Saint Linus, and to all the Popes and to the 263rd successor, Pope John XXIII. The successors of Saint Peter exercised the same authority over the entire Church as the first Sovereign Pontiff.

Our present Holy Father is our Father, Friend, Defender, Consoler and Guide. So we shall renew our pledge of unflinching and undying loyalty to him, the Supreme Pontiff, as the Rock of Our Faith, without whom we shall falter.

ty to our Pope John.

### OUR PLEDGE

We should pray for our Pope not only on Pope's Day, but all the days of our life. To our Holy Father Pope John XXIII who follows in the saintly footsteps of Pius XII, who now is entrusted with the barque of Peter, we Catholic children pledge our unwavering devotion and loyalty. St. Joseph's Girls' School, Gampola.

## News from Holy Cross College, Gampaha

INTENSE enthusiasm prevailed right through the Mission Week which was heralded with Mission posters and placards, and Mission Tills made available in every class. Pops, choirs, ice-cream were generously sacrificed and the money helped swell the Holy Father's Mission Fund. The Mission Week was voted a tremendous success.

Mission Week itself was launched with an hour of prayer before the Blessed Sacrament exposed, thus fulfilling one of the first and important duties towards the Missions — Prayer.

Rev. Fr. Gamlath, Diocesan Director of the Propagation of the Faith and Rev. Fr. Victor O.C.D. gave illuminating talks on the Missions.

A novel feature this year was the Academy on the Missions entrusted to each department. The Primary Department depicted the life of the Little Flower — the Patroness of the Missions.

The Juniors depicted the Little Flower offering her different actions and prayers to help save sinners, and encourage tired nuns and weary Missionaries in their labours for souls. They also led children of different nations to the Feet of their Little King.

The Seniors staged the Conversion of a Chinese Princess, converted through the labours of a Missionary Priest and the good example and prayers of her convert son.

The final Tableau, which showed a nation at the Feet of Christ the King and Our Lady Queen of the Missions, roused in us a desire and a resolve to be ever faithful to our Heavenly Sovereigns.

### RALLY

Mission Week concluded with a Rally. Waving palm branches children  
Continued on page 10

### SHORT STORY.

## MARIANA

MARIANA was a young girl of thirteen. She lived with her mother in an old broken down hut. Her mother loved her one and only child dearly. For the poor but happy girl her mum was her first love.

Mariana was a little Catholic, and a clever student. Every evening after school she used to come running

by  
**SHIRLEY PERERA**

home to see her poor mother, and there she was daily, waiting for her with a smiling face. One day on returning home she missed her smiling face, for she was not waiting at the door. Mariana was worried. So she soon ran into the house.

What she saw filled her heart with sorrow, for there lay her mother in bed, sick. Her mother lay writhing in pain, and tossing with fever. Mariana did not cry. She nursed and comforted her mother, staying beside her. She just could not bear to see her in pain. But she stayed with her and prayed all the time.

Continued on page 10

## Members' Parade

2401 — 2450

2401. Noel Jurie (Dehiwela), 2402. Pushparani Logasunderam (Kotahena), 2403. Jenete Weeraratne (Negombo), 2404. Harindra Perera (Kelaniya), 2405. Rufus G. S. Candappa (Colombo 9), 2406. Marcus Gonsal (Kandy), 2407. Rosemary Weerasinghe (Matale), 2408. Ananda Silva (Nugegoda), 2409. Joan Weerasinghe (Matale), 2410. Shireen de Alwis (Kaltara), 2411. Annesly Phillips (Negombo), 2412. George H. Hewavitarane (Kelaniya), 2413. Rudolph Bartholomew (Negombo), 2414. Tissa Dharmagunaratne (Puttalam), 2415. Charles Phillips (Negombo), 2416. Daphne Paiva (Bambalapitiya), 2417. Manel Mary Bernadette Pereira (Pannipitiya), 2418. Lucian Villavarayan (Kotahena), 2419. Rajanie de Mel (Moratuwa), 2420. Jaganathan Kanaga Perumal (Kadugannawa), 2421. Patrick Kanagaperumal (Kadugannawa), 2422. Nihal Bernard Sporiyaarachie (Negombo), 2423. Rohan Pieris (Grandpass), 2424. Yvonne Ranaweera (Kurugala), 2425. Yvonne Pieris (Grandpass), 2426. Malranie Suraveera (Kurugala), 2427. Frankly D'Rosaio (Nagoda), 2428. Naomi Serasinghe (Colombo 10), 2429. Lourdes Antonot Nirmala Leon (Ragama), 2430. M. D. Eileen Peter (Ja-Ela), 2431. Lourdes Felicitus Roshan Wanamala Leon (Ragama), 2432. M. Antony R. N. Costa (Hunupitiya), 2433. Marie Perera (Mutwal), 2434. Surendra Perera (Dehiwela), 2435. M. D. Luxman Dissanayake (Ja-Ela), 2436. Lourdes Joseph Xavier Reginald Leon (Ragama), 2437. Virginia Fernando (Grandpass), 2438. Donald De Lasa Jayasuriya (Wellawatte), 2439. Charles Valentine (Jaffna), 2440. H. Ivan Joseph Perera





