

The Ceylon's Catholic Weekly Messenger

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NEW YEAR PRAYER

Lord, make me an instrument of Your Peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
And where there is sickness, joy;
O Divine Master,
Grant that I may not so much seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life. Amen

— ST. FRANCIS OF ASSISI —

WE STRUGGLE FOR THE SOULS OF OUR CHILDREN

ARCHBISHOP'S NEW YEAR MESSAGE

To the Reverend Fathers and Faithful of the Archdiocese of Colombo.

Archbishop's House,
Colombo 8,
29th December, 1960.

Dear Reverend Fathers and Dearly Beloved Brethren,

The thought that dominates the festivities of Christmas is that of a Child. "A Child is born to us and a Son is given to us." Thus begins the third Mass of Christmas Day. It is a child, unlike the rest of the children of men. "His name shall be called Wonderful, Counsellor, God the Mighty, the Father of the World to come, the Prince of Peace" (Isaiah ix, 6). Of Him it is that St. John the Evangelist said: "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was made nothing that was made." "And the Word was made Flesh and dwelt among us, full of Grace and Truth, and we saw His glory, the glory as it were of the only begotten of the Father" (Jn. I, 1-3 and 14).

From the Divine Child in the manger, our thoughts naturally turn to the children of men, not only because they are a reflection of the innocent beauty of that Child of Bethlehem, but also because that Divine Child declares to the World, the dignity of childhood and offers Himself at the same time as the model for shaping the lives of children.

God by being born as a child showed with how much respect and love childhood must be treated. God by living as a little child showed children the path of virtue they must tread during this mortal life, if one day they are to be happy in heaven.

What a wonderful lesson to parents regarding their own children. These dear little ones are endowed with immortal souls. While they are the bright flowers of the home, they are also the jewels of God's paradise. By baptism they have received a participation of the Divine Nature and have become the children of God and heirs to heaven. Their lives then must be modelled on the life of the Son of God made Man.

These children belong first and foremost to God. God has entrusted them to the care of the parents as so many talents of gold of which one day they will have to give a strict account. They are so dear to Him that He will consider as done to Himself whatever is done to the least of them.

Is it any wonder then, that the Church established by Christ, Our Saviour, lays so much stress on the proper education of children, is so much concerned about it?

The proper education of children! What a wonderful vista these words open before one's mind's eye: A harmonious Christian home with God-fearing parents, a school with a Christian atmosphere, with exemplary teachers,

years of patient training, the carving of a divine image in a child's character!

It is because the school is almost as important as the home for this proper education of the child that we are so much concerned about having the proper type of school for our children. That is the reason for the anxiety we feel and the pain of mind we suffer in this present crisis.

THE PURPOSE OF OUR STRUGGLE IS NOT TO DO VIOLENCE OR CAUSE HARM TO ANYONE. AS SOME SEEM TO FEAR; IT IS NOT THROUGH LUST FOR WORLDLY GAIN AS SOME VERY UNKINDLY HAVE SAID; MUCH LESS IS IT THROUGH A DESIRE TO SUBVERT OR DESTROY THE SECULAR STATE.

Not only have we always dissociated ourselves from all acts of violence in this regard, but we continue to protest against all such measures with all possible vehemence and to forbid such designs with all the authority at our command. Our struggle is for the souls of our children, for their correct education according to our religious tenets on which, we believe, their eternal happiness depends. We should not be penalised for our religious beliefs for their proper exercise. That would be most cruel indeed. Our people consider the right to have the free

exercise of their religion to be more precious than mere material progress. We beg the State not to drive them to desperation. In justice no one can be denied the right of self-defence against unjust aggression. The State may have might. But from that it does not follow that might is necessarily right. May right rather than might prevail over the public life of our beloved country.

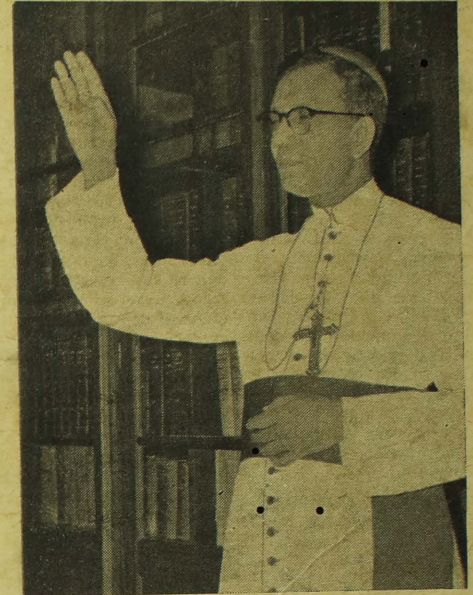
And you, dearly beloved parents, while fixing your eyes on the Divine Babe of the manger during these Christmas festivities, make it your New Year resolution to be faithful to your duties towards your dear children, to be ready to make every sacrifice to save their immortal souls.

May the Divine Infant be your light and inspiration here below and may your dear little ones one day be your crown of glory in heaven.

With Our very affectionate blessing to you for a Happy and Peaceful New Year.

We remain,
Dear Rev. Fathers and Dearly Beloved Brethren,
Yours very devotedly in Xt. and M.I.,
✠ THOMAS COORAY,
O.M.I.,
Archbishop of Colombo.

N.B. — This letter should be read and explained by the Fathers at all the Masses on New Year's day.



4 new Cardinals

(from our correspondent)

HIS HOLINESS THE POPE HAS NAMED FOUR MORE CARDINALS WHOM HE WILL OFFICIALLY RAISE TO THE SACRED COLLEGE AT A CONSISTORY TO BE HELD ON JANUARY 16TH.

The new Cardinals are:
Joseph Elmo Ritter, Archbishop of St. Louis,
Joseph Humbert Quintero,

Archbishop of Caracas,
Louis Concha Cordoba, Archbishop of Bogota,
Joseph Ferretto, Assessor of S. Consistorial Congregation.

The date for the Consistory coincides with Ceylon's great anniversary day — the 250th of the death of Father Vaz.

★ Christmas season search of schools by Police ★ Cabinet Head's broadcast

CATHOLICS REMAIN CALM despite PROVOCATION

FATHER JOSEPH VAZ 250th ANNIVERSARY

In pursuance of a decision of the Episcopal Conference of Ceylon, for the 250th anniversary of the death of the Servant of God, Father Joseph Vaz, Apostle of Ceylon (✠ 16 January 1711) the following programme is announced for the Archdiocese of Colombo and earnestly recommended to the organising zeal of parish priests and heads of institutions:

1. 16th January (Anniversary day).
In all parishes: Solemn High Mass in the morning.
Pontifical High Mass: In St. Mary's Square, Grand St., Negombo in the evening.
2. Preparatory Novenas (7th to 15th January).
In all churches and chapels a preparatory Novena including, if desired, one Holy Hour of Exposition (each day) shall be made to the Immaculate Conception or St. Joseph for the Cause of

Fr. Joseph Vaz's Beatification. During this Novena special prayers shall be offered for our Catholic Schools.

3. During the year.
(a) An Exhibition will be organised to set in relief Fr. Joseph Vaz's most Providential role in the history of our Faith and the eminent virtues with which he fulfilled it.

- (b) Schools and institutions are exhorted to have a programme of studies (talks, essays, dramatization) on this theme, spread out over the year.

Programmes must please be notified to Fr. Vaz Secretariate, Archbishop's House, Colombo 8, for record and communication to the Postulator of the Cause in Rome.

✠ THOMAS COORAY,
O.M.I.,
Archbishop of Colombo,
Colombo,
29, December 1960.

Get-tough policy by Police?

ARMED WITH SPECIAL SEARCH WARRANTS, VANLOADS OF POLICE ENTERED THE PREMISES OF CATHOLIC GRADE III SCHOOLS WHICH ARE BEING OCCUPIED BY PARENTS OF PUPILS AND OTHERS FAMILIES SINCE THE SCHOOLS TAKE-OVER ACT CAME INTO FORCE. ACCORDING TO INFORMATION RECEIVED, THE SEARCH WHICH TOOK PLACE THE DAY AFTER CHRISTMAS, WAS "FOR HAND-BOMBS AND OTHER DANGEROUS WEAPONS". AND THE NAMES OF THE OCCUPANTS WERE TAKEN DOWN BY THE POLICE.

On Wednesday night, the Chairman of the Cabinet Mr. C. P. de Silva, said in the course of a broadcast to the nation that "firm action" would be taken by the Government, and that Police had been instructed to proceed against the "squatters" in the Grade III schools.

The Chairman of the Cabinet said quite frankly in his speech that the earlier assurance given by the Prime Minister that no force would be used in the case of the "occupied" schools, would have to be reviewed. But it seemed evident from the instructions already issued to the Police, that the earlier pledge had not only been reviewed but even reversed, and that a new phase had commenced in enforcing the Education Act.

One question is paramount: WHAT CAUSED THIS RE-

VERSAL OF THE EARLIER PLEDGE? Has the Government realised that what it thought would be a damp squib, has now turned out to be a people's protest? Has the Government begun to feel that the "occupation" has not fizzled out as they were sure it would? Is their chagrin of today a sign of their discomfiture and their anger at their own miscalculations?