## Schools-Mag

Continued from page 9

## Birthday Corner

DEC. 5th — 11th

Dec. 5th: Majorie Saverymuthapulle (Colombo 13), Shanti De Silva (Mutwal), D. Marguerite White (Kandy), H. M. Bulner (Kandy), Earle Ferdinand (Borella), Antony Asokarayan (Jaffna), Roshan Ekanayake (Kelaniya), Marie Fernandopulle (Kochchikade), Dona Mary J. Coonghe (Negombo), Roseline Wiratunga (Kurunegala).

Dec. 6th: Luxmie de Silva (Kelaniya), Ranjit Boparatchy (Negombo), Chitrangene Dabre (Dankotuwa), Sherryl Leanne (Kandana), Marian P. Fernando (Moratuwa), Praemi Mendis (Dehiwela), Trisette Mack (Dematogoda), Lillian Wijesinghe (Tangalle), Irene Caderamanpulle (Kandana), Francky D'Rosairo (Kandana), Chitral Weerasinghe (Kandana), Nimal de Alwis (Nuwara Eliya), Bertram Grand (Grandpass).

Dec. 7th: Marie L. Anandappa (Colombo 13), Marie Perez (Boralagama), Rita Warnacula (Nawalapitiya), Eric Rodrigo (Ragama), Shiranee Perera (Kotahena), B. Vanderputt (Kandy), Aloma Van Sanden (Dehiwela), Hyacinth de Silva (Kelaniya), Anthony Ashley Griffith (Kandy), Jayanth P. Kirthisinghe (Colombo 4), Shanthie Perera (Rajagiriya).

Dec. 8th: Anton Sampayo (Moratuwa), Ronald Wickremaratne (Kandapola), Nirmala Perera (Rajagiriya), Kumudu Perera (Nannukul), C. Gonsal (Kandy), Virginia Oloroff (Kandy), Duleep Morais (Dehiwela), Mary Loretto Elane Amerasekera (Colpetty), Mary Perera (Matale), Desmond Jansz (Hunupitiya).

Dec. 9th: Vivian Hubert (Colombo), Peter Thiele (Mutwal), M. V. Mary Anne de Silva (Kandy), Monica Fernando (Moratuwa), K. D. P. S. Nanahakkara (Kandy), Glen Plunkett (Galle), Hiranthi Abeyratne (Moratuwa), Gamin Cooray (Moratuwa), Mercy P. Peiris (Negombo), George Hevaavitarane (Kelaniya), Oolette Ranasinghe (Miriha).

Dec. 10th: N. Mohanraj (Jaffna), Ranjan Fernando (Moratuwa), Iona Cole (Borella), Anton Fernando (Moratuwa), Rachel Perera (Atala), M. Sirilani Fernando (Wattala), I. Somalatha Kurera (Dankotuwa), Indrani Pereira (Moratuwa), Moonyeen Vanderwert (Kirillapponna), Rani Mallika Vethanayagam (Kalmunai), Roger de Silva (Mutwal), Shiranee Dasanayake (Boralagama), R. Clifford Fernando (Moratuwa).

Dec. 11th: Paul Rozairo (Colombo), Theresa Peter (Jaffna), D. P. Innocentia (Ingiriya), Jayantha Muthukumar (Colombo 7), M. E. Yula Fernando (Kurana), Ivonne Ranaweera (Kurunegala), Caryl Wijesinghe (Angoda), Spenard de Silva (Wattala), Mervyn Fernando (Seeduwa), Tilak Jayasekera (Colombo 13), George Edirisinghe (Colombo 14).