The Head of the Cabinet has already stated that Police have been instructed to take firm ac-

tion and that students absent from school on the 3rd January will be penalised. He even referred to "many law-abiding citizens who are anxious to end this illegal occupation by throwing the occupiers out."

It is surprising to hear the Head of the Cabinet referring to private citizens who will arrogate to themselves the task of ending this illegal occupation "as" law-abiding citizens. It is amazing that the Head of State should implicitly give encouragement to those who choose to take upon themselves what is, at most, the task of the forces of law and order.

It is even rumoured that Police officials have been told to throw their weight on the side of certain "invading forces" on and after January 3rd, when the main target will be the "occupied" schools. In these circumstances, we ask:—

- Is it true that the government is not entirely unaware that groups of thugs are being organised by a

well-known political party, to invade "occupied" schools as a counter-demonstration in favour of the take-over Bill?

Is it true that the plan is for the invaders, who will of course be adequately armed, to overpower the "occupiers" who are not only completely unarmed, but who have been told repeatedly not to make use of violence in their campaign?

Is it true that when this carefully manoeuvred disturbance of the peace takes place, the Police will, at the most be merely passive spectators?

Is it true that the Police have been instructed to throw their weight on the side of the "invading army" of thugs?

What the Prime Minister has characterised in India as a "little bit of trouble" by "only" five per cent. of the nation seems to have provoked the strangest of reactions here — cancellation of all leave, pressure moves by the Police under instructions, and even a deeply-laid scheme in which armed bands of thugs are rumoured to be given State protection.

DESPITE ALL THIS FEVERISH ACTIVITY AND THE

Continued on page 8

SALUTE TO A GENEROUS BAND OF MEN AND WOMEN

OUR CATHOLIC TEACHERS

HIS GRACE THE ARCHBISHOP thanks all Rev. Fathers, Religious and Faithful who sent him wishes for Christmas, the New Year and his patronal feast. He regrets his inability to send individual replies.

OFFICIAL

Renewal of Faculties

THE Reverend Fathers who have received the Folia Facultatum 1 January 1951 of the Archdiocese of Colombo are informed that these Faculties are hereby renewed "usque ad revocationem."

Certain minor extensions of these powers and permissions made possible by the new "Formula" for Ordinaries under the jurisdiction of the Sacred Congregation of Propaganda will be communicated shortly in a new edition of the Archdiocesan Faculties.

Dispensations granted must henceforth refer to Faculties received under date of 1 January 1961.

✠ **THOMAS COORAY, O.M.I.,**
Archbishop of Colombo.
30 December 1960.

New Year's Day Midnight Mass

IN accordance with an Indult from the Holy See, We hereby authorise the Reverend Fathers of Our Jurisdiction to celebrate Holy Mass at Midnight of 31st December.

This concession carries with it a permission (under Faculty 13 of the "General Formula") to binate or even trinate according to the needs of the people and institutions of the parish.

✠ **THOMAS COORAY, O.M.I.,**
Archbishop of Colombo.
30 December 1960.

Addition to Divine Praises

AS recently prescribed by the Holy See, the following addition is henceforth to be made in the Divine Praises (immediately after "Blessed be Jesus in the Most Holy Sacrament of the Altar"):

Blessed Be His Most Precious Blood.

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අමුණු කළ යුතුමයෙහි අමුණු කිරීම සඳහා අනුමැතිය ලබා දෙමු.

✠ **THOMAS COORAY, O.M.I.,**
Archbishop of Colombo.
26th December 1960.

Press Holidays

New Year Holidays

THE Catholic Press will be closed on Monday and Tuesday (January 2nd and 3rd).

Next week's paper will be ready for distribution as usual on Friday.

THE cry for the take-over of assisted schools came from different quarters. There were, for example, the sincere Buddhists who felt that this was the only way of securing a Buddhist education for the 300,000 odd Buddhist children who were in non-Buddhist schools. There were the Marxists and their camp followers who felt that this was the first step in the direction of a purely secular education divorced completely from religion and religious values. There were sections of the teaching profession who saw in the take-over economic advantages for them in the form of house allowances, railway warrants, etc. While these and other elements went to constitute the take-over groups it cannot also be denied that there were among the take-over elements people whose envy and jealousy had been roused by the efficiency and consequent success of the Christian Schools. The precise proportion of this group among those who agitated for the take-over it is difficult to say but that such elements were among them no one will deny. There was for example the Minister who raved against Catholic schools. "Look at these institutes," he said. "Fine buildings, extensive playing fields, suitable equipment, well staffed, efficiently managed." Was this an attack on the Catholic schools or was this an argument for handing over all schools to the Catholic Church it is difficult to say.

What was the secret of the success of these schools that made the more tolerant emulate them and the more violent seek their destruction? Was it the resources in money, was it the organisation or was it the spirit of sacrifice that inspired the men and women engaged in the work of education? The Catholic school system in Ceylon owes much to the Catholic religious orders, prominent among whom are the Benedictines, the Jesuits and the Christian Brothers, the Oblates and the large army of Catholic nuns. Of these the first three are among the great teaching orders of the

Secret of Success

Working under the direction of these religious orders were a large army of laymen and women, a very large majority of whom were in a short time imbued with the spirit of St. Benedict, Ignatius Loyola and De La Salle. This band of men and women made tremendous sacrifices for Catholic education. They sacrificed house allowances, railway warrants, medical benefits, legitimate methods of increasing their income by supervision at public examinations, and even prospects of promotion to serve in these Catholic schools. The cynic might reply that they had no other alternative. This is not at all true. For the majority of them not only taught in these schools but in season and out campaigned for the retention of a system which would deprive them of these

"There is only one explanation of the sacrifices they were prepared to make, and that is the cause of Catholic education..."

Church and their contribution here has not been a limited contribution to the Catholic schools only but to education in general in Ceylon. One has but to go to any State school or non-Catholic school in the island to see that some or many of the features in them are really of Catholic origin. The school system may be a western contribution but it would be unhistorical to ignore that it is basically

L. H. Horace Perera

a Christian contribution. It may be interesting to find out how many of the opponents of the Christian schools are aware of the fact that Olcott and Arumuka Navalar based their work on the Christian model.

Lay teachers

Working under the direction of these religious orders were a large army of laymen and women, a very large majority of whom were in a short time imbued with the spirit of St. Benedict, Ignatius Loyola and De La Salle. This band of men and women made tremendous sacrifices for Catholic education. They sacrificed house allowances, railway warrants, medical benefits, legitimate methods of increasing their income by supervision at public examinations, and even prospects of promotion to serve in these Catholic schools. The cynic might reply that they had no other alternative. This is not at all true. For the majority of them not only taught in these schools but in season and out campaigned for the retention of a system which would deprive them of these

benefits. The sacrifice they made is all the greater when one realises that they were sacrificing the additional benefits the government teacher enjoyed not only for themselves but also for their wives and their children.

Each time the question of the take-over of the schools was raised this devoted band of men and women, with a few exceptions, campaigned against the take-over and thus campaigned for material disadvantage to themselves. Even in connection with the present Education Bill the number of Catholic teachers who campaigned against is very significant.

Swabasha teachers

The most inspiring aspect of the protest meetings was the extent to which the swabasha teachers dominated the meeting at St. Joseph's College. Here were the underdogs of the profession, poorly paid, looked down upon by society, harbouring a grievance rightly or wrongly that at some time or other they had been badly treated by some manager, having everything to gain materially from the take-over, yet gathered to register their protest in no uncertain terms.

THERE IS ONLY ONE EXPLANATION OF THE SACRIFICES THEY WERE PREPARED TO MAKE, AND THAT IS THE CAUSE OF CATHOLIC EDUCATION.

A further example of the spirit of sacrifice on the part of this band of laymen and women is the large number of them highly qualified in most cases, who, in spite of attractive prospects elsewhere, remained in their schools. A still further example of this same spirit is the decision made by most of them to

remain in the schools that have decided to become "Unaided Private Institutions." In this connection one must appreciate highly the action of the non-Catholic teachers in the institutes who too have expressed their willingness to continue under the Catholic management. All these teachers, Catholic and non-Catholic, are no doubt taking a risk. On the one hand are the bright material prospects that have been held out by government, on the other is the uncertain future in the unaided school. They have chosen the latter and no doubt chosen nobly. Many have certainly placed themselves in God's hands and at His mercy and they can be sure they will not be abandoned. They are

devoting their lives to a noble cause and while governments pass away and Ministers die and are forgotten, future generations of Catholics and even non-Catholics will speak of them. They have certainly earned for themselves a niche in History and no one doubts that they shall shine as stars for all eternity.

RADIO LOG

JAN. 1: 10-00 to 10-05 a.m. TALK (English) — Rev. Fr. Claude Lawrence, O.M.I. 7-00 to 7-30 p.m. CATHOLIC HALF HOUR (English).