"WHAT is your name," asked the sweet old lady.  
"Jacky" said the boy.  
"What is your father's name?"  
"Daddy."  
"Yes, but what does your mother call him?"  
"Fat-head" was the reply.  
Sent by Collette Gomez.

A LITTLE boy stood at the entrance to the shoemaker's shop watching the man at work.  
"Say mister" said the little boy at last "what do you repair the shoes with?"  
"Hide" said the man.  
"What" said the boy in surprise.  
"I said hide" replied the shoemaker.  
"What for?" demanded the boy.  
"Hide! Hide! The cow's outside" explained the man.  
"I don't care if it is" said the boy, "who the heck's afraid of a cow?"  
Sent by Felicia Davidson.  
St. Joseph's Convent, Grandpass.

## COMPETITION CORNER PRIZES

## Do You Know These Saints?

WHO is the Saint:

1. Who brought fruits and flowers

from heaven?

2. Whose grey hair grew long to cover her?

3. Who had only two sins to confess always?

4. Who received Communion from St. Barbara?

5. Who died for the seal of Confession?

6. Who knocks three days before you die?

7. Whose heart was pierced by a Seraph?

8. Who saw God before he was judged at death?

9. Who became a Saint by keeping to his rules?

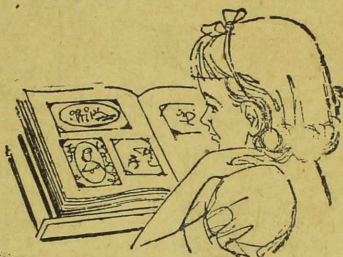
10. Who lived three days after her neck was cut off?

by BARBARA SPITTEL

father shouted. "Beat her until she is almost dead. Then chop off her head."

So the soldiers carried out that cruel order. But suddenly they saw angels coming. The angels carried the soul of Barbara to heaven. And a terrible flash of lightning struck her cruel father and killed him on the spot.

Her feast is on December 4th.  
St. Agnes' Convent, Matale.



## I LOVE READING

"Oh for a book and a shady nook,  
Where I may read all at my ease  
For a jolly good book whereon to look  
Is better to me than gold."

READ-read-read: that's how I always spend my free time. Be it in a bus, or at home, or in a shady nook, I am always buried in a book, and my whole being is transferred from reality and becomes one with the story and in my imagination I live with the characters in the story.

I like reading all types of books:

Classics, Detectives, Romance, Novels, and Comics, but the books I enjoy most are Westerns. Thrills, Gunfights, Romance, and the adventurous and dangerous life led by the rustlers and cowboys of the wild west appeal to me.

I also like reading books written by Lloyd Douglas, Charles Dickens, Margaret Peddler.

My best tonic for forgetting my little difficulties in life and for letting my temper cool down when angry, is reading.

Christobel Brainerd

I recommend

## The Coral Island

A GOOD book is that which has a good theme and is devoid of all immorality. It should be written in a simple style that its readers could emulate. Bad books and pamphlets are a common sight on the streets of today. Such literature creates havoc among the younger generation. Such books should be confined to the dust-bin.

The best story book I have read is "The Coral Island," by R. M. Ballantyne. It tells of three boys Ralph, Jack and Peterkin who are marooned on an island after a shipwreck. They go through many thrilling adventures among the cannibal aborigines of the South Seas.

After a hair-raising battle Jack is captured and taken off to another island. But he escapes and flees in a magnificent native ship towards the "Coral Island."

He meets his friends once more, and later they bid a sad adieu to their island-home and direct their course

homewards.

I consider this the best story book I have read. The reckless and thrilling adventures that unfold themselves repeatedly have enthralled me.

The author gives colourful descriptions of the gorgeous scenery of the South Seas. The whole story is a beautiful word picture. Though it is a long time since I read this book, vivid memories of the beautiful Coral Island still linger in my memory.

Leslie Fernando.

De La Salle College, Mutwal.