BISHOP SHEEN SPEAKS

SPANKING

IF the word "spanking" may be used as a symbol of any kind of discipline, it is safe to say that there is a direct ratio between delinquency and want of discipline in the home. Putting it more lightly: two of the most contributing causes to juvenile delinquency have been first, safety razors which have dispensed with the razor strap, and secondly garages which have done away with the wood-shed. If one may take the verbiage of a ship, spanking is known as "stern" punishment. It is a form of depressing one end to impress the other end. It takes much less time than reasoning and penetrates more quickly to the seat of wisdom. There almost seems to be a very providential ordering between a parent and a child. God gave parents a hand, and he also gave the child an extremely well-padded part of his anatomy; one was made for the other in extreme cases.

The former headmaster of Philips Andover Academy said: "I was whipped as a child, thank goodness. But time and time again I had to throw boys out of the school, and all they needed was a good spanking."

Scripture

The Divine word of God in Scripture is certainly not opposed to discipline on the part of the parent, but rather recommends it. The Book of Proverbs states: "A rod for the back of him who is devoid of understanding." And again: "He that spareth the rod, hateth his son; but he that loves him chasteneth him betimes." Scripture does not seem to anticipate any evil effects from spanking: "Withhold not correction from the child, for if thou beatest him with a rod, he shall not die." Later on we read: "Chasten the son while there is hope, and let not thy soul spare for his crying."

Not very long ago, a child psychologist who had written much against spanking saying that it was "cruel" was arrested for locking his crying children in the car for eight hours while he and his wife went to the theatre and to dinner. One is not to fear evil results because the child is overpowered. Every child is intellectually

overpowered by his teacher inasmuch as there is the superiority of truth; he is musically overpowered when he starts trumpet lessons, and he is physically overpowered when he takes boxing lessons.

If parents say they feel ashamed afterwards, this is because their discipline may have been excessive and out of all proportion to the offence. But these same people are not the least bit ashamed when they reprimand a cook.

Commandments

If it be said that spanking is the expression of an authoritarian system, let it be admitted that it is not an expression of authoritarianism, but authority. It is to be noted that in the commandments of God, the first three express our duties to God. The last six commandments are duties to neighbour. In between is the fourth commandment, which is the duty that is owed to parents by children. The very order of the commandments indicates that God intended the parents to take His place in the home, and the obedience which is due them is the reflection of the obedience which is due to God Himself.

There is nothing so much that develops character as a pat on the back, provided that it is given often enough, hard enough and low enough. Spanking is one of the most easily understood lessons in the world. It requires no explanation and no fine points are involved. It is quick, clean-cut, clears the air, allows no long periods of disfavour and helps the parent by preventing an accumulation of emotional worries. (Copyright . . . Reproduction in whole or in part forbidden.)

MOTHER WINIFRED OF MATARA

A PIONEER GOES TO HER REWARD

ON the 15th of December 1960, the Octave day of the feast of the Immaculate Conception, there passed away from our midst a noble and revered Superior, a beloved Mother, Reverend Mother Winifred. It was indeed a day of deep mourning for the Convent of Mary Immaculate for she was one of the pioneer members of the Community, and had toiled and laboured for fifty-two years in the field of missionary service. Her death was even a greater loss to the generations of children who have passed through her loving hands.

Mother Winifred arrived in Ceylon in 1908 with five companion Sisters of Charity to lay the foundations of the Convent of Mary Immaculate, Matara. This beautiful convent with its imposing buildings overlooking the ocean will remain a lasting monument to the life and work of dear Mother Winifred. The many generations who have passed through this institution will indeed remember her with gratitude. After spending herself for well nigh thirty years in Matara, she left in 1938

for Ratnapura where, in answer to obedience she worked as Superior of the Convent of the Child Jesus during two terms from 1936 to 1946 and from 1952 to 1958. From 1946 to 1952, she was Superior of St. Joseph's Convent, Kegalle. She fulfilled the arduous duties of a Superior with remarkable courage and energy in spite of her poor health. In 1958 she was relieved of responsibility and returned to live her days of retirement in the place dear to her heart: the Convent of Mary Immaculate, Matara. Her last great desire — to die in her beloved Matara — was so graciously granted to her, for she heard the final call on the octave day of the feast of the Immaculate Conception.

Though not a daughter of our soil, Mother Winifred loved Ceylon as much as she loved her own Eire. For 52 years she laboured on our shores, always giving of her very best and doing her utmost for the children of Ceylon. She had a genius for friendship, and counted a large circle of friends among her past pupils with whom she kept in constant

touch. How many a wife and mother today recall with gratitude the words of advice given so gently that helped to mould their characters and guide them on the right path when all other means had failed. Mother Winifred was a born teacher. She taught because she loved to teach, and she loved children. Participating in school activities was one of her greatest joys, for though burdened with other responsibilities, the softest corner in her heart she always kept and reserved for her children.

Mother Winifred was also a great lover of music, and a skilful music teacher.

But above all, and before all, Mother Winifred was a "Sister of Charity," real and true. "Loving her neighbour as herself," she gave to others of the best gifts God had given her, often at the cost of great personal sacrifice. Her hand was always open to the poor and needy, who found in her a generous and at the same time a discreet benefactor. No wonder that so many mourn the passing away of such a great and lovable Religious!

Messenger New Year Wishes

The Messenger wishes all its readers, contributors, and that gallant band of street sellers a happy and peaceful New Year abundant with God's blessings



My New Year Thoughts HOW TO MAKE THE BEST OF IT

I AM SUCH AN INCURABLE OPTIMIST THAT WERE I DISPOSED TO NAME MY SHADOW, I WOULD CALL IT PANGLOSS AND I AM SURE VOLTAIRE WOULD HAVE BEEN THE LAST TO PLUCK A CROW WITH ME.

I have always believed that if anything can possibly exceed the vivaciousness and viability of today, it must be tomorrow, and it is in this spirit of zestful anticipation that I first make the best of the present, and then look forward to the future and await the New Year.

Some take the New Year lip to lip in greeting; some in a glass of beaded bubbles winking at the brim. I have nothing against toasts be it in bubbly or your favourite cherry drenched desire, but as for me, I would like to begin the New Year in the same way Christianity began — on a Hail Mary. I like to link the promise of things to come and chasten it, in terms of God's assurance to Mary, the Lord is with thee.

Pride of place

My New Year procedure gives precedence and pride of place to Mary over Monopole and Martini and rightly so, because of the unique position she holds. She is first among all women in the eyes of man and God. Man is essentially a praying animal, and if it were not so I would be forced to define him as a braying animal. Well, anyone who prays would like to give Mary the place I have given her at the head of the New Year. We need her and prayer.

Every New Year comes as a challenge to us Christians even as the Cross is a challenge, a sigh, and a contradiction. Like a spring pressed back, opposition only serves to give us more forward thrust.

Our thinking is dubbed obscurantist, our way of life retrogressive, and our ideals pitched on some immaterial shore most annoying to the general run of matter mucking mankind. There is al-

ways bound to be this friction between the world and us because our Bureau of Standards is supra-mundane.

If I might continue my comparison to the Cross, which we are invited to take up daily,

can eradicate it now. It will always be a sign of contrition, if you prefer, Marianized, diction because the way of the world is not the way of the split second slips by unstamped with the seal of Christ. We may lose track of time but not when it is deliberately consecrated to Mary.

We are often given to speculating on what the New Year has in store for us. The New Year is never a store-house spilling the wealth of Solomon at our bewildered feet. It is rather blank time with as

by
Vernon Lawrentsz

it is in this sign we are suspended and sustained above the world and all our values well nailed down for permanence.

The sign

The Cross is the one sure sign which for ever without the slightest equivocation crosses out the wrong. Its sincerity and love were proven by death. When it came, it came to stay put. Nothing

much surrender value as we can crowd in with Christ. The New Year is really the work of our own hands. We either grace it or disgrace it by what we do.

The secret of the future is to make the best of the present and that is most felicitously done by Marianizing the moments as they trickle to us. The surest way of cramming the Christ day-tight within each it oncoming day of the New Year is through Mary. When our suggest.

Long range vision

The New Year is customarily the time for good resolutions. We need them more than ever today. I think Hi-Fi to the Commandments and our pledges to our schools is preferable to Hi-Fi in our radios, and make excellent New Year resolutions. And talking of radio, if I might slip on to video, I would lift my sights for the New Year a little higher than the mundane. I would aim at Beatific Vision ultimately instead of Television. True optimism is long range vision.

Time is not bald like me, and all I can wish for you in the New Year is that you take it by the forelock and make the best of it in the context I suggest.

• A WOMAN'S THOUGHTS OF THE NEW YEAR

THE DUTY OF BEING HAPPY

THERE is no duty we so much under-rate as the duty of being happy. By being happy we sow anonymous benefits upon the world which remain unknown even to ourselves, and when they are disclosed surprise nobody so much as the beneficiaries.

"A happy woman is a better thing to find than a five pound note. She is the radiating focus of good will, and her entrance into a room is as though another candle has been lighted."