## Holy Cross College

Continued from page 9

dren led in procession, singing in Sinhalese the anthem 'Christ, may You reign over us,' and assembled before a beautifully decorated Altar, from which Christ our King looked benignly down on them. After burning sacrifices before Him, representatives from each Department offered Him a Crown, a Sceptre, and an Orb (symbols of our sacrifices), with a few appropriate words to Christ King, before offering each.

Parish Priest, Rev. Fr. J. L. Milne, O.M.I., addressed us, indicating how to spread the Kingdom of Christ, and urging everyone to continue the noble work, all through the year. The concluding hymn 'We stand for God' wound up proceedings.

## Wattalappan

10 eggs, 1 pound kitul jaggery, 2 1/2 cups of thick coconut milk, 1/4 teaspoon powdered nutmeg, 1/2 teaspoon powdered cardamoms, a little cinnamon to taste, a pinch of salt, rose water, cajunuts, vanilla, and dressing of few plums after the pudding has been well baked.

Beat the white and the yolk of the egg separately. Chip the jaggery fine. Mix the jaggery into the thick coconut milk. After that dissolve the eggs and powdered ingredients into it. Bake till the top crust is hard. Finally place the bowl of Wattalappan in a Frigidaire.

Sent by Lakshmi de Silva. Ratmalana.

## REQUEST

LORD, help me live from day to day,  
In such a self-effacing way,  
That even when I kneel to pray  
My prayer will be for others.

Let Self be crucified and slain,  
And buried deep, again and again,  
May my efforts be not in vain  
To always live for others.

Others Lord, yes, others  
Let this my motto be,  
Help me to live for others  
That I may live like Thee.

Mary Mackay.

St. Bernard's Convent, Nawalapitiya.

## RECIPES

### Salad Eggs

6 hard-boiled eggs, 1 oz. butter, 1/4 oz. grated cheese, salt, pepper, lemon juice to taste, 1 small pickled gherkin, chopped fine.

Garnishings. — Sprigs of mint, spinach and water cress, cloves. Fairly small 5-petal flowers.

With a sharp knife cut a small slice from the top of each egg to form lids later. Scoop out egg yolk from the opening, taking care not to damage the white part. Mash up the yolk and mix with butter, cheese, salt, pepper, lemon juice and gherkin. Fill the eggs with the mixture, keeping shape of eggs. Close with the lids in position.

Decorate with 'funny faces' in the following manner — with a pointed knife make incisions for mouths and paint red with vegetable colouring. Prick holes for eyes with tooth pick and place in them tiny cloves. For the nostrils, two spots of red colouring. Arrange dainty caps on 'heads' with quarter-top slices of small tomatoes, small spinach leaves and five-petal flowers with stems up. These caps should be placed at an angle and not exactly in centre.

Arrange the decorated 'funny faces' on a salver, containing a bed of spinach and water cress as a foundation.

Sent by K. D. Soma Catherine.

(Schools Mag No. 1004).

Ave Maria Convent, Negombo.

## SATAN IS AT LARGE

SATAN the arch enemy of mankind is let loose in the world today.

He is drawing us to him, through bad books, unchaste cinema shows, beauty contests, where young women parade half naked, exposing their sacred bodies to public gaze, and through women, who in the name of fashion, wear inelegant clothes, and also through many other evils, which the Church condemns in no unmistakable words.

The Church, its teachings, and all that it stands for, he assails. Its priests, nuns, and other religious, are persecuted and imprisoned. Their well intentioned words are distorted.

The institutions in which we are nourished in our faith are an eyecore to him.

Anything resembling the cross, is to him, what the red rag is to a bull; he even demands miracles of God.

This is a challenge. Let us face it, not in battle, but in prayer.

We have a weapon, far more powerful than bullet, bomb or bayonet, in the most Holy Rosary of Our Blessed Lady.

Let us say it, as often and as frequently, imploring our Mother, to help us, avoid these temptations, and for the safety of our pastors; nuns, and other religious, engaged in spreading God's words, and for the final victory of the Church.

Let us also rally round His Holiness, the Pope, Our Good Shepherd, who is ever watchful to shepherd us away from the snares of the Devil.

Philomene Rasiah

St. Anthony's English School, Colpetty.

## HOW TO BE A SAINT

HERE'S how you and I can become saints. Repress a tone of pride or petulance. Fight firmly against evil inclinations. Suppress the least shadow of annoyance and

By

Mary J. Hakel

disquietude. Be ready to forgive the little injuries others may cause you. Seek generously for reconciliation. Have a noble purpose in life, and banish all other thoughts.