From R. L. Stevenson's "Apology for Idlers" comes this home-truth, and I cannot think of a better maxim to cheer one at the dawn of another year. Happiness is essentially a state of mind. It is a God-given virtue enabling man to view life with a philosophical calm, and since happiness springs from the heart, its essence is essentially love. First and foremost the love of God, and then the love of

our fellow beings. *Wasn't this after all, the message of the Crib? ... the wonder of Christmas with its abundance of goodwill and peace ushering us into another*

Symbolic too is the fact that Christ, having himself been born into poverty has infused so much more contentment into the lives of those with little means than into the homes of the well to do. If you should ask the poor what they need most in life, they invariably look surprised, for actually they have never considered the matter. Desiring little with little to lose, they are indeed the most blessed of God's creatures.

by
ANNETTE SWAN

twelve months of living, with new hope radiant in our hearts!

There is for good measure the symbolic tale of the Three Kings. "And seeing the star they rejoiced with exceeding great joy..." How glad must have been the yearning within them, how eager the rush in their footsteps! When at last they found what they sought, how overwhelmed must they have been at the miracle of the Stable at Bethlehem. There was no room there for doubt as a deep and complete reverence consumed them, and believing, they were happy!

If only we, in the self-centred egotism, or the defeatism that so often mars the purpose of our little lives, could find it in us to believe as strongly, surely the same uplifting joy could be ours? If only we, could always be satisfied with life as we find it, doing our particular jobs not because we must, but to the best of our ability, because it is our lot. Yet it is so easy to let discontent creep in, and the happiness we crave reaches us only momentarily in little gusts.

I often feel that one of the best ways of cultivating happiness is to constantly keep adding up the list of one's blessings, however small they may be! For in the very act comes the joy that triumphs over sorrow. There are times in the year, naturally, when darkness seems to weave a web around us. When shadows of ill-health, or the loss of a job, or the death of a loved one, could disillusion one completely. These are real down to earth shadows that mean hardship and suffering. And out of the throes of the darkness comes the perpetual question... Why?

Happiness

Who can say? Unless it is that "the soul of man is purified from its grosser elements and rid of all that is base and vile, by one thing only — by suffering!" In my scrapbook is a verse I copied years ago from a letter a Catholic nun had written me at a crucial period in my life, when so dark a cloud had shadowed my young years, that I had well nigh ceased to believe there was a God in Heaven.

TIMBIRIGASYAYA SHANTY TOWN

A REGULAR shanty town has grown up in the city's largest and most populous ward — Timbirigasyaya. There are approximately 500 shanties up to date and daily the number grows higher. This is what I found recently when I made a tour of this "land of the golfers" — as the highland spaces of Timbirigasyaya are labelled popularly, owing to the number of golf courses and sports clubs.

It is in the low-lying marshes, *ease, hungry children ran-mostly crown land, that this sacking dust-bins for food, and shanty town keeps growing, and school children collapsing*. The largest extent of low-lying marshes of Crown land One could hardly believe are on either side of the Nara- that in this enlightened age,

by **A. Joe Perera**

henpita Road where the squatters have put up the maximum number of shanties.

These have been constructed with old packing cases, zinc sheets, cadjan, wattle and daub and other rough and ready material available.

In some cases these shanties are shared by two or three families. I happened to interview a few of these shanty dwellers and asked them why they risked building on Crown land.

They told me that they had put up these shanties not because they wanted to defy the law but because there is a natural tendency in every man to have a shelter above his head.

There are approximately 5,000 inhabitants in this shanty town. Among them are the good and the bad ones too.

ABJECT POVERTY

As one engaged in social welfare work I have travelled the length and breadth of this ward and seen for myself the abject poverty of a large number of families. I have witnessed the tears of young mothers growing prematurely old, babies emaciated by dis-

when so much is spoken of the Welfare State, in spite of a few amenities bestowed on them there could exist such

Continued on page 7

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 JANUARY

GENERAL: That the obstacles which prevent the effective renewal of Christian unity may be removed by the truth and love of Christ.

MISSIONARY: That the worthy liturgical celebration of the Sacrifice of the Altar may lead all peoples to the true Church of Christ.

remembering her own agony at the foot of the Cross, she prays. Nor does her Divine Son fail to hear her.

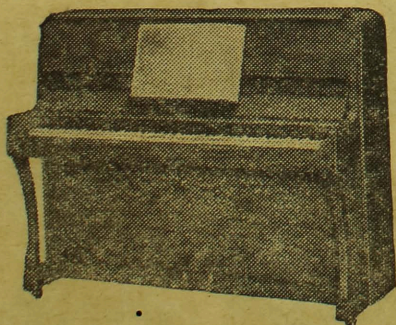
Goodwill

One of the greatest inducements to attaining a measure of happiness in life, is practicing goodwill to one another. Even God had His enemies. He forgave them. The lesson is applicable to every one of us, for the moment we shed bitterness against those who have harmed us, it is amazing how a flood of understanding can wipe out the evil. Revenge on the other hand, is futile.

I have found that it is particularly in our youth that we are apt to be impatient with others. But as time goes on we learn to be humble in our expectations. Maturity of years indeed brings beauty of character, and in analysing the value of our own lives we learn that "the next three minutes are always the crucial ones." That — "the future is God's business, not ours."

Death will claim each one of us some day.

"He who postpones the hour of living rightly is like the rustic who waits for the river to run out before he crosses!"



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(Inclusive of Postage)

SATURDAY, 31st December, 1960

The New Year

IMBUED with the spirit of Christmas, we go forward to the New Year. Full, we hope, of the lessons of the crib, we face the future. Here in our own land, that future may seem uncertain for us Catholics; it may even be bleak; but we go forward, nevertheless, full of hope and courage, for we are children of the Child who was born unwanted and rejected, amidst wild beasts. And that Child knew no such thing as dejection or defeat, even when the power of a mighty State was hurled against Him. The Child did not give up the fulfilment of His mission, even if it subsequently meant a life of humiliation and poverty. Falsehood, calumny, humiliation, poverty and even misery—however painful they may be, these are part of the life of those who follow the Babe in the crib. Our lot in the Ceylon of 1961 may well mean all these and more (in fact, we are already having a foretaste of things to come, and the early rumblings grew into a louder din just when we were celebrating the birth of the Christ-Child a few days ago); but if we go forward to the new year with Bethlehem's lessons well learnt, and if we resolve to pattern our lives on that of the Divine Child, then nothing could be too hard, nothing too bitter or difficult.

It is precisely in this context, that we should ourselves do some soul-searching on the threshold of the new year. The more we look around, and the clearer our understanding of the ominous happenings all around us, the more do we see that the hand of Marxism is there in this all-out attack on the Church in Ceylon today. We have adverted to this before, and it is hardly necessary to point out to our readers once again the very clear and unmistakable signs of Communist influence in what is happening in Ceylon today. But on the very eve of the new year, would it not be useful for us to ask ourselves to what extent we are ourselves a prey to the evil that we condemn so fully?

Speaking of the western world, Whittaker Chambers in his book *Witness* places his finger on the very focus of the infection when he says: "The crisis exists in the western world because actually we share the Communists' materialistic vision!" One fears that the same could be said of ourselves. We have gone pagan; we have been taken in by the world; we have been measuring our lives by the same yard-stick of materialistic success that the Communists use—and yet, we say that we believe in God! Must we not be as honest as Leon Bloy and exclaim: "What sorry Christians we are! We have received the sacraments of Baptism and Confirmation—some of us even that of Holy Orders—yet, we lack Character!" Yes—the character of Christ. How else explain the shambles that is the world of today as an Iron Curtain creeps and creeps and a Curtain of Bamboo ever expands, and God has to go underground? How else explain the crisis that faces the Catholic community in Ceylon today, when the work of God is being menaced, and when even some Catholics will place position, income, prospects and a future measured in terms of the social ladder and bank balances, before the things of God?

We have forgotten—and, as we end this year, it is a useful thing to realise that we have done so. We have forgotten that we are Christ's members with a work to do; we have forgotten that we are citizens of another City, where success and failure are measured by entirely different standards. And if we only kept remembering, we would be alive with the same flame that burns in the breasts of the Communists, but for the opposite purpose—we, to "complete the Passion of Christ," to go out and meet Him with His cross and go with Him to Calvary; they, to frustrate Calvary and enslave all men."

As the Church is tossed about, and buffeted on stormy seas in this dear land of ours, we enter the new year. But let us do so with hope and courage. Despite the refusal of justice to us, despite even discrimination against us, despite the worst that is being done to us, let us remember who we are and what we are. And remembering, let us not forget that the world watches; let us not forget that it hears our testimony though we speak not a word; let us not forget that we are witnesses at every moment, and that the testimony we give will either convert man or condemn Christ! And in the final analysis, the entire struggle that we are facing today, comes down to that—we will either convert man or condemn Christ in 1961!

"A little bit of Trouble"

ACCORDING to newspaper reports, Ceylon's Prime Minister, presently in India on a pilgrimage to Buddhist shrines, has told the Press that Catholics in Ceylon who form "only 5 per cent." of the nation have been causing "a little bit of trouble" over the schools take-over issue.

We have been wondering whether it is this "little bit of trouble" caused by "only 5 per cent." of the people that made the Prime Minister resort to Radio Ceylon to appeal to the nation; we wonder whether it was this "little bit of trouble" that has provoked Ministers of State into harsh and strong language against those who dared oppose them; we wonder too whether it was this "little bit of trouble" that has brought out the Police in full force and even the Army.

We wonder. Whatever it may be, surely the Prime Minister knows full well that for at least one section of the people this is far from being a "little bit of trouble," because for us it is our very life, when the priceless possession of our children are wrested from us, and the interests of God are put in jeopardy.



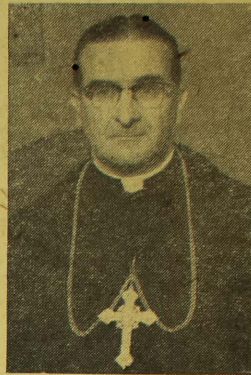
Ceylon's most distinguished visitor in 1960 was His Eminence Gregory Peter XV Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith and Patriarch of Cilicia of the Armenians. Here he is on arrival at Ratmalana Airport warmly greeting Ceylon's Metropolitan as the latter bends to kiss the Cardinal's ring.



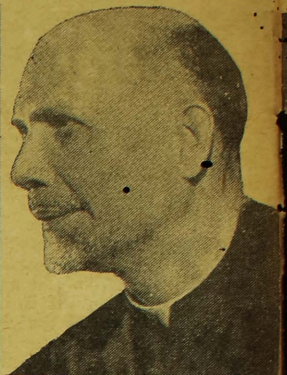
Cardinal Agagianian praying at the Perpetual Succour novena shrine at All Saints' Church, Borella, when he visited it as a pilgrim during his stay here. (Picture by Carl Andriesz)

★ NEWS PICT

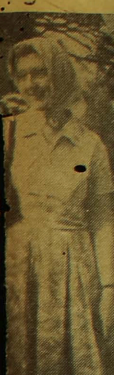
Distinguished Catholic visi



● THE Abbot-General of the Sylvestrines, Leo Carmelli, visited the island in September and remained for over two months. He visited all the institutions of the Sylvestro-Benedictines.



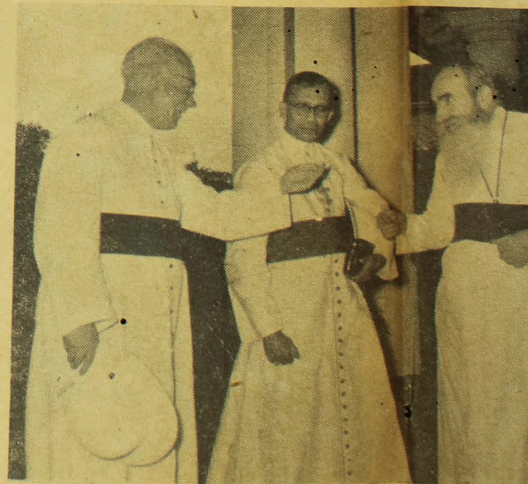
● THE renowned Indian Jesuit priest, Very Rev. Fr. Jerome D' Souza, Assistant to the Father General of the Society of Jesus, arrived here on 8 January.



● Legion of Mary, Fr. Joan Lynch, S.J., a Legionary, was called by over 30 called at St. J. Colombo, during



Cardinal Agagianian signing the Distinguished Visitors' Book. Civic Reception held in his honour at the Town Hall.



The Assistant Superior General of the Oblates of Mary Immaculate, Very Rev. Fr. S. Lucas O.M.I. (left) being greeted by Very Rev. Al. Serru O.M.I., Vicar of Missions, when he paid us a brief visit. In the centre of the picture is His Grace the Archbishop.

PICTURES OF 1960 ★

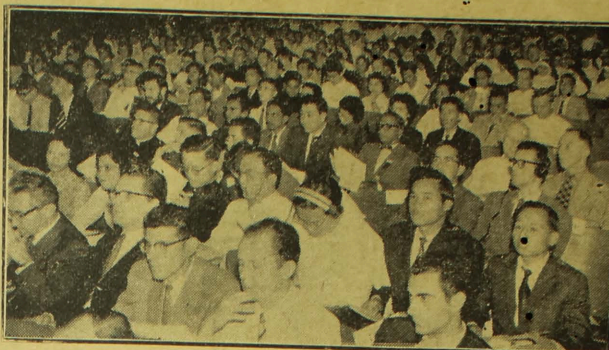
Visitors to the Island



Legion Envoy to Vietnam, Miss Joan Lynch, seen here with a Ceylon legionary, was given a rousing reception by over 300 legionaries when she called at St. Joseph's Convent, Negombo, during her visit to Ceylon.



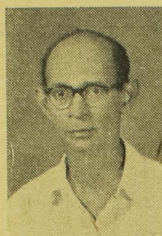
The Mother-General of the Sisters of the Apostolic Carmel, who made a short stay in the island, being presented with a bouquet of flowers when she visited Carmel Hill Girls' English School, Ampitiya.



Ceylon was represented at the Pax Romana Convention held in Manila. Our delegates are seen in the fourth row at the joint meeting of students and graduates.

OUR JOURNALISM AWARD WINNERS

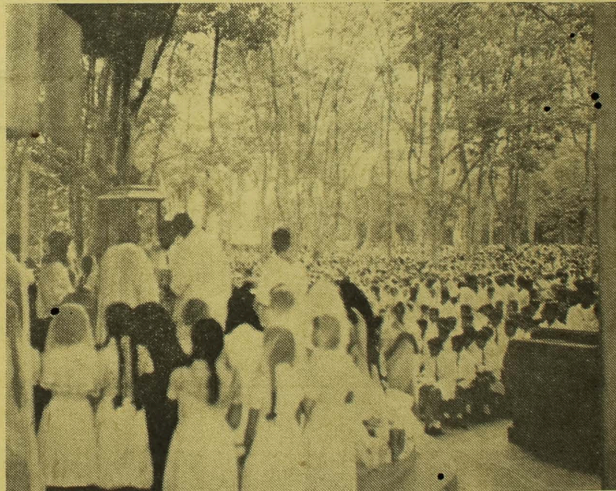
More keenly contested than previously were the "Messenger" Journalism Awards for 1960. The winners (Left to Right) were Vernon Lawrentsz (Writer of the Year Award and Perpetual Novena Prose Award), Mrs. Aloy Perera (Perpetual Novena Poetry Award), Maurice Perera (J. P. de Fonseka Award), Bro. Elmo Benedict (John Leo de Croos Memorial Award) and R. S. Rabot (A. X. Machado Memorial Award).



SCHOOLS TAKE - OVER PROTEST



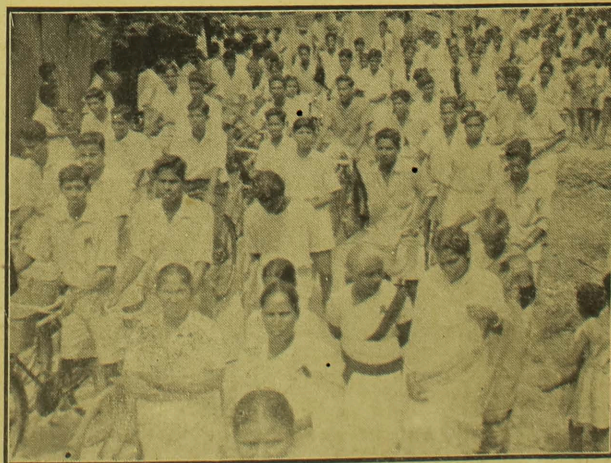
A section of the crowd of 5000 mothers who waited in vain for hours in the pouring rain to interview the Prime Minister in order to express their sorrow at the schools take-over.



25,000 children wearing black ties and black badges to show their grief at the take-over, pray for the protection of their schools at the annual Children's Day at Tewatte.



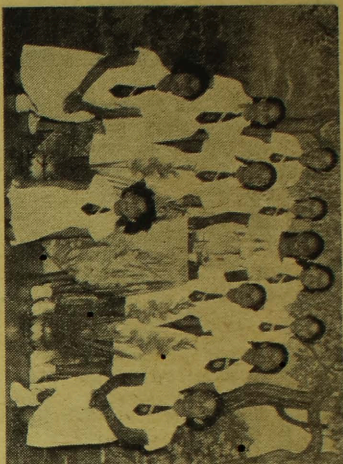
A section of the crowd of 8000 strong that gathered at Lunupokuna to protest against the schools take-over.



Jaffna Catholics from all the 47 parishes of the Diocese demonstrate against the schools take-over.

ST. CECILIA'S DAY

CELEBRATIONS



We present a selection of articles and verses from members. These were shut out from the Christmas edition.

Christmas Echoes

CHRISTMAS & the POOR

by Millie Gunawardena

IT IS ONE GREAT STRENGTH OF THE CHRISTIAN FAITH, THAT AT ITS VERY FOUNDATION THERE IS A BABY. THE INFANT IN THE MANGER SHOULD MAKE US, RICH OR POOR, UNDERSTAND THE TREMENDOUS FACT AND REALITY OF THE FATHERHOOD OF GOD, AND BROTHERHOOD OF MAN.