All these seem trifles but these have made the 'Saints.' Let us practise them with constancy and courage and we will find that sanctity is not far away from us.

All Saints' College, Borella.

## Short Story

Continued from page 9

Late that night Mariana realized that her mother was ailing from a serious sickness. She wanted to go and call the kind doctor who lived down the same street. But how could she leave her poor mother alone? Oh! no, she could not. She dreaded the thought.

The sick mother's life was drawing close to its end though her daughter was not aware of it. The next day, too, was drawing to a close. Mariana was surprised to see tears rolling down her mum's cheeks. She was trying to speak to her. "Darling" — she sobbed. "I don't think I'll live long... I am sorry for you." Mariana's heart was aching, but she was brave.

"Don't cry mum. Don't worry about me. Jesus and Mary will look after me. As for you, you are going home. So why be sorry?"

They both prayed for a while. Soon her mother's last farewell came. She held Mariana close to her and kissed her.

"Yes, I am going home — my love — God bless you — always!" So saying she closed her eyes and went to sleep for ever!

Mariana cried "bye mother — till someday we meet up yonder." Was she left alone as an orphan? No, dear God rewarded her for her goodness and bravery, by calling her too. Little did she know that 'someday' was today, for that same night she passed away of a broken heart.

They never dreamed that they would be meeting each other that same day in their eternal home. Good Shepherd Convent, Kotahena.



# Feminine Forum

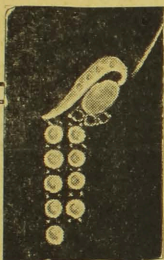
## Design Suggestions for December Festivities



★ Gunadasa Bros. of Colpetty. ★



These elongated ear-rings with...



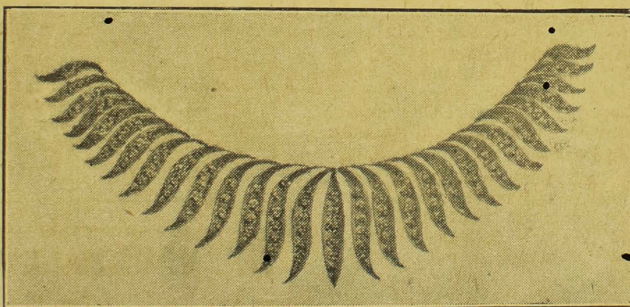
two stringed torque of coloured stones...



...are patterned on oriental motifs.

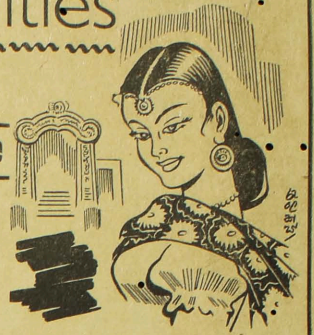


Ornate necklace with a traditional mango-motif design.



### ★ Women's-Mag Special Feature

Ornaments for the Woman beautiful  
Photos by RALEX



### From Patience Hope:

Dear Friends,  
It's nice to be back again after the silence of many weeks. One of the first tasks I got down to since my return, was going through nearly a hundred post cards sent by readers in response to the Caption Contest on this Page. I shall announce the prize-winners next week. Meanwhile, as a topic that is just now very much in the news here

in Ceylon, why not let me have your views on Family Planning? Please make your statements as brief as possible and not to exceed 100 words. We have only one Page to ourselves. I hope you will not forget our Christmas page. I welcome contributions in prose and verse. They should reach me by 10th December the latest. — PATIENCE HOPE.

### Your Letters

Dear Patience Hope,

I must confess that I am a real "Women's-Mag" addict now, and cannot imagine how we got on all this time without you!

I enjoyed our first competition; though I would not have chosen that subject, yet it is undoubtedly a most important topic, and I was interested to read the various entries published.

As you have asked us for suggestions for our next competition, may I propose that you give us a statement either on something religious or topical, and we can write our views?

E. R. Tampoe.

Colombo 2.

Dear Patience,

Why not suggest the idea of enumerating the most undesirable qualities in a husband for our next competition? The topic can be headed "The wife's attitude to-

wards a husband with undesirable qualities."

Mabel Dias.

Wattala.