Christ was born poor. He moved with the poor, and His disciples were of the poor.

In the true Christian spirit, we can be happy though poor. This joy will make one understand not only how to remain poor, but also how to be rich in mind and heart though poor.

The divine element is the very Christmas spirit, which is the spirit of joy in Christ, the joy of possessing Him.

Christmas gives many opportunities to the rich to be generous and larghearted to the poor.

Baby Jesus

GOOD morning! Happy Birthdays! Your child is here to wish you I express in baby language With a heart simple and true.

I wish I were Mary To take you in my arms I wish I were St. Joseph To protect you from every harm.

To wish I were that oxen Cuddling at your feet I wish I were that ass To keep you snug and sweet.

I am nothing else But a tiny tiny child Come rest within my heart Little one — meek and mild.

AUDREY KELLY.

THE night is falling The Angels singing Glory in the highest To the new-born King.

The bells are ringing The Choir is singing The Angels rejoicing Hail! Hail! little King.

Softly the Angels singing Hail, to the new-born King Sweetly the voices calling Whispering to the new-born King.

MERLE FATIMA CASIE-CHITTY. Kotelawa.

CHRISTMAS

I AM one of a family of seven. When Christmas comes we feel joyous and so do the poor little children who live close to our home.

Every Christmas day the little folks are invited and requested to sit at the family table for the Christmas lunch. Our servants too join them.

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Letters

My dearest Infant Jesus: Once again the lovely feast of Christmas has come around, so I hasten to wish you dear little Infant Jesus a very happy birthday and many happy returns of the day. I have a little gift to offer you, Jesus. It's a very poor one, but I know you will like it as it is a bouquet of sweet red roses, the flowers of my little sacrifices. I have tried to be very good this Advent, so I know you will bless me, Jesus, and bless all those I love. I want to ask you now to make all little children happy this Christmas. A special gift which I want to ask you, Jesus, is not to let our schools go into the hands of the government.

DIEDRE DE BOND. St. Anthony's Convent, Kandy.

There would be no Christendom had God not come down to earth as man. Gaily, for the birth of anyone is an occasion (and a convincing excuse, too) for gay caroling. Happiness, because the birth commemorated is that of Our Lord Jesus Christ. And finally sadness, when we recollect the fact that Jesus was born to suffer and die for us.

Let us therefore, this Christmas, consider all these aspects and do full justice by our duty towards each. Let us, above all, keep in mind the words of the Christ of Christmas — "I have suffered, even unto death."

ASTRID AMERASEKERE St. Bridget's Convent, Colombo 7.

WHILE the rich enjoy all the traditional pleasures which are observed during this season there are thousands of poor children or people, who will have no toys to play with, no new clothes and no Christmas cake to enjoy.

But although these people do not enjoy all these pleasures they still look forward to Christmas as a season of joy.

As Christmas is also a time of giving, the rich should spare a thought for the unfortunate ones and try to share with the poor the privileges of life that they possess.

NORMA DE ZILVA Holy Family Convent, Deltawala.

SCHOOLS MAG

Vol. 3 No. 2
31 Dec. 1960

The Red Cross Enrolment

★ Reported by Beatrice Griffith

THE Junior Red Cross Society of St. Joseph's Girls' School, Gampola, was enrolled recently at the school grounds.

Members were all present clad the Promise simultaneously, in white. They stood at attention in three rows.

The Director, Mr. A. C. Ratnayake, entered the grounds, followed by past and present Red Cross Presidents, Mrs. A. Johnson and Miss M. Lindsay respectively.

The members then repeated the Promise simultaneously, in white. They stood at attention in three rows.

Our School

ST. Bernard's, so our school is named for sports and athletics we're famed.

The things of God are not forgotten For this St. Bernard's was begotten.

The principal and staff work with zest

To give the pupils of their best.

So come what may we'll stand by thee And see St. Bernard's strong and free.

CARMEN VANDERWALL. St. Bernard's Convent, Nawalapitiya.

COMPETITION PRIZES

Here are the winners in our Christmas Competitions:

ESSAY COMPETITION
(1) Hiram Peter Weerasooriya (Colombo 6)
(2) Angela Subramaniam (Mannar)

POETRY COMPETITION
(1) Sheila Barrie (Nawalapitiya)
(2) Sonia Fernando (Bambalapitiya)

LETTER COMPETITION
(1) Clifford Bastians (Colombo 13)
(2) Rosemarie Andrews (Kottawela)

SANTA CLAUS COMPETITION
(1) Angela de la Motte (7 yrs.) (Kandy)
(2) Maureen Douglas (6 yrs.) (Kandy)

All prize winners must write in claiming their prizes, with full addresses.

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.

Mirthquakes

Boy: Daddy, do you know what that fat woman in the fish market weighs?
Daddy: I don't know.
Boy: She weighs fish.

RECIPE

Yellow Pumpkin Tart

Ingredients: All you need is 1/2 lb. yellow pumpkin (1 lb. pumpkin boiled and mashed), 2 ozs. sugar, 2 ozs. cadjunuts (cut up finely), 2 ozs. plums, 1 egg, 1/2 teaspoon nutmeg, 1/4 teaspoon vanilla, 1 oz. butter, a pastry case 9 in. Line your pastry tin with pastry.

Method: Beat butter and sugar and mix in the yolks, pumpkin, add cadjunuts, plums, vanilla and spices. Lastly add in eggs white and pour the mixture into the pastry tin and, with the extra pastry, trelis the top and bake in a moderate oven till firm to touch.
Sent by Romany Anandappa. Good Shepherd Convent, Kotelawa.

SACRIFICE!

The Schools-Mag will sometimes have to be curtailed to 2 pages, as on this occasion. Members must offer this as a sacrifice, since the times demand it. EDITOR.

Hymn

O Holy Spirit come Rest on these intricate hands and dumb!

Be free For my elate desire Be wind To quicken the still music of my mind. Be the heard Utter, ineffable word.

Teach, Holy One, with your Love's art My hands, my heart, Yours be the tongue In which the songs of my desire are sung.

CLASSIFIED ADVERTISEMENTS

IN MEMORIAM

Joe Muttupulle

Died 29th Sept., 1960

Three months ago, you left us dear Joe,
To the land where pain is no more

It was a rude shock and a severe blow
To the loved ones you left behind.

We missed you so much on Christmas morn,
Many tears did we shed since you were gone
But we hope to meet you some day very soon
In the land where never more we will part.

Fondly remembered and sadly missed by his broken-hearted wife and children.

63, Wall Street,
Kotahena. 1803



25th ANNIVERSARY

Josephine Teresammal Motha
(Beloved wife of S. L. Gomez)

Died 4.1.1936

Eternal rest grant unto her,

O Lord,

And let perpetual light shine upon her.

May she rest in peace.

Amen.

Rev. Fathers, Rev. Brothers,
Rev. Sisters, friends and relations please pray for the repose of the departed soul.

63/16, Pansala Road,
Kotahena,
Colombo. 1810

"Pray for me, you who have known me, you who have loved me."

Augustine Lawrence
Puvimannasinghe

Died 3rd December 1960

Eternal rest grant unto him,

O Lord,

And let perpetual light shine upon him.

May he rest in peace.

Herman De Silva Wijeyeratne

Called to rest 2nd July 1960

A Requiem High Mass will be sung for the repose of his soul on Thursday, 5th January 1961, at All Saints' Church, Borella at 6-30 a.m.

Inserted by his loving brothers and sisters. 1701

L. P. Amaratunga
(Louis)

Died: 30-12-1952

Eternal rest give unto him,

O Lord,

Fondly remembered by his wife and children.

Amaratunga Waluwa,
Kandana. 1800

SITUATION VACANT

WANTED for Incorporated Ceylonese Company in Fort, Colombo, an efficient and hard-working junior typist. Only those with good English education need apply. Salary, cost of living allowances and Provident Fund. Apply No. 1728, c/o Catholic Press, Colombo 8.

New Year Greetings from Readers

Mr. and Mrs. A. E. Opatha and Leonie wish all Priests, Nuns, relations and friends a very Holy and Happier Christmas and New Year.

380/1, High Level Road,
Navinna. 1802

The Rev. Mother Delegate and the Sisters of the Apostolic Carmel extend their kind, prayerful greetings of the season to all Rev. Fathers, the Religious Congregations, friends, benefactors and well-wishers in Ceylon. 1805

My best wishes for the Holy Season.

G. Emmanuel Perera.

Mahawatte,
Pamunugama. 1804

May the sweet Infant Jesus bring you peace and happiness this Christmas and a New Year replete with His choicest blessings.

Mr. and Mrs. M. L. Motha
Mr. and Mrs. N. X. Motha
Dr. and Mrs. J. Corera

"Maryknoll,"
9, Shruberry Gardens,
Colombo 4. 1796

Wishing my superiors, relatives, friends, colleagues and pupils: "The Peace of God which surpasseth all understanding."

1797 Violet Fernando

Mr. and Mrs. J. P. A. de Mel and children wish all Rev. Fathers, Rev. Mothers, friends and relatives a happy, holy and joyous Christmas. Best wishes also for a prosperous and peaceful 1951.