Dear Patience,

I was thrilled to see that my letter won me a prize. At the same time I wish to convey to Marie Tambinayagam my congratulations — not only has she dealt with the subject with full knowledge but has expressed herself so beautifully with all the delicacy and refinement so befitting the theme.

Noble Keegle.

Talawakelle.

Dear Patience,

May God bless you for your angelic mission and may this Page advance in the path of success is my earnest prayer.

(Mrs.) Prince Perera.

Gampaha.

AN

THIS CHRISTMAS CARD HAS THREE LITTLE DEVILS WITH PITCH-FORKS IN HAND... AND ON THE ENDS OF THEIR TAILS THE CAPTION: "MERRY CHRISTMAS — HAVE A HELL OF A TIME;"

POSSIBLY you are now procuring and writing Christmas cards. Why purchase those designed purely for commercial reasons? If you use these we suspect you don't know the meaning of the word Christmas.

You will find pictures of scotty dogs. What does a dog have in common with the Divine Babe on His Mother's lap? No reference, whatsoever.

It simply caters to the whims of our ultra-modern women, who much prefer a dog on their laps than a baby in their arms.

You will see pictures of old English scenes. Predominant among them, "Ye Olde Inn." Christ was born in a stable... not, as the cards would leave us

## INSULT to SANITY!

~~~~~ says ~~~~~  
ADELINE FERNANDOPULLE

to believe... in an English tavern! One card we think best expresses the sentiments of this "worldly" world. Three little devils with pitchforks in hand and on the ends of their tails the caption: "Merry Christmas — have a hell of a time!"

Yes, the devil himself must re-

joice on this day because so many rejoice, but not with Christ in their hearts. They love to make sport of the Babe in swaddling clothes... dance on the brink of hell into the arms of Satan himself.

We could understand why un-

believers should send such cards. It is a clever form of ridicule and insult to Christian belief.

Why Christians, practising Catholics who tell their children the wondrous Christmas story and kneel before the crib and make an honest effort at prayer and thanksgiving... why they should send this type of greeting to friends... we don't know.

Possibly some of our psychologists are right! They suspect the sanity of most of us. What do you think?

## Introducing new items in seasonal GIFTS

Just received from Germany — Tray-Mobiles, Trays, Wine Sets, Smoking Sets, Sweet Trays, Lamps, Divided Dishes, Lemonade Sets, Flower Vases, Tea Sets, and many other interesting items, to choose from, at reasonable prices.

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# CHRISTMAS POSTER CAMPAIGN

## No compromise

### Three Bishops laud venture

(from a MESSENGER correspondent)

THE Christmas Poster Campaign in Ceylon is getting into rapid strides and the sponsors are hopeful that in the few weeks just ahead of Christmas the maximum exploitation of "Putting Christ back into Christmas" will be put across the nation.

MEANWHILE THE MOVEMENT IN CEYLON HAS GAINED DEPTH AND ADDITIONAL STRENGTH: THE ARCHBISHOP OF COLOMBO AND THE BISHOPS OF KANDY AND TRINCOMALEE HAVE GIVEN THEIR PATRONAGE AND BLESSING TO THE ACTION MOVEMENT.

"Christmas has so lost its meaning and people have strayed so far from what it signifies, that any attempt to keep its true significance before the eyes of all should be given every possible encouragement," states the Arch-

bishop of Colombo, the Most Rev. Dr. Thomas Cooray, O.M.I., in a congratulatory message sent to the sponsors of the Christmas Poster Campaign in the island.

Labelling the Apostolate of bringing Christ back into Christmas as "a most laudable and even necessary campaign," His Grace states that it is precisely this that the campaign is stressing — "that Christmas is primarily a spiritual festival; that amidst all the gaiety and festivity, it still remains the feast-day of the Christ Child, and that it is today, what it has always been, the birthday of Jesus Christ,

the Son of God."

The Bishops of Trincomalee and Kandy have also spontaneously applauded the Action Movement in Ceylon.

The Rt. Rev. Dr. Ignatius Glenzie, S.J., Bishop of Trincomalee, in his message declares that the Poster Campaign "is indeed a most worthy undertaking to strive to put Christ in the centre of our Christmas rejoicings. We rejoice because it is Christ's Birthday. This is the real and true meaning of Christmas."

"Put Christ back into Christmas Poster Campaign is our reaction to the commercialising of the Holy Season of Christmas," states the Rt. Rev. Dr. Leo Nanayakkara, O.S.B., in his message. His Lordship affirms that Christmas would be just another secular holiday if the central theme of Christmas is forgotten. "This movement has the blessing of Christ Himself, for He came to save mankind and to renew the face of the Earth," states His Lordship.

Continued from page 1

even to the weakest hits back on its perpetrators."

Debunking point by point some of the fallacious arguments brought to wreck the denominational system, His Lordship said: "We are often told that in other countries state or public funds are not given to schools managed by private educational agencies. This is not true." His Lordship adduced direct evidence based on a Unesco publication to prove his words.

## BISHOP PEIRIS ON SCHOOLS' ISSUE

Continued from page 6

Government schools. If you want evidence, here it is from the Dutch Archives, Vol. 86, ff. 205-206:

"Translation of the Sinhalese ola addressed to the Lieutenant and chief of Caliture (Kalutara) by the Roman Catholic inhabitants of that district: We the inhabitants of Caliture of the Roman religion, hereby respectfully inform the Lieutenant and Chief of Caliture, that our ancestors and parents professed the Roman faith, as we ourselves do though in secret: That some time ago the school-masters of this district made this known to the Government. Whereupon we went in a body to the Honourable Heer Arend van Broeyel, Extraordinary Counsellor of Netherlands India, at the time Dissava of Colombo, and acquainted His Honour fully with the facts. His Honour told us to return to our homes and when we have a grievance in this matter to make it known to the Chief of Caliture who would give notice of it to him and that it was not necessary for us to come to Colombo in such large numbers. Then when the Predikant came for his school visit he informed us that those who were baptized or married by the Roman Priests need not come to school for baptism or marriage or send their children there. From that time, which is two years ago, neither we nor our children ever went to the school. But now we were ordered — nay they would even force us — to help to repair the schools. As we do not go there, we are not bound to perform any school service. Those who make use of them should repair them. Such is the Sinhalese ola written to the Chief of Caliture, by the Roman Catholic inhabitants of the district, done into Nether-

landish by me, Samuel Blom, sworn translator, Colombo, 25 May, 1746."

### No compromise

I repeat, the education of our children in our schools is an important obligation of conscience for us; on this we cannot compromise. We ask all men of good will, especially among the leaders of our country, not to treat this question as a matter of present controversy or of political expedience.

We are aware that some of our Buddhist countrymen are not satisfied with the present denominational system of schools, because they feel that they are not organized enough to use it fully.

The Buddhists form 63 per cent. of the population of the Island, of whom at least 98 per cent. are Sinhalese. Among them Clergy and their laity there are many honest, clever, wealthy and zealous men; and the extent of registered Temple and devale lands amounts to about 360,000 acres.