To Reverend Mothers, Fathers and Brothers, all our relations and friends, the Season's Greetings and all good wishes for a Happy and Peaceful New Year.

Mr. and Mrs. Fred Smale and family.

66, Allan Avenue,
Dehiwala. 1812

St. Michael's extend their New Year greetings to Rev. Fathers, Brothers, Sisters, their clients and well-wishers for the New Year, and hope to enjoy their continued patronage throughout the year. 1813

National Basilica Building Fund

I acknowledge with thanks the following donations received at Tewatte in November.

Mr. A. C. A. Perera, Mabola m.d. 5; J. V. F. m.d. 5; Mrs. L. A. Cramer, Borella 5; Miss P. M. Thomas, Kandy m.d. 2; Mr. M. C. Fernando, Ja-Ela m.d. 2/50; Mrs. May Hanks, Pitabeddera m.d. 3; Mrs. W. E. D. Silva, Kadawata 5; Mr. W. J. Cramer, Kotahena m.d. 2; Mr. and Mrs. S. C. Jayarajah, Mt. Lavinia m.d. 5; Mrs. Guy Fernando, Moratuwa m.d. 2; Miss T. Jayasuriya, Wellawatte m.d. 10; Mr. M. S. Selvanayagam, Mutwal m.d. 5; Mr. and Mrs. B. C. S. Mendis, Katunayake m.d. 10; Miss A. Dabare,

Dehiwela m.d. 3; Mrs. J. B. Don, Rajagiriya m.d. 5.

Miss Faith Don, Rajagiriya m.d. 2; Mr. A. K. S. Perera, Kelaniya 2; Mrs. K. P. Gunawardene, Kandy m.d. 3; Mr. C. J. G. Perera, Kelaniya 5; Mr. R. G. de Silva, Mutwal 5; Mrs. Alma Meynert, Bambalapitiya m.d. 15; Mrs. K. P. R. de Silva, Tamitta m.d. 10; Mr. H. K. P. G. Silva, Kotahena m.d. 4; Mrs. H. Canagasabay, Colombo m.d. 3; Mr. P. P. Ranasinghe, Hambantota m.d. 5; Mr. R. K. A. John, Nanu-Oya m.d. 5; Mrs. H. M. Wijesinghe, Kurunegala m.d. 5.

Mrs. C. J. R. Perumal, Kotahena m.d. 2; Mrs. M. T. Silva, Ragama 5; Miss Helen Fernando, Negombo 50; Mr. J. Fonseka, Hendala 2; Mr. W. H. Samaranyake, Polgahawella 116/50; Cath. Staff, M.O. Dept., Colombo 100; Mr. M. M. Perera, Nagoda 10; Cath. Staff, Savings Bank Dept. m.d. 36; Mr. L. Pedru Silva, Ragama 5; Mr. W. E. Mack, Vithrandeniya m.d. 3; V. G. and M. G., Colpetty m.d. 8; Mr. L. A. C. Perera, Dehiwela 10; Mr. G. A. de Silva, Nugegoda m.d. 2; Mrs. O. M. Schokman, Mt. Lavinia m.d. 10; Mrs. J. T. de S. Abeysena, Mutwal m.d. 5; Mr. A. E. C. Walles, Mutwal m.d. 2; Mr. F. F. I. Abeygoonewardene, Panadura m.d. 3; Mrs. A. Herft, Mt. Lavinia m.d. 5.

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Pope John greets Macmillan

SEMINARIANS from the Commonwealth studying in Rome greeted Britain's Prime Minister, Mr. Macmillan, when he visited the Vatican last month to call on Pope John.

Premier and Pontiff exchanged photographs as gifts. The Holy Father also gave Mr. Macmillan a gold medal and two books from the Vatican library.

Mr. Macmillan was accompanied by Lord Home, the Foreign Secretary, Sir Peter Scarlett, British Minister to the Holy See, and 10 officials.

Mr. Macmillan and Lord Home were met by the smiling Pope, who stood waiting for them in his library.

After the private audience, His

Holiness was introduced to the rest of the party.

IN FRENCH

The private conversations were in French.

The Pope also spoke in French in his formal address of welcome, in which he described Mr. Macmillan as "a statesman inspired by the great ideals of freedom, justice and peace."

His Holiness sent good wishes to the Queen and the Royal Family.

Timbirigasyaya Shanty Travellers

Continued from page 3

squalor, misery, poverty and utter despair in the tiny shacks that are the homes of these down-trodden poor.

SOCIAL APOSTOLATE

This Voluntary Inter-Community Service was started with a view to eradicate these social vices and give these unfortunate brethren human conditions with the saintly Negro, Martin de Porres, as their example and guide, and in his name has commenced a social apostolate which has made a remarkable impact.

The clinic in the premises of St. Theresa's Church, Timbirigasyaya, caters to the needs of thousands of mothers who flock daily to receive treatment for their young ones, who would otherwise have been deprived of such benefits.

The good nuns of the Creche have given these unfortunate

children health, vitality and hope, irrespective of caste or creed. I may say that 99 per cent. of the children who are being looked after are the children of our poor Buddhist brethren. Doctors who are child specialists attend to their needs and during the past 7 years the frail little bodies have been given new strength and life and the joy of living.

THE CRECHE

Under the loving care and guidance of the Dominican Sisters who are in charge of the Creche and with the assistance of a fine band of men and women we may expect great things for God and for the salvation of souls. But only if our consecration to God becomes visible to the world in charity, will the world believe.

The responsibility to convert the world rests on all Christians since their confirmation. Not all of them could teach and preach as priests and religious. But all can preach a great sermon by their deeds. The public authorities too indulge in charitable work, but ours can be better — not bigger or wealthier — and more informed by charity, personal respect and individual care.

Misery, poverty, disease are a positive challenge to the practice of Christ's teaching.

Have we ever met this challenge of helping our neighbour with the charity that conquers? Remember, only love brought Christ down on earth; it made Him do His Father's will unto death; it made Him abide with us in the Church: "As the Father has loved Me, I also have loved you. Abide in my love... This is my commandment, that you love one another as I have loved you" (John XV 9-12).

You will not refuse the Master's call. Christmas is over. Undoubtedly it was an austere Christmas, not at the neglect of the poor and needy. Especially at a time when we Catholics are suffering in mind and body, let us at least make our poor brethren happy. Remember, it is our duty to give.

nando, Colombo m.d. 10; Mrs. H. E. Lappen, Dehiwela m.d. 5; Mrs. and Mrs. A. J. I. Fernando, Katuwapitiya m.d. 4; Mr. B. H. Seneviratne, Kegalle f.d. 25; Anselm and Merlyn, Ragama m.d. 2/50; Cath. Staff, Turquand, Young & Co. m.d. 21.

Mr. M. F. J. Perera, Miss M. Fernando, Mr. K. D. Simon, Mr. T. A. Dharmaratnam, Miss P. Fernando, Miss N. Amersinghe (Re. 1 each) 6.

Anonymous several 136/50. Total for the period 1,664.

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THE NEW EDUCATIONAL POLICY—

NEITHER EQUALITY NOR OPPORTUNITY

THE new Education Act of the present Government has been defended by its supporters for several reasons, some of which have already been shown in this paper to be completely spurious and false. The Act does not emancipate education but enslaves the teacher and the pupil to the State. The Act does not provide for a "national system of education" but merely nationalizes education—which is quite a different thing. It does not eliminate colonialism but prepares the way for a new colonialism of Communism. We shall now discuss another reason which has been often adduced in favour of the "take-over" of the denominational schools... viz. that it ensures equality of opportunity in the field of education.

The Hon. the Prime Minister, too, proposed this line of argument recently at the Royal Primary School Prize-giving.

"Today" she said on 1.12.60 "marks the beginning of a new era in which I sincerely hope every child that comes from the poorest home would be given the same education as I would like to give my own son Anura. It was a long cherished ambition of my late husband, Mr. Bandaranaike, to establish a state-controlled system of education to enable every child to have an equal opportunity to educate himself and to contribute his best to the cause of the nation" (Daily News 2.12.60).

Equality of opportunity is a noble ideal. It is only just and fair that every child should have an opportunity of developing his or her talents irrespective of being rich or poor. Poverty should be no bar to knowledge. However, due to the differences in natural intelligence and application among human beings, there will always be differences in their intellectual attainments. What the ideal of equality of opportunity requires is that every child should have an opportunity of developing the gifts of nature that he or she has received.

It is to the credit of the S.L.F.P. that it has capitalised on this desire of people for lesser inequality in society. The Party has also achieved a certain reduction of class distinctions and discrimination in Ceylon. The S.L.F.P. under the Bandaranaike has given the poor man a place in the sun. We appreciate this, and approve of it.

Means and Ends

While we agree with the objective of greater equality of opportunity in the educational sphere, we are not convinced that the present Act, by which the Director of Education became the Manager of almost all the Assisted schools, will help to ensure equality of this type. On the contrary, we find that this "take-over" is:

1. In no way required for achieving equality of opportunity.
2. Does not ensure greater equality.
3. Is most likely to reduce the opportunities for education in Ceylon.