Surely, they can organize themselves to set up an efficient and honest body to administer their schools and improve them. Government should step in to assist such a body with the powers at its command. State monopoly in education will not help Buddhism, and, if Buddhism is weakened, without something better to replace it, the large majority of the Sinhalese will turn irreligious, a prospect which no man of sense can contemplate with equanimity.

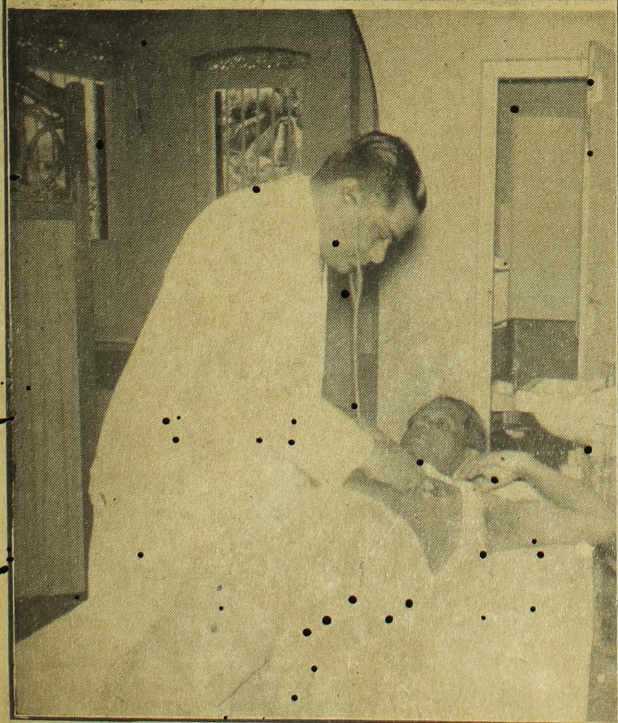
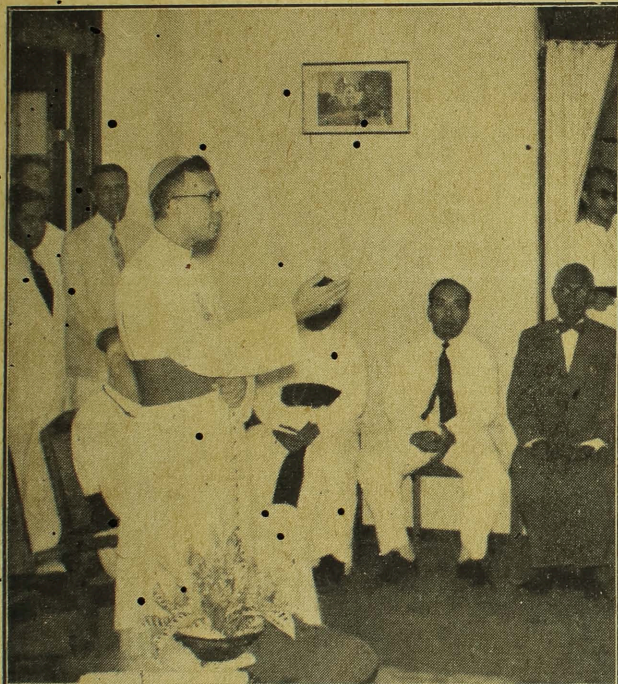
We are a minority, it is true; but, an intelligent, hardworking loyal and organized group of citizens. No democracy, worth the name, can despise the just claims of such a minority. Injustice even to the weakest hits back on its perpetrators.

## OPENING OF FATIMA CLINIC

● Pictures show His Grace addressing at the opening of the Fatima Clinic and Dispensary and (2) the first patient receiving attention.

(See report on p. 1)

Photos by S. Param Ananthan



national life. We are tolerant of anomalies, and patient with survivals, so long as they produce results that are worth while. The history of our education is full of instances of this genius for action and indifference to theory, which lead our critics to belittle our thinking powers and to represent us as a nation intimidated in the presence of a new idea. But in practice we have produced schools which are more powerful for the formation of character, which awake greater scope for individual effort than those of any other people of the present or the past" (English Educational System, pp. 9, 10).

The two phrases, "genius for action" and "indifference to theory," are worth noting, because they set off the inaction and the fondness for theory, so rampant here.

### In other countries

We are often told that in other countries State or public funds are not given to schools managed by private educational agencies. This is not true:

A learned work published last year under the title, "Public Funds for Private Schools in a Democracy: Theory and Practice in Fifty-One Countries," after examining the whole question, gives some very interesting information, based on a U.N.E.S.C.O. publication.

In 49 countries out of 58 the State contributes to the maintenance of private schools. Of the 58 States surveyed, Bulgaria, Czechoslovakia and Rumania have no private schools; six other States do not grant any kind of help, while the remaining 49 States contribute in one way or another to finance them. Of course, Russia, China and countries under them are out of the list altogether.

In 5 countries, the State assistance is very considerable, almost on a par with the State schools; in 17 countries, help is given to private schools that comply with certain requisites specified in the laws and statutes, as in Ceylon; in 9 countries the help given is for specific projects, and in 18 countries some kind of help is given to certain establishments whose teaching power has special importance.

In every democratic country, Catholics have demanded and are demanding vehemently that the State acknowledge their right to educate their children in their schools and to be assisted by public funds. (cf. Public Funds, etc. by Benigno Benabarre O.S.B., Ph.D.).

### Under Dutch rule

For us, Catholics, the question of educating our children in Catholic schools is of vital importance, so important, indeed, that during the Dutch persecution and the early days of British rule in Ceylon, our ancestors preferred to deprive their children of education rather than send them to Protestant schools. They gave whatever instruction they could either at home or in the church, and kept off the proselytizing

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