Real Means

It is true that today there is a lack of equality of opportunity in this respect in Ceylon, specially as regards the rural children in certain provinces. How can this be remedied? The obvious solution is to increase the number of children receiving education. For this we must:

- increase the number of schools.
- increase the number of teachers.
- improve the quality of teachers and schools.
- help the poorer children to overcome the difficulties which prevent them from attending school even when schools are available.

Catholics must be calm

Continued from page 1

PROVOCATION IT GIVES, CATHOLICS ARE PREPARED AS BEFORE TO CO-OPERATE IN THE INTERESTS OF LAW AND ORDER. THE POLICE FORCE WHICH HAS ON THE WHOLE ACTED WITH A SENSE OF JUSTICE AND FAIRPLAY, WILL CONTINUE TO RECEIVE THE SAME CO-OPERATION. BUT IF THE ALLEGATIONS THAT ARE BEING MADE HAVE ANY TRUTH, THE PROVOCATION THEY COULD GIVE WOULD BE DANGEROUS.

THE PRESENT "TAKE-OVER" DOES NOT HELP TO SOLVE THESE PROBLEMS BUT RATHER TENDS TO AGGRAVATE THEM.

Retards building

Ceylon is the only country in the free world that has decided on the most illogical step of preventing private school building on the pretext that this will help more children to attend school! Anyone who has any knowledge of the educational history of the island, will agree with Mr. S. A. K. Wijetilleke, the Principal of Ananda College, that the denominational schools have been a very great asset to the country in providing education for millions during the past decades.

The government has now created a situation in which no new schools are likely to be built by private bodies, so long as the present law remains on the statute book. This means a stopping of one of the two sources of capital investment on schools building. Hitherto the religious bodies and other private agencies have invested enormous sums on the construction of schools. Right through the 19th century the religious denominations were the chief educators of the Ceylonese. Even after self-government in education since 1931, the denominational schools have provided education to millions whom the State could not educate—for there has always been in Ceylon a considerable proportion of the population that could not attend school—43 per cent. of children in 1931, and still 27 per cent. in 1958.

Between 1931 and 1958 the number of children in the denominational schools increased from 342,708 to 903,712. Since 1931 roughly about half the opportunities for education in Ceylon have been provided by the denominational schools. If not for them half of those who are literate today would have been illiterate. The Ten Year Plan has estimated that the capital expenditure for Government between 1950-1957 has been at the rate of Rs. 363 for every extra pupil joining the school population (i.e. the incremental investment—p. 468). On this basis the denominations should have invested over 203 million rupees on education during the past 30 years for the 561,000 extra pupils taken in.

The Government now shuts off this source of provision of educational facilities—and that in the name of equality of opportunity!

Government's burden

The entire task of school-building is now the responsibility of solely the Government. Meanwhile the present Act will increase the running costs of the schools which have been "taken over" by the Government. At a time when the Government must strain every nerve to provide educational opportunities for the 700,000 who cannot attend school due to poverty or lack of schools, the Government thus increases most unwisely its

own costs of maintenance of the present schools. The 30,000 new teachers under the Government management will have to be paid rent allowances at about 10 per cent. of their salaries and railway passes will have to be provided for them, their wives and their children. The grant of about 10 million rupees denied to the 55 assisted schools which are now private and free will be used up in meeting these additional expenses.

There will however be many other items of increased expenditure due to the take over: administrative charges, payments for inspectors, clerical staff, watchers, expenditure on improvements and extensions on buildings. About 3,000 new teachers have to be appointed to fill the present vacancies. The "take-over" will probably cost the Government an additional 30 to 40 millions merely for maintaining the present standards in the 2,500 Director-managed assisted schools.

New schools

An urgent requirement for realising equality of opportunity is to establish schools for the 700,000 schoolless and to provide better schools for the children attending the thousands of Government rural schools which are often no better than "cattle-sheds."

Our population is today increasing at the rate of 300,000 per year, and this increase is almost wholly in the younger age groups. Each year therefore the educational opportunities must increase considerably in order to provide for those who have no schools and for the new additional children entering the school going age group.

Unfortunately the Government has stopped the building of schools by religious bodies, which means that the Government must more than double its rate of school construction in order to maintain the present percentage of school going children out of the population in the 5-14 age groups. Can the Government do this?

Funds inadequate

The plain fact is that the Government is at present simply unable to find the money for this purpose. As the Governor-General observed "we are a poor country." In the current financial year 1960-1961 the provision for capital expenditure on education is Rs. 13,000,000; this is one of the lowest voted since 1956. Out of this amount only Rs. 8 million is really earmarked for new buildings, the rest being for libraries, laboratories, training colleges, etc. If we take the Ten Year Plan figure of Rs. 363 as the cost of providing additional schooling for a child, then the present financial year will see the building of schools for at most 25,000 extra pupils. This is absolutely inadequate; for, in order to cope up with our educational needs between 1960-1965, (the period of office of this Government), additional schools should be provided for about 140,000 children each year. If not, the situation will deteriorate.

In the last financial year 1959-1960 the capital expenditure voted by Parliament for this purpose was cut down by 2/3 due to the financial difficulties of the Government. This is likely to happen again in the near future as our economy is far from being in a sound position. The new educational policy is bound to cost more as the provision of technical education, to which the Government is rightly committed, is more expensive, especially as far as initial capital is concerned.

Neither Equality

The schools "take-over" does not provide equality in education, for it does not provide more schools or better schools for those who will be schoolless during the coming years. On the contrary it will heighten the inequality by reducing the rate of increase of educational facilities. The tall talk of making every school a Royal College is simply political eyewash or irresponsible boastfulness. Government spends about Rs. 200 per child at Royal College merely on running costs; and about Rs. 85 per child on the running costs of other Government schools. The expenditure on the rural "cattle-shed schools" will therefore be

much less than this average of Rs. 85. The Government cannot within even the next decade make each school a Royal College.

The test of the Government's sincerity is its attention paid to the Estate labourers—whom the Government has so far completely neglected. Neither has the Government yet provided for the 412,000 schoolless children in the non-estate sector.

Nor Opportunity

The present policy is likely to reduce the proportion of children who can attend schools as the rate of school building will be slowed down in the future. Other remedies: as having double sessions, zoning, redistribution of teachers, grant of scholarships and subsidies for the poor, could have been achieved without the "take-over" of the assisted schools.

THE PRESENT POLICY IS FINANCIALLY UNSOUND, EDUCATIONALLY TOTALITARIAN AND POLITICALLY SUICIDAL FOR THE GOVERNMENT AS THE INCREASING LAKHS OF SCHOOLLESS CHILDREN WILL HENCEFORTH BLAME SOLELY THE GOVERNMENT.

The plain fact is that noble though the ideal of equality of

opportunity be, the present policy of the Government will not increase equality of opportunity. The Government is prostituting this ideal by using it as a mesmerizing catch-phrase to give a veneer of justice to its educational policies framed to satisfy the petty prejudices of some Government party men and their more intelligent and therefore more vicious Marxist mentors.

Next Week's Special issue

NEXT week's issue of the Messenger, will be a special issue dedicated to the life and work of the Venerable Father Joseph Vaz, Apostle of Ceylon, whose 250th anniversary falls on January 16th this year.

The Special Issue is sure to be of interest to Catholics, especially in these difficult days. Our special contributors will include:

- His Lordship Rt. Rev. Edmund Peiris, O.M.I.
- Rev. Fr. S. T. Balasuriya, O.M.I.
- S. Thomanpillai.

MAKE SURE THAT YOU GET YOUR COPY.

CATHOLICS OBSERVED AN AUSTERITY CHRISTMAS

(by a "Messenger" reporter)

WHEN thousands of Catholics all over Ceylon placed the offering of their sacrifice at the crib on Christmas night, it was the climax of the austerity campaign that had marked the weeks before Christmas this year. Catholics had made it a period of sacrifice and smaller spending, so as to make their offering for the Catholic schools.

Characteristic of the spirit that pervaded the Catholic community this Christmas were over 20,000 envelopes distributed from Colombo up to Negombo, bearing on it, in English, Sinhalese and Tamil the following inscriptions:

"Divine Child Jesus, we offer you the savings which we have made by abstaining from the usual Christmas luxuries, for the cause of Christian Education... Deign to accept our

humble gift and bless us." In other parts of the Archdiocese, as well as in other Dioceses, it was the same, as thousands placed their offerings at the crib this year.

For Catholics, Christmas remained as always, the feast of family joy; but it was shorn of much of the external festivities and celebrations, due to the desire to make the concrete offering of sacrifice in the cause of Catholic education.

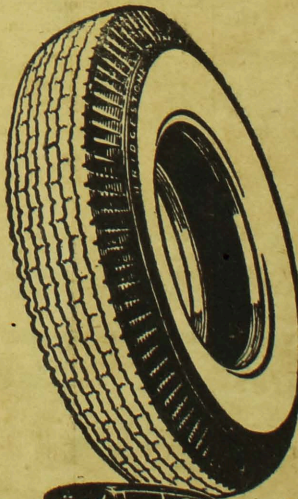
